*Thrilling News From Thailand (See page 2)*
Thrilling News From Thailand

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NO ONE really had much faith to believe that it could be done; even the evangelistic team itself had reservations. It was said to be a hard place, and it was; but for that matter so was Lystra, Athens, Corinth, and Philippi. But God somehow has seen fit to choose the human agent and utilize the foolishness of preaching to confound the wise in all parts of the world, be they in "Hereville" or "Thereville."

Public evangelism is a challenge to any preacher, and many are the preachers who have accepted the challenge only to discover that apparently they have scattered handbills to peopleless homes, preached their hearts out to folding chairs and tent poles, while their fervent appeals went unheard save only by their song leaders, their faithful wives, and a few neighborhood children.

I recall only too vividly two such tent efforts I was called upon to conduct a few years ago. These efforts were held consecutively in two small southern United States cities. I teamed up with another young man. Like any evangelists, experienced or otherwise, we wanted success. We wanted souls and we prayed and worked for them. The sawdust was scattered, trampled on by a few, and then all that was left to remind the people that a series of meetings had been held in their town was a big bare spot in the vacant lot. This all happened in the space of one spring and summer. We were both left leaner of body—and of soul. What had gone wrong? What had we failed to do? Had God really called us to preach? We didn't have long to wait for the answers. The brethren laid hands upon us and we were ordained to the gospel ministry. At first we were tempted to believe that the brethren were not so much impressed with our degree of success as they were interested in encouraging us. But as a matter of fact, the brethren were following a correct principle—a man who is called to preach is called to do so regardless of his success or lack of it! If only we preachers could believe this principle, there would be fewer ulcers and probably many more baptisms.

After an apparent failure in public evangelism some men are tempted to seek shelter in quieter waters and leave the grind, the pressure, the risk, and the adventure of the open sea of evangelism to stouter hearts or to the "professionals." Those who feel this way might on the surface be justified in so doing, but in taking this less hazardous course they may be thwarting God's plan for a fuller ministry and denying themselves some of the richest experiences that are sure to come to all who wait, work, fast, and pray.

Now here I was in a foreign land, and as associate evangelist I was faced with public evangelism in a strange tongue—no mean matter in itself.

The campaign was to be held in Thailand—a stronghold of Buddhism, where for more than forty years Seventh-day Adventists had labored, watched, and photographed the annual rice harvest, mindful that surely there was a harvest of souls yet to come. From thirty million inhabitants we have managed through the years to wrest only a mere handful of nine hundred
from the grasp of “nevermindism” and “whocaresism.” But we reminded ourselves that Korea was in the same condition some ten to fifteen years before. Could it be that God was only waiting for us to step in and get our feet wet?

The place chosen was the rather obscure island of Phuket lying sleepily off the southwest coast in the Indian Ocean. At the southern end of the island is the city of Phuket, a typical Thai town with its Indian cloth shops, Chinese merchants, and Thai government workers. Population? Some 30,000. Adventist assets? One small crowded clinic and a handful of members. Not even a church.

A tabernacle, tent, or airatorium was nonexistent, so the first canvas-topped tabernacle with large attractive front ever to be constructed in the Thailand Mission was set up on a corner lot close to the heart of town. Passers-by gaped at the large 35- by 75-foot piece of canvas used for the roof and remarked that it was the biggest they had ever seen. This canvas was a symbol of our dreams. We wanted a big effort. We wanted a breakthrough. We wanted souls. Indeed, we set as our goal fifty souls. We began to pray for fifty souls, no less.

Prior to the opening night the evangelistic team went through the usual round of preparations for such a meeting—distribution of handbills, special invitations to former patients and a large group of Bible school interests. But the most important activity began to unfold twenty-four hours prior to opening time on Saturday night. A prayer meeting was called for laymen and workers alike. It was sundown worship, testimony meeting, and prayer band all wrapped up into one. Sabbath was declared a day of special fasting and prayer as was every Sabbath thereafter during the initial presentation of the message.

Saturday night finally came. Everybody manned his special assignment and all waited expectantly for the crowd to come. At 7:00 P.M., the time designated for us to begin, 388 of the 400 available chairs were still waiting for someone to sit on them. I began to have dark visions of the past. Was it going to happen like that again? Surely not. After all, we had lettered on the sign front that there would be two meetings each night. We all did the only thing we could do when faced with such a situation. We poured out our hearts in prayer, “O Lord, please honor our hard work and our faith. We are doing this for Thee.” At seven-thirty the tabernacle was packed! By seven-forty-five the entire back area was filled with standing listeners. They were overflowing down the aisles. People were turned away. We were afraid that so many people might tend to be unruly and noisy, but they were attentive and everyone could hear, for we had an excellent P.A. system with six box-speakers suspended from poles overhead. By 9:00 P.M. the meeting was over and a new crowd began to form, and
the tabernacle was almost filled again. The second meeting closed at 10:00 P.M. Approximately 650 people were in attendance at these two services. God had overwhelmingly honored our faith and answered our prayers.

Were these curiosity seekers? Were they interested enough to return the second night? Indeed they were interested. The second night we had a double meeting again, with some 700 in attendance. For three weeks we held two meetings every night. We were weary but jubilant. Nothing like this had ever been experienced by any of us before.

This effort was a unique experience in many ways, one of them being that this also was a field school of evangelism, the first in Thailand's history, to our knowledge. We were fortunate to have Pastor Gumjorn Siraratprapas as evangelist and instructor. It was the first campaign of any size that this young man had taken part in, and he preached with the fervor of a veteran. I served as over-all manager of the program and as associate evangelist and instructor. Associated with us were two other young ministers, and four young men just out of our training school who not only had opportunity to learn methods but also to participate in the joy of the full program as well. Among their many duties they sang nightly as a quartet. Another feature of each evening meeting was a health talk provided by our two missionary doctors and some of the nurses.

After six weeks of preaching six nights a week the series was climaxed in a Voice of Prophecy graduation of sixty-seven students. These and others were then invited to join the "advanced class" of Bible marking. This proceeded for an additional twenty-four nights, and Bibles were given away to those in regular attendance. This Bible-marking series followed the sequence of the Far Eastern Division "Hope for Today" film slides; in this way each succeeding night the audience was reviewed on the previous night's subject by way of ten minutes of slides. This review period afforded excellent opportunity for each young worker to don lapel mike, switch off the lights, and preach with slides, thus giving him some actual evangelistic preaching experience before a large audience, and at the same time helping to clinch the truth in the mind of each hearer. During the Bible-marking period appeals were made almost nightly as to the acceptance of truths. The audience could respond by simply marking a cross on a small card placed in the plastic jackets of the Bible before meeting time and then returning the card to the jacket. After the meeting each card was collected from the Bibles left in the seats and marked with the corresponding number on the Bible. This number was then traced to its corresponding name on file and the card assigned to the worker responsible for visiting that person. In this way each worker knew just how his interests were progressing.

At the close of the Bible-marking class earnest appeals were made for those who wanted to follow Jesus and His truth to join the baptismal class. Fifty people joined this class. We smiled as we remembered that this was the number we were still praying for. The first time we met there were seventy-five ready to join the class. This class has been meeting for four nights a week now for more than two months. To date there are thirty-one who have been baptized, and plans call for one baptism a month throughout the remainder of the year. We believe the goal of fifty souls will be reached. We only wonder what might have happened if our faith had been greater.

Outside of the definite evidence of the work of the Holy Spirit and the convincing presentations, we attribute the success of this effort to two factors: (1) The prayer and fasting program and (2) the effective visitation program. Each worker had his own names to look after each week. He had a personal chart showing the attendance record of his interests and in a morning worship and instruction period these names were reviewed daily as to their progress. These names also were placed before our heavenly Father in prayer each day.

To God be the glory. Great things He has done. And greater things He will do in Thailand and everywhere. Are we willing to give evangelism a try? Are we willing to give it a second, a third, or a fourth try in spite of poor performances before? God may be testing us as to whether we are ready and willing to depend wholly upon Him and not on our own oratory and abilities. He may be trying us to determine what we will do in the face of apparent failure.

Brethren, let us give the Lord a chance. This joy is worth waiting for.
The Discouraged Fishermen

ANDREW FEARING

The disciples of old gave up a good fishing business in the belief that the Man in the seamless garment would broaden their lives, give them opportunity to serve mankind, and assure them a place in the kingdom of God. They were to fish for men. However, in spite of three and one-half years of the closest companionship, with the ablest speaker and most inspired counselor available, they grew discouraged. It is all recorded in John, the twenty-first chapter. Now the Master was gone, and they somehow failed to realize the presence of the Holy Spirit, who was sent in His name—sent to take His place in their lives. True, they had deserted the Master when their companionship was most needed; and nothing weighs a man down with discouragement and defeat like failure. It was all like a dream—the blind given sight, the lepers healed, the lame walking, the sea calmed, the multitudes fed, the withered hand restored, the dead raised to life.

They were surely all conscious of the divine commission so recently given, but here they were, strolling along the sea-shore, frustrated and perplexed. I can see one skipping smooth stones across the lake; another digging a hole in the sand with his sandal; another with a little stick is drawing a picture in the sand. I see Peter sitting on the shore, tossing little pebbles. Suddenly he jumps to his feet and exclaims: “I’m going fishing! My wife needs a new dress, and my children need sandals.” “That’s a good idea,” said the others. “We’ll go with you.” Now, was that what they were ordained and commissioned to do?

After gathering the old equipment they ventured into the old life again. All night long they used their old skills, but all in vain. “This is a fine predicament. Now we don’t even know how to fish. He promised us success, and look at us now—an empty boat. Let’s quit and go home!”

As they neared the shore they saw what appeared to be a stranger standing on the sand with a little fire at his feet. Imagine it! They had been with Christ for three and one-half years, but they were so disheartened and low of spirit within a few hours without Jesus that they did not recognize Him by sight or by voice. I have talked with one-time earnest preachers who somehow have been lured away from their high calling, and they seem to have lost all knowledge of the dedication and vision of what God wanted to do for them, and with them. The miracles performed, the victories gained, the power received—all seem to be erased from their memory. They could not recall the experience they once knew; their past fondest hopes were now mere will-o’-the-wisps.

The stranger called: “Children, have ye any meat?” “No,” they answered. “Then cast your net on the right side,” He suggested. “What do you mean, ‘right side’? Don’t you think we know how to fish? We are old hands at this business. We dropped the nets on all sides all night long and caught nothing.” Nevertheless they did what the stranger advised, and, lo, an abundance of fish. Without any question it was a miracle. The stranger must be Jesus. John exclaimed, “It is the Lord!” Suddenly Peter lost his interest in fishing. He girt his coat about him and jumped into the sea, for he could not wait for the boat to carry him in. His wave of discouragement was gone. Jesus
was with him again; and all was well. The Master did not scold, find fault, or criticize them. He invited them to dine with Him. He already had His own fish upon the fire, and yet He asked the fishermen to bring their catch to add to His. He is willing to use what we possess in talents, skills, and training, to share with what He will give to produce a feast of blessings in our ministry.

Let us always keep in mind, though, that He knew more about fishing than all those disciples put together. He knows too, what He wants to do with us in His program of “fishing” for men. He knows the longing desire that we have to be able fishermen. He knows our dreams, our hopes to achieve great soul-winning success for His kingdom, and above all, He knows how to make that possible.

What made the difference in that fishing experience with the disciples? First, they toiled in their own strength. The second time, they toiled with Jesus.

Many years ago when times were hard a large church in downtown Philadelphia endeavored to help the poor by operating a woodyard at the back of the church. It was planned that the men should cut and sell wood and thus make sufficient profit for the church to feed them. The men worked hard and long with their hand saws, but try as they would they could not even make expenses. A businessman, observing their plight, suggested his willingness to help by combining motors with the handsaws. Immediately they began to show a profit. What was the difference? Same saw, same old teeth. Last week they lost money; this week they showed a profit. The answer: Last week they were run by manpower; this week they were run by motor power. Everything depends upon the power behind you, be it your own power or God’s power.

We need a power outside of ourselves. The preaching of this great message of reconciliation, of a soon-coming Saviour, and preparing men and women to stand before the judgment, is far beyond any of us to accomplish of ourselves. At the same time, the enemy of our souls is constantly seeking to defeat us, to engulf us in discouragement, to rob us of our high calling, and to lead us away from the path of service and keep us from fishing for men. Yet there is no reason for us ever to be afraid or to have the slightest doubt. During a terrible storm at sea Christ questioned His disciples something like this: “Why are you fearful? Why do you have no faith? Have you not learned to have confidence in Me? Where I am there is safety. With Me there is power even over a turbulent sea. Why do you doubt My ability and willingness to protect you, oh, you of little faith?”

