Dear Lord and Father of us all,
We turn this hour to Thee.
With humble and with contrite hearts
We come on bended knee.

We have no rights or claims to plead,
No vain or childish boasts.
We do not know just what it means
To meet the Lord of hosts.

Blot out the record of the past,
Forgive our wandering ways.
And make us clean and pure within
And fit to meet Thy gaze.

As we rely upon Thy love,
Thy mercy and Thy grace
So make us more compassionate
To all the human race.

May we be blind to others' faults
But quick to see a need.
May charity and gentleness
Mark every word and deed.

Nor would we lift a selfish prayer,
Evoke our needs alone.
Pour out the riches of Thy grace
On all who seek Thy throne.

Upon the wicked and the just
Falls equally Thy rain.
So bless our enemies, O Lord,
And may Thy grace ordain.

To touch their hearts with warmth and love,
May peace on them descend
Till understanding shall prevail
And enemy be friend.

We little know or comprehend
What is implied to say—
"Thy kingdom come. Thy will be done,"
As we were taught to pray.

Our paths but lead into the dark,
To future all unknown.
In childlike faith we take Thy hand,
Pray Thou wilt lead us home.

—Amen.

H. E. Rice
Associate Secretary, Medical Department
General Conference
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OUR COVER
The first warm days following the winter seem to cry out to mankind: "Come out in the sunshine!" Nature is not to be worshiped, but it certainly is to be enjoyed. Nature speaks to the heart of man of "blessings from the bounteous hand of God."—Testimonies, vol. 5, p. 312.

The voice of God through nature's glories is augmented by the divine voice through the glories of the Holy Word:

"Father of mercies, in Thy Word
What endless glory shines!
Forever be Thy name adored
For these celestial lines.

"Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound."

—Anne Steele
Righteousness by Faith

(Part 1)

RIGHTEOUSNESS by faith in Christ is by definition the good news of salvation through faith in Christ alone. It is more than right living. It is first and last a right relationship. All else is consequent to, and an outgrowth of, this vital experience. This indeed is the meaning of the text “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31). Faith in Christ, born of love for Christ, is the essence of the message that we bear. Any doctrine proclaimed in a Christian pulpit that is unrelated to the foregoing statement is unworthy of the time and effort spent on the preaching of it.

In this age of nuclear peril and crumbling standards, how timely is this message of faith. Mankind is plagued with tailor-made fear and built-in doubt. Faith in Christ is the antidote to his many ills. Love for God is Heaven’s answer to our needs. It is indeed the basis of our standing and our striving. Love for Christ and faith in Him imposes its own discipline. This lifts obedience from the murky lowlands of conformity to the heights of spiritual privilege: The “thou shalt nots” of the Ten Commandments are recognized for what they are—signposts on the highway of life revealing to the wise a way of life, but to the foolish the wages of transgression.

The Gift of God

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already” (John 3:17, 18). Such faith is not natural to man. If you believe that Jesus Christ is your divine Saviour, then you have Him to thank for it. “By grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2:8).

But someone says, “I am faithless. My heart is as hard as a much-traveled highway. What hope is there for me?”

Thank God, there is a Bible answer: “So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). The Word of God builds faith in Christ. To those who hear and study its pages “faith cometh.” But “how shall they hear without a preacher?” (verse 14). There is a tendency among some to stay away from church when faith grows weak. This can only further weaken faith. “Faith cometh by hearing.” Church attendance provides a silent, steady build-up of our faith. And further: “Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you” (Matt. 7:7). The prayer of the earnest seeker’s heart is always, “Increase our faith” (Luke 17:5).

Faith and Works

Faith grows with exercise. For faith to grow, it must exercise itself in good works. Faith must perform or it is dead. “But wilt thou know, O vain man, that faith without works is dead?” (James 2:20). The conflict that plagued Martin Luther, leading him to disparage the book of James, was
an unnecessary one. There is no conflict between faith and works. Obedience is the demonstration of faith. Living faith must express itself. Through obedience to the commandments of God faith finds its outlet. "Shew me thy faith without thy works, and I will shew thee my faith by my works" (verse 18). "Seest thou how faith wrought with his works, and by works was faith made perfect?" (verse 22). It is clear from this text that disobedience is a faith depressant. Faith serves best the submissive heart. Stubbornness hinders faith's free flow.

The pace of sanctification is determined within man's own will. How thorough or lasting the victory depends upon man's will to cooperate with the indwelling Christ. That Christ offers to man full and complete recovery from all character weakness in this life, is apparent from the following texts: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). And for this monumental undertaking Christ says, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). How appropriate and pertinent is this promise, for human nature in both saint and sinner is all weakness. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Add to this the apostle's statement that "in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18) and we are brought face to face with the fact of human nothingness. The humble Christian knows in his heart that "there is not a just man upon the earth, that doeth good, and sinneth not" (Eccl. 7:20).

Now, it is to the weakness of man that the strength of God is offered. Just as darkness pierced by light accentuates its brilliance, so human weakness, invaded by divine power, testifies to its perfection. The weakness of man that tests the strength of God will find it adequate. It is thus that in conversion, human nature is subdued, controlled, or in the language of the scripture, kept under (1 Cor. 9:27), "crucified" (Gal. 2:20), and "put off" (Eph. 4:22). It is because of man's dependency upon God that he must be ever receiving from Him. The apostle Paul urges that we "pray without ceasing" (1 Thess. 5:17), and he also confesses, "I die daily" (1 Cor. 15:31).

Righteousness by faith is not a static state but a deepening relationship, a relationship with Christ that through daily fellowship grows more personal with increased faith.

**Christ in the Heart Disciplines**

What practical effect does this have upon the repentant sinner? "He will turn again, he will have compassion upon us; he will subdue our iniquities" (Micah 7:19). Under this arrangement, sinfulness or the tendency of the flesh to sin is not removed. It is subdued and will remain so as long as the Christian wills it so in Christ. The wretchedness of human nature is controlled, but the heart is cleansed. This is the miracle of conversion. Christ in the heart disciplines the body. This is righteousness by faith. To be sure, while man receives by faith perfect standing before God, instantaneously, daily perfection in all areas of human behavior is likely to take more time; indeed, a lifetime. Now, this is true, not because it takes a lifetime to overcome a given habit, but because each new day is a new test of one's spiritual growth.

It is to be hoped that none will take advantage of this principle to delay self-discipline on the grounds that he has a lifetime in which to overcome. He will learn at the end of his lifetime that each day has its work of grace, and that "making up" is most difficult and often impossible. Thus the apostle's statement, "I die daily," assumes ominous significance. Which one of us has not had the experience in school of neglecting daily assignments until the night before examination, and then in desperation sitting up all night trying to "cram" for the next day's ordeal? Perfection of character through experimental living is difficult at best. Let us not through negligence make it impossible.

Now, there are those who, because of repeated failure, despair of ever attaining the mastery. For all such these words of the apostle apply: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). This is a promise of consistency and faithfulness. Christ will perform in us the work of grace until His second coming. This is our only hope. Man will never achieve enough goodness to stand on his own. During the time of trouble when man must live without a
mediator, he can stand only as the power of Christ bears up his “weak” flesh on earth. Having confessed and repented of every sin, man will still be aware of his sinfulness. And though sealed, he will not lose his concern for his own spiritual growth. And it is this concern, this soul hunger for Christ, that renders him immune until the day of God. For “he which hath begun a good work in you will perform it until the day of Jesus Christ.”

At the second coming of Christ our bodies will be changed. “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. 3:21). It is important that we note the adjective vile as it is used here. Thus human nature is described at the second coming of Christ. At the glorious appearing of our Lord Jesus Christ man will possess a righteous character and a subdued vile body. Hence the appeal in the promise that our bodies will be refashioned.

E. E. C.

(To be continued)

Divine Pity

W. A. FAGAL

Director, “Faith for Today”

THEN said the Lord, Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?” (Jonah 4:10, 11).

The Revised Standard Version translates verse eleven: “Should not I pity Nineveh?” I like that word “pity”—“Should not I pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left?” (Jonah 4:10, 11).

Have you ever thought about how much a question reveals about a person? For instance, when a child says, “Where’s mommy?” you know “mommy” is the center of that child’s life. He has revealed it in one little question. When an older child greets his father with the question “What did you bring me?” he has given away his self-centeredness, which the father hopes will be overcome as the child grows to adulthood. We think of the question Peter asked. He said, “Lord, we’ve left all to follow Thee, what shall we have therefore?” A tremendously revealing question about the character of Peter! I’m sure as he looked back on it in later years he wished he had never asked it.

I wonder if we ever think of the questions we ask God, questions of doubt, uncertainty; questions such as “Why did this happen to me?” These questions reveal much about ourselves. But have you ever thought about the questions God asks us? They reveal a great deal about God. They reveal something about His character, about His interest in humanity. Our question today does just that—“Should not I pity Nineveh?” Surely this reveals a great deal about the character and the love of God for lost humanity.

Jonah had been a reluctant prophet. He didn’t want to go to Nineveh. He felt no burden for the people of Nineveh. He considered it a hostile, heathen city, and when God told him to go east to Nineveh, he went west on a ship headed for Spain. But through a devious route he finally ended up on the road to Nineveh. He walked up and down the streets of Nineveh and in three days he had preached to everyone. He preached a message of doom—“Yet forty days, and Nineveh shall be overthrown.”

I’m rather interested in what the Bible says about Nineveh. It was “an exceeding
great city." We know where Nineveh is. The walls have been excavated. It has been possible to measure Nineveh, and those who have done the work tell us it is seven and one-half miles around the walls of the city. They tell us furthermore that the city covered 1,640 acres.

When we look at some of the cities of Palestine we are rather surprised at their size. Those of us who have had the privilege of visiting some of those cities have been amazed at how small they are. Samaria, for instance, was the capital of the kingdom of Israel. But Samaria covered just nineteen acres! When I saw Jericho I thought it was such a little city! The children of Israel could have easily marched around it seven times in a day. Jerusalem was 86 acres, so when you compare that with Nineveh, you can see why the Bible says that Nineveh was an exceeding great city—1,640 acres. But compared with our modern cities they seem very small indeed.

I have no explanation for the wonderful success of Jonah. As he walked the streets of Nineveh it seemed as though everything he did was wrong. His message wasn't attractive; it was a message of doom. His attitude was sullen; he did not want to be there in the first place. And his resentment of this heathen people could not possibly have attracted them. I don't know why they responded. I have only one answer—God's message was being preached at God's direction, by God's appointed man, at God's time. Somehow I gain courage from the realization that whenever we bear God's message, at God's time, to the people that God points out, and we know we are appointed by Him to do it, God can and will bless, no matter how poor the instrument may be that bears that message.

After Jonah had preached he retreated to a little place outside the city and built for himself a shelter. Then he prepared to wait for the countdown and to watch the blast-off. He was very upset when he discovered that God had cancelled the whole operation because Nineveh had repented. He said, "This makes me look like a fool. I've told everybody that the city would be overthrown in forty days, and now You have repented."

God decided He had to teach Jonah a lesson, so He caused a gourd to grow up and provide him a little shade. Apparently his shelter was just a booth that went around him. He was grateful for the shade the gourd provided, because it was a hot day. But then after a little while a worm, also prepared by God, came, and the very next night the plant withered and died and was gone.

Because Jonah had been so angry at the idea that God had spared Nineveh, and now was so exceedingly angry at the idea that the gourd had disappeared, God had to talk to him. He said, "You have had pity on a gourd. You had nothing to do with its growth; nothing to do with its destruction; but you had pity on it. Shouldn't I now pity Nineveh, a city in which are 120,000 people who don't know their right hand from their left?" I'm delighted to see that to God Nineveh was more than a city. Nineveh was a city made up of people, individual persons.

I flew over New York City yesterday for the first time in my life. Since I live in New York I have always put down there, but yesterday I came from Boston and flew right over New York, looking upon it, I suppose, as God must see it; only He sees it from an exceedingly greater height than mine of 12,000 feet. I picked out the buildings. There was the United Nations, the Empire State Building—familiar landmarks to me. I looked at the docks to see if any ships were in. It was only after New York had gone by that I realized I had not thought about the people. But when God looks down, He sees persons. And Nineveh was full of people—120,000 of them. "Should not I pity Nineveh?"

We can be pleased with the attitude America has toward helping under-developed nations. I read something the other day that greatly impressed me. It said that if we were to take 2.5 billion people of the world and compress them into a village of 1,000 population, 60 of those people would be Americans and 940 would be all the other people of the world! Further, those 60 would earn half of the income; 940 would have the other half. The 60, even though they would eat 72 per cent more than was good for them and more than they needed, would have a life expectancy of 70 years. The other 940 would have a life expectancy of 40 years, and many of them would eke out those years in poverty, sickness, ignorance, and despair.

We feel pity for the undeveloped nations. We have programs. We are trying to send things to help them build themselves.
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.

up, and other nations are joining us in this. We are urging Japan and Germany, countries that have much to offer, to join with Canada and the United States and Britain and France and other countries to lift this burden—to help the undeveloped nations. It is good to pity the people in the world about us.

But as Seventh-day Adventists we have a much greater pity—pity for the Ninevehs of the world about us. We should pity them because they don't know their right hand from their left! They don't have the spiritual understanding we have; they don't have the message we have. To God the inhabitants of Nineveh were needy because they knew so little. God knew how many there were—120,000—and to Him every one was precious. If God had such a burden for Nineveh, how does He feel toward New York, Tokyo, Toronto, Philadelphia, London, et cetera? Should not I pity these Ninevehs? I'm sure God pities them. I'm sure God thinks of each and every person in them.

I'd like to have you think about what God sees when He looks down on our modern cities today. To what kind of world are we trying to bring our wonderful message?

First there is the blight of Communism. I don't want to say too much about that; so much has already been said. But let me say this—in Soviet Russia there are 200 million people; in Red China there are 650 million people—a total of 850 million people exposed every day to God-denying atheism. The Soviet encyclopedia even goes so far as to deny the existence of Jesus Christ of Nazareth. Eight hundred and thirty million people of our world exposed daily to atheism, which denies even the very existence of Jesus Christ. A few months ago I stood at the gates of Communist China. I was allowed within a half mile of the border. As I looked from a vantage point I could see into Communist China, see the mountains, the villages, the people. And I tried to envisage what was beyond. It's a staggering and overwhelming thought to realize that we cannot reach those 650 million people with our gospel message.

Today educationists put great emphasis on modern science. Schools are lending themselves to teaching more and more science, and I suppose that is good. But I wonder whether we realize what's happening as far as scientific build-up is concerned, and what is happening with God. Not long ago a distinguished Harvard astronomer produced the little book "Science Ponders Religion." In this book eighteen well-known scientists explain their attitude toward religion, toward God. Not one of them profess any belief whatsoever in a personal, omnipotent God. Nor does a single one confess that he has any hope whatsoever in a future life. They are agnostics. They state themselves to be so, rather proudly, and they say they are a cross section of world scientists. And probably they are right. Wilbur M. Smith estimates that not 10 per cent of the outstanding scientists of the world today are Trinitarians!