Faith is power for us. Let us put ourselves unreservedly in God’s hand and fully trust Him for the work and accomplishments for each day. He invites us to walk, to live, to love, to minister, to follow and obey Him, even though we do not see the road ahead. He entreats us to give ourselves completely away, even though we do not understand what He is trying to do with our life.

“Children, have ye any meat?” In other words, should we yield to the temptation to turn away from “fishing for men”? What would be gained? Would it bring us success, happiness, satisfaction, peace of heart, tranquillity of mind? Would entering into the commercial world, turning away from our high calling, really be worth while? Let us keep our net on the “right side,” and place our faith, our confidence, our reliance, and our trust in the Master. The disciples learned as we, too, may learn, that our God has not called us to disappointment and failure but has called us to success and victory in His service.

Partakers of the Divine Nature

You are loudly called upon to be diligent in the use of every means of grace, that you may be transformed in character and may grow to the full stature of men and women in Christ Jesus.

We have great victories to gain, and a heaven to lose if we do not gain them. The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influences of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed.” —Testimonies, vol. 5, p. 267.
What Can We Know About the Holy Trinity?

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The purpose of this article is twofold. First, it will briefly review what the Word of God has to say about the subject of the Trinity, and what can safely be deduced from these statements. Second, it will point out some dangers, answer some objections, and conclude with some cautions.

Someone has rightly said that when we approach the doctrine of the Trinity, which has to do with the very nature of the living God Himself, we should take off our shoes, for we are on holy ground. It is here that the human intellect realizes its smallness. Zophar was right when he said: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11:7, 8).

Ellen G. White with godly wisdom wrote: "No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion."—Testimonies, vol. 8, p. 279.

But some have speculated, and some are speculating now. They should know that arguments over the doctrine of the Trinity, which has to do with the very nature of the living God Himself, we should take off our shoes, for we are on holy ground. It is here that the human intellect realizes its smallness. Zophar was right when he said: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11:7, 8).

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plurality of gods. Typical is Deuteronomy 6:4, “Hear, O Israel: The Lord our God is one Lord.” The unity of God also is emphasized in Exodus 20:1, 2; Isaiah 45:5, 6; 1 Kings 8:60; and many other places.

The New Testament, we find, reaffirms the unity of God. In Mark 12:29 Jesus quotes Deuteronomy 6:4. Paul in 1 Timothy 2:5 says clearly: “For there is one God, and one mediator between God and men, the man Christ Jesus” (see also Gal. 3:20; James 2:19; 1 Cor. 8:6; and Eph. 4:4-6).

At the same time, the whole Bible teaches the threeeness of God—that He is three in one. This is hinted at in the Old Testament and clearly revealed in the New Testament. After the nature of God was illuminated by the first coming of Christ, these Old Testament hints could be noted.

At the time of the Creation the Godhead in divine council used the plural pronoun in speaking of Himself (see Gen. 1:26; 11:7). In Hebrew the word for God in Genesis 1 is אֱלֹהִים. Anyone familiar with Hebrew grammar, and who believes in the divine inspiration of the Scriptures, can see the profound significance of this name. In Hebrew the verb must agree with its subject in both gender and number. That is, a plural noun must normally be used with a plural verb, and a singular noun with a singular verb. The word אֱלֹהִים is remarkable in two ways. First, in form it is a plural word; the ending "-im" is a plural ending. And yet the verb that is used with אֱלֹהִים is not plural, as we would expect it to be, but rather singular! What could show more clearly that the three persons of God act as a unity? A plural noun used with a singular verb! (Some would claim that the word אֱלֹהִים is a vestige of an older polytheism, but to such persons an investigation of Bible teachings, such as this article, would prove little anyway. And in any case, their theory fails to explain the singular verb.)

There are other hints. The angels in Isaiah 6:3 sing “Holy” three times, and again in Isaiah 6:8 God uses the plural pronoun of Himself. In Isaiah 48:16 we find revealed the Word, the Lord God, and the Spirit of God. Isaiah foreshadows much of the New Testament.

When we come to the New Testament the light shines brighter. Christ has come and illuminated the nature of God. Throughout the Bible the words of God, the attributes of God, and the names of God are applied to the Father and to the Son and to the Spirit.

Each member of the Godhead cooperated in such works as the creation of the world, the creation of man, the resurrection of man, the resurrection of Christ and of all men, the inspiration of Scripture, the authority of the ministry, sanctification, et cetera. All share the divine attributes—all are eternal, omniscient, omnipotent, omnipresent, holy. And each one is called God.

Furthermore, in the New Testament we find the so-called Trinitarian formula several times repeated. These are passages in which Father, Son, and Spirit are all mentioned together (see Matt. 28:19; 2 Cor. 13:14; Eph. 2:18-22; Eph. 4:4-6; 1 Peter 1:2, 21, 22; 2 Thess. 2:13, 14; and Heb. 9:14).

Those who object to the doctrine of the Trinity usually attack the deity of Christ. But this truth is one of the clearest in the New Testament. Jesus never refused to accept worship of Himself as God, although it might have saved Him much trouble had He done so (see John 20:28 and Matt. 16:16). He applied divine names and titles to Himself (see John 8:58; compare Exodus 3:14). The New Testament writers regard Jesus in the same way (see 1 John 5:20; Titus 2:13; John 1:1; 1 Tim. 3:16, in some manuscripts). Even the Old Testament is clear about this. Isaiah prophesies: “His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6).

But we must not suppose that the three Persons are merely three names for the same thing. While God is one being, the three Persons are distinct, and must be distinguished. Else, when the Son was on earth there was no God in heaven. But we find Jesus praying to the Father as our heavenly Father. And the Spirit of the Lord was upon Him (Luke 4:18).

The most striking proof of distinction between the three persons of the Trinity is found in the record of the baptism of Jesus, in Matthew 3:16, 17, Mark 1:10-11, and Luke 3:21, 22. As the Son rose from the water, the Holy Spirit descended in the form of a dove, and the voice of the Father was heard from heaven. Thus all three Persons simultaneously manifested themselves distinctly.

When we assemble all these scriptures,
the conclusion is inescapable that God is one, and yet He is three. "Our God in three persons" is the best definition. This is the doctrine of the Trinity. You say it is hard to understand? You say it is not logical? How can three be one and one be three? Yes, it is hard, perhaps impossible, to understand. But this fact should not be disturbing. On the contrary, if I could perfectly understand the nature of God, that would be real cause for being disturbed. A God whom man could perfectly understand would be too small a God. If I could squeeze God inside my feeble little mind I would be as great and as wise as God. And how could I worship such a God? Thank God, He is greater than my thoughts, higher than my logic. Let us fall down and worship the Infinite God, the Holy Trinity. Let us be humble before Him.

There still remain problems to be solved from the Bible. Granted that God is a Trinity, what are the relationships between the three persons of the Trinity? Here we must be cautious. The fact is, the relationships are so close that it is dangerous to describe them too exactly. Serious errors and disputes have arisen because of such attempts. But some facts can fairly and safely be inferred from the Bible.

The first fact already has been noted. God has one essence but three distinct persons (see John 10:30, 14:16, 17; 17:5, 11, 21, 22, 23). We had better not say "three bodies"; such wording is not founded on Scripture, not supported by the Spirit of Prophecy, and detracts from the Deity.

The second fact is that all the Persons are coeternal. That is, all of them have always existed, and the Father cannot be said to have been in existence before the Son or the Spirit. All are timeless (see Col. 1:17; John 1:1, Rev. 22:13; compare Isa. 41:4). All three Persons are coequal. That is, they all have equal rank and dignity (see John 5:23; 14:1, 11; 1 Cor. 12:4-6; Matt. 11:27; 1 Cor. 2:11). Of Christ, especially note the word "all" in Col. 2:9. We must allow, however, that Christ voluntarily and temporarily subordinated Himself at His incarnation (Phil. 2:7, 8; John 17:4, 5; etc.).

In connection with these points several statements are worth quoting from the servant of the Lord. "Christ is the pre-existent, self-existent Son of God. . . . There never was a time when He was not in close fellowship with the eternal God. . . . He was equal with God, infinite and omnipotent. . . . He is the eternal, self-existent Son. . . . From everlasting He was the Mediator of the covenant. . . . The existence of Christ before His incarnation is not measured by figures. . . . In Christ is life, original, unborrowed, undervived."—Evangelism, pp. 615, 616. There also are statements about the Holy Spirit and the Trinity in general.

The next fact inferred from Scripture is that there is some sort of "priority" among the persons of the Godhead. Of course, this is not a priority in respect to time, for God is outside of time, except when He chooses to break into it. He is the God of time, and therefore He is above and beyond it. But what do we mean by this priority? In the terms of Scripture, the Son is begotten by the Father, and the Spirit proceeds from both. Man has no vocabulary adequate to describe the precise relationships of the members of the Trinity—even if we dared claim a full understanding. Hence, when we borrow terms from the popular theologians we must take care not to invite classification of ourselves as Arians or others whose beliefs about the Godhead do not bear the test of Scripture. However, if we allow ourselves to borrow the popular terms, the internal functions of the Father, the Son, and the Spirit are, respectively, generation, filiation, and procession. These three terms express what we mean by priority. Note these texts: The Father—1 Corinthians 15:27, 28; Philippians 2:11; 1 Corinthians 11:3; 1 Corinthians 3:23. The Son—John 14:28; 12:49. The Spirit—John 15:26; 14:26. The statements about the Son may be related to His incarnation. But the messenger of the Lord seemed to indicate

OMNIPOTENCE

God veiled in majesty, alone gives light and life to all; bids the great systems move, and changing seasons in their turns advance unmoved, unchanged, Himself.

SOMERVILLE

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that the Son was always such, even before the Incarnation. So again we say, the Father eternally begets (generates) the Son, who eternally filiates.

We usually assume that Romans 11:36 refers to the Father, but a comparison with Colossians 1:16 shows that what is said there is equally true of the Son. Here is a case in which it is best not to draw a strict distinction between the attributes of the three Persons. The Lord our God is one Lord.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius. —BUFFON.

It has been said that the three Persons have different functions in relation to humanity. Some say that the Father is responsible for Creation, the Son for redemption, and the Spirit for sanctification. But we already have seen that all share in all these works. It is probably incorrect to make such a division, or at least to emphasize it.

Human logic, as we have seen, raises objections to this great doctrine. This need not trouble us, but perhaps we can give a few illustrations that will meet human logic on its own level, thus helping those who like to have everything reasonable.

How can three be one? In mathematics, 1 plus 1 plus 1 equals 3. We are not obliged to reduce God to mathematical terms, but perhaps this answer will help: God is not 1 plus 1 plus 1, but rather 1 times 1 times 1. The three make God more intensely one. Each of the three is the whole, not a part. Each is necessary to the whole. As an illustration, compare: height times length times width equal matter, or space. If one is missing, there is no space, or no matter.

How can one be plural? In human language this is possible. There are many illustrations, although of course they are imperfect. In Genesis 2:24 we read that man and wife shall be “one” flesh. Of course, this is an imperfect illustration, because the two persons do not have one essence; but they are said to be one flesh. The motto of the United States is *E Pluribus Unum*—out of many, one. Fifty States, but one nation “indivisible.” So the word “one” can include plurality.

Augustine came close to proving the Trinity by pure reason. 1 John 4:16 says “God is love.” Malachi 3:6 and other texts say God is unchanging. Therefore God always had the attribute of love. But there can be no love where there is no one to love. One alone cannot love. There must be a Lover, a Beloved, and a Spirit of Love. Where love is there must be a Trinity. God is an eternal fellowship. So reasoned Augustine. Prior to Creation, God did not exist in solitary aloneness.

But in the last analysis, we do not believe the doctrine merely because it is reasonable, but because it is scriptural. Analogies are helpful illustrations, but not proofs in the strictest sense.

There are some problem texts. Most of them have to do with the deity of Christ. But since a detailed examination of that question is outside the scope of this article, the reader is referred elsewhere. Others have dealt ably with the subject. See *The Seventh-Day Adventist Bible Commentary*, vol. 5, pp. 911-919; also the articles by Wadi Farag, by O. H. Christensen, and by others, which have appeared in *The Ministry.*

Our opportunities to do good are our talents.—C. MATHER.

It is necessary to warn against certain errors that have been arising again and again all down through the annals of church history. God is one and God is three. It is necessary to keep these two truths in balance and to hold them simultaneously. If we overemphasize God’s oneness, the result is Unitarianism. If we overemphasize God’s threeness, the result is the error of tritheism, or the belief in three Gods. A milder form of Unitarianism arising from a misunderstanding of the relation between the three Persons is Arianism, in which the deity of Christ is denied or downgraded, and the personality of the Holy Spirit is denied. This view is named after Arius, who in the fourth century precipitated one of the greatest controversies in church history. He maintained that Christ was a creature, though the first and greatest of God’s creations. In other words, he misinterpreted Christ’s filiation and the Father’s generation. He placed man’s
mental limitations over God's usage of man's language, and the result was a downgrading of the self-existent Christ.

Some great saints have leaned mildly toward a form of Arianism. Perhaps we should not condemn them. They fixed their minds upon the scriptures that speak of Christ as the Son, begotten of the Father, the first-born of every creature, and so forth. They failed to give sufficient weight to other texts, such as those we have studied in this article, which would have rounded out the picture for them. John Milton was one of these. It also was one of the characteristic beliefs held by the Christian Connection, an earnest group of Christians in nineteenth-century America. From them and from their influence this mild form of pious Arianism, if we may call it that, passed to many of our own early pioneers, and some thought of it as one of our distinctive doctrines. It held a dominant place until it was corrected by the messenger of the Lord. These good people were earnest Bible students, and that was their strength; but they were not systematic theologians, and that may have been a weakness. As time went on, the theological contradiction between their true faith in Christ and their inherited anti-Trinitarianism became apparent, as they would be the first to acknowledge. But there was nothing wrong with their basic faith. They were pioneers, not pedants. They were what the hour needed.

Another error is called Sabellianism, named after Sabellius, an early heretic who taught that Father, Son, and Spirit were merely three successive manifestations of God. That is, he said God is but one person who shows Himself in three ways, which we call Father, Son, and Spirit. Again, we need only point to the fact that the Son prayed to the Father, and to remember the scene of Christ's baptism. Other heresies concerning the Trinity can be studied in any book on early church history of systematic theology.

One last caution may be appropriate. Remembering that we are on holy ground, we had best be careful about using overly human terms in reference to God, such as speaking of His "body" and so forth. Even some of the expressions found in Scripture may be merely accommodations to our limited human understanding. As far as physical form is concerned, God is able at will to assume any form He chooses. The Holy Spirit appeared one time in the form of a dove, and on a different occasion He took the appearance of tongues of fire distributed over the heads of the apostles. We need not assume that either of these physical manifestations reveals anything about the Spirit's essence. His real nature is unknowable. Some Biblical expressions are merely figures of speech, such as "Our God is a consuming fire."

In the case of the Son, of course, it is different. We know that He has assumed human nature for all eternity, and that He now has a resurrected, glorified, spiritual body, such as we will have if we come up in the first resurrection. But Christ's human nature is added to His divine nature, which is in no way diminished. But here we enter into a mystery.

Let us hear the conclusion of the matter. There is only one God. But the Father is God, the Son is God, and the Spirit is God. These share all the divine attributes. Therefore: (1) There is in God but one indivisible essence. (2) In God there are three persons—Father, Son, and Spirit. These are not merely modes of manifestation, but are distinct persons. (3) The whole undivided essence of God belongs to each of the three persons. (4) There is a certain order in the operation of the three—I. Father; 2. Son; 3. Spirit. (5) Certain personal attributes distinguish the three—generation, filiation, and procession, but we must be cautious not to place shallow human interpretations on the words when used to describe God. (6) These attributes, or operations, are all eternal. There never was a time when the Son and the Spirit did not exist. (7) The Trinity is a great mystery. I sincerely hope, however, that this article may have helped to make it a more

DIVINE LIGHT

The light of nature, the light of science, and the light of reason are but as darkness, compared with the divine light which shines only from the Word of God.

—J. K. LORD

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understandable mystery. For an expansion of these concluding points into technical detail, beyond what has been offered here, the reader is directed to one of the larger works on systematic theology, such as Berkhof's.

I would like to add a footnote concerning the proper forms in prayer. We should pray to the Father, through the Son, and in the Holy Spirit. But, of course, God hears any sincere prayer, regardless of form. Nevertheless, Jesus tells us to pray in His name. The above form is proper and the normal one.

The question is asked: "Then, is it wrong to address our prayers to the Son, as when children pray 'Dear Jesus'?" No, it is not wrong. This is done in the Bible. As Stephen died, being full of the Holy Spirit, he prayed, "Lord Jesus, receive my spirit" (Acts 7:59). The early Christians called upon Christ's name (see Acts 9:14). One may pray to any one of the persons of the Godhead, or to all of them. But the normal form, especially for public worship, is to address prayers to the Father, through the Son, and in the Spirit. Let prayer be the language of the heart. Sometimes we pray the Father to send His Spirit among us. But if, through repetition, this becomes a dead form, instead pray: Come, Thou Holy Spirit, Come! The Father and the Son will send Him.

WHAT'S the HURRY?

ELMAN J. FOLKENBERG
Secretary, Temperance Department, General Conference

BROTHERS and sisters," the preacher said, raising high his Bible so all could see it that Sabbath morning, "we are a people of the Book. We love the Bible. We use it during every sermon." At this point he paused and asked, "How many of you have brought your Bibles to church with you this morning? Let's see those Bibles. Raise them high." Hundreds of Bibles were raised to view across the congregation, and hundreds of people awaited the announcement of his sermon text.

"My text is found this morning in Habakkuk 3:2." Instantly there spread a lovely rustling sound clear across the church. But alas! Within a split second after announcing his text, the pastor began to read before the speediest person there could possibly have reached the book of Habakkuk, much less have found the chapter and verse. I watched the people all around me. Many of them, with a look of quiet resignation, simply gave up the search for the text, because by now the preacher had finished reading it. A few determined souls pressed on till they found the text, but by then the minister was into his sermon. Is this an isolated case? By no means. Why urge our people to bring their Bibles to church and then proceed to rapidly read the text before they have time to find it?

During another service on a different Sabbath I watched an interesting reaction to this problem. A youngster of about eleven years of age, clutching his new Bible, eagerly awaited the announcement of the minister's text. There followed the rapid announcement and the immediate reading thereof. In his frustration the youngster leaned over to his mother and asked in a stage whisper, "Mommy, why can't he wait till I find it?"

Isn't it obvious that people can become weary of bringing their Bibles to church when they don't get a chance to use them? Certainly, with all our college and seminary education we should be able to recognize and solve such a simple problem as this. How simple a thing it is to clearly announce our text, then repeat it, then quietly wait. Just stand there saying nothing, until parents and children have found the text, then begin to read. Instead of delivering our sermon to a quietly frustrated audience, a mere pause will help to ensure their interest and participation.

To accomplish this requires only a small amount of personal discipline. All we need to do is to stand quietly for thirty seconds while people find the text. And this rule should hold for every text used throughout the sermon. A simple procedure like this will give our people a reason for bringing their Bibles to church and will make our sermons far more meaningful to every listener.
Is there ever a time when a leader is justified in not applying The Letter of the Law

ROBERT H. PIERSO

Paul, in writing to the believers in Philippi, said, “Let your moderation be known unto all men. The Lord is at hand” (Phil. 4:5).

I was interested in the way this word “moderation” is translated in some of the versions of the New Testament. Ronald Knox renders the phrase: “Give proof to all of your courtesy.” The New English Bible* gives us this beautiful thought: “Let your magnanimity be manifest to all.” The Christian, and especially the Christian worker, is to be known by his courtesy and by his bigness of spirit.

William Barclay, lecturer in New Testament Language in the University of Glasgow, declares that this word “moderation” is one of the most untranslatable of all Greek words. He then goes on to explain how the Greeks themselves used the word “epieikeia.” “They said that epieikeia ought to come in in those cases when strict justice becomes unjust because of its generality.”

Rules and policies we must have in our church program. Every administrator and pastor has experienced the strength that is his when he faces difficult decisions and is able to turn to the Church Manual or the denominational policy book and there find counsel or a policy covering a like case with which he is dealing. We need policies and rules to guide us in our administration of God’s work. We must have them.

But Paul in his letter to the Philippians appeals for some exceptions to general rules or policies that may be good in themselves. “Let your magnanimity be manifest.” “Let your gracious gentleness be known to all men,” says the Barclay translation.

According to Barclay, “A man has the quality of epieikeia if he knows when not to apply the strict letter of the law, if he knows when to relax justice and to introduce mercy.”

In one field where I was laboring one of our young workers made a serious mistake. In fact, the committee might well have dropped him from the work because of his misdeed. But the young man saw his mistake and was truly repentant. He appealed to the responsible committee for another chance to demonstrate his willingness and ability to make good.

This young worker had gravely erred. The policy would have justified dropping him from the work. But the committee, taking all things into consideration (his mistake was not a moral fall), decided to exercise epieikeia—tolerance, magnanimity, softness, patience, gracious gentleness, or whatever you want to call it. We were not thinking of all these pleasant terms at the time, but we were thinking of the young man’s future, his repentance, and we wanted to give him another chance.

I am glad that the committee members knew when not to apply the letter of the law. I am glad they knew that there are times when the policies of the church may be relaxed—that there is, on occasion, something beyond justice! Several years now have passed and this worker has justified the faith the committee had in him. He is carrying with credit the work later entrusted to him. About two years after the matter had been dealt with by the committee I met this young man at a camp meeting in his new field of labor. He came up to me, put his arm around me, and said, “Thank you, Elder, for giving me another chance. The Lord is blessing me in my work, and I am determined to make good and to justify the faith the committee...
had in me. At the time I was so ashamed and so discouraged that Satan kept telling me to give up and get out. You brethren saved me by the understanding manner in which you dealt with me." Epieikeia paid dividends in this case.

During His earthly ministry the Saviour frequently went beyond the demands of justice. When the woman in sin was brought to Him, He might well have condemned her—and broken her—even permitted her to be stoned to death according to the law of Moses.

Jesus knew the woman’s heart. He knew the circumstances that surrounded her fall. He knew the blessed recovery she would make. He knew that this was one time when “gracious gentleness”—epieikeia—should be exercised. He went beyond justice.

Neither Paul nor Jesus taught that sin should be condoned or ignored. As leaders we can follow such a course only to the spiritual ruin of the church. The experience of Achan illustrates graphically the damning consequences of having sin in the camp.

The messenger of the Lord requires that sin should be faithfully dealt with, even if it touches the highest men in the church. We must not fail in our duty.

But circumstances vary. There are times when justice will bring more ruin to the church than would the exercise of epieikeia—“gracious gentleness.”

“As far as justice goes, there is not one of us who deserves anything but the condemnation of God, but God goes far beyond justice. Paul lays it down that the mark of a Christian in his personal relationship with his fellow men must be that he knows when and when not to insist on justice, and that he always remembers that there is something which is beyond justice, and which makes a man like God.”—William Barclay, The Letter to the Philippians, p. 94.

Why are we as Christian leaders to manifest this attitude of gracious gentleness and magnanimity? The apostle answers the question himself: “The Lord is at hand.” We are men looking for the coming of the Lord. As such we should seek to be as near like Him as possible. We must be ready to meet Him!

Another reason—and a very real one for those of us who frequently hold the reputation and perhaps, on occasion, even the eternal destiny of men in our hands—is that we are commissioned to save men, not to crush them! If we follow the Master we will be burdened to lift men up and not to tread upon their crushed morale. Frequently, because of our work, we have to deal firmly with sin and cause hurt and sometimes create enmity. We cannot avoid it. It is the only course to pursue. Since this is true, should we not then seek every opportunity possible, when circumstances clearly warrant it, to know how to close the policy book and with Paul and Jesus exercise epieikeia, true gracious gentleness?


Character Transformation

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs. . . .

In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfillment of the promise, “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.” We behold life’s desert “rejoice, and blossom as the rose.”

Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of His grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes His children His agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward. . . .

It is the reward of Christ’s workers to enter into His joy. That joy, to which Christ Himself looks forward with eager desire, is presented in His request to His Father, “I will that they also whom Thou hast given Me, be with Me where I am.” . . .

Christ’s redeemed ones are His jewels, His precious and peculiar treasure. “They shall be as the stones of a crown,”—“the riches of the glory of His inheritance in the saints.” In them “He shall see of the travail of His soul, and shall be satisfied.”

And will not His workers rejoice when they, too, behold the fruit of their labors?—Gospel Workers, pp. 515-517.

The Ministry
The Missionary

and National Differences

G. ARTHUR KEOUGH

When Paul was converted on the way to Damascus he did not shed his personal characteristics; he was still a member of the tribe of Benjamin and a citizen of the Roman Empire. He was a new man as far as his relationship to the truth was concerned, but his knowledge of Greek and Hebrew remained with him. He was now a tool to be used for an entirely different purpose, but as a tool he retained his original qualities.