Think about the place of philosophy in our world. Philosophy is even more antagonistic than science toward religion. In the realm of psychology, for instance, Sigmund Freud, perhaps the most outstanding spokesman for psychology, scoffed at the very existence of God. Read the works of the great philosophers and among the majority of them you will find no belief whatsoever in God. What a world! "Should not I pity Nineveh?"

Perhaps you have been interested, as I have been, in reading some of the things that Bishop G. Bromley Oxnam has written and spoken. Bishop Oxnam, an outstanding ecclesiastic in the Methodist Church, retired only last year. He has been a bishop in the Methodist Church since 1936. He served as president of the Council of Bishops, and in addition to the highest possible office in his own denomination,
was president of the World Council of Churches from 1948 to 1954. Three years ago he wrote a book titled *Testament of Faith*. But so far as I could see, it was not a testament of faith but a testament of lack of faith. In it he ridiculed the idea of the virgin birth. He scoffed at Biblical inspiration. He emphatically repudiated the truth of the atoning work of Jesus Christ. He made the following statement: "I have never been able to carry the idea of justice to the place where someone else can vicariously pay for what I have done in order to clean the slate. They argue that God sent His own Son who died upon the cross, and in so doing satisfies God's sense of legislative justice. It simply doesn't make sense to me. It is rather an offence. It offends my moral sense. Must God have a sacrifice? The Lamb slain from the foundation of the world, the Book says. No! No! I cannot think of it in this way." So what is the bishop going to do with his own sins? "I cannot see forgiveness as predicated on the act of someone else. It is my sin. I must atone." It gives me chills, the idea of atoning for our own sins. No Saviour! And this statement from a man who has been head of the World Council of Churches!

James A. Pike, Protestant Episcopal bishop of the diocese of California, said of the virgin birth, "I'm inclined to believe it is a myth." On the work of the Holy Spirit he stated, "I no longer regard grace, or the work of the Holy Spirit, as limited explicitly to the Christian revelation." Of the Bible he says, "It came along as a sort of *Reader's Digest* anthology." And then on the great doctrine of the Trinity, he declares "I see nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God. In other words, I believe totally in that which the formula is seeking to express. My belief is in God, not in the formula about Him."

Now these statements may leave us cold or they may stir us up until we want to fight back and argue. But the amazing thing is that members of the churches these men are part of have not stood up to these leaders of Protestantism today and told them, "You are wrong. You must be silent. We will take your credentials away from you if you speak this way. You have been ordained a bishop in the Methodist Church to preach Christ and His atoning blood. You have been ordained a bishop in the Episcopal Church because we believe in the foundation of the Bible, the Trinity, and all the rest." No, the churches have not objected; and many of the bishops have risen to support what these leaders have said.

So as I look about the world today I say, "Should not I pity Nineveh?" How must God feel as He looks upon the cities and sees their great need? I am encouraged when I read that God pitied a city of 120,000 souls of men who did not know their right hand from their left. I know His great heart of love is stirred by our great cities and by the problems that we face. I know that He is concerned. I know that He is asking that we, the Jonahs of today, go out to carry His message to a needy world. The instrument may be weak, may not know how to present the message attractively—certainly Jonah did not know how—but with the blessing of God results will be accomplished. Today we take the message of warning to our modern Ninevehs by way of radio and television—ways that Jonah knew nothing about. The message goes out with many mistakes; some things we wish were different; many things we would like to correct. We talk about our lack of means, how it hampers us—and it does. We talk about weak human vessels—and they are weak and inadequate, and we wish they were better. The real need, however, is for the Spirit of God to place His blessing on what we do. "Should not I pity Nineveh?" God does. And as we work with God we are going to see results in the Ninevehs of today.

Waiting and Watching

We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply waiting; we are to be vigorously working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest effort to save perishing souls. Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now; for haphazard work will result in spiritual declension, and that day will overtake us as a thief. The mind needs to be strengthened to look deep and discern the reasons of our faith. The soul-temple is to be purified by the truth, for only the pure in heart will be able to stand against the wiles of Satan.—Ellen G. White, *Testimonies to Ministers*, pp. 163, 164.
Do We Owe a Debt to the Jew?

W. E. READ
Editor, Israelite Magazine

IN A WAY, one would have to answer Yes to the question “Do we owe a debt to the Jew?” But we must remember that “God is no respecter of persons” (Acts 10:34). The apostle Paul regarded himself as “debtor both to the Greeks, and to the Barbarians” (Rom. 1:14), and certainly to his own people, Israel (Rom. 9:2, 3). Like Paul, we also are debtors to all men, irrespective of race or nationality, to present to them the gospel of the grace of God, which is for all mankind.

We have been told that—

God holds you as His debtor, and also as debtor to your fellow men who have not the light and truth.—Testimonies, vol. 4, p. 52.

Nevertheless, it must be recognized that God did choose the Jewish people in ancient days, and made them the depository of His sacred oracles. This was a solemn trust and a wonderful honor. The faith we believe we call Christianity, but we must not forget that this was not a new religion. It really grew out of the religion of Israel. We read:

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

Let us list a few of the things in which the Christian faith is indebted to the Jewish people.

1. They preserved for us the Bible.

Specifically, they gave us what we now call the Old Testament, and the Jew even today calls this, and this alone, the Bible. And what a wonderful treasure it is! Think of the history it gives us of God’s dealing with His ancient people. Think of the remarkable promises of God it contains, promises we can claim today, promises that are just as applicable to us as they were to Abraham, to David, and to others of the saints of a bygone age. Think of the prophecies foretold in the Old Testament and pointing forward to the Coming One—the Messiah, which we know were fulfilled in the life and ministry of our Lord. These oracles were “committed” to Israel (Rom. 3:2); they “received” them from God (Acts 7:38). How true, reliable, and authoritative they must have been is seen in the use made of them by our Lord Jesus Christ. Right at the beginning of His ministry He appealed to them when He went into the synagogue and read from the prophecy of Isaiah. Then at the conclusion He could say, “This day is this scripture fulfilled in your ears” (Luke 4:21). He often appealed to “the scripture” (John 7:38), and then He made the statement that should impress us all in our relationship to the Divine Oracle—that “the scripture cannot be broken” (John 10:35).

Some years ago Dean F. W. Farrar wrote:

“They were entrusted with the oracles of God.” The result of that advantage was that the Jew stood at a higher stage of religious consciousness than the Gentile. Judaism was the religion of revelation, and therefore the religion of the promise; and therefore the religion which typically and symbolically contained the elements of Christianity; and the religion of the idea which in Christianity was realized. Christianity was, indeed, spiritualized Judaism.—The Life and Work of St. Paul, p. 471.

Yes, truly the Scriptures of truth came to us from the Jewish people.

2. They preserved for us the Decalogue—the Ten Commandments.

This really is part of the previous consideration, but it is worthy of specific reference. The Ten Commandment law is God’s revelation to His people of the basic law of the universe. This law is the foundation of God’s government, and hence in its nature it is eternal. This is emphasized in the words of the psalmist, “For ever, O Lord, thy word is settled in heaven” (Ps. 119:89). Rabbi J. H. Hertz, one of the leading spokesmen of Israel remarked:

No religious document has exercised a greater influence on the moral and social life of man than the Divine Proclamation of Human Duty, known as the Decalogue. These few brief commands—only
120 Hebrew words in all—cover the whole sphere of conduct, not only of outer actions, but also of the secret thoughts of the heart. In simple, unforgettable form, this unique code of codes lays down the fundamental rules of Worship and of Right for all time and for all men.—The Pentateuch and Haftorahs, p. 400.

In later years the seers of God were permitted to look into the wonders of heaven, and John the revelator saw “the temple of the tabernacle of the testimony” (Rev. 15:5); he saw also “the ark of his testament” (Rev. 11:19). It is no wonder then that the chosen people of God, even in these Christian days, are called upon to “keep the commandments of God” (Rev. 14:12; 12:17) as were the people in the days of old. This is confirmed in a recent article in Christianity Today in which the writer states:


This code of precepts, then, was not given to Israel to apply to and for them alone. True, they were the repository for this divine treasure, but they were to make known to the nations around them what God had revealed to them. They were to “declare his glory among the heathen; his marvellous works among all nations” (1 Chron. 16:24). This was God’s law for all mankind.

Should we not thank the Jewish people for preserving this heritage for us?

3. They bequeathed to us the wonderful principles of salvation.

Our Lord in His conversation with the woman of Samaria remarked, “Salvation is of the Jews” (John 4:22). This means the only salvation by which man is saved from sin. The Greek text has the definite article preceding the word salvation, and this indicates that there is no other. The teachings of Buddhism, Islamism, Confucianism, Zoroastrianism, et cetera, will not avail. There is no other salvation, just as there is no other name by which we can be saved.

4. They gave us the New Testament.

The New Testament did not come so much from the Jewish people as such, for these writings had not been committed to them, as were the “oracles of God” referred to in Romans 3:2. It remains a truth, however, that nearly all the writers of the New Testament were Jews. The one possible exception was Luke, who is generally recognized as a Gentile, belonging, as tradition indicates, to Antioch in Syria. So we see that the four Gospels—the history of the early church as recorded in the book of Acts and the letters of Peter, Paul, James, and John—came to us from those who were by birth Jews, or who had espoused the faith and identified themselves with them.

5. They gave us the twelve apostles.

Again we must remark that the Jewish people did not give us these ministers of Christ. However, it would be true to say that the apostles came from the Jewish people, for all of them were Jews who were converted by the message of Messiah, Jesus.

6. They gave us the wonderful Jewish heritage.

Think of what they gave us as recorded in Romans 9:4. Let us note the rendering of this text as given by Conybeare and Howson:

The seed of Israel, whom God adopted for His children, whose were the glory of the Shekinah, and the covenants, and the Lawgiving, and the service of the temple, and the promises of blessing.

What a heritage the Christian church

Leaflet Lists Bible Readings for Bereaved

To help bring the comfort of the Scriptures to persons who are grieving the death of a loved one, the American Bible Society has issued a small leaflet suggesting specially chosen Bible readings—one for each day for a period of sixty days.

“When sorrow and sadness come,” the leaflet says in a brief introduction, “many people admit amid their grief that they ‘would like very much to have the comfort of the Scriptures if we only knew where to turn the pages of our Bible.’

“The passages listed have through generations and centuries brought solace, strength and courage to souls bereft by the death of a loved one. By reading these selections prayerfully day by day for sixty days, a person will be better enabled to live triumphantly in spite of the loss that has come.”

The leaflet is titled Bible Readings in Time of Bereavement. It is small enough to be used as a Bible bookmark.

The Bible Society suggests that pastors, funeral directors, and others may wish to keep a supply of the leaflets on hand to present as occasions arise. Copies may be obtained for only 65 cents a hundred from the American Bible Society, 450 Park Avenue, New York 22, N.Y.
Quotable Quotes

From Beyond Cotabato by Curran L. Spottswood (Fleming H. Revell Co.): "There is no hope of winning this world to Christ through the efforts of professional missionaries and ministers only. It is far too big a job. The only hope in a day when the forces of darkness threaten to overwhelm us is to mobilize the total manpower of the church—every pastor, every missionary, and also every lay man and woman must be Christ's ambassador, if we are even to begin to measure up to the fateful hour in which we live."

From Love So Amazing by D. Reginald Thomas (Fleming H. Revell Co.): "Nowadays the formal acknowledgement of religion is popular: it is the 'nice' and 'respectable' thing to do. But never was there so much talking about God and so little walking with God. An ex-pugilist, for example, writes, 'Somebody up there likes me,' and it becomes a best-seller. But this indefinite 'Somebody' who vaguely 'likes' is a far cry from the God who 'so loved the world that he gave his only begotten Son.'"

has received from our friends the Jewish people! Observe some facets of this heritage:

The Adoption. Israel became the son of God by adoption. We read in Exodus 4:22, "Israel is my son, even my firstborn."

This principle of adoption now applies to believers in Christ. We also are called sons of God (Rom. 8:1-15). Truly a wonderful privilege! But there is even more.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

The Covenants. The basic covenant of God is the "everlasting covenant." Aspects of this as they applied to the people of God in different periods of their history were confirmed to them in the covenant made with Noah—the one with Abraham—later with Isaac and Jacob. The covenant made at Sinai was part of this plan, as were other aspects indicated at other times in the long history of the Jews. Some of these covenants were summed up in the term "old covenant," which gave way to the new covenant relationship in Christ our Lord. By this new covenant we are brought into intimate fellowship with Jesus and are saved "through the blood of the everlasting covenant" (Heb. 13:20).

The Service of God. The services of the tabernacle and the Temple in days of old are a meaningful heritage to us not only in the Sabbath worship services but also in the service each one of us may render to the Lord in witnessing to others of His grace.

The Promises. Messianic promises are many and are scattered all through the books of the Old Testament. But there are other promises of our God that are just as applicable to us as they were to the people to whom they were originally given. How precious are the promises as found in Isaiah 40 and 41:

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

These promises are also a part of the wonderful heritage to which we have become heir.

The Glory. The glory of the Shekinah meant a great deal to Israel, for it was a visible evidence that God was with them. To us it has the same significance, for the presence of God is ever with His faithful people. But it has an even greater significance, for the glory of the new covenant greatly exceeds the glory of the old covenant (see 2 Cor. 3), and that is understandable when we think of the fact that this "glory" is seen in the person of our blessed Lord. James uses the same Greek word for "glory" when he makes reference to Jesus as "the Lord of glory." This brings us to our last point, the most wonderful gift the Jewish people unconsciously made to the world. This gift was the Messiah.

7. They gave us our blessed Lord.

Jesus, the Messiah, was the Son of God: He was "sent" of the Father. He came from eternity to time, and He became one with the human race by clothing His deity with the robe of our humanity. This human garb He received through Mary. The occasion of His birth was remarkable, for while He came forth from the womb as any of the sons and daughters of Adam, He had no human father—He had a foster father, yes, but the incipient processes leading to His prenatal experience were not of man, but of God.

(Continued on page 40)
Confidence Among Brethren

(Concluded)

ROBERT H. PIERSON
President, Southern African Division

CONFIDENCE is like a four-legged stool, and if one of the legs is taken away, confidence is weakened or broken down completely. The four "legs" upon which true Christian confidence is built are the fear of God, love for the brethren, trust, and understanding. If in our hearts there is the fear of God, if there is love for the brethren, if there is trust, and if there is understanding, then it follows, as day the night, that there will be confidence.

The Fear of God

"In the fear of the Lord," the wise man says, "is strong confidence" (Prov. 14:26). There is a close relationship between the fear of God and Christian confidence. In fact, there can be no true Christian confidence where the fear of God is missing from the heart.

The Lord's messenger expands this thought. "When men cease to depend upon men, when they make God their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble and our confidence in one another altogether too meager."—Testimonies to Ministers, p. 214.

When we fear God, when we make Him our efficiency, then "there will be more confidence manifested one in another."

Christian confidence is based upon the fear of God. If we truly love the Lord we shall have confidence in the brethren. If we fear Him, our confidence in His sons and daughters will be strong. We cannot truly fear God and have suspicion in our hearts toward our brethren. It is usually when we become separated from the Lord that we become separated from the brethren.

When we begin to lose faith in fellow members or in fellow workers, if we examine our hearts honestly, we may discover that our faith in God is also slipping. The fine edge of our love for God has been dulled. Almost imperceptibly, love for our fellow men diminishes. How much we need to keep the fires of first love burning brightly in these hearts of ours! True confidence is built solidly upon the fear of the Lord. Having Jesus in the heart more than anything else will beget and inspire faith and trust in one another.

Love for the Brethren

The second leg of this stool of confidence is love for the brethren. In Paul's day there was a lack of mutual trust among the church members in Corinth. So he wrote a message. Included in his letter is the confidence-begetting thirteenth chapter of first Corinthians. In this Epistle the apostle gave the Corinthian church an antedote for suspicion and mistrust. In essence he said, "What you believers need is the love of Christ for one another."

I love to read this blessed chapter over and over again in the various versions of the New Testament. One of my favorites for inspirational reading is the J. B. Phillips translation. Note the trust-inspiring words in the following:

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. "Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. "Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (1 Cor. 13:4-8).*

The church at Corinth needed love to remove mistrust and to restore confidence.

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The remnant church needs love to keep from her midst the insidious lack of confidence that prevails among the leaders of nations in so many parts of the world today. Confidence and love go out the back door of the church when Satan brings suspicion and mistrust in the front or the side doors of the sanctuary.

Getting at the very core of declining confidence the apostle says bluntly, Love "does not keep account of evil" (verse 5). Another translation says, "Love . . . does not keep statistics of evil." Pause and think this through for a moment. Love does not keep statistics of evil. Declining confidence usually has its beginning right here. The carnal heart filled with evil misgivings begins to keep account of all the real or supposed wrongs done against it. Like a canker this baneful influence eats away confidence in the object of its venom. Love, true love, the love of Christ, expels such thoughts from the mind. Love and evil surmisings cannot exist in the same heart.

When we find ourselves keeping statistics of evil—keeping account of the shortcomings of fellow workers—we need to pray God that He will flood our souls with the sweet influence of His love before confidence is broken down. Love, the love of Christ, is a great confidence builder.

Trust

The third leg supporting this stool of confidence is trust. Our English word trust is derived from the old Norse trauist, meaning confidence of security. It is impossible to create confidence when trust is lacking. Noah Webster defines "trust" as "assured reliance on another's integrity, veracity, and justice." When we have confidence in a person we trust him, we believe in his sincerity, we trust his integrity, his veracity, his justice. Trust and suspicion cannot live in the same heart.

In the heart of the apostle Paul, trust was manifest toward the believers in Thessalonica. "We have confidence in the Lord touching you," he wrote in 2 Thessalonians 3:4. The Thessalonian believers likewise trusted Paul. They had confidence in him. Trust inspires trust. It is good for us to sincerely express this confidence we have in one another. The expression of trust has a salutary effect on human relations. It inspires mutual confidence and good will.

"If you are in communion with Christ," the servant of the Lord writes, "you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom He died."—Christ's Object Lessons, p. 197.

When we feel a deep love for those with whom we associate, when we manifest trust in them, and when we sincerely express our confidence in them, love and trust and faith will flow back to us in enriched measure. Expressions of trust and confidence are not for deathbed comfort. They will smooth the rough paths and cheer the burdened hearts of those with whom we associate in our everyday service for the King.

Understanding

The fourth leg of the confidence stool is understanding—the happy ability to put oneself in the other fellow's shoes. The American Indians had a definition of this blessed knack. They called it walking in the other man's moccasins. To put it in up-to-date language we need to frequently sit on the other side of the desk from those we work with, to project ourselves into their situations, to feel as they must feel in their branch of the work.

A few months ago I was worshiping with our European believers in the Nairobi, Kenya, church. An enthusiastic home missionary leader was seeking to inspire the members to go out that afternoon and secure Bible school enrollments. I am ashamed to admit it, but as soon as the plan was suggested I felt a headache coming on. I thought of the late committee work I would be engaged in that night. The trying schedule of the coming week haunted me.

"Anyway," I said to myself, "they don't expect me to go out too!" You know how we feel sometimes when we are asked to "do the other fellow's work," don't you? Well, I had just about convinced myself that I could with impunity spend the afternoon resting in my hotel room.

And then, fortunately, I had second thoughts. How could I understand the feelings and problems of these good workers unless I walked in their shoes? How happy I am that I went out with them that afternoon resting in my hotel room. Knocking at the doors, telling the people about the Voice of Proph-

The Ministry
ecy and praying with them, was a blessing to my own soul. I am sure, too, that this little experience helped to build up a bit more confidence in the hearts of the people in one of their leaders. Understanding helps to build up confidence.

_In Confidence Is Our Strength_

The gospel prophet reminds us, “In quietness and in confidence shall be your strength” (Isa. 30:15). “When men will show confidence in their fellow men they will come much nearer to possessing the mind of Christ.”—Testimonies to Ministers, p. 189.

“Let us not put on garments of heaviness, and cherish doubts and a lack of confidence in our brethren. We should not hurt our souls by gathering the thistles and the thorns, but instead we should gather the roses and the lilies and the pinks, and express their fragrance in our words and acts.”—Ibid., p. 502.

May God draw us as workers closer and closer together, with hearts filled with love and confidence in one another. Then God’s servant says “there will be proportionate force and power in our work.”—Ibid., p. 188. Then, too, the benediction and blessing of God will rest upon us, and His work will soon be finished.


**Go, Teach All Nations**

WESLEY AMUNDSEN

Secretary, North American Missions

*It MUST have been a thrilling and wonderful experience that day, nineteen hundred years ago, when a small handful of people, mostly fishermen and peasants, met with Christ on a mountain in Galilee. The truths He had taught in the past years about His resurrection from the dead had now become fact. Death and the tomb could not hold Him. And now, after a number of days, He stood upon the threshold of His Father’s house. He was going home.

However, before He left, there was still one more thing He had to do. It was essential that He give to His church on earth a charter. That charter is sometimes called the Great Commission. The people expected some pronouncement from Him, and He did not disappoint them. He said, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations” (Matt. 28:18, 19). “Go ye into all the world, and preach the gospel” (Mark 16:15).

The important work of the church was to “preach the gospel.” Through the preaching of the gospel they would make disciples. And they were to preach in all the world. They were to preach to all nationalities. They were not to preach to one nation alone. The gospel of the kingdom was to be “given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church.”—The Desire of Ages, p. 821.

After the ascension of Christ, Pentecost evidenced what would happen if the church carried out the instructions of their Master. “Until ye be endued with power from on high,” their Lord had said. They were to wait. And waiting, they would make every preparation to receive that power.

Twelve apostles (ministers of the gospel), together with about 108 lay evangelists and other church members, constituted the group that took Christ at His word. They prayed, they waited, they planned; and then, when the Spirit was poured out from on high, they opened the doors of the upper room and boldly walked out into the public square, which at that time was filled with people. As they moved among the masses they witnessed. They gave praise to God for His love and mercy. They told people about the Messiah, who had come as a man, and had died, was buried, rose again, and was now ascended into the heavens. People thought they were drunk*
when they heard them talking in foreign languages. That is what they did, for the various nationalities represented there that day said, “We all alike hear these Galilaeans speaking in our own language about the wonderful things which God has done” (Acts 2:11, Weymouth).* It is recorded that “every known tongue was represented by those assembled.”—The Acts of the Apostles, p. 39.

What a demonstration of faith! What evangelistic zeal! What mighty working in man of the mighty power of the Spirit! Never had there been such an ingathering of souls into the church as there was on that day of Pentecost. Three thousand persons of a variety of language groups were baptized that day. They had found the Way of life! It was a new life for them, and they rejoiced in their new-found faith.

To Seventh-day Adventists has been committed a charter also. It is the charter of the three angels’ messages. To no other religious people in the world has this charter been given. The message of Revelation 14:6, carried by the angel winging his way over land and sea, has in it the gospel for our times. This angel is said to have “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” None are to be passed by because of language difficulty. God has made provision for His gospel message to be preached in every language under the sun, in every place in the world where languages are spoken. If it were not so, He never would have given the commission to His church to “go into all the world.”

But what do we actually see in North America today? We have reports from reliable sources that indicate that “22,000,000 people in the United States speak, read, write and think in some other language than English as their mother tongue.”—Common Council for American Unity. Immigrants entering the United States in the twelve years ending in 1957 numbered 2.6 million.

Add the 8 million in Canada to the 22 million in the United States and we have a total of 30 million people to whom we must carry the message for these last days; and it must be done through the use of many languages.

Years ago Ellen G. White wrote: “In the cities of America there are people of almost every language. These need the light that God has given to His church.”—Testimonies, vol. 8, p. 36.

In order to comprehend what 30 million people massed together might look like, let us take the three most populous States of Eastern U.S.—Massachusetts, New York, and Pennsylvania. The combined population of these States practically equals 30 million. What a tremendous population! And most of these people are still without a knowledge of the message of truth for today. Every eighth person in North America speaks, reads, thinks, and writes in some other language than English as his mother tongue. Almost unbelievable, isn’t it?

One writer has said that “the United States is a country of many races, many nationalities, many religions. Thirty-five million Americans are immigrants or the children of immigrants.”—Common Councils for American Unity. “The largest city in America, New York City—has 800,000 Russian-speaking people, 428,000 Germans, 404,000 Poles, 294,000 Austrians, 185,000 Czechs, 114,000 Hungarians, and many thousands of people who speak Spanish.”—Bible Christian News, Progress, June, 1959.

It is altogether possible that were Ellen G. White alive today, she would again write words similar to the following:

God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America than has been done in the past. . . . As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America a divinely appointed means of rapidly extending the third angel’s message into all foreign languages. That is what they did, for the various nationalities represented there that day said, “We all alike hear these Galilaeans speaking in our own language about the wonderful things which God has done” (Acts 2:11, Weymouth).* It is recorded that “every known tongue was represented by those assembled.”—The Acts of the Apostles, p. 39.

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SOME BOOKS I CAN RECOMMEND

A. V. Dick

Bible Department, Oshawa Missionary College


I have found these two books interesting and informative. As the titles indicate, the first volume gives the life story of the Herod who ordered the death of the boy babies of Bethlehem. But it opens a much wider view of the man than that. It tells of his close relationships with the Romans, which often resulted in advantages to the Jews. His great building enterprises are also freely described. The second volume takes up where the first leaves off, giving many pertinent facts with relation to all the other Herods mentioned in the New Testament. The facts and incidents related in these two books are essential to a full knowledge of the background of the New Testament.


This is a most valuable reference book to one who wants to study the meaning of the Greek words of the New Testament. It is arranged alphabetically according to the English words as translated in the King James Version. In addition to the fine shades of meaning brought out, it clarifies the similarities and differences of various words that are translated as the same word in the KJV. Words are given in both English and Greek, so it is not necessary for one to know Greek to derive great benefit from the book. I recommend it most highly as a standard reference work.


The first volume, a large book of two columns a page and 516 pages, gives the text of monuments, tablets, papyri, and every source that bears a relation to the Bible. Each text is well introduced and qualified so that the user can know its exact place in history and its value, those who have translated it, where the original may now be found, et cetera. There are also many helpful footnotes. The second volume contains 769 illustrations of monuments, wall paintings and inscriptions, carvings and statues, figures of gods and men. Each picture carries a caption and a number. The numbers refer to the more full description of the pictures in the second half of the book. The pictures are well classified and adequately indexed. The first volume costs about $17 and the latter about $20, but they are worth the cost to the minister who is interested in being well informed about Old Testament matters.

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the home field is in no wise to be neglected.—Ibid., p. 31.

I think of Edmund Klute, who is working in Chicago with its more than 100,000 Poles and 60,000 Germans. His is the onerous task of trying to reach these tens of thousands. He is the only minister we have to the millions of Poles in America. How is he ever to do it? He cannot, for the task is superhuman.

Then there is Eduard Magi, in New York City, trying to reach the masses who speak Russian, Ukrainian, and Estonian. One man against the formidable environment of this cosmopolitan city in America! These are only two of scores of missionary workers in this land of riches.

Let us take a look at these people of "other tongues" as the Spirit of Prophecy has pictured them:

In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. They do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. They are pressed with suffering, want, unbelief, despondency. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. He is offering them the apples of Sodom, that will turn to ashes upon their lips. They are spending their money for that which is not bread and their labor for that which satisfieth not. In these suffering ones we are to see those whom Christ came to save.—Christ's Object Lessons, pp. 292, 293.

As David, the sweet singer of Israel, cried out in his affliction, so do many of these berefted people cry out before the Lord, "I looked on my right hand, and behold, but there was no man that would know me: refuge failed me; no man sought after my soul" (Ps. 142:4, margin). Where, then, does the responsibility for carrying the gospel to these people lie? Is it with the General Conference? Partly, yes. Perhaps there has not been enough emphasis placed upon the importance of reaching these people through the various avenues of service fostered by departments. However, the major responsibility is upon conferences (union and local) and upon churches. If I understand rightly, the conferences are responsible for the task of carrying the gospel to every man's door in their territory, formidable though that task may be. Every church that is established is to be a witnessing church, the members going forth with the message to the people.

City evangelism, like all other evangelism, is not to be confined to preaching in auditoriums, halls, or churches. True evangelism means going out after the people, all kinds of people. The greatest of all evangelists, the Lord Jesus Himself, sought people where they were. You do not find that He lectured to the people. He had no great evangelistic meetings as a rule. But He did take time to find a Samaritan woman, a lowly, outcast woman of another nation, and He brought her to the well of truth and sent her away full, to be a missionary to her own people.

The Saviour is still carrying forward the same work as when He proffered the water of life to the woman of Samaria. Those who call themselves His followers may despise and shun the outcast ones; but no circumstance of birth or nationality, no condition of life, can turn away His love from the children of men.—The Desire of Ages, p. 194.

Paul had great anguish of soul for the lost. As he traveled from city to city, among people of many languages, the uppermost craving of his soul was that he might win some. To preach the everlasting gospel under fair or forbidding circumstances, was the task he had set for himself. That is why he wrote to the church at Corinth: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

The great need of America today is that of home missionaries who will go out with Christ after the lost legions of people of other languages. Doris Salter, writing in Bible Christian Union Progress, June, 1959, says:

Missionaries are needed in our own United States who speak more languages than English. A larger per cent of our own population than we perhaps realize is not at home, and never will be at home, with the English language. Our hearts should be deeply concerned that this section of our country's population be adequately reached with the saving truth of the Gospel.