Now that Paul was to preach the gospel he could use his birth and education as “an entering wedge.” He could meet people and enter places that otherwise would be forbidden to him. He could use his Hebrew and Greek as a means of communication, and sometimes for gaining a hearing. His knowledge of prejudices and attitudes of mind, his acquaintance with history and culture, enabled him to present truth and defend it in a way that only he could do because of his background and experience.

Thus it was that he could go into synagogues and preach Christ with great effectiveness. No one could gainsay him. They could drive him out, of course. They could use physical violence. But they could not answer his arguments. Thus it was on the Acropolis. If men were willing to listen at all, they could be convinced. Thus it was, too, that he was able to protect himself against injustice. “Is it lawful,” he once asked, “for you to scourge a man that is a Roman, and uncondemned?” He could appeal to Caesar and thus extend his ministry in time and space.

But whatever he was, he subordinated it to the one purpose of preaching the gospel. If eloquence and a knowledge of the heathen poets enabled him to secure a hearing, he would use it. If it prevented him from presenting Christ in all His saving power, he would set it aside. He would not permit his being a Jew or a Roman citizen to limit his witness for Christ. He would not let education hinder his approach to anyone. Thus he said he wanted to be “all things to all men,” if by any means he might win some.

It is this subordination of all his talents to the one purpose that made Paul so effective in his ministry. He did not deny what he was. He did not seek to hide his identity. He simply never thought of it until he needed it for his work. Just as the master craftsman is more concerned with the product of his labor than the quality of his tools, so Paul was more concerned with his witness for Christ than the personal characteristics he might possess. Not that tools are unimportant or should be neglected; it is obvious that the quality of the finished product can depend as much on the tools as on the skill of the workman. But the workman displays his product rather than his tools, and Paul took pride in those he had won to the gospel rather than in any talents that he possessed.

The preaching of the gospel in these days requires the same devotion that Paul had. And no doubt God is calling Pauls here and there, who because of their birth and citizenship and educational background are able to do a work that no other can do equally well. They are placed in their home countries or abroad as God sees they can make the finest contribution. The question is: Does their witness for Christ

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predominate or are men always made aware of their cultural background?

In this world of racial differences and national distinctions it is impossible to deny one’s race or nationality. Nor is there any need that this should be done. These differentiating factors may be the very means that God has chosen to take the gospel to “every nation, kindred, tongue, and people.” Racial qualities can bring together as often as they can divide. God brings a Philip to an Ethiopian eunuch because he knows that there is in the relationship a key to unlock a heart. Racial and national differences are not to divide in the church; they are to be sublimated to reach a higher purpose. The gospel will reach the ends of the earth because in each locality there will be a church or a company of believers or a witness, which because of race or nationality will be able to reach men in a particularly efficient manner.

The church is ever missionary in its spirit and goals. It is ever reaching out to meet other peoples. In this sense there always are foreign missionaries. But the message is not a foreign message; it meets the need and finds a response in every human heart. It is not long before what has come from a “foreigner” becomes “national.” There are nationals who can take up the message and pass it on to others. So long as we have people coming and going in the world, people settling down in foreign territories, so long shall we have the opportunity of passing on the message, and no doubt God uses individuals when He finds in them the characteristics that enable them to reach hearts better because of their place of birth or country of origin.

Differences of race and nationality confront everyone in practically every part of the world. But it is the foreign missionary who meets it constantly. Sometimes he is expelled from a country. Sometimes he is not allowed in. At times he is allowed to enter a territory, but his activities are restricted. At no time has the missionary been accepted everywhere with open arms. But at this time in the world’s history, with political conflicts increasing and cultures clashing, it is becoming more and more difficult to preach the gospel. If the missionary comes from the West he is accused of bringing “Western culture.” His message is confused with some political doctrine—imperialism or a particular brand of democracy. His activities are attributed to a

desire to establish his own country’s superiority or, perhaps, to maintain its supremacy. The country of his origin looms large in the thinking of the people, and he is thought of as a tool used by his country for wholly selfish purposes.

How can the missionary overcome these obstacles to communication? Should he deny his foreign extraction? This would be impossible, if not foolish. No one would be deceived by his impersonations even if he attempted them. If our thesis is correct, that God can use a racial or national characteristic for a special purpose, then the missionary’s “foreignness” is something that God can use to reach those who cannot be reached by a national. His “foreignness” is something that can be used for the furtherance of the gospel and should be retained for that very purpose as long as the need exists. But the missionary must not attempt to do the work the national is pre-eminently suited to do. In so doing he is asking for trouble. He is hindering the cause of God. He is failing in the purpose for which God has placed him there.

It is right to be contented with what you have, but never with what you are.

Perhaps one of the most delicate tasks that rests on the shoulders of the missionary is to know when he should stop and let others take over. The pioneer has a particular task to do, one that is always admired. It involves sacrifice, danger, perseverance, and skill. But should he always occupy the front seat once the task has been accomplished? It is human to want to enjoy the fruits of one’s labor. But should this be done when there are others who can take the lead and carry the burdens of the day? Never are there more difficulties owing to racialism than when a man of a given race is doing the work that a man of another race should be doing.

The task of preaching the gospel is largely one of communication. One needs to know the language, understand the people, and be sympathetic with their ways of living. It is difficult to know how one can communicate otherwise. And yet in the message of truth there is more than language and learning. The missionary must be supremely and pre-eminently con-

THE MINISTRY
cerned with one thing—his witness for Christ. He must be a Christian first; his other relationships must be secondary. It must be known that he boasts in one thing only, his Lord and Saviour. In fact, he feels that apart from Christ he is nothing. He recognizes political associations as necessary components of this present world, but as components that take a secondary place in his thinking and feeling, and which are of value only as they can be used for the progress of the gospel. In this way a missionary can be accepted in society for the message he bears. He will be respected and honored for the truth he preaches. And when winds of political or other agitation blow, he is not associated with any of them. If he is opposed, it is because of his faith and not because of his nationality.

Perhaps one of the most difficult problems we face in the mission field today is the problem of nationalism. Nationalism has its roots in a patriotism that is natural enough. But sometimes national feelings run riot into a hatred of everything non-national. In that case it is a curse. We may expect that the evil one will do all he can to hinder the progress of the gospel by rousing feelings of hatred. But it is not for us to denounce nationalism so much as to preach a brotherhood under God that transcends all artificial boundaries of race and nationhood, and we can do that only as we ourselves are not tainted by racial prejudice or class consciousness. Here is the challenge that comes to every missionary. Can he relegate his nationality into the background or does he only find the other person's nationalism distasteful to him? Can he subdue his feelings of pride for his country or is he blind to his own failings and ready to point out the weaknesses of others? The prayer of the poet for the gift to see himself as others see him is also the prayer of the one who wants to break down prejudices without being a stumbling block to his own efforts.

There was a preacher once who never introduced himself without referring to his nationality. He felt that this was one way of gaining favor because the country he was in was politically allied to the country to which he belonged. But a change came about in political alignments. Then he had to change his tune. He no longer referred to his country of origin. He knew this would work against him. But the question arises: Should a worker depend on his political status for the favor he desires? Should he then, like a chameleon, change his color from time to time? No doubt political status can be used on special occasions with profit, as we know from the experience of Paul. But the realm of politics does not always reveal justice and fair play. The political world does not have too good a reputation for honesty and truth. It is therefore dangerous for the minister to associate himself too closely with those trends when his work calls for a stand for the truth though the heavens fall, and a determination to do the right even though it is far from being expedient to do so. The missionary stands for a kingdom that is an everlasting kingdom whose foundation is mercy and truth, which will be set up, not by any political maneuvering but by the coming of Jesus when everyone has had a chance to decide whether he wants to be with God or whether he will cast in his lot with Satan.

Sometimes there is a tendency to say that an Adventist institution is "American" or "British," or some other nationality, according to the nationality of the majority of the workers in the institution. This may seem to bring favor with the people or the government. The question has to be asked whether this is not a cheap favor, one that can be a boomerang. Basically, every Adventist institution is a Christian one; our work is international. One of the facts commented on by those who travel is the unity that prevails among us, the evidence of a truly Christian spirit. We must ever be true to the principle that the church knows no boundaries of race, color, or nation. In every area there will be those who through birth or other distinguishing factor can be used of God in a special way to reach some who could not be reached otherwise. We need to emphasize essentials, so that we shall not be hindered by dependence on the unessentials.
It Can Be Done!

JOEL O. TOMPKINS
Pastor, Cocoa, Florida, Church

GLORY to God in the highest, and on earth peace, good will toward men" (Luke 2:14). This beautiful song was sung by the angels as they joyfully announced to the shepherds that the Saviour was born. This incarnation is a thrilling story as we read it today about two thousand years later.

It is usually in the month of December that the world turns to the story of the Christ child. About this time of year the Seventh-day Adventist Church launches what is said to be “the greatest single missionary activity of the church.” But, sad to say, some of the methods used to promote this religious activity too often have brought no glory to God and in the church no peace to the saints, but the loss of much good will toward the pastor and the work of God.

My conscience has been smiting me for some time as each year I used the usual unholy methods of Ingathering promotion. When my deacons paraded across the front of the sanctuary with large boards with the name of every member of the church upon them, I could see in the faces of the people mixed emotions. Those who had a large amount to report would glow with pride, and those who had nothing to report would turn red with embarrassment. There would be rivalry between the bands and pressure put on each person. Those who brought in the most were commended the loudest, given ribbons, and praised. Others who had worked as long and as hard received only token consideration. We did not mention money, band goals, district goals, or personal goals. We did not show the church totals, or individual totals, or band totals. We did not use a single goal device. Money wasn’t mentioned. We did stress souls. We stressed the spiritual blessings received by any who went out, and the spiritual blessings we could bring to those we reached. Everyone was told to keep a sharp eye for any interested persons. Names and addresses began to come in. Nonmembers participated. Missionary periods were filled with actual experiences. Our goal was to approach every home in our territory and tell of the work of the Seventh-day Adventist Church in the world. There was great excitement as victory day came. Had we reached our goal? For the first time we totaled up the cash. We were $300 short. This was soon raised by some who had reserved special territory for the days just before Christmas and by others who decided to give their goal.

One woman who never goes out and just
gives her goal said, “If Ingathering is going to be carried on in this way, then I will go out too.” She did—and enjoyed it. To this day the people of this church are still amazed that the goal was reached so easily and so fast. Personally, I give the Lord all the praise. I spent many hours in prayer, asking for faith to believe in His power. The Lord helped me not to become anxious and begin to pressure everybody. He was wonderful! He even helped me not to pressure my wife, and believe me, that was a victory!

“To God be the glory; great things He hath done!” Let us dispense with worldly methods and use only the sweet methods of love, and surely the Lord will bless our efforts.

The Care of All the Churches

ORLEY M. BERG

We never cease to gain inspiration from the apostle Paul. He is the preacher’s preacher. By his example and by his counsels we are encouraged to do greater things for God and the church. The devoted and faithful apostle in looking back over his ministry recalled many of the hardships he suffered for the gospel. We find the record in 2 Corinthians, chapter 11. Picking up the account in verse 28, we read the familiar words: “Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

The apostle Paul had a care for the churches. Phillips’ translation reads, “Apart from all external trials I have the daily burden of responsibility for all the Churches.” * Even more expressive are the words as rendered in The New English Bible: “Apart from these external things, there is the responsibility that weighs on me every day, my anxious concern for all our congregations.” †

I am certain that upon the heart of each of us there rests an “anxious concern” for all our congregations. In a special sense this is true of the local pastor. He it is that stands next to the people. He it is that shares more than any other their personal concerns, anxieties, and burdens. And we would agree that the success or failure of the entire denominational program depends to a great extent upon the success or failure of the pastor. For all the administrative, departmental, and committee planning from Washington, D.C., down through the local conference office ends up at last on the pastor’s desk. It is the pastor who forms that last, vital link with the people. And unless the people are reached, all the planning and effort that has gone before is of no consequence.

As we consider the pastor’s important work we are all aware of the fact that his program is becoming more and more demanding and complex. Moffatt’s translation of 2 Corinthians 11:28 reads, “And then there is the pressing business of each day, the care of all the churches.” ‡ And that was written long before the postal delivery service had been developed to make possible the steady stream of instructions and plans and programs which in our day sometimes descends upon the often-frustrated pastor like the erupting volcanoes of Bali.

To fulfill his responsibilities today a pastor must be an administrator, an organizer, a promoter, a pusher, a program builder, a salesman, a businessman, a financier, a fund raiser, a builder, a public-relations expert, a personnel director, and a special counselor on marriage and family relations—to name but a few. And all this in addition to his calling as a preacher, shepherd, and soul winner!