The men and women to whom has been assigned the task of working specifically for the people of other languages in America are in many instances lonely people. They do not always fit into the methods and plans for evangelizing the English language populations. They long for opportunity of fellowship, study, and discussion of methods for reaching their fellow men. Perhaps (Continued on page 40)
A ND Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me" (Luke 8:46). Not only did the woman touch Jesus but "the whole multitude sought to touch him: for there went virtue out of him" (Luke 6:19).

Every time somebody touches your life, he receives something from you. It should be virtue—every time. Each life is surrounded with an atmosphere, a certain influence that leaves its mark consciously and unconsciously upon others. Some influences are so attractive that one feels them before he sees them. "Roses tell in the dark where they are blooming by the fragrance they lend the breeze."

One of the most serious problems that Christ's religion has faced through the ages and is facing supremely today is that of its nominal members. The Christian in general has not given to the world around him the correct conception of his Master's way of life. He has not reflected the life of his Redeemer. Consequently the words of a Hindu from India, "I love your Christ, but I hate your Christianity," express painfully the impression Christians have left on nations and individuals alike. Christianity, instead of being revealed as the sole religion of heaven and earth, has become in the eyes of millions just another religion. Dr. Albert Schweitzer stated it well when he said: "Honesty is most needed today. The great discrepancy between profession and life is most alarming."

This philosophy of correct Christian behavior was an obsession with the apostle Paul. "Ye are our epistle," declares he, "written in our hearts, known and read of all men: ... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:2, 3). Are these living epistles, these living gospels, emitting waves of virtue to mankind about us? Are we surrounded with the fragrance of the gospel of salvation in the darkness of this world?

I never stop marveling at the apostle's confidence in his Christian constructive influence. He was indeed a true representative of what a Christian is meant to be. Listen to him addressing the Corinthians: "I beseech you, be ye followers of me" (1 Cor. 4:16). To the church at Thessalonica he wrote that he and his fellow workers were living in such a way "to make ourselves an ensample unto you to follow us" (2 Thess. 3:9). Then as he turns to the Philippians he declares: "Brethren, be followers together of me" (Phil. 3:17).

The great apostle was able to make such serious declarations because he himself had learned to follow. He had set his course. He had placed himself within the atmosphere of total virtue. "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). It was in connection with this phase of Paul's life that the messenger of the Lord penned one of her most inspiring paragraphs:

Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.—Gospel Workers, p. 59.

"I'd rather see a sermon than hear one any day" not only is the beginning of a great poem but also the beginning of understanding as far as the true philosophy of witnessing for a glorious faith is concerned.

In studying the lives of the kings of Israel and Judah, one is immediately impressed by the existence of two orders: One order is headed by King David and the other by King Jeroboam. I have often wondered whether these two kings real-
ized that they were actually beginning these orders. Did David, for example, realize that some of his successors would belong to his order, known as those who "did right in the eyes of the Lord"? Did he ever think of how far reaching his influence was going to be? And Jeroboam, heading the opposite list, did he know that his order would become the order of the kings who "did evil in the sight of the Lord"? Did he? O how important is the influence of one man! And how a bad influence seems to attract to it more company! There are fewer kings in David's order than in Jeroboam's! Here's a partial list that gives a clear idea of the ratio:

**David's Order**

| 1 Kings 15:11 | Asa |
| 2 Kings 14:3 | Amaziah |
| 18:3 | Hezekiah |
| 22:2 | Josiah |

**Jeroboam's Order**

| 1 Kings 15:25, 34 | Nadab |
| 25, 26 | Zimri |
| 30, 31 | Omri |
| 22:51, 52 | Ahab |
| 3:1, 3 | Ahaziah |
| 10:28, 29 | Jehoram |
| 13:1, 2 | Jehu |
| 13:10, 11 | Jehoahaz |
| 14:23, 24 | Jehoash |
| 15:7, 9 | Jeroboam II |
| 15:18, 19 | Zachariah |
| 15:23, 24 | Menahem |
| 15:27, 28 | Pekahiah |

The ambassadors of Christ have a responsible and sacred work before them. They are savors of life unto life, or of death unto death. Their influence decides the destiny of souls for whom Christ died. 
—*Testimonies*, vol. 3, p. 60.

Emerson once said: "Use what language you will, you will never say but what you are!" So, ministers, teachers, Bible instructors, administrators, office workers, church members at large, preach more effectively by the conscious and unconscious influence they exert continuously than by sermons and discourses. Their life is the illustration. The most convincing way of sharing our faith, our belief, is by our life.

The following lines, pregnant with truth, remind one of the dynamic influence of the waves that are radiating from his life:

No printed page nor spoken plea
May teach young hearts what men should be.
Not all the books on all the shelves.
But what the teachers are themselves.

Jesus, the divine Son of God, was able to feel the power transmitted from Him. "Somebody hath touched me," He announced: "for I perceive that virtue is gone out of me." It is unfortunate that we humans do not "perceive" always what our words, our looks, our actions, even our attitudes, do to the recipients. One day there was a young man riding in a car that was full of people. He seemed to excel in bothering all the rest with his silliness and unkind remarks. All were secretly wishing he would get off and leave them soon, but his destination took him to the very end of the line. After most of them had grasped their brief cases and with sighs of relief hurried away, a fellow passenger called to the young man and said: "Don't be in such a hurry. Come back. You have left something behind." The young man checked his belongings quickly and replied, "But I have not left anything behind." "Yes, yes, you have," said the elderly man. "My son, you have left such an obnoxious influence, that I advise you to study how to make your contribution in life more upbuilding and worth your while." May it ever be said of us, when we have to leave, "The only time he made us sad was when he went away."

Drop a pebble in the water
Just a splash and it is gone.
But there are a hundred ripples
Circling on and on and on.

Drop a word of cheer or kindness—
Just a flash and it is gone;
But a half a hundred ripples
Circle on and on and on,
Bearing hope and cheer and comfort
On each splashing, dashing wave,
Till you marvel at the wonders
Of the one kind word you gave.

—*Author Unknown*

"Somebody hath touched me." I greatly desire to be constantly aware of the many souls that are touching my life every day. So, Lord, may I be a well of virtue for the touching hand. May some rays of sunshine fall into every life I touch each day, and may I be a star in someone's sky each night. May my life be one of the "most convincing sermon[s] that can be given in favor of Christianity," that my life may be a clean, clear window through which humanity may get a glimpse of the Christ I adore.

THE MINISTRY
Islam—Our Greatest Challenge

(Concluded)

RALPH S. WATTS
General Field Secretary, General Conference

The Role of Heathen Nations

In the Moslem world we see a religious system so powerful that it is gaining rather than losing in the face of Christian witness. The question naturally arises, What is God’s purpose in allowing such a non-Christian philosophy to develop and grow?

First we must realize that Islam as a religion contains some elements that can be considered truth as we understand truth. This truth, partial though it be, is an aspect of the eternal truth of God, and for that reason it will endure as long as God wishes it to endure.

It was only after Seventh-day Adventists began a serious study of the books of Daniel and Revelation that we began to understand the role of heathen or worldly nations in the affairs of the Eternal, and the part they were to play in God’s over-all purpose for the world.

In the book of Daniel a number of world empires come into the prophetic picture. We must remember that each of these earthly powers outlined in prophecy had some part to act in the unfolding of God’s purposes for His truth and His people. These world empires began with Babylon under Nebuchadnezzar. This king was a heathen and at first a worshiper of idols. Nevertheless, God gave him a divine revelation. He was given a prophetic dream.

He may not have comprehended all that was revealed to him, but the Lord used Nebuchadnezzar as an instrument in His hand and called him “my servant” (Jer. 25:9). Later, Cyrus the Great, a Persian monarch, was singled out by God to perform a special task, and he was even called God’s “anointed” (Isa. 45:1) in that the Lord raised up Cyrus to do a work He wanted to have done. Cyrus was a chosen instrument for the liberation of the Jews. God ordained the course of events even before Cyrus was born, so that Cyrus, when he came to power, would have an opportunity to recognize God as the Supreme Ruler and as the One who had appointed him His mission.

And so through these heathen rulers we see that a merciful providence was directing events for the good of His chosen people. God was using these heathen powers to accomplish His end in human affairs.

Prophecy of Revelation 9

In the book of Revelation we have brought to view a prophecy concerning the rise and progress of Islam in the world. This prophecy was to be fulfilled after the establishment of Christianity. Seventh-day Adventists believe and teach that the Moslem Arabs are represented in Revelation 9:1 to 12 under the fifth trumpet, and the Moslem Turks in Revelation 9:13 to 11:14 under the sixth trumpet. The seal of divine approval was placed upon this interpretation by the messenger of the Lord in The Great Controversy, page 335. In commenting upon the events that led Turkey on August 11, 1840, to place herself under the control of Christian nations, and thus cease as the Ottoman power, she said, “The event exactly fulfilled the prediction.”

When this great panorama of the seven trumpets was opened to the apostle John, the empire of Rome, the fourth universal power as outlined by Daniel, was ruling. The rule of Rome became autocratic, and at times it was brutally cruel and unjust. She had become so corrupt that it was impossible for her to continue, so God outlined to John the gradual overthrow of the Roman Empire and the method He would use in overthrowing this persecuting power.

In the prophecy of the seven trumpets the first four trumpets tell of the collapse of Western Rome; the next two the overthrow of Eastern Rome. The overthrow of Eastern Rome was to be accomplished by the Saracens (Arabs) and Turks, and the
seventh trumpet, the last, reveals the collapse of all human government when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

Let us notice the description of the fifth trumpet: "And the fifth angel sounded and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (Rev. 9:1-4).

No more descriptive prophecy can be found in all the Bible. Almost all Bible scholars agree that the fifth and sixth trumpets apply to the Saracens (Arabs) and Turks. The blast of the fifth trumpet was fulfilled in the rise and progress of Moslem Arabs. Arabia has been called "the pit of the abyss" because of its deserts and wilderness areas. It was here that Moslemism arose, and like a horde of locusts out of the smoke, it speedily overspread both the Persian and the Eastern Roman empires.

The "star" to whom the "key to the bottomless pit" was given well describes the prophet Mohammed, who was born in A.D. 570 and died in A.D. 632.

It is interesting to note that when the Arabian tribes were gathered for the conquest of Syria in 632, Abu Bakr, Mohammed's successor, gave the following order, which exactly fits the Bible prophecy:

"When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries: And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute."

One vital point we must consider in this prophecy of the conquests of Moslemism is this: The prophecy asserts that in the attacks and conquest of the Moslem Turks their destructive power was to be directed against a certain class, so one class of persons is directly brought to view in this text. Verse four names them—the Arabian conquerors were to hurt "only those men which have not the seal of God in their foreheads." We see that the preservation of those who bore the seal of God is brought in only by implication. Accordingly we do not learn from history that any of those who had the seal of God or kept the true seventh-day Sabbath were victims of the calamities inflicted by the Moslem Arabs upon the object of their hate. They were commissioned against another class, for they were to cleave the skulls of a class of religionists with shaven crowns, who belonged "to the synagogue of Satan."

In this prophecy it can be seen how God uses one desolating power to destroy another. The empire of Rome, so long a punisher of the true Christians, was now being punished itself. And God used the
Moslems as an instrument, as He used Cyrus the Persian to punish those who were suppressing the truth and oppressing the people of God.

One of the greatest bulwarks against the wave of atheism engulfing much of the world today is the religion of Islam. I was made aware of this when near Baghdad, Iraq, Robert Darnell and I visited the venerated Shi-ite Imam (leader) Muhsan Alhakeen. He gave us a copy of an edict he had issued forbidding Moslems to join the Communist party in Iraq, and commanding them to oppose this modern atheism whenever and wherever possible.

Surely the Lord will vindicate His eternal truth before those who now believe in Allah. There is this encouraging statement found in Surah 2:15 of the Koran: "And that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their Lord: we make no distinction between any of them, and to God are we resigned."

The Angel of Revelation 10

As we study the prophecy of the last three trumpets, or the three woes, we see that these woes are interrupted by another prophetic presentation. Revelation 9 closed with the events of the sixth trumpet. The sounding of the seventh trumpet is not introduced until we reach Revelation 11:15. All of chapter 10 and part of 11 come in parenthetically between the sixth and seventh trumpets.

The "mighty angel" of Revelation 10 holds in his hands "a little book open." He sets his right foot upon the sea and his left foot upon the earth. Here is pictured a worldwide proclamation of the Advent message—a message that is to reach all people. There can be no other meaning than that God is summoning the Advent people today to present the final warning message to the Islamic people in all countries where they are found.

You ask: What assurance do we have that there will be a large harvest from among the Moslems? First, it is fallacious reasoning to think that only a token number will be saved among the believers in Islam who today number one seventh of the population of the world. We need to review what God's servant has written regarding the large ingathering into the church during the last remnant of time.

During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.

From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered.

And this final statement:

Then thousands in the eleventh hour will see and acknowledge the truth. . . . These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.

A Large Harvest From the Jews

Another religious group that has been equally hard to reach is the Jews. But notice these encouraging statements:

There are Jews everywhere, and to them the light of present truth is to be brought. The slumbering faculties of the Jewish people are to be aroused. The Old Testament scriptures blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. . . . There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord. . . . Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth.

Conclusion and Appeal

We have come to the time when God expects us to be ready to do the extraordinary tasks to which we have been called. We must bring to the world the vibrant faith it needs most. It is the superiority of our religion as contrasted with other religious systems that will attract many honest hearts to us.

It is God's purpose to set His people above all the nations of the earth. The result will be that all people of the earth will see and recognize the superiority of our religion and will call us blessed.

When we actually live our religion and truly love all men, then the nations of the

(Continued on page 31)
HE BEGAN HIS LIFEWORK AT 65!

R. A. ANDERSON
Secretary, Ministerial Association
General Conference

WHEN the Berkeley Bible came from the press in 1959 it was the fulfillment of a dream. Gerrit Verkuyl began this translation at the age most men are retiring. Who is this man and what is his background for undertaking a work of such magnitude?

Born in Holland in 1872 he came to the United States at the age of twenty-one and joined his brother in California as a farm laborer. By the aid of a Dutch-English dictionary and diligent application he taught himself English. At the age of twenty-two, when most students are graduating from college, Verkuyl began studying in the preparatory school with the idea of eventually entering college. After completing his precollege work he set himself the task of working through the next four years to his B.A.

Finishing at Park College, Missouri, he went to Princeton to begin his studies in theology. In 1904 he graduated from the seminary there with a Bachelor of Divinity degree. He was also granted a fellowship in New Testament study in Germany.

In just ten years after his arrival in California, where he landed with only $10 in his pocket, Gerrit Verkuyl had a Bachelor of Arts degree from Park College, a Bachelor of Divinity degree from Princeton Theological Seminary, a Master of Arts degree from Princeton University, a fellowship for study abroad, $400 in the bank, and a dedicated wife—a young woman he had met while doing his undergraduate work. Entering Leipzig University, he began work on his Doctor of Philosophy degree, upon the completion of which funds were awarded him for further study in the New Testament at the University of Berlin.

On returning to the United States he accepted a call to one of the Presbyterian churches in Philadelphia. In 1908 he became a staff member of the Board of Education of the Presbyterian Church, U.S.A. His work consisted mostly of teaching and conducting conferences. In 1921 Park College awarded him an honorary Doctor of Divinity degree.

Although his work was varied and constant, the desire to translate the New Testament was an urge he could not suppress. His interest in this was first aroused in college, when close application to the Greek revealed that the Dutch Bible was more faithful at times to the original than was the English. In 1936 he began to prepare this translation work in earnest.

The next year he moved to Berkeley, California, where conditions were more favorable for his undertaking. Two years later he resigned from the Presbyterian Board of Education, that he might devote his full time to the work of translating. In 1945 the Berkeley Version of the New Tes-
tament came to the public. (It was named for the city in which the work was done.)

Five years later the Zondervan Publishing House bought all rights to this translation from Gillick Press and invited Dr. Verkuyl to undertake the translation of the Old Testament. A group of Hebrew scholars, twenty in all, representing a number of different denominations were invited to join him. It was a major undertaking and they were eager to bring into this translation the results of scholarship from as many areas as possible. Naturally, the Dead Sea scrolls were of special interest in this work.

Nine years later, in 1959, when the editor in chief was eighty-six years old, this new translation was completed and the Berkeley Version of the Bible in Modern English went on sale in bookstores from coast to coast.

Some of our readers may not be familiar with this translation. We would therefore emphasize that it is one of the most useful and scholarly translations available. In a few places, such as Daniel 8, we could wish for a little clearer text, but taking the work as a whole it is excellent and represents in a scholarly way evangelical conservatism.

The following fitting words by Dr. Verkuyl expressed the thoughts of this group of dedicated scholars as the Book left their hands. "With expectant joy and acknowledgment of our Father's sustaining grace we surrender the results of our endeavors to the readers of the Bible, supremely grateful to Him who first inspired its contents. We pray that this version may be instrumental in the fulfillment of God's purpose, a translation of His teachings into Christlike living. This will most amply reward our labors." Yes, he began his real lifework at sixty-five, and twenty-one years later, at the age of eighty-six, this dedicated scholar saw his dream come true.

A group of psychiatrists and educators recently gave the results of their study of the best way to preserve life. In effect they said, "Accept some new challenge when you reach about sixty-five, for by that time you are able to see life in true perspective. Tackle something that requires new vision and new enterprise. This will do more for you than anything else." Dr. Verkuyl did just that, and although fifteen years younger than was Moses when the Lord called him to his great lifework, many would have said of Verkuyl that he was too old.

If a worker for God is spared to reach the age of retirement, why not see this as an opportunity to make a rich contribution to His service?

The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the Word of God diligently for subjects that will instruct the ignorant and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure house of His Word things new and old.—Selected Messages, vol. 2, p. 221.

These wonderful words from the pen of Ellen G. White are not just poetry; they are a philosophy of life that an aging servant of God dare not ignore. When one hears the divine call and accepts the challenge of a task, it may be that the Lord will permit him to see a completed work before the sunset of life's little day. This adds new zest to living.

Dr. Gerrit Verkuyl, editor in chief of the Berkeley Bible, now in his 90th year.
Baptism

WADIE FARAG
Evangelist, Nile Union

BAPTISM is almost universally practiced among Christians today. The papal church holds baptism to be one of its seven sacraments—baptism, confirmation, the eucharist, penance, extreme unction, holy orders (ordinations), and matrimony. Protestants usually acknowledge two ordinances, baptism and the Lord’s Supper (some practice the ordinance of foot washing in connection with the latter).

Baptism as practiced by different Christian bodies today varies both with reference to subjects and to modes. Some churches consider the proper subjects for baptism to be adults who profess faith in Christ and who have a personal Christian experience. Others administer this ordinance to infants.

There are three modes of baptism practiced by the different churches today. They are immersion, or dipping; aspersion, or sprinkling; and affusion, or pouring. Most Christian Protestant churches baptize the candidate with water (as the administrator pronounces the formula that declares it to be “in the name of the Father, and of the Son, and of the Holy Ghost”) but do not accompany the baptism with various forms and ceremonies such as are widely practiced in the Roman and Oriental churches.

Some churches baptize by immersing three times, others by sprinkling three times. Some immerse only once, others sprinkle only once. Some baptize the candidate forward, others backward. Some churches have additional ceremonies, such as breathing upon the baptized person, anointing the candidate with oil, giving him milk and honey, putting a little salt in his mouth, and touching his nostrils and ears. Some give the candidate a name in baptism and clothe him with a white robe after baptism.

Since the tenth century the Church of Rome has followed the custom of baptizing bells. They sometimes substitute the term “benediction” for “baptism,” but the rite itself is practically identical with that of baptism, even to the use of the consecration formula “in the name of the Father, Son, and Holy Ghost.” They sometimes give a name to the bell at baptism, and also a kind of sponsorship, as by godfathers and godmothers.

From all this we can readily see that the ordinance of baptism has been adulterated by different Christian communities since apostolic times. Christ could not have taught so many varied forms of the rite of baptism. To distinguish truth from error a seeker after the truth is bound to consult the Bible—God’s written word.

What the Bible Teaches About Baptism

From the study of the Bible four important facts are concluded:

1. That the ordinance of baptism is ordained by Christ to be a perpetual and universal rite. It was practiced by the apostles after Christ’s ascension. This is taught in the following scriptures:
   - Matthew 28:19—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”
   - Acts 2:38-41—“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized.”
   - Mark 16:16—“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

2. That immersion is the only mode of baptism taught in the Bible and the one practiced in the primitive church. This is evidenced from:
   a. The meaning of the Greek verb baptizo, “to baptize,” which means “to immerse.”

THE MINISTRY
b. The language employed in the Scriptures with reference to baptism: The Inspired Record says that John baptized “in Jordan” (Matt. 3:6); that Jesus after His baptism “went up straightway out of the water” (verse 16); and that the Ethiopian eunuch and Philip “went down both into the water” for baptism (Acts 8:38).

c. The fact that baptism by immersion symbolizes the death, burial, and resurrection of Christ. The other modes of baptism, sprinkling and pouring, vacate the ordinance of its meaning and render the significance of the rite senseless. Only immersion, submersion, and emergence can rightly symbolize the death, burial, and resurrection of Christ:

Romans 6:3, 4—“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

Colossians 2:12—“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

d. The indisputable fact that the primitive church practiced immersion as the mode of baptism as evidenced from the testimony of church history, the erection of baptistries in the early Christian churches, and the continual practice of the Greek and Coptic churches up to the present day. (See Chambers’ Encyclopaedia, vol. 1, p. 676, 1885 edition.)

3. That the subjects of baptism are adults, not infants, who have previously been made disciples and who have had a complete change of heart and manifested belief in Jesus Christ as their personal Saviour; that there is no mysterious efficacy in the rite of baptism itself. Baptism cannot effect repentance in the individual; rather, the step is taken because of the repentance that has already taken place in the life of the believer. This is evidenced from the following facts:

a. The command of Christ is to baptize those who have first been made disciples:

Matthew 28:19—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

Acts 2:41—“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”

b. The Scriptures contain no express or implied command for infant baptism; neither is there any clear example of baptism having been administered to infants. On the other hand, the Bible teaches that the disciples baptized adults, “men and women,” who had previously repented:

Acts 2:37, 38—“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.”

Acts 8:12—“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”

Acts 18:8—“And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.”

4. That baptism is merely a physical act symbolizing a spiritual change that has already taken place in the life of the believer prior to his baptism. Baptism is a visible ordinance taken as a sign of an inward state of grace already enjoyed. Baptism does not effect the change but is taken as a sign of the change. This renders infant baptism unscriptural:

Acts 10:47—“Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?”

Mark 16:16—“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

The Mode, Subjects, and Meaning of Baptism

From the points here considered we conclude the following facts:

1. That baptism is an ordinance instituted by Christ and practiced by the apostles (Matt. 28:19; Acts 2:38).

2. That the Biblical mode of baptism is that of immersion, the only mode that can symbolize the death, burial, and resurrection of Christ. Other modes vacate the ordinance of its meaning and are not Biblical (Rom. 6:3, 4; Matt. 3:6, 16; Acts 8:38).

3. That people who received the Holy Spirit were later baptized, thus proving
that there is no efficacy in the rite itself but that it is practiced as an outward sign of an inward belief in the death, burial, and resurrection of Christ for the salvation of the believer (Acts 10:47; Mark 16:16; Matt. 28:19).

4. That adults who have been taught and who have had a change of heart by accepting the substitutionary work of Christ in their behalf are the proper subjects of baptism (Matt. 28:19; 3:2, 3, 6; Acts 2:37, 38; 8:12; 18:8).

Unscriptural Practices

In spite of the clear teaching of the Bible with reference to baptism we find two main errors practiced by different Christian communities today. These are baptism by sprinkling, or pouring, and infant baptism. These two practices do not have behind them the authority of either Christ or His apostles, but were introduced into the church after the days of the apostles. The church has no right to change an express command of Christ, for the church is simply an executive and not a legislative body. No church can change God's commandments or ordinances. This is not the prerogative of the church, neither indeed can it be. The authority of the church, however, is to be found in the execution of the commandments of Christ, not in their abrogation or substitution. It is the work of the church not to change God's commands to suit the inclinations of the people but rather to change the people in order to conform to the commands of God. This work the church does by the power of the Holy Spirit that is given to it. The Spirit, however, teaches no new doctrines, because of the fact that God is unchangeable and does not "alter the thing that is gone out of" His lips, and because the Bible emphasizes that the Spirit does "not speak of himself; but whatsoever he shall hear, that shall he speak" (Ps. 89:34; John 16:13; see Mal. 3:6).

Pouring or sprinkling cannot give the pictorial expression of the believer's faith in the death, burial, and resurrection of Christ. Only total immersion in water, which was the universal practice during the early Christian centuries, can give that picture. No Christian community has the right to change the Biblical mode of baptism from immersion to sprinkling or pouring. In so doing they make void the ordinance of its meaning and pervert and desecrate the command of Christ Himself.

In substituting infant baptism for adult baptism the command of Christ was abrogated. Membership in the church then came by heredity and not by conversion. Anybody in spite of his own will can thus become a member in the church. This made the church merge into the world. Baptizing a crying, resisting infant, before it has the opportunity of personally accepting the substitutionary work of Christ, renders the rite ridiculous and meaningless. It also gives rise to the superstitious belief that there is a magical efficacy in the water. No wonder the Catholic Church baptizes bells and rosaries, and in some countries people bring cats, caged birds, rabbits, donkeys, and pigs to be baptized by the priest!

Because the Biblical command that requires repentance before baptism was abro-
gated, absurd analogies and reasons are given in defense of infant baptism. Some claim that baptism took the place of circumcision. But they forget three facts. First, that circumcision was a national rite under a theocratic government. It was not a religious rite. Second, that John the Baptist, Peter, and the apostles baptized Jewish Christians who had been circumcised, thus showing conclusively that baptism did not replace circumcision. And third, that while circumcision had been a national rite for males only, baptism is for males and females. The Scriptures say that Philip baptized "both men and women" (Acts 8:12).

Others in defense of infant baptism claim that baptism is to wash away the original sin! Of such we inquire how can one repent of the original sin? If the Bible requires repentance before baptism, then can that repentance be for the original sin? Indeed, no person can repent of the original sin—a sin for which he is not responsible.

The Bible says nothing about baptism washing away original sin, but rather that (Continued on page 42)

Great Words of the Bible—No. 8  

Atonement—Kaphar (b)  

WILLIAM T. HYDE  

Professor of Religion. Pacific Union College

The atonement is the heart of the plan of salvation, and the word itself is always translated from the Hebrew word kaphar in the Old Testament, where the services of the tabernacle are described as an object lesson revealing the manner in which our Saviour works for our salvation. This makes an understanding of the connotation of this word of great importance. In the previous article it was said that the English word had changed its meaning from at-one-ment to atonement, and that it was the latter meaning that aided in the abandonment of the Bible doctrine of the investigative judgment. Neither of these meanings correctly expresses the Hebrew original, as a brief consideration of the use of the word will show.

Kaphar Means "to Cover"

Kaphar is the Kal, or simple form of the verb, and kipper is the Piel, or intensive form. Although "to cover" seems to have been the root meaning, none of the translations in the King James Version have any clear relationship to the idea of covering, as is shown by this table. (Several other intensive forms have been included in the table along with the Piel kipper.)

<table>
<thead>
<tr>
<th>Kaphar</th>
<th>Pitch</th>
<th>1 time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kipper</td>
<td>Make an atonement</td>
<td>70 times</td>
</tr>
<tr>
<td></td>
<td>Purge</td>
<td>4 times</td>
</tr>
<tr>
<td></td>
<td>Reconcile</td>
<td>7 times</td>
</tr>
<tr>
<td></td>
<td>Forgive</td>
<td>3 times</td>
</tr>
<tr>
<td></td>
<td>Pacify</td>
<td>2 times</td>
</tr>
<tr>
<td></td>
<td>Be merciful</td>
<td>2 times</td>
</tr>
<tr>
<td></td>
<td>Appease</td>
<td>1 time</td>
</tr>
<tr>
<td></td>
<td>Cleanse</td>
<td>1 time</td>
</tr>
<tr>
<td></td>
<td>Disannul</td>
<td>1 time</td>
</tr>
<tr>
<td></td>
<td>Pardon</td>
<td>1 time</td>
</tr>
<tr>
<td></td>
<td>Put off</td>
<td>1 time</td>
</tr>
</tbody>
</table>

The explanation given for this diversity of translations and applications is that the Piel form of many Hebrew verbs is quite different in meaning from the Kal. But a close inspection of the Kal and Piel forms of the Hebrew paradigms at the back of a grammar will show that the only difference between them (except in the case of the participle, and the participle of kaphar in the Piel does not occur in the Old Testament) is in the series of dots and other signs above, below, and in the middle of letters, which is known as pointing. Because pointing is little more than one thousand years old, this explanation breaks down. It was between the years A.D. 600 and 900 that the Masoretes inserted the
pointing, which now shows quite clearly the vowels and the "doubling" of the p which makes kaphar into kipper.

For two thousand years the Hebrew Bible was without any vowels, except for the use of certain consonants, as might serve for u and o, for i and e, and for a. The Dead Sea scrolls and much modern Hebrew printing are without vowels, yet all can be read without much difficulty. But the difference between the Kal and Piel forms then can be gathered only from the context. Context was no doubt a major consideration that gave the Masoretes guidance in pointing kaphar as kipper in all but one of its occurrences. It means also that any Piel Hebrew verb can only differ from its Kal form to the extent revealed by the context. That is, kipper can mean atone, purge, reconcile, etcetera, to the extent that these words represent to cover in the manner indicated by the context.