Quite obviously, the work of the pastor is demanding, exacting, and sometimes confusing. And please keep in mind that
his program must succeed if the general work of the church is to prosper. His leadership must not fail.

We have some pastors who are weighed down with a sense of inadequacy; they feel that with a little more help along the way they could develop into stronger workers. And what greater contribution could a conference administrator make to his field than to seek out every possible way to help the pastors in the churches develop into better pastors? Huge sums of money are spent on large evangelistic campaigns, and this is good. There should be more of them instead of fewer. On the other hand, the long-range success and progress of the work in any locality will depend far more upon a strong, steady, progressive, pastoral-evangelistic program carried on under the direction of the local minister.

This is certainly not an indictment nor a criticism. I am sure that conference administrators are aware of this need. Many are succeeding wonderfully well in seeking out ways of inspiring and guiding their workers into more fruitful service. And the pastors appreciate it. On the other hand, workers in some areas feel that they need more help. They recognize that the burdens of the conference administrators are heavy, but they crave a little personal attention and encouragement.

We must confess that there are pastors who sometimes become unhappy and frustrated in their work. Also, some churches wish they could have a change of pastors. I recall reading of one denominational leader, not a Seventh-day Adventist, who stated that half of the two hundred congregations in his area had become dissatisfied with their pastors, and the pastors with the people. We can rejoice that this is not so among our churches. On the other hand, there are a surprising number of churches referred to in our conference committees as "problem churches."

Surely we would agree that problem churches need not remain problem churches. Is it not possible that with a little more direction, guidance, and communication between conference and pastor and people such churches can become unified, loyal, and dedicated? This, of course, calls for a determined effort through love, devotion, and prayer. To send there one poorly qualified pastor after another, fully expecting that he will remain only a year or two, will not solve the problem. Such a program will neither help the church to mature nor help the pastor to develop into a strong leader.

What then can be done to develop pastors into a stronger, more fruitful ministry, one that will call forth the supreme loyalty and devotion of their flock? Surely the hour demands the very best on the part of both pastor and people.

It is well to take note of the fact that most of the difficulties that arise in the churches result from problems in human relations. A successful pastor is a consecrated minister who first of all loves people and knows how to get along with them. He must know how to plan and organize, how to enlist leadership, how to secure cooperation from officers and others in the church, how to promote teamwork, how to conduct committees and church business meetings, how to work with committees and boards, how to dignify the work of the lay officers, how to inspire loyalty, how to transform problems into opportunities. He must know the difference between leadership and drivership. More encouragement and guidance along these lines could go far toward eliminating both problem churches and problem pastors. Weak pastors could become strong. Faultfinding, critical, and divided congregations could become loyal, united, and progressive. And this, I wish to emphasize, is an area of our program that needs strengthening.

One suggestion is that more be made of those opportunities that come along when the pastors are gathered together in workers' meetings. Although it is important to get together to discuss the forthcoming ingathering campaign, the promotion of the missionary journals, the cause of temperance, and the conference fund-raising program, it seems equally important that serious discussion be given to some of the basic needs of the pastor in the conduct of an over-all successful church program.

We salute and commend the many conferences where this is being done so effectively. But cannot this be done in more places? The following topics are sometimes overlooked and might well have a place in some of the more frequently discussed phases of the pastor's work.

1. How to conduct board meetings, committee meetings, business meetings, panel discussions, and symposiums.

2. Ministry to the sick and bereaved; conducting the anointing service for the sick.
3. The pastor's time schedule.
4. The pastor's library, file, and study habits.
5. The pastor's letter writing.
6. The handling and filing of church records.
7. The church finance committee and budget planning.
8. The minister's relation to other ministers of the community.
9. The minister's public relations in the community.

These topics could be presented in different ways. Whatever method is followed, those participating should be given their assignments well in advance and understand that the assignment calls for special study and preparation. One excellent method of selecting topics, as well as participants, might be to send through the mail to each worker a list of suggestive topics. Have each worker check the one he would prefer hearing discussed and which ones he would feel most competent to participate in. We recognize that workers' meetings in which such topics could be discussed come all too seldom. Perhaps an extra one could be scheduled occasionally with this particular plan in mind.

Then there are other occasions through the year that offer opportunities for such helpful discussions. We might consider those days preceding camp meeting when all the workers gather at the campsite to assist in preparing camp. Instead of having the usual impromptu morning devotional talk, why not have one of these subjects presented each morning? The discussion will continue throughout the day as the ministers work together on the camp. And what more profitable discussion could engage their attention? The same program could be carried on in varying degrees through the workers' meetings that continue throughout the camp meeting.

But whatever plans may be followed, every opportunity possible should be developed to the fullest that would help strengthen the capability of the pastor. This surely would include encouraging the ministry in lines of self-improvement through reading and study. At times certain books that have been found especially helpful and stimulating could be recommended. Perhaps a book-exchange club could be developed within the conference. Andrew W. Blackwood has well said that "ministers with large ability and heavy responsibilities usually study harder and longer than men who envy those other leaders their places in the sun."—Pastoral Leadership, p. 50. Weak pastors who never engage in mental toil, who do not search diligently for ways of improving their work, will always be weak. Those administrators who would covet a stronger working force could at least by example and precept encourage more diligent study and habits of self-improvement on the part of their workers. Mental laziness is as harmful as physical laziness. There is no place for either in the cause of God.

In closing, may I appeal again, in behalf of that loyal army of dedicated workers who more than any other carry upon their hearts "the care of all the churches," to explore every avenue that might offer them the added encouragement, guidance, and training to enable them to grow into stronger, more capable workers in the grandest cause in all the world. I can think of no place where an investment in time, effort, and money could contribute more to the strengthening of the work to which we have dedicated our lives.

Although the work of the pastor is complex and demanding, although it is a work that never ends, although it concerns itself with all sorts of programs and problems and personalities, still, when all is said and done, being next to the people is the most satisfying and rewarding work in all the world.


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**Cultivate the Soil**

When a discourse is given, precious seed is sown. But if personal effort is not made to cultivate the soil, the seed does not take root. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost. Observe those in the congregation who seem to be interested, and speak to them after the service. A few words spoken in private will often do more good than the whole discourse has done. Inquire how the subjects presented appear to the hearers, whether the matter is clear to their minds. By kindness and courtesy show that you have a real interest in them and a care for their souls.—Evangelism, pp. 429, 430.
Thoughts From the Afrikaans * Bible for Readers of Other Translations

G. E. GARNE

Often new rays of light are thrown on certain passages of Sacred Scripture by reading them in a different translation. In some cases a precious promise is made to stand out with even greater luster. In yet other instances a difficult or even vague statement is brought sharply into focus. Both these facts certainly hold true when one reads the Afrikaans Bible, which is among the newest and purest of the newer, modern translations.

For the benefit of those who do not read Afrikaans I wish to share here a few gems from my personal Bible study, which I would suggest you jot down in pencil in the margin of your Bible, next to the passages concerned.

1. Genesis 2:4. The King James Version says: “These are the generations of the heavens and of the earth when they were created.” It requires quite a stretch of imagination on the part of the average reader to know what the Bible writer is really trying to say. In fact, one group of so-called exponents of truth who are experts at wresting the Scriptures, use this text to prove that each day of Creation represents a period of hundreds of years. The Afrikaans translation, however, removes all doubt as to what is intended. It reads: “This is the history of how the heavens and the earth were created.”

2. Likewise in the case of Genesis 5:1, the rendering is vague in the K.J.V.: “This is the book of the generations of Adam.” The Afrikaans offers this simple and lucid rendering: “This is Adam’s family tree.”

3. In the first Messianic promise given to Adam and Eve after the Fall, recorded in Genesis 3:15, the Afrikaans makes it abundantly clear that it is the divine Messiah of whom it is speaking when it says, “He shall bruise thy head,” with the capital “H”. The K.J.V. says, “it shall bruise thy head.”

4. In Exodus 19:5 God says of this people, “Ye shall be a peculiar treasure.” In the Afrikaans His plan for His people is made even more distinct, for it says, “Ye shall be my purchased property.” Deuteronomy 7:6 gives the same thought.


6. In Exodus 25:2 God asks His people to bring Him “an offering: of every man that giveth it willingly with his heart.” This is a precious invitation, but it is made even more so in the Afrikaans rendering where those are asked to give “whose hearts compel them” to render it to their Lord.

7. Leviticus 10:3. “The Lord spake, saying, I will be sanctified in them that come nigh me.” A beautiful promise—but not too clear to the average reader. Notice the force and meaning with which the Afrikaans renders God’s words: “In those that are close to me, I will make Myself known as THE HOLY ONE.”

8. Deuteronomy 6:4 is a favorite crutch of Jews and Unitarians who claim that it denies the doctrine of the Trinity. The words are well known: “Hear, O Israel: The Lord our God is one Lord.” In the

* Afrikaans is the language of the Europeans of the Republic of South Africa. (Many Cape Coloured and some Bantu tribes also speak it today.) Afrikaans and English share equal status as official languages of the Republic. The Afrikaans Bible was published in 1932. Prior to that date the High Dutch Bible was used. The revised edition, currently in use, appeared as recently as 1951.
Afrikaans translation, however, the thought is not conveyed of His unity but of His exclusiveness. It reads: "The Lord our God is a unique God"—the only One of His kind.

9. An interesting variation is found in Proverbs 17:22, which says in the K.J.V., "A merry heart doeth good like a medicine." The Afrikaans translation says, "A merry heart expedites recovery." Good counsel indeed to those who are ill!

10. Now here is a precious side light on a well-known promise Isaiah 41:10, which reads, in English, "Fear thou not; for I am with thee: be not dismayed; for I am thy God." In Afrikaans the promise reads: "Fear thou not; for I am with thee; don’t look around you anxiously, for I am thy God."

Isn’t it true that when we’re afraid, we start "looking around us anxiously"—at world conditions, at the evidences of moral decay, at the omens of impending doom. His voice says to us, "My child, don’t look around—look up! I am thy God."

11. Daniel 11:32 says: "And such as do wickedly against the covenant shall he corrupt by flattery: but the people that do know their God shall hold fast and act." The Afrikaans Bible renders this text: "And such as do wickedly against the covenant will be led into apostasy through flattery; but the people that do know their God shall be strong, and do exploits."

The Afrikaans Bible renders this text: "And such as do wickedly against the covenant will be led into apostasy through flattery; but the people that do know their God shall hold fast and act."

How often we see men and women who have cherished sinful indulgences in their lives eventually "led into apostasy through flattery." At a time like this, God needs truehearted disciples who will "hold fast" their allegiance and "act." The hour calls for men of faith and action!

12. Daniel 12:4 is a text that for many years has possibly been misinterpreted and wrongly applied by Bible students. It predicts, as a sign of the end, that "many shall run to and fro, and knowledge shall be increased." Many have made this "running to and fro" to apply to the spate of air, road, sea, and rail travel that characterizes our age. The Afrikaans, however, is probably closer to the true intent of the passage in presenting both the "running to and fro" and the "increase of knowledge" as referring directly to Daniel’s prophecy. It says that "many will investigate it" (the prophecy) and "knowledge [of the prophecy] will be increased." The word used is deursoek, which could be translated literally as meaning to "search through and through." This concept probably is much truer to the context than airplanes, cars, luxury liners, and express trains. It is the increase of the knowledge of the prophecies of the Bible that so clearly indicates that the coming King is at the door!

13. Malachi 3:10 commands us to bring to the Lord’s treasury "all the tithe." Added force is given to the command as rendered in Afrikaans, which enjoins us to bring "the whole tithe."

14. What does the average reader understand by Matthew 5:33 where the Saviour says, "Thou shalt not forswear thyself"? The Afrikaans makes it clear what the Saviour meant—"Thou shalt not swear falsely."

15. Psalm 104:4 is another text of which the meaning is vague to the average reader: "Who maketh his angels spirits; his ministers a flaming fire." To my mind the Afrikaans rendering throws light on what the psalmist would have us understand: "He makes of the winds His messengers, of the flames His servants." Here again the rendering in Afrikaans is in keeping with the context of Psalm 104, which is about God revealed in nature, and has nothing to do with the subject of angels.

16. A text that should be of encouragement to the women is Psalm 68:11, as rendered in Afrikaans. In English the text reads, "The Lord gave the word: great was the company of those that published it." Interestingly enough, the Afrikaans translation says, "The Lord gave the word—the women who brought the good tidings were a great multitude." I believe the thought is inherent in the Hebrew. One wonders why the translators of the King James Version left the women out.