Supporting Evidence

1. When kipper is used without a preposition in reference to the services of the tabernacle the object is never sin—as expiate, atone, or wipe away would require; but rather the tabernacle, the altar, the priests, and the people (see Lev. 16:20, 33).

2. The preposition 'al is used with kipper 61 times. It is from 'alah, "to go up," and seems to indicate in this usage "upon," "over," "above." Since 'al is frequently used with kasah, the common word for covering, it adds support to the argument that kipper still means "to cover." Again, the indirect object following kipper 'al in Exodus and Leviticus is never sin, but the sinner and the sanctuary.

3. The phrase kipper 'alaiu, "cover him over," is followed in some cases by min, "from," and chattah, "sin." Thus the sinner is said to be covered over to the sight of God from his sin, which is transferred into the tabernacle (see Lev. 4:26; 5:6, 10). In other passages individuals are said to be covered, with the result that they are cleansed from leprosy and other diseases (see Lev. 12:7; 14:19; 15:15). Clearly the action is here upon the person, and it results in his being separated from his sin or uncleanness.

4. The whole symbolism of the tabernacle pictures the sin as being lifted from the individual and taken into the tabernacle, there to remain until the sanctuary itself was "covered by the blood" and the sin brought out and sent into oblivion upon the scapegoat.

5. The correct translation of kipper in Leviticus 16:10 makes it impossible to claim that belief in the antitypical fulfillment of the tabernacle services makes Satan a savior in any way. Instead of "to make an atonement with him, and to let him go for a scapegoat into the wilderness," the Hebrew reads simply "to cover him over [i.e., with sin] to send him to Azazel desertwards [send him away]."

After the whole camp had been cleansed by the final work of the annual round of ceremonies, the scapegoat was made the vehicle by which the eradication of sin from the memory of the universe was symbolized.

Covered by Christ

The tabernacle service for the individual typified the covering of the sinner by the merits of Christ at the same time that the confessed sin was removed from the sinner and transferred by the blood or flesh to the sanctuary.

This is in harmony with the New Testament and the writings of Ellen G. White: "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3: 9, 10).

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness. Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned.—Testimonies to Ministers, p. 40.

God, looking upon these repentant ones, sees them as His beloved Son—innocent and undefiled because they have put on Christ. But only those who have become like Christ will see Him as He is and go home with Him (see 1 John 3:2). The sinner, therefore, must not only have been covered, he must have been changed. If he does not endure to the end, if he does not press on in the way of righteousness, all his righteousnesses are forgotten and he dies in his transgressions, which were not canceled but removed (see Rev. 3:5; Matt. 10:32; Heb. 10:38, 39; Eze. 18:24).
The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement. —*Patriarchs and Prophets*, p. 357.

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.—*Selected Messages*, vol. 1, p. 366.

A good dictionary will show that the root meaning of such words as *forgive*, *pardon*, and *remit* is to separate or put away. Lexicons, or Young's *Analytical Concordance*, give the root meanings of the Hebrew and Greek words for *forgive* as "to lift away," "to send away," "to put away." As the modern meanings are different, these words are often ambiguous. Sometimes they mean to put away sin, sometimes to be gracious to the sinner. The meaning must be carefully checked by clearer passages. "If we confess our sins, he is faithful and just to forgive us our sins." What is the outcome? Not merely remission of guilt or penalty, which is only a step in the process of salvation, but a cleansing "from all unrighteousness" (1 John 1:9).

**Why the Word "Atonement"**

The word so frequently translated "make an atonement for" in the context of Exodus and Leviticus really means "to cover the sinner in religious symbolism," with the result that his sin is separated from him and laid up in the sanctuary to await the outcome of the process of making him "like Christ." The blood of the sacrifice represented the death of the sinless Christ, which made it possible for God to forgive or put away the sins, leaving the repentant one clean from all unrighteousness. Tyndale and those who followed him failed to see this symbolism clearly enough to translate *kipper* as "cover." Instead, they chose or made up a word that expressed the result of the process—*atonement* with God.

This would have been harmless enough were it not for the pressure of the many who want to believe that an imperfect man can enter the eternal universe if only his sins have been confessed and canceled. This idea began so far back that in Moses' day the Egyptians believed that the Book of the Dead could help a bad man lie his way through the judgment (see *The SDA Bible Commentary*, vol. 1, p. 154). When paganism came into the church this belief resulted in such practices as confession and absolution, extreme unction, infant baptism, penance, and indulgences. Harnack, in his *Outlines of the History of Dogma*, page 428, says that one who believes this is thinking Catholicly even if he is a Lutheran. Only a constant awareness of this pressure can prevent it from exerting a subtle influence upon the reading of the inspired writings.

What is known as the atonement consists of the covering of the sinner by the robe of the righteousness of Christ. When he makes a full and final surrender, this righteousness becomes his own. Thus all who remain in Jesus will become wholly new creatures, reborn in His image, and freed forever from the penalty, the power, and the presence of sin (see 2 Corinthians 5:17).

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**Islam—Our Greatest Challenge**

(Continued from page 23)

earth will see and acknowledge the superiority of our religion. Then many of them will make their decision to join the ranks of those who keep the commandments of God and have the faith of Jesus. We have been told that "even the heathen would recognize the superiority of those who served and worshiped the living God." It is thus that from among all nations and creeds there will be a multitude who will share in the blessings so generously bestowed upon the remnant people of God.

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1 "The Arabs, Muslims, and Our Bible," paper by Dr. W. H. Lesovsky, former SDA missionary in the Middle East.
4 Christ's Object Lessons, p. 179.
5 ———, *Selected Messages*, vol. 2, p. 16.
6 ———, *Evangelism*, pp. 578, 579.
7 ———, *Christ's Object Lessons*, p. 289.
THOUGH the past two millennia in the church field have shown many drastic changes in pastoral visitation, the essentials remain. The theme of God's own personal visitation with His people is found in the sacred text. Throughout the times of the patriarchs, kings, and prophets we find God constantly involving Himself with the affairs of men to the point of becoming a personal reality. Search as we may, we never find God hiding from His people behind an administrative-functional cloak or any organizational gimmick.

The symbols given in the tabernacle services—the fire by night and the pillar of smoke by day—constantly brought the people into remembrance of the actual presence of God. From the time of man's creation God has sought to give a distinct and clear image of His presence to man. Through His many prophets He brought a representative presence.

After sin entered, God used His various prophets, priests, and pastors to keep before the minds of the people an awareness of His existence. It is of prime importance that we ever keep before the people the image and characteristics of the loving God. The methodology of this is obviously to make close personal contact with the people of God and with those to whom God wishes Himself to be revealed.

The great emotional upsurge that originates when one becomes personally involved with Christ, or the sudden stimulation occurring from the knowledge of prophecy fulfilled, becomes the binding link to God in the hands of a properly trained pastor.

In the time of Christ the Master walked with the people—in and among them—never excluding Himself as did the priests of that time. They were lost in an organizational form of systematics. Constantly they busied themselves with the details of administrative functioning, leaving out the person as an individual and as a child of God. Great emphasis was placed upon the dogma and a thousand and one minutiae came forth from the minds of these men who seemed dedicated to the encumbering of the law. The character they presented of God was indistinct and obscure because of their works. God was looked upon as a business accountant or a government functionary.

The Christ and His coming shattered all these concepts, not so much by His teachings as by the dynamics of human relationships. He involved Himself personally with each one He met, either by the wayside, in the home, or wherever He found a soul who needed the care and affection of a special someone. Our Master walked with a heart open to anyone who needed His personal help.

It has been stated by many expositors that it was Christ's personal concern for people that made His doctrine, or teaching, of such great significance. By the seaside with His disciples, in the house of some relative, at the marriage feast, or on the hillside, Jesus was there, mingling with the people, endeavoring to bring to them the love and security they needed to help them in the days of tumult that lay ahead.

When sending out His apostles two by two, Christ told them to go to every house and to visit every city. This was continued after the Master's death. Paul of Tarsus met and discussed the truths of God with people where they were—in the home where the women were doing the mundane tasks of the day; in the synagogue where the Holy Scriptures were read; in the market place where the commercial involvements of the day were to be settled; at the sinful places and before the temples of pagan gods. Paul met them where they were.
Traditional Church Visitation

In the early days there was not a set pattern, organization, or procedure in pastoral visitation. As the church grew it evolved traditions and procedures for personal work. The early church fathers, many of whom visited from home to home and from business to business, found it more and more to their advantage, as the churches grew and waxed rich, to set up various functions in the church to bring the personal touch to the people. Some of these churches brought it in symbolic language of rite and ceremony. The confession in the Roman church was to help the people talk face to face in what was hoped would be a personal relationship with a priest, and in turn with God.

More and more stilted and stagnant became the view of the priests and the early churchmen of the latter part of the first millennium after Christ's death. Constantly there were springing up orders of men and women who went from house to house, visiting and trying to bring cheer and encouragement to help the suffering and to allay the many fears that man's troubled conscience would bring him.

In the dark ages—as they might seem in doctrine and teaching—many bright lights did arise. Those were singular men and they believed in meeting the people where they were. Wycliffe, Jerome, Huss, Zwingle, and Luther were greatly involved in the needs of the individual. Some began translations of the Bible in the common tongue. This brought the people into a more personal relationship with God. Part of Martin Luther's ministry was his table talk with his various friends. He visited the people where they lived and observed their needs. It was these contacts that inspired him to translate the Bible into the German language.

Personal Visitation in Adventist History

At the beginning of the Advent Movement the believers went into the homes of the people and visited with them, bringing inspiration and stimulating a desire to study the Scriptures in an effort to find the truth. Our forefathers in this movement, like the early Methodist circuit riders, traveled for miles to take the gospel to the people in their homes and churches.

The glorious and blessed hope was brought, not only by literature but by those we call personal evangelists. Men and women, in the latter part of the 1800's and early 1900's especially, went from home to home giving and selling literature. In the writings of Ellen G. White continual reference is made to the needs of our brethren, admonishing us to seek out the sinner where he is, and to bring the gospel to the soul in need.

Pastoral Visitation Today

In our churches today, unfortunately, there has crept in a somewhat administrative and organizational concept that does not require much personal visitation. Yet those churches that show solid growth are usually those wherein the pastor visits his people.

There are two functions of the pastoral visit: One is general in nature; the other is specific. The first is to learn of the general needs and hopes of the various persons in the congregations. In this case the minister need not talk of any specific thing, but of general church and personal topics—the man's work, the wife's home problems, the hopes of the teen-ager attending academy or college. He can visit with the little child who wants to play and be friendly with his pastor, the young boy with the new car, the gardener raising flowers, etcetera. This general visitation is a wholesome setting for a warm and friendly relationship that in times of stress and need will bring the parishioner to his pastor, with whom he has an understanding relationship.

At all times the pastor must remember that he is their friend in Christ, that he is the shepherd of "the Shepherd's flock." It might seem to be idle chitchat, but it is not, for "where two or three are gathered together in my name, there am I in the midst of them."

Now, it would seem that the implication here is that the general visit is made only in the home. It need not be. At school, at work, at play, or wherever the people may be found, is indeed a good place to visit. Sometimes the unusualness of a pastor showing up at school and talking with the children of the family, or at work, talking to the head of the family, impresses upon their hearts the great concern and care their pastor has for them, giving more security and hope than we sometimes realize.

How are we to visit? The instructions are simple. Be friendly, warm, and courteous. A pastor must love his people in spite of what the house might look like. He must show interest in the objects around the house, and the things that seem to be of most importance to those being visited.

Preparation for Visitation

The pastor will first make sure of his own personal relationship to God. The knowledge

March, 1962
that he has received by experience and in school will enable him to communicate this personal relationship which he feels with his God. Without a close fellowship with the Lord the pastor would be unable to feed his flock, and the concerns and interests of the people might be overlooked.

When visiting, one should watch his personal habits—the nervous little habits that might tend to show tension. Don’t chew gum—or fingernails. Avoid banging a pencil, flipping the pages of the Bible, or the shuffling of feet. He should be composed and calm, but not placid; interested, but not excited.

Last, and far from least, is the personal appearance of the pastor. He must be neat and clean, and he should remember particularly proper body hygiene.

Prayer previous to the call should be made, because we know we need God’s help to focus our concern on the person, not just the problems of the church. In one of the classes I taught in a non-Adventist seminary, a young man brought to my attention the case of a prospective member whose wife had been a part of the pastor’s congregation for many years. As we read their conversation we find the pastor’s concerns and worries are more evident than those of this husband.

HUSBAND: “Yes, pastor, I’m very interested in your church.”

PASTOR: “To be sure, my church is a growing church. It is true that the financial needs are great. This fact keeps me awake many times at night, for I am very concerned, and it makes me pray very much. I often pray to God that people will come in more fully, to encourage and strengthen us, and help us raise this church.”

HUSBAND: “Yes, I know, pastor. Last time you were here it was the same thing. I’m very sorry about it. I wish I could help, but we haven’t much money.”

PASTOR: “Oh, don’t get the idea I’m here for money. Oh, no, that is the farthest from the truth. I came here to visit you and talk of your interests.”

We can see the pastor’s hopes and aspirations, but how aware is he of the interest and concerns of the one he visits?

The best way to be interested in people is simply to be aware of what they feel, what they are trying to say to you—sometimes in statements that are not always clear. Trying to understand what the person is endeavoring to say, and what his need is, will increase the pastor’s love and create a warm relationship between him and his parish, and he will see his congregation grow. This does not take dogma or doctrinal disputation, but rather a warm friendly interest, remembering always that the person who has a pastor who cares for him and who trusts him will in turn give trust and dedication to his church. Such trust is always mutual and never one-sided.

Time is short, and we know not what tomorrow may bring; but there is one thing that will continue throughout eternity, and that is the warm and personal friendly relationship that is started right here between us and our fellow men.

It is heaven to be personally involved with God. We can experience some of this heavenly relationship right here on earth, and bring it to those with whom we come in contact day by day. It will give strength at a time when the world is about to crumble, and security at a time when we know not what the next day might bring. Let us all do more personal visiting.

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Book Review


The author has provided the first comprehensive history of all branches of the Mennonite and Amish believers of Indiana and Michigan—their doctrine, life, and piety. Without question this has been a stupendous undertaking for the denomination, one perhaps long overdue. The book deals with the primary sources of the Anabaptist people, who share much in common with Adventists.

J. C. Wenger holds an M.A. degree from the University of Michigan and the Th.D. from the University of Zurich (Switzerland). He has served as minister and bishop, held leadership in Mennonite organizations, and belongs to the Indiana Historical Society. He is a specialist in Reformation research and church history.

Courses in contemporary religions will be more complete with the inclusion of this comprehensive work. It will be of great value to ministerial workers in Mennonite areas.