17. Isaiah 8:19 could give some difficulty to those who are trying to convince anyone deceived by spiritism—for in the English there is an elipsis that can be confusing: "Should not a people seek unto their God? for the living to the dead?" In Afrikaans this problem is solved by the elimination of the elipsis, thus reading, "Should not a people consult their God? Shall the living consult the dead?"

18. Finally, here is a time-honored promise—one of the world’s favorites—dressed up in a fresh cloak that makes it (Continued on page 48)

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Andrews University, through its extension schools, is making a significant contribution to the upbuilding of the ministry. For the past two months about eighty workers from all parts of the Northern European Division have been meeting at Newbold College, thirty miles from London. The earnestness and dedication of the men have been an inspiration to all, and especially to us as teachers.

These intensive weeks of study were concluded in an unforgettable experience of fellowship and the solemn renewal of our ministerial vows. On the last Friday evening we ministers and teachers celebrated the ordinances of the Lord’s house led by V. N. Olsen. Sabbath morning E. E. Roenfelt addressed himself directly to the workers who had come from all parts of the division to attend the school. The following Tuesday night witnessed the final exercise and an address by Edward Heppenstall.

Significantly enough, the quality and the potential of the ministry are always on trial, as it were, whenever advanced education is offered. Are we ministers as educated and dedicated as we think we are? We tend to forget that entrance into the ministry is but the beginning of a way of life that requires of a man ever-increasing growth and efficiency, growth and development the worker for God cannot afford to neglect. We often miss the point because we think of ordination as the ultimate in status and arrival. We forget that what really matters is a man’s capacity for service from that moment on.

We tend to think that advancement in terms of size of churches and position of authority are the inevitable marks of ministerial efficiency. We are apt to overlook the fact that these are purely external fac-
The University Extension School at Newbold College, Bracknell, Berkshire, England.

COMMITMENT

PERSTALL

in Philosophy, Andrews University

Tutors and may camouflage the need for continual growth of mind and heart.

Take this latest extension school for instance. In a short period of a few weeks almost all who came to study revealed a need and a passion for mastering the basic truths of the Word of God, a genuine hunger for righteousness, a deeper sense of responsibility to a needy world. In a group of this kind the potential is immense. Realizing this potential both personally and collectively is the sacred responsibility of both the employing organization and Andrews University. Invariably the worker who takes advanced courses of this kind wants to realize his potential. He is not likely to accomplish this on his own. He continually needs the direction and help of the church and the university. Without the opportunity and the demand for growth, the minister may find himself in a mold that conforms and restricts his potential for God and man. It may be argued that further study can be either dangerous or impractical. But this depends on the men involved. It does not have to be. Admittedly, vigilance is imperative, both for the truth itself and for one's own consecration. But it is a sad commentary on the ministry of any church when it becomes afraid of a diligent investigation of the highways that lead to truth and the preaching of the gospel. The ministry as a way of life must not become an idol. Our real protection against that attitude is through an increasingly alert and consecrated Christian ministry.

When the world is faced with crises, as it is today, and the church launches a new program for soul saving, it is not only better techniques that are needed but better men in every sense of the word. This fact is one more reminder that our responsibility to men and to God cannot be achieved apart from realizing the potential in ourselves.

Furthermore, the emphasis should not be competitive, simply to produce bigger

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churches and larger enrollments. This sets up in the mind a false set of values as to the minister's responsibility. Perhaps we can understand how pathetically ineffective the ministry can actually be in our present self-centered world. The minister in particular should not forget the commandment "Thou shalt have no other gods before me." In actual practice the "god" for us ministers is he who calls forth our deepest loyalties and sacrificial devotion for the salvation of the lost. By competition and rivalry, that which the ministry demands may come to have only external reference. There can be no substitute in a minister's life for the devotion of mind and being to the Word of God and for giving the gospel to all the world. Idols of our creating are deceptive and illusory. Our high calling is forever sacred, because through us as messengers of saving truth, God can save to the uttermost.

Inevitably and inescapably comes the question, What sort of ministers are we? When we ask this question we stand face to face with Jesus Christ and His call to discipleship, the call to be led into all truth by the Holy Spirit, the call to be witnesses "unto the uttermost parts of the earth."

As one would expect, ministers do not all agree on details. But common to all of us is the dictum "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Confronted with the fact of Christ's call to our hearts and minds, we are continually charged to dedicate our whole being to the service of God. Such a fact must never be confused with denominational position and academic degrees, however important they may be. To be accurate, what we are dealing with is not an ecclesiastical designation and reward for services rendered, but a Person who is seeking continually to realize our potential for the kingdom of God here and now.

The Adventist ministry at different times has been the target of much hostility and criticism from various discontented sources. Of course, there is gross exaggeration, falsehood, and perversion. And instances can be adduced to expose the falsity of so much of this attack. But the question we must ask ourselves is, when weighed in the balances are we found wanting? That question should haunt some of us. Most of the criticism we face can be ignored. But ministers are no ordinary men. They defy all normal explanation in terms of the ordinary life vocation.

We are right to question any lax methods of study, of preaching, and of evangelism. We may diagnose the present lukefarness in the church; we may analyze the faults of the church; but unless we can say to man enslaved by habit and broken by sin, "In the name of Christ I give you the living truth that redeems and transforms," we are in spite of our potential as useless as the most advanced missile without power.

In giving our allegiance to the third angel's message and to God's remnant people, we are in league, not with something temporary or external but with the Power that controls and governs the universe itself. The combined hostility and subtlety of false teachers, and the criticism of disgruntled men, will not affect the ultimate issue. We are ministers of Christ, who alone is invincible.

We exult in commitment to the Word of God and to Christ the living Word. A good deal of failure can be traced to a lack of commitment. The more we know ourselves, the more we realize that our problem lies within us. A true minister is one who by his total commitment of mind and heart makes it easy for people to believe in God and in the Word, and who thereby draws men and women to Christ. Throughout the records of the Christian ministry in divers places and at sundry times, the fires of personal commitment have leaped up like a volcano long thought quiescent. Now its glow can be felt even as the minister proclaims the truth from the sacred desk. Those people who hear the message know that here is living truth, saving truth, transforming truth. To study and to pray for a deeper awareness and a more intimate knowledge of God and His truth cannot but lead to the spread of that spiritual conflagration that will lighten the whole world with its glory. This is what Andrews University and its extension schools stand for.

Of course, neither program nor ritual can create the realization of a worker's potential for which men secretly long. But men receive it in the inspiration to total commitment of body, soul, and spirit to the service of God. The deep fellowship shared by all who attended will long be remembered as part of our renewed consecration to the cause of God.

THE MINISTRY
Unity of the Spirit

ELLEN G. WHITE

The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's design is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit. The more we discover our real need, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus, the author and finisher of our faith, for the bestowal of the blessing.

This is the one thing that is needed at the ———. If the workers there only knew their need, their cry would ascend with ceaseless importunity that they might have the Spirit of God to rest upon them. They would see nothing but danger in walking in the sparks of their own kindling. Devising and planning without the Lord to plan with you is to be ensnared by the enemy. Let every soul seek the Lord.

Jesus said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." It is in proportion to our appreciation of the necessity and value of spiritual things that we seek for their attainment. "Without me ye can do nothing," says Jesus, and yet many think that man can do very much in his own finite strength and wisdom. Satan is ready to offer his counsel that he may win the souls in the game of life. When men do not feel the need of counseling with their brethren, something is wrong; they trust to their own wisdom. It is essential that brethren should counsel together. This I have been compelled to urge for the last forty-five years. Again and again the instruction has been repeated that those who are engaged in important work in the cause of God should not walk in their own ideas, but counsel together. They may regard their plans as without a flaw, but other minds may be enlightened on some points where they cannot see or may take heed to suggestions and counsels of those who see not the truth. The Lord may have plans of a different order, not after the plans of finite man.

The Lord has not endowed one man with all the qualifications essential to accomplish the work in our institutions. One man may be strong in one direction and weak on other points, and Satan understands how to take advantage of that weak point; and another may be strong in another direction, each making up for the deficiency of his brother. Let no man think himself sufficient of himself, with breadth of mind enough to carry the weighty responsibilities of running such institutions as the publishing house, the college, or the health institutions. Among a multitude of counselors there is safety.

It is essential that men in responsible positions in any branch of the work of God take advantage of religious ordinances and the means of grace to obtain all the counsels of heaven they can. Special efforts should be made by those in the medical profession to place themselves in the channel of light because they are continually exposed to a variety of temptations.

Physicians are deprived of many opportunities to attend important meetings where they might obtain a better understanding of the working of the cause of God. But they can do far better than they do if they will devise and plan with determined purpose. They do not hear the statistics of the work, they lose the direct appeals that are made to their heart, that they may recognize the voice of God in entreaty, in warnings, in testimonies of His Spirit that they may be assured that the Captain of their salvation is leading His people. They lose sight of the importance and force of spiritual truths and fail to reach a position of exalted faith. Those who are in this position need wise counselors who shall alternate in attending the religious meetings for the benefit of the churches. Imbued with the Spirit of God, they may catch the holy inspiration and rehearse the messages of warning, and keep fresh in mind the providences of God, while they live lives of purity and faith and gladness of spirit.

The Lord is at work in a variety of ways to bind His people together. Through heavenly and human agencies He is at work that His professed followers may all become partners of the divine nature, that His church may be brought up to the highest standard of Christian excellence. God has made the line of demarkation between the church and the world very distinct, and He designs that it shall be discerned and practiced.

The believers in all ages are to be one, and the Holy Spirit is the living essence that cements, animates, and pervades the whole body of Christ's followers. The duties devolving on the members of Christ's church are tasks set by the Lord, and although each one of the workers is but an atom, a fraction of the stupendous fabric, inhabited by the Holy Spirit, how sacred, how holy do these duties appear! The Jews had an appointed guard whose duty it was to watch the temple night and day, and although the guard was made up of a large number of men, each one felt that he was...
under obligation to stand in his lot and place; for he was entrusted with a solemn charge. Suppose that the numerous body of guards had been dismissed, and the whole burden of responsibility had been placed upon one man, and that at a time when particular danger was near because of the efforts of a vigilant foe. This would be presumption. Would not the solitary guard be liable to be overcome because overcharged? Thank God, important interests are not to rest on one man's mind or one man's judgment. Every soul is to be on the alert to catch every sound, to note every movement on the part of the enemy that would endanger his God-given charge. This is the spirit that should characterize every worker at the ———; for each one of you is entrusted with sacred responsibility that you may help one another, strengthen one another in keeping the fort. There is to be a building one another up in the most holy faith, and no one is to receive the least sanction in tearing others down. The Holy Spirit must abide upon every worker else he that watcheth, keepeth his watch in vain.

Let every one do his work as unto God and not unto man. Let your conduct accord with the sacred trust that has been given to you. This you may do: for the fountain of life has been opened for you, and principles of a new and heavenly order are to control your spirit and actions. Let not anyone receive the impression that a confederacy may safely be formed with worldlings. Confidences are not to be encouraged with those who are enemies of Christ. No compromise can be made with the enemy. Are you sentinels for God? Then be careful lest you betray God's people into the enemy's hands. Satan is seeking to insinuate some scheme that will result in separating God from the workers, but I heard the voice of the Lord saying, "Let every one stand in his lot and place, and do the part assigned him with unwavering fidelity, and he will see and realize the fulfillment of the gracious designs of the Lord." If you become restless, as did Abraham and Sarah, and work up plans of your own in order to bring about God's promises, a condition of things which you deem desirable after your own ways and ideas, you will find that it will result in sorrow, misery, and sin.

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. . . . God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace.

Every element of your nature is to be dedicated to God; lay not one attribute upon the altar of Satan. . . . Give all you have and are, and it is all nothing without the merit of the blood that sanctifies the gift. Could those who hold responsible positions multiply their talents a thousandfold, their service would have no worth before God unless Christ was mingled with all their offerings. Let all the glory of what is accomplished redound to the glory of God; it belongs to Him. The world cannot discern Jesus; then let me not be anxious to unite with the world, lest I, too, become blind as the worldling, so that I cannot see the beauty of the truth. By beholding, by studying the ambitious plans and projects of the world, I become more and more favorable to their methods, and become willing to listen to the suggestions of the enemy and to take the bribes of Satan, when I should instantly reject them as did Jesus when He was tempted.

There are some who talk in a regretful way concerning the restraints that the religion of the Bible imposes upon those who would follow its teachings. They seem to think that restraint is a great disadvantage, but we have reason to thank God with all our heart that He has raised a heavenly barrier between us and the ground of the enemy. There are certain tendencies of the natural heart that many think must be followed in order that the best development of the individual may result, but that which man thinks essential God sees would not be the blessing to humanity which men imagine; for the development of these very traits of character would unfit them for the mansions above. The Lord places men under test and trial that the dross may be separated from the gold; but He forces none. He does not bind with fetters and cords and barriers; for they increase disaffection rather than decrease it. The remedy for evil is found in Christ as an indwelling Saviour. But in order that Christ may be in the soul, it must first be emptied of self, then there is a vacuum created that may be supplied by the Holy Spirit.

The Lord purifies the heart very much as we air a room. We do not close the doors and windows and throw in some purifying substance; but we open the doors and throw wide the windows, and let heaven's purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." The windows of impulse, of feeling, must be opened up toward heaven, and the dust and fetters and cords and barriers must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for contemplation, and every element of the nature must be purified and vitalized by the Spirit of God.

Many seem to feel that religion has a tendency to make the possessor narrow and cramped; but genuine religion does not have a narrowing influence. It is the lack of religion that cramps the faculties and narrows the mind.—Manuscript 3, 1892 (dealing with the "Relationship of Institutional Workers" at the Health Retreat, St. Helena, California, 1892).
Silence! . . . the absence of sound or noise or speech, or the state of stillness or quietness. To be silent is to be noiseless, not making any sound.

"Be still, and know that I am God" (Ps. 46:10), "But the Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). "To every thing there is a season, and a time to every purpose under the heaven: . . . a time to keep silence, and a time to speak" (Eccl. 3:1-7).

We are living in a time when it seems to be increasingly difficult to enjoy silence. It is almost a characteristic of the age that we must have something to fill periods of silence. Many people are actually afraid of silence.

Science and electronics have brought music and speech to us wherever we may be. Small transistor radios are carried around in the pocket by some so that music can be available at all times. Modern houses are frequently equipped with speakers in every room so that music will be there at the flip of a switch. Shopping centers and stores as well as restaurants all feel the necessity of giving the public a continuous flow of background music. At Christmas time even the lampposts blare out the carols of the season. A radio is almost standard equipment on autos. Many students have formed the habit of studying with soft music playing in the background.

A number of serious-minded educators look with disfavor on this trend, and their opinion is that this condition is training a generation not to pay attention to music. Some call attention to the fact that much of this background music is inferior and not worthy of attention, and some warn that this continual background music is actually damaging to one's powers of concentration and to one's taste in music.

G. Wallace Woodworth, professor of music at Harvard University, states the case in these words: "Insofar as twentieth-century inventions in mass communication have brought the art of music to millions to whom it was inaccessible before, we can be grateful. But where radio, television, recordings, and audio have debased the coin, forced music into the background, filled the sound waves with inferior drivel, and taught people not to listen, we should recognize this new age for what it is, not a blessing but a curse upon the art of music."

—The World of Music, p. 21.

This continual bombardment of the ears with sound has had its influences in the church and in the attitude toward music as a part of worship services. In some churches it is felt that there should be not one moment of silence from the beginning of the service to the end. Frequently the organ is...
used to fill up even the slightest gap that may occur. On some occasions when the minister at the desk asks for a moment of silent prayer, one has to be disturbed by the sounds of organ music during this moment. For some sensitive worshippers it has become impossible in a service to find any time for absolute silent meditation.

A timely lesson might be learned from the Society of Friends, sometimes known as the Quakers. George Fox, the founder of this group, was not opposed to music, but he was opposed to formality in worship, and he realized as few others did the value of silence.

F. J. Gillman, a member of the Society of Friends, has told us in his book *The Evolution of the English Hymn* in a chapter entitled "A Pause in the Music," that Fox protested mainly against the insincerity of the worship services he observed. Fox wanted reality in worship. He wanted spontaneity in worship. If a worshipper could not sincerely sing the words of the song it would be better to keep silent. Gillman says, "To the Friends, silence was an essential element in spiritual worship."—Page 186.

The Society of Friends yearly Epistle of 1854 dwelt on the dangers of sacred music, and warned that it deluded the mind by "producing an excitement mistaken for devotion, and making an entertainment of the most awful events recorded in Holy Scriptures."

While some of the statements of the Quakers may seem extreme, we should be grateful to them for calling attention to the real dangers in the abuse of music.

George Fox was not alone in this. Others such as Augustine, Bernard of Clairvaux, Jerome, Wycliffe, Calvin, and Bishop Heber, all expressed similar fears that music would distract rather than aid in genuine and sincere worship.

The Quaker poet Whittier has well expressed the thought in his beautiful hymn:

O Sabbath rest by Galilee!
O calm of hills above!
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love.

Drop thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

There is a time for background music, there is a time for organ interludes. But there is also a need today for silence, absolute quietness. During moments of silent prayer, during the partaking of the bread and wine at the communion service, and possibly at other times there should be silence, no background music of any kind. A mature individual will learn to value these moments. Then in the presence of great music one will learn to listen attentively and actively, giving himself over completely to hearing the music. Music such as the great choruses of Bach, the symphonies of Brahms, and similar music, deserves and should have our complete attention or else we miss its significance.

There is a time to listen, and there is a time to keep silence. Our generation has nearly lost the key to this art.

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**Background Music**

The pernicious practice of providing "background" music in church at the time of public prayer which is afflicting us in this country has spread to Europe and is being increasingly resented. Officials of the Evangelical Church of Hesse and Nassau are now urging all their churches to discontinue the growing practice of having church rites accompanied by soft organ music. Referring particularly to baptism, confirmation and marriage ceremonies, the church leaders declared that the use of background music during such occasions is "improper" and serves only to create "a misunderstood solemnity harmful both to the essence of the rites and to the music." They say . . . that organ music in the sacred services is "misused as an additional adornment" and it prevents the congregation from giving full and exclusive attention to the Word of God proclaimed by the officiating pastor. We have long felt that such "background" music intrudes on the devotion of earnest souls and diverts them from concentrating their minds upon the Holy God to whom they wish to pray.—*The Watchman-Examiner*, Nov. 29, 1958, p. 931.
Baptisms
Evangelism is hard but rewarding work. The climax of our evangelistic endeavors is the ordinance of baptism. Since this is the convert’s introduction to church membership, it should be conducted in such a way as to leave a lasting impression of simple beauty and dignity. The service of baptism should not be sandwiched into an already full program, but should be made the center around which that particular worship service is planned. We receive many expressions of appreciation for the beauty of the baptismal services at the conclusion of our evangelistic series. The following is our general procedure.

Where conditions are favorable we have the candidates dress for baptism immediately at the close of Sabbath school. A section of pews is reserved at the front of the sanctuary so the candidates can sit together as a group for the worship service. However, some churches do not have adequate facilities for the candidates to dress for baptism before the worship service begins. And the robes provided by some churches are not presentable enough for this purpose. Therefore, where conditions are not suited to having the candidates robed in advance we allow ten minutes for dressing after they have been voted into membership subject to baptism. During this interval I often have a sermonet for the church members, dealing with the church’s responsibility to new members.

When there are twenty or more candidates for baptism in one service there is no time for a sermon, as such. When the time for the sermon occurs in the service I choose one challenging text of Scripture, which I comment upon briefly (about five minutes). I give the Scripture passage to the candidates as a special remembrance of the day of their baptism. Texts that I have used for this purpose include Hebrews 10:23-25; 35-39; 12:1, 2. I then recommend the candidates to the pastor. He reads the baptismal vows while the candidates remain seated. They raise their hands in assent to each principle. The pastor then entertains a motion from the church welcoming the new believers into fellowship subject to baptism. It is important that this be done warmly and lovingly and not in a cold and legalistic manner.

After being voted into membership subject to baptism, the candidates are invited by the pastor to form a line across the front of the church facing the congregation. A deacon stands at one end of the line and a deaconess at the other, so there is no confusion as to where to stand. “Blest Be the Tie That Binds” is softly played on the organ as the ministers and local elders extend the right hand of fellowship to the candidates. As the ministers return to the rostrum the pastor announces that the candidates may retire to the dressing rooms (if they have not already prepared for baptism). The deacon and deaconess graciously escort the ladies and gentlemen, respectively, to the appropriate exits. The candidates feel at ease because there is no confusion or uncertainty.

Before the immersion of each candidate the worker who has prepared the candidate for baptism gives a brief (one to two minutes) history of how the candidate found
the truth. Recognition is given to laymen who have had a part. The part of radio, TV, and Bible courses are also mentioned when appropriate. A spiritual guardian is assigned to each candidate. The spiritual guardian, those who have had a part in the experience leading to conversion, and the members of the family are invited to stand as the pastor immerses the candidate. A background of soft organ music further beautifies the service. The relating of the experiences of the candidates as they stand with the pastor in the pool becomes a living sermon. It proves true that people would "rather see a sermon than hear one any day." It is an enriching experience for all of our members, and especially for those who have trophies being baptized. It makes others more determined to work for souls. Often during such a service I have conducted an altar call by asking those to whom the Spirit is speaking to come forward at any time during the service and occupy the places vacated by the candidates, thus indicating that they will prepare for a future baptism.

The candidates are invited home to dinner by their spiritual guardians after the service. Often by introducing them to friends in the church they arrange for other dinner invitations on the following Sabbaths. This is a tremendous help to those to whom Sabbathkeeping is a new experience. It is a great help to be in the atmosphere of a good Adventist home for the first few Sabbaths. As hosts and guests have sundown worship together it helps to make this a part of the practice of the new member.

Because many churches have limited facilities for baptismal dressing rooms, we have had a great deal of use from some lightweight portable screens that we carry as part of our evangelistic equipment. These screens are made of two 72- by 30-inch frames of 1 by 4 inches hinged together and covered with cotton material. Used along a wall with the hinges opened at a 90-degree angle, they make private cubicles 30 by 30 inches. The deacons put a chair, a mat, and a coat hanger in each booth. The candidate's name is tacked or pinned on the booth assigned for his use. When he comes in with his clothes for baptism an usher takes his name and then takes the clothes to the appropriate booth where they are in readiness when the candidate comes to dress. It may be surprising to some how much this privacy and good order is appreciated by candidates of culture. As a matter of fact, if we wish to appeal to people of good cultural background we need to do things in a way not offensive to them.

In order to put the candidates at ease, a meeting should be arranged at which time the pastor can explain the procedure to be followed in baptism. If such a meeting is not possible, the information should be supplied in printed form along with a list of what to bring to the baptism, and what to wear. We make a practice of recommending that women wear a washable house dress and that men wear a pair of washable trousers under the robes in addition to underclothing. I believe that making the service of baptism beautiful, and having order rather than confusion, is an excellent way to put into practice the counsel of the apostle who said, "Let all things be done decently and in order" (1 Cor. 14:40).

**Equipment**

For a number of years I hauled around cumbersome signs of wood and metal of different shapes and sizes. They were difficult to erect and difficult to store when not in use. Now I use canvas signs entirely. They are light in weight, easy to store, and when lighted with a battery of floodlights they are equally as effective as large electric signs.

**Names for Literature**

When offering copies of sermons or literature the simplest way of getting names is to hand out the envelope in which the material will later be mailed. This saves the expense of printing cards and saves the labor of addressing envelopes from cards. The people address their own. I believe that people address an envelope more readily than they sign a card.

I have found an alphabetized loose-leaf notebook more simple than a card file to keep an attendance and progress record.

**Name Files**

In a recent effort I was fortunate to obtain a well-kept file of names from the last evangelistic effort held in the church. To find such a file is the exception rather than the rule. Usually we have no record of the names of those who have attended previous efforts. It seems to me that it would be a great asset if we could have a secretary of

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Cobwebs

Over the Baptistry

W. R. MAY

Coordinator of Evangelism, Chesapeake Conference

IT WAS June, 1964. The place—Chesapeake Conference camp meeting.

The baptismal service had been announced. But it was obvious that the people were perplexed.

"A baptism?" questioned one good brother with concern. "That's fine, but where will we conduct it?"

Believe it or not, there is a fine baptistry in the Chesapeake pavilion. (It has been there for about fifteen years.) "But," this brother continued with amazement, "I didn't know we had one, and I have been coming to camp meeting here for years."

An unused baptistry is a pathetic thing—a tragic thing so the Chesapeake Conference committee, at the suggestion of the president, Cyril Miller, voted to turn the night services at camp meeting into an evangelistic series with evangelists from many parts of the country participating.

And they came—Elders Barron, Walter, Spangler, Vandeman, Detamore, Richards, Jr., Weis, Sauder, and Holly—and each made a specific call for baptism—and eighty people joined God's remnant church by baptism or profession of faith.

Camp meeting thus became our most productive evangelistic series for the first half of 1964. Twenty-nine were baptized on the last Sabbath of the encampment. And most of the balance of the eighty who took their stand either have been baptized by now or will be ready shortly.