LOUISE C. KLEUSER

THE MINISTRY
TWO recent experiments in applying discussion techniques to public evangelistic meetings have convinced us that certain suggestions in Ellen G. White’s writings are workable both overseas and here in the United States. Two of the Spirit of Prophecy references that were used as the key to the application of such techniques are the following:

There is danger of passing too rapidly from point to point. Give short lessons, and often. . . . After you have opened to the people the precious mines of truth, there is yet a great work to be done for those who have become interested in the subjects presented. After a short discourse, change the order of the exercises, and give opportunity for all who desire it to remain for an afterinterview, or Bible class, where they can ask questions upon subjects that trouble them. You will find great success in coming close to the people in these Bible lessons. The workers who labor in connection with the minister should make special efforts patiently and kindly to lead inquirers to an understanding of the truth.—Evangelism, p. 192.

Whenever practicable, every important discourse should be followed by a Bible study. Here the points that have been presented can be applied, questions can be asked, and right ideas inculcated. More time should be devoted to patiently educating the people, giving them opportunity to express themselves.—Gospel Workers, pp. 405, 406.

Studying these and related references in the light of what we had learned in Dr. Beaven’s discussion class at the Seminary led us to experiment with such techniques in a nine-month campaign conducted in the evangelistic center in Osaka, Japan, and in a student effort conducted last year in Petaluma, California.

Conducting the meetings three nights a week—Sunday, Wednesday, and Friday nights—we would concentrate on one basic topic for the week and cover it thoroughly in the following way:

Sunday nights—Evangelistic lecture followed by discussion groups. These groups organized in classes of from 12 to 20 distributed throughout the auditorium as is usually done with Sabbath school classes.

Wednesday nights—Informal Bible classes with the audience participating by reading scriptures and asking questions.

Friday nights—Panel discussions followed by audience participation.

The response to these discussion techniques in our evangelistic work has been very encouraging, both on the part of the general public and our own church members.

Audience participation enables those attending to discover truth for themselves, thus making the work of the evangelist more effective. It enables us to become better acquainted with the people who are attending the meetings. And as pointed out in the Spirit of Prophecy references, it enables those attending to more thoroughly grasp the subjects under consideration than is possible in the preaching type of service.

We have also found that decision cards can be used most effectively with the smaller discussion groups on Sunday evenings. The personal touch of the discussion leader in these groups is probably the major factor that contributes to this.
It is, of course, not always possible to include the discussion groups on Sunday nights. This depends on the subject under consideration. Some subjects, obviously, need to be developed more thoroughly from the pulpit. On the other hand, we have found that some of the subjects, such as tithing, are easier to present and better received when the evangelist discusses the principles involved in his part of the presentation and the discussion groups deal with specifics and meet individual problems.

In Osaka the audience-participation phase of our panel discussions was made most effective by having two roving microphones on the floor of the auditorium so that all could hear and understand the questions. In Petaluma questions were written out on slips of paper and read to the panelists by the discussion chairman. This last method enables us better to keep the discussion on the topic of the night and gives us opportunity to arouse interest in the future meetings when the questions not answered are to be considered.

BIBLE INSTRUCTOR

An Interesting Interview in the Middle East

BERTHA W. FEARING

RUBY WILLIAMS, a Bible instructor associated with the Beirut, Lebanon, Evangelistic Center, was conducting a cooking school in connection with the meetings there when I met her and asked for an interview. Here are some of the ensuing questions and answers.

How did you come to dedicate your life to mission service?

“I became a missionary Bible instructor, somewhat like Paul, because of necessity. All through Sunday school I knew that should I ever give my heart to Jesus, I would be a Bible missionary and visit in the homes. The real struggle came between my seventeenth and twenty-third years. The call of the world was so clear and the call of the church was vague and confused. But all through my adolescent years the beauty of Jesus attracted me. The pure joy of knowing Him even a little was enough to show up the vanity of worldly pleasures. Finally, I could refuse no longer, and I gave my life to Him. I received His call to be a Bible missionary. I named only one condition, because I had little confidence in the churches I had been attending and I rejected many of their teachings: I asked that if the God of heaven were really calling me, He would not be angry because I wanted to know the truth for myself before taking the responsibility of teaching it to others; and God in His wonderful providence answered my prayer by bringing me into the Seventh-day Adventist Church. Here was truth in Jesus, truth that shone brighter and brighter the more it was studied. The joy of it held me steadily to the Bible instructors' course through the next four years in one of our colleges. In 1943, when the call came from the General Conference to work for women and children in the Middle East Division, and to prepare in wartime to go to Jerusalem, I accepted immediately.

“What of marriage?” my friends asked. But into whose hands could I better surrender my life than God’s? Should I refuse the call and have the blood of souls upon me? Should I stay home and pray that someone else would go in my place? The General Conference was asking for single women to work for the women and children in the Middle East Division, and to prepare in wartime to go to Jerusalem, I accepted immediately.

“The Ministry
Would you tell what type of work you have done since you came here seventeen years ago? Have you always been a Bible instructor?

"The call from the General Conference was broad and challenging. My first work was for children, as principal of our Arabic elementary school in Amman, Jordan. "God seems to have marked me for pioneer work—challenging, demanding work—but since He promises to give wisdom for our needs, the greater the need the greater the blessing will be. We began our school in Amman in a partially completed building. Each Friday we had to take out all the desks from two of the three rooms and replace them with folding chairs. Then we removed the movable doors between two rooms to make a large room for the Sabbath service. New schoolrooms, a church building, and the mission office have been built since then.

"Later I was asked to serve as dean of women at Middle East College and conditions were still rather primitive when I arrived. As dean and matron I had to cope with many problems. The dining room and chapel each occupied one half of the same room, and for Sabbath services we had to move out the tables and bring in chairs for the chapel. Water for baths was also a problem, but somehow we always managed to get enough hot water for all the girls to get a bath on Thursday or Friday, even though it was sometimes so scarce that it had to be rationed and we had to bring it to the dormitory in pails. Now the girls have hot and cold running water all the time; the dining room has its rightful space; and instead of having administration offices, classrooms, and chapel in the same building with the girls' dormitory, there is now a beautiful administration building, thanks to the generous support of the world church."

How did it come about that you are now an evangelistic Bible instructor?

"After a few years I wrote home that life was getting a little too soft with the continual improvements at the college, and that it was time for me to move on. Though I would never have had the courage to do as one pioneer missionary in the Middle East did—ask to be sent to the hardest spot—I do like my work hard enough to give me a few spiritual growing pains and force me to lean on the Lord. Then the call came to do the work of a Bible instructor in the Arabic language! During the years I had been in this division I had become somewhat conditioned to believe it was impossible for a foreigner to work in the Arabic language. At the college I had rationalized in this way to myself in order to put my whole heart into my tasks there. Now the call came somewhat as a shock, and though my faith did not waver, it was hard to bring myself to accept. With the Lord's leading I stepped out in faith."

Do you have a special purpose in living in the city among the Moslem people instead of making your home in the Adventist community?

"Why do I live in Beirut? For a number of reasons. First, it is nearer my work. I would begrudge the time, effort, and expense of living at the compound. I want that travel time for study. Second, living among the people gives me more opportunities for service, encourages a missionary spirit, aids in the speaking of Arabic, and makes possible my visiting at any time. Third, an Arab proverb says we should choose our neighbors before we choose our house. My being a neighbor is an added appeal to the people."

As you look back, what results and growth may be seen?

"At least two of the children who started with me in Amman, Jordan, have completed their secondary education and are now teachers in that same school. When I was there only one of the teachers associated with me had more than eight grades of education. A number of my former students are attending Middle East College at the present time. "Many of the students who were with me in Middle East College are now teachers in the college. The present dean of women is a product of Middle East College. "The Bible instructor now in Iran and the Arab Bible instructor in the East Mediterranean Union prepared for their work while I was at the college. I have not seen the former since she left college some nine years ago, but I hear excellent reports of her work. The other, Miss Nawal Abdul-Masseh, is in Baghdad, Iraq. I want to tell you about her because we work in the same union and language and we see more of each other; but I will do that later.

"Here in the Center in Beirut after two years we have a company meeting on Sabbaths, and we hope soon to be organized into a church. At least half of this company are new Adventists and newly interested people, the fruits of evangelism in Beirut." (Since this interview the church was organized on October 14, 1961.)

Would you tell me more about these cooking classes and how they began?

"I began teaching cooking at the college. At first, I well remember, the girls did not even care to finish the food. Their tastes are very different from ours, and they are not inclined to try new dishes. But after studying their foods..."
and tastes I learned to pick out vegetarian foods that were acceptable. I also learned never to ask them whether they liked a new food or recipe. They would always say Yes, being too polite to say otherwise. But I would watch to see which foods went the fastest, then I knew which was best liked. Because so many in the East observe Lent, the women use many vegetarian foods; but they seem to think that oil takes the place of meat. Thus they need special protein dishes.

How did you come to demonstrate some European dishes?

“When I started the food class, expecting to use only Eastern recipes, the women asked for Western recipes. All over the world there are those who are progressive and who want to learn new things, just as our Western sisters would be delighted if one of our Eastern sisters gave demonstrations of her vegetarian foods.”

How were you able to get a few men to attend the classes?

“To have the classes in the afternoon was best for young mothers, but to have them just before the evening meeting was far better for general attendance, especially because I encourage the men to attend the class. It is the husband who sets the pace in the home; when the man wants to follow health principles, the woman begins to learn in earnest.”

Would you tell me about Miss Abdul-Masseh?

“Nawal became an Adventist under severe opposition from her family. She even had to call in the police to verify her right to freedom of religion. Her wealthy father swore she should never have another penny from him. She used to clean her brothers’ and sisters’ shoes to get offerings for Sabbath school. One Friday night she was awakened and impressed to flee to some Moslem neighbors to avoid a crisis with her father, who was planning to demand that she should work that Sabbath.

“Convinced that the Lord was leading her, she came to Middle East College, and with the help of her church, she prepared to work her way through. When her brother came to visit her and found her working in the home of the president, he was so embarrassed that he complained to his father about his sister doing the work of a servant. Distressed that his daughter should be doing what he considered menial work, the father sent money to the son for him to give to Nawal.

“Nawal’s constant problem was her poor health. At school and after graduation it plagued her. Often she would leave her bed to give Bible studies. Many thought her sickness was only imagined. But later her pains increased and she developed a fever. The doctor in the Baghdad hospital said to me, ‘Imagination cannot produce a fever. There is infection somewhere.’ Although her work often brought her to our Baghdad Dar es Salaam Hospital, none of our good doctors there could solve her problem. Finally, at their recommendation, she was sent to our sanitarium in Denmark. There they found the cause. She had an infection of the connective tissue, which caused pain all over her body. Since it was of many years’ standing, it would take a long time for her to recover. She returned to her work with great joy, her symptoms were decreasing, and she could resume her beloved Bible work.

“Everyone knows that the Middle East Division is a difficult field, and the first few years severely tested Nawal’s faith. There were no baptisms. Baptisms of four or five at a time are like forty or fifty in some other field. But God againsignally blessed Nawal. Her father, who had refused her even a penny, paid for a car for her to use in her work. She calls it the Lord’s car. How delighted she now is to drive her faith ful little Volkswagen those long distances in Baghdad where she had so often walked with painful steps. She was never happier in her work, and she asks our prayers that she may make more contacts.”

Miss Williams closed the interview by saying with great earnestness: Bible instructors are so greatly needed. My greatest desire is that our young people may have a taste of winning others to Jesus. Once they have tasted that joy they will be driven into some form of evangelism and remain faithful through all its joys and sorrows. There is no sacrifice. God but asks us to empty our cup of its dross and froth and He fills it with bliss and blessings running over.”

THE MINISTRY
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Do We Owe a Debt to the Jew?
(Continued from page 12)

He was also the “son of Abraham” (Matt. 1:1); He was the “seed of David” (John 7:42; Rom. 1:3), and Paul states the matter well when he speaks of “the fathers, . . . of whom as concerning the flesh Christ came, who is over all, God blessed for ever” (Rom. 9:5). Our Lord was born a Jew; He identified Himself with them (John 4:22). He lived and dressed like them, but all the while He was here as the Son of man, He was the Son of God (see Testimonies, vol. 8, p. 202).

Again we can thank the Jewish people for giving to us our wonderful Lord.

With all this in mind, what a message we have to give to God’s ancient people, and yet how few there are who carry this as a burden on their hearts.

This year, on Sabbath, March 17, in all our churches there will be a special ten-minute missionary service featuring this particular phase of our work. All our leaders should present this to our people. We have much in common with the Jewish people, and many of them are our neighbors and friends.

If we feel that a direct approach is dif-

Go, Teach All Nations
(Continued from page 18)

someday there may be an opportunity to get these workers in North America together in a ministerial council, or seminar, where they may look at their mutual problems and draw strength and help from one another. This is a time when Israel is to move forward together. Every man is to look upon the needs of his brother. Perhaps the words written by the prophet Isaiah may be applicable here.

“They helped every one his neighbour; and every one said to his brother, Be of good courage” (Isa. 41:6). But they did not end there. There was more to be done than just speak words, “So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved” (verse 7).

We are thankful for a partial revival that is taking place. The Pacific Press Publishing Association is working diligently to produce much-needed literature in various languages. The Voice of Prophecy has accepted the challenge of getting out more Bible correspondence courses in other languages. These wheels are moving. Evidence of an increase in souls won, churches organized, and new workers appearing upon the scenes all point in the right direction. But the harvest is already white, so very, very white. We must hasten onward and send more laborers into the harvest field. May the Lord of the harvest baptize His people with the unction of the Holy Spirit so that a Pentecost may come in our day, and that many more may say, “We do hear them speak in our tongues the wonderful works of God.”

“How then shall they call on Him in whom they have not believed? and HOW shall they believe in HIM of whom they have not heard? and HOW shall they hear without a preacher? and HOW shall they preach, except they be sent?”

—Apostle Paul, Rom. 10:14, 15.

The Ministry
ficult, why not try the literature plan? There is the quarterly journal Israelite, which can go into their homes four times a year. It costs only one dollar for the four issues. Subscribe for yourself, and then subscribe for your neighbors and friends. Remember that this work of love and sacrifice will not go unrewarded, for we have the assurance that "when this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah."—Gospel Workers, p. 398.

BOOKS -- For Your Library


The Ministerial office recently received some excellent books from publishers in America and overseas. We appreciate workers outside of America calling these to our attention, especially such books as bear investigation and have an orthodox trend and quest.

Bernard Martin, pastor of the Reformed Church, Geneva, is of Swiss birth. Along with his parish ministry he works at a psychiatric clinic in his city, presides at a monthly service for the sick in his parish, and is a member of the Order of St. Luke—a spiritual fellowship of the healing ministry of the church. The publishers state realistically: "There are many books on healing, but this one keeps close to the Biblical evidence and the life of the Church as a healing community."

The Ministerial Association has responded to the request that this book be evaluated and reviewed in The Ministry. Few books are without points that we as a denomination do not entirely accept, and some will be found in this book. However, this pastor is a sincere Christian without a bias or fanatical burden to make the healing ministry the only approach to the needs of the soul. With us he has become conscious that divine healing is Biblical, timely, and urgent today, not confined to hospitals and clinics. Factually, there is a larger service awaiting the worker in making personal and home contacts and in prayer groups.

Some authors sincerely believe that healing is a necessity in connection with evangelization, public or personal; they point to the emphasis made by Christ and the apostles on this matter. It is not to be expected that all ministers have the rare gift that an occasional "healing evangelist" may have. In God's purpose the New Testament clearly teaches a variety of "gifts" and "helps," and warns the gospel worker not to think he has a "corner" on a method! In the books of Bernard Martin, and also those of John Pitts, last-day phenomena in the practice of the healing arts are broadly discussed and Biblically dealt with. Martin awakens interest in the humility of the worker who feels his dependence on God and senses empathy with the sufferer, in the doctor who labors inconspicuously in an attempt to bring relief to his patients. The following truth remains: The entire gospel team must spend itself for Christ.

LOUISE C. KLEUSER


John Pitts is well known through his active ministry in the United States, Canada, Great Britain, and the Bahamas. He is a college and seminary professor and author of several books in the field of psychology and religion. The reader will gather confidence from the following statement in the preface of his work: "This book has also grown out of a bitter personal experience, though I hope that I have not been embittered by it. In view of the positive conclusions set forth in the following chapters, it may evoke some surprise to be told that they were written from a wheel chair. Some years ago a 'medical accident' (to put it charitably) made it necessary for me to exchange the swivel chair of my study for a wheel chair, in which, for some time past, I have been obliged to carry on my work as a minister. As may be guessed, this has sometimes been far from easy." Pitts continues: "And even when bodily healing does not come (as in my own case) through either physical methods or spiritual techniques, or the combination of both, it does not follow that the spiritual factor was ineffective. He concludes that "the burden of physical disability, of bodily pain, can be borne more courageously, and a sane attitude to life be more securely maintained, when the sufferer's inner life is nourished and sustained by prayer and faith."

Throughout the book the reader senses that a man of God is speaking out of a rich personal experience and from a broad background of knowledge. Here are balanced, well-documented data that bring the entire problem before the reader in logical array. We consider it one of the best books.
personally studied this year and a masterpiece in this particular field. Here the joint services of the minister and doctor blend without each losing his distinctive identity. Because this is today one of a number of urgent emphases, we recommend this book for Seventh-day Adventist ministers and doctors. When a new idea of methodology receives strong enough emphasis, caution is necessary to hold it in symmetry, so it will not eclipse other techniques also important in their place. The author is conservative in his presentation, but he makes the reader conscious of the challenge of the hour—that doctors and ministers work together to meet the needs of suffering humanity, recognizing the distinctive calling of each while supplementing their God-given gifts.

LOUISE C. KLEUSER


The subject of polity is one that interests most churchmen. To Protestants one of the distinguishing features of the Roman Catholic system is its military-type hierarchical government. The counterpart of this system is found in the dictatorships that have developed on the civil government scene. This little book will help to answer many questions that come to the mind of the thoughtful student of papal institutions. Such questions as “What is a cardinal and what power does he have?”; “Must a pope be elected by means of a secret ballot?”; “How is the day-to-day business of the Papacy conducted?”; “How does the pope spend his daily life?”

Annelise Derrick translated this version from the author’s original Wie Die Kirche Regiert Wird. Miss Derrick uses the British idiom. The book is surprisingly frank while at the same time bearing the Nihil Obstat and Imprimatur, which indicate that it is considered by the appropriate censors to be free from doctrinal or moral error.

We would recommend this little volume to anyone who wishes to learn more about the topmost level of Roman Catholic government. It tells us nothing about how the bishops outside of Rome conduct their business except to point out that they are more or less autonomous within their dioceses.

SYDNEY ALLEN

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Baptism

(Continued from page 29)

baptism is a symbol of the washing away of one’s own sins (Acts 2:38; 22:16; Eph. 5:26; Titus 3:5).

Still others defend infant baptism on the sheer conjecture that there may have been infants in the households of Stephanas, Lydia, and the jailer that were baptized by Paul. This, however, remains a conjecture, and conjectures are poor foundations for belief. The facts of the case are that 1 Corinthians 16:15 seems to show that the whole family of Stephanas were adults and not infants.

It is most surprising that churches that claim to believe in justification by faith and not by works go contrary to their own beliefs by baptizing infants. Once baptism is separated from the faith of the individual, the ordinance is perverted and church membership becomes dependent upon works that call for outward manipulations that are apart from faith. Indeed the baptism of infants no more makes the infants Christians than placing them on thrones would make them kings or queens. If infant baptism does anything at all, it only gives a superstitious confidence to the parents in an outward rite as possessing a spiritual efficacy. It makes them believe that church membership is a matter of heredity. Inconsistent as it does appear, there is not one Christian community that believes in hereditary priesthood as was the case in Judaism, but some by practice seem to show their belief in hereditary church membership. Only today a mother told me, “I baptized my son as a babe in case when he grows up he may lose his way and become an atheist. As it is now, I am sure he is a Christian regardless of what he may turn out to be.” If this is not justification by works, then what is?

Neander says: “Infant baptism was established neither by Christ nor by his apostles. Even in later times Tertullian opposed it, the North African church holding to the old practice.”—KIRK, Cyclopedia, 1:287.

The Bible recognizes baptism for adults and by immersion. No other kind of baptism has the sanction of the One who commanded us to baptize. Christ Himself was baptized by immersion, and He left us an example that we should follow His steps.
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Review and Herald Publishing Association, Washington 12, D.C.
Protestants joined with Roman Catholics at Nordhausen, a small city in Communist East Germany, to celebrate the one-thousandth anniversary of the Catholic Holy Cross cathedral there, according to reports received in Berlin. The cathedral, which was heavily damaged during World War II and later repaired, has been made available on numerous occasions to Protestants for major events.

The United Church of Christ has accepted an invitation to join in exploratory conversations looking toward union with the United Presbyterian Church in the U.S.A., the Protestant Episcopal Church, and the Methodist Church. Dr. Ben M. Herbster, United Church president, announced in New York that the denomination agreed to begin conversations “exploring the establishment of a united Church—truly catholic, truly reformed and truly evangelical.” Dr. Herbster said a nine-member United Church delegation will be among representatives attending a preliminary interdenominational conference tentatively scheduled for April 9, 10 in Washington, D.C. The four-way merger was proposed last December by Dr. Eugene Carson Blake, United Presbyterian stated clerk, as a first step toward a more inclusive union. Last September the Episcopal Church agreed at its General Convention to join the United Presbyterian Church in inviting the other two denominations to initiate four-way talks. The Methodist Church has not yet officially replied to the invitation.

Social welfare executives of the Anglican Church and the Roman Catholic Church differed in Sydney, Australia, on the effects on the individual and society caused by “working wives.” The Anglican speaker said that employed married women were more contented and led a “fuller” life, while the Catholic speaker called for a reduction in the number of working wives, saying that their employment tended to weaken the family. Father William Murray, director of the Roman Catholic Family Welfare Bureau in Sydney, said that the more the wife is withdrawn from the family circle, the weaker the family will grow. “The Church realizes,” he said, “that there will always be a certain percentage of the female population which will need to be engaged in a career most of their lives, and they must be provided for. We maintain that the basis of human society is the family, and the importance of the wife and mother in providing love and stability for the family cannot be overstated.”

Ordination of qualified women as ministers was approved in principle by the Presbyterian Church of New Zealand at its General Assembly in Dunedin, New Zealand. Breaking with tradition, delegates adopted a resolution favoring women clergy and recognizing the “equality of the sexes in spiritual status within the Church.” Women are now admitted as elders in New Zealand Presbyterian congregations. The resolution did not win approval from the assembly without some opposition. A proposal that the assembly conduct a referendum throughout the Church to decide the issue was defeated. A delegate, speaking against the resolution, pointed out that the assembly’s action might bar union with other bodies in Scotland and England that do not permit women ministers.

A court reporter of Hawthorne, New Jersey, has just completed transcribing the Bible in Pitman shorthand, working on the task for ten years during his spare time. The reporter, James Shaw, said transcribing the Bible was a pleasant change from transcribing court cases. Mr. Shaw said his three-volume Pitman Bible will probably be given to the New York Public Library.

Delegates to the Third Assembly of the World Council of Churches in New Delhi, India, overwhelmingly adopted a new basis for WCC membership which specifically mentions the Trinity and the Scriptures. The revised basis was opposed by some Baptists, Quakers, and other groups and strongly supported by Eastern Orthodox and Lutherans. It was approved by a vote of 583 in favor to 36 against, with seven abstentions. The new basis reads: “The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit.” Previously the World Council was called a “fellowship of churches which accept our Lord Jesus Christ as God and Saviour.”

A worldwide emphasis on evangelism will be promoted by the Baptist World Alliance in 1964—the final year of the Baptist Jubilee Advance now underway in the U.S.A. and Canada. Plans for the 1964 effort were announced at a meeting of the
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March, 1962
BWA's Administrative Committee in Washington by Dr. Josef Nordenhaug, the alliance's general secretary. He said that all the world's 24 million Baptists in more than 100 countries will be urged to participate in the program.

China's Communists are turning to the Bible to increase their knowledge of Tibet. Anglican Bishop Chandu Ray of West Pakistan, visiting the U.S., reported that the Communists were buying large quantities of the new Tibetan-language Bible in order to learn the language of the country they had conquered. Bishop Ray, first Pakistan bishop of the Anglican Church, was instrumental in publishing the Bible in Tibetan, as translated by the scholar Yoseb Gergan. Proofs of the translations were set between India and Pakistan.

Moscow Radio revealed that the Soviet Union has a new "god" of its own. He is Russian Premier Nikita Khrushchev. The station reported that Maj. Gherman Titov, the second Soviet cosmonaut, said in addressing the Communist Party Congress in Moscow: "We're very proud Premier Khrushchev called (Maj. Yuri) Gagarin and me heavenly brothers. I must let you in on a secret. We cosmonauts and many Soviet people call Khrushchev our heavenly father."

Moses' father-in-law will be honored on a postage stamp, the government of Israel announced in Tel Aviv, Israel. A new 40-Agorot air-mail stamp will depict the tomb of Jethro at Kaffir Hittim, one of Israel's historic shrines. According to the Bible, Jethro was a priest in the land of Midian. His daughter, Zipporah, became the bride of Moses. Increases among the number of Christians in the predominantly Moslem country of Pakistan were listed as greater than any other religion, according to a national census just completed. Some 500,000 Christians were said to be in the country's population of 88 million—or an increase of 36 per cent from a total of about 290,000 ten years ago. Moslems continued to account for about 88 per cent of the population, and there are some 10 million Hindus in the country.

Dr. Karl Barth, one of the world's most famous Protestant theologians, will make his first visit to the United States in April, 1962. His son, Dr. Markus Barth, said his father will probably lecture at Princeton during the first or second week of May and then return to his home in Basel, Switzerland, where he will continue to lecture at the University of Basel on a limited basis. Dr. Barth, 75, has announced his retirement from his post on the theological faculty at the University of Basel, but is still teaching there until his successor can take over.

A $12,000 fully equipped mobile medical unit has been sent by the recently formed Dr. Thomas A. Dooley Foundation to northern India to help care for Indian villagers and Tibetan refugees. The huge van is equipped with sterilizing facilities, operating table, and surgical and medical supplies of all kinds. Under emergency conditions, major surgery can be performed within the unit. With the van went an auxiliary jeep and trailer. An announcement from the foundation's New York chapter said the unit was sent to keep a promise made by the late Dr. Dooley in November, 1960, to the Tibetan people and their leader, the Dalai Lama, to furnish medical assistance to refugees from Tibet fleeing into India.

Some 2,000 Lutheran-produced radio broadcasts and 600 telecasts are presented in the U.S. and overseas weekly, it was reported at a meeting in New York marking the first time that representatives of major Lutheran bodies convened to discuss radio and TV. Dr. Philip A. Johnson, NLC public relations director, said that while the meeting had no official status, it was important because "for the first time the many of us engaged in this work sat around the same table to tell what we are doing, compare notes on problems, and discuss strategy for the future."

Religion and psychiatry must do more than merely coexist peacefully because they are on the same side of the fence seeking to help mankind, it was agreed at a Symposium on Religion and Mental Health held in New York. Participants in the symposium, which included Christian and Jewish clergymen and psychiatrists and psychologists, stressed that the two fields, which have a common purpose, must work together in solving mental-health problems even though their respective procedures differ. Youth and the Truth

(Continued from page 48)

Youth are convicted by the preaching of the Word, but afflicted with idle hours. Some pastors have organized a youth church; others have had the foresight to form youth choirs that sing for radio broadcasts and the like. In one congregation the youth usher board serves once a month. "Save our youth" has become more than a departmental promotion slogan. It is the one antidote to the growing nightmare of youth apostasy. City life exerts its gravitational pull on old and young. The preaching of the everlasting gospel, plus wise planning and promotion, will help save the youth for the truth. E.E.C.
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MARCH, 1962
“ON THE DOUBLE” Have you ever met a man who is working himself to death getting nothing done? No, he is neither lazy nor crazy; he simply lacks the knack of organization and execution. Breakdown bent and ulcer bound, a busier man cannot be found. He is up at the crack of day, and from the opening “buzz” the “bee is in full flight.” His abnormal pace takes its toll on those around him. He spends tons of energy to do an ounce of work. The pastor in the adjacent district has heavier responsibilities and gets things done, but he is relaxed and good-natured. What a study in contrasts! The difference? One is organized and the other is not. One is carrying the load while the other sees that it is carried. To the “do it all” pastor the laymen are good for “listening” but incapable of shouldering responsibility. He is so exhausted from mowing the church lawn, stoking the furnace, and dusting the benches that he has neither time nor energy to seek the lost. His inability to “unwind” affects his home life. Upon hearing his footsteps, wife and children jump to attention. His energy resources are so depleted that he has little left to be husband and father. Tenderness and tenseness are not twins. Such a one, to borrow a phrase from the army, lives his life “on the double” and is headed for trouble. Unorganized haste is worse than waste.

E. E. C.

MANIPULATED TEXTS In Accra, Ghana, stands a statue of Kwame Nkrumah, the present leader of that new nation, and beneath it are the words “Seek ye first the political kingdom and all things will be added to it.” Those words are, of course, somewhat like our Lord’s words in Matthew 6:33, upon which the inscription was doubtless based.

The use of scripture by paraphrase, manipulation, or distortion is a common practice that cannot be prevented. But even where such manipulation may have a large element of truth in it, it is nevertheless a misuse of the original text.

Are Christian people altogether free from manipulation of the Scriptures? Before me is a group of books written by strong predestinarians. Some contain good, provocative material; others are heavy reading in Puritan style. Some of the authors repeatedly attack what is known as the universal atonement teaching. When they read 1 John 2:2—“And he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world”—they must, so to speak, add the words “who are elected of God.” And when we read: “God was in Christ, reconciling the world unto him-