And to think that we could have settled for the conventional camp meeting and perhaps never found those eighty people!

Surely, brethren, with this crisis hour upon us we need to uncover our baptistries and make all meetings evangelistic, with solemn calls to accept Christ, and His last message of warning, at each service.

Or else we may be found guilty of making long-range plans for this crisis that completely miss the point—and of conducting meetings that have little or no bearing upon the emergency that confronts us.

The devil will do anything to keep us from our first work—that of calling upon men and women to accept Christ and His truth. We must fiercely resist him and put our "Father's business" at the top of the list. Then angels from heaven will join us, and the church will once again quickly "turn the world upside down.

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evangelism appointed or elected in each church to compile and keep such records. It would be a file of potential members just as the church clerk keeps a file of baptized members. This file should be kept on a permanent basis and should be kept up to date. It should contain the names of all former church members in the area, as well as those taking Bible studies or Bible courses, and those receiving the Signs or other missionary journals. Such a file would be referred to often by an alert pastor, and also by the various departments of the church, as well as by the evangelist. Soul winning is the greatest business in all the world, and yet we go about it in such a haphazard way that we make no provision for preserving records of prospects, consequently every new effort must begin from scratch.

Church Guest Book

Finally, a word about the church guest book. It is an untapped source of interest in many churches. Surely in every church there should be a plan in operation to see that every local resident who visits our services (the regular services of the church) receives a visit. If the pastor cannot make these visits in person, representative visiting teams should be appointed to do this work.

There is tremendous potential for baptisms right within the local church if we follow up, with an effective visiting program, the non-Adventists in attendance at our regular services, the children from non-Adventist homes who attend our Sabbath schools and Vacation Bible schools, and the unbaptized companions who come with their Adventist wives to the social functions of the church.

November, 1964
Call for Decisions

A. V. McClure

Only a small per cent of those who become interested in our message take their stand immediately, and many never make their decision for Christ. So often we excuse ourselves for failing to get decisions by referring to the parable of the Sower and inferring that most of the seed we have sown has fallen on unprofitable ground. But we cannot escape the fact that it is possible to have "one hundred conversions to the truth where now there is only one" (Testimonies, vol. 9, p. 189).

What can be done on our part to make us more effective soul winners? Is it possible that we have been satisfied merely to sow the seed, to preach the message, to scatter our literature, and to enroll others in the Bible courses, but have given too little thought to bringing men to a decision for Christ?

In The Ministry of Healing, page 398, we read: “The highest of all sciences is the science of soul saving.” We need to give much more thought and study to this important science. What are the best methods of securing decisions? What can we do that we are not now doing to cause sinners to turn to Christ?

As a pastor I have been much concerned about reaching the hundreds and even thousands in our large cities who have heard our message and believe it but who have never done anything about it, and the many others who at one time were numbered with us but who have since drifted away. In these troublous times many of these are finding their way to our churches on Sabbath mornings or are indicating their interest by asking questions of their friends and others who are church members. Here is a large field of evangelism, ready to harvest, and we must not overlook it. What about all those who have taken our Bible correspondence courses, read our truth-filled literature, heard the Voice of Prophecy or viewed Faith for Today? The seed has certainly been sown and a harvest awaits our reaping. Why are we not getting more of these across the line? With such a harvest awaiting us, why do many of us come up to the end of the year with so few won to Christ?

We recognize that there are circumstances that make it far more difficult in some places than in others, but every man who is consistently having trouble bringing men to a decision should certainly give serious thought to revising his methods of finding and winning men to Christ.

Recently a successful layman came to me much concerned over the fact that he had not been able to hold the interest of one of his best prospects. He felt that he was doing something wrong, although he was carefully following the method he had been taught. The difficulty was that his prospect was almost ready for a final decision. He recognized this but felt that he was obliged to begin at the first Bible study and complete the series. Somewhere in the long series the prospect became bored, lost interest, and fell out by the way. This man was already acquainted with and had accepted most of the material that he was hearing. He was looking for something new to challenge him. He should have been led gently and carefully from the point of highest interest to a complete understanding and acceptance of the great truths that were not yet clear to him, then into a final decision for Christ and the message. But this was not done. Without doubt this is an error often repeated. We must learn to recognize an interest, find what the prospect now believes and has already accepted, and begin at that point to develop the in-
terest, securing a decision on each subject as it is presented. Otherwise many who should be making their decision for Christ and the message will be lost.

This is in harmony with the following quotation from Historical Sketches, page 148: "Many a precious soul balances for a time, and then takes his position on the side of error, because he does not have this personal effort at the right time." How necessary it is that we recognize this important fact. Because we have failed on this very point, could it be possible that some of us have been responsible for precious souls making their decision on the side of error instead of on the side of truth? It is true that the Holy Spirit brings conviction, but the human instrument also plays an important part. "It is the work of the Holy Spirit to convince the soul of its need of Christ. Many are convicted of sin, and feel their need of a sin-pardoning Saviour; but they are merely dissatisfied with their pursuits and aims, and if there is not a decided application of the truth to their hearts, if words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never take their stand on the Lord's side."—Evangelism, p. 283.

Much could be said here on the importance of presenting the message and making our appeals in a positive way. Jesus Christ has far more to offer the sinner than He asks him to give up. But so many times the negative side of the message is emphasized, and people get the impression that here is a religion that is based to a large degree on one's ability to live up to certain rules the church has laid down. This is unfortunate. Every truth must be built around Christ. Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). How can we present a lesser doctrine or make our appeal for surrender on any other basis? "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—Gospel Workers, p. 315.

"Christ crucified—talk it, pray it, sing it, and it will break and win hearts."—Testimonies, vol. 6, p. 67. When one accepts the Lord Jesus Christ and He lives in the heart, it is the natural thing for him to desire, above all things, to live as Christ would have him live and do as Christ would have him do. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

What part should altar calls play in bringing men to a decision for Christ? There was a time in our history when many of our pastors and evangelists felt that this was not the best method, that it was too emotional an approach. If men were led to a decision in this way, they would not be stable. It would be a decision made on the spur of the moment or under emotional pressure, and they would soon drift away. Now it is true that the message that Seventh-day Adventists preach demands far more of those who accept it than does the average message. It presents a much more complete study of God's Word than is presented by most churches today. But our message has now been preached for one hundred years. One can hardly meet a person today who has not had some contact with Seventh-day Adventists, through relatives or friends or through our literature. Many of these have heard the message presented by one or more of our evangelists and are convinced of its truthfulness. The statement found in The Acts of the Apostles, p. 109, is certainly true today: "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."

We cannot fail to extend to these an invitation to surrender their lives and their all to God when they attend our services on Sabbath mornings in our churches or during an evangelistic effort. It took a consecrated veteran Bible instructor in one of our large city churches to convince me of the importance of frequent altar calls at the Sabbath morning service. She felt, and did not hesitate to voice her conviction, that
one should never end a service without extending an invitation and "opening the doors of the church." After the service, if the call was not made, she would come to me and say, "Oh, Elder, there were several here this morning who were ready to make their decision for Christ, and you did not give them an opportunity. Why didn't you do it? If I were a minister I'd never close a service without opening the doors of the church." I have found that the altar call on Sabbath morning pays large dividends in decisions for Christ.

During the past three months we have seen the following take their stand for Christ as a result of the Sabbath morning altar call: 1. A family of six had known the message for ten years. They happened to drop into the church one Sabbath morning, and the call was extended. Their decision was made. They are all baptized now and all the children are in church school. 2. A woman had a sister in another city who was a Seventh-day Adventist. This sister had interested her by visiting in her home and by sending her our literature. She just happened to come to church one Sabbath and made her decision. 3. Three former Seventh-day Adventists who had drifted away quietly found their way to the Sabbath morning services. One had given up the message thirty years ago, the others during the past five years. All three made their decision as a result of the altar calls on Sabbath morning. Besides these, several of our youth and juniors have given their hearts to God during the Sabbath morning altar call, and many of our members who were having special problems have come forward for prayer and reconsecration.

"There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity."—Evangelism, p. 279. What a great responsibility rests upon the minister as he stands there presenting a life-and-death message. "With an unction of the Holy Spirit upon him, giving him a burden for souls, he will not dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, making earnest appeals that will reach their hearts. He should feel that he may never meet these hearers again until the great day of God."—Ibid., p. 280.

Too often fear of failure causes us not to make a public call for surrender. But in God's cause there is no failure. It is true that there comes a time to each of us when

(Continued on page 40)
It is one thing to be used of God to win souls and another to help those who have been won, not only to maintain a good relationship with God but to help them grow spiritually. Much instruction has been given in this important phase of the work. From the book _Evangelism_, pages 351-353, we have such statements as: "The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received. . . . Preaching is a small part of the work to be done for the salvation of souls. . . . God requires His church to nurse those who are young in faith and experience." New converts "need to be looked after," they "need nursing,—watchful attention, help, and encouragement . . . , to be kindly dealt with, to be led along, to be visited and prayed with." This work, we are told, "is as helpful to those who do it as to those for whom it is done." Therefore there is still a great work to be done for the new converts after they have been taught the gospel and have been baptized.

The spiritual birth is to be compared with the physical. Jesus used this comparison (John 3). When a baby is born into our home we would never think of saying, "Now, son, we're glad you have come; we love you so much. Mother and dad are going to be very busy, but you help yourself to the Pablum and milk in the refrigerator." No. The work of mother and father just begins when the baby comes into the home. How tenderly he is looked after. Constant care is taken to feed and bathe, clothe and care for, this new baby. The food is changed to a more solid diet as the child grows. The instruction is that "there should be more fathers and mothers to take these babes in the truth to their hearts, and to encourage them and pray for them, that their faith be not confused."—Ibid., p. 352. The "spiritual guardianship" plan is a Heaven-approved plan.

The Plan

No doubt many have used some kind of plan to guard the newly baptized and to nurture them in the pathway of further truth. Nothing, however, has been made available to the general ministry. This plan is respectfully submitted for your consideration. I have written a service that may be of help. It incorporates the use of stable laymen to be spiritual mothers and fathers. Recognizing the fact that many who come into the church leave the body of believers later, not so often because of a disbelief in the message but because of a lack of companionship, this plan was thought essential. Those who come to unite with God's remnant family often leave their friends and relatives behind; they cut themselves off from the pastoral labor to which they have been accustomed; they are alone. Here then is where the church members can be of great help and accomplish much good.

During the last week of the baptismal class the pastor, with the evangelistic team, selects a suitable stable church member as a possible spiritual guardian, and writes his name opposite that of the prospective member. The names are selected with several things in mind: (a) geographic location in relation to the new member, (b) age compatibility, (c) interest in the new member, (d) the ability to deal with unusual problems of a new member, i.e., a woman from a divided home might be better able to encourage a new member with the same problem. Two men working on
the same job or in the same kind of work can be an encouragement to each other provided one is a stable member. In each case a man should be assigned to a man, a woman to a woman, a young person to a youth. The one chosen to be a spiritual guardian is then asked if he would be willing to accept the responsibility, and urged to be at the dedication service on Friday night.

The baptismal class already has been completed the previous Wednesday night, leaving Friday night open to call the spiritual guardians together to rehearse what will be required of them. I have prepared a charge for both the spiritual guardian and for the newly baptized. This charge is gone over thoroughly with them that night. In brief, it brings before them the responsibility and trust the church is placing in them. There are ten points in the charge. (These are given at the end of this article.) When all questions have been answered, a prayer of dedication closes the service.

On Sabbath morning, after a short preaching service, the baptismal candidates are called forward. They stand facing the congregation. The spiritual guardian is asked to come forward at the same time. He stands facing the new member. This continues until every candidate has come forward accompanied by his spiritual guardian. Where whole families are being baptized, other whole families act as spiritual guardians. Then the charge is read by one of the ministers to the newly baptized. This charge incorporates eight suggestions that will help them grow spiritually. (These are given at the end of this article.) The scroll containing the charge, tied with a red ribbon, is handed to each candidate. Next the charge for the spiritual guardian is read. This material has been gone over thoroughly with each of the guardians the night before, and because some of the suggestions are better left out of the public reading, only a portion of the suggestions are read. To each of them is handed an attractive scroll that bears their name. On the inside of their scroll is written the name(s) of their new member. It is pointed out that this responsibility will last for one year. The candidates are then voted into the church by the regular procedure, and a prayer of dedication follows. They are then asked to shake one another's hand, which is the first official welcome into the church. The baptismal service follows in the usual way from here on.

This service has many benefits. First, it is Heaven ordained. God has told us that the members of the church should care for the new babes in the church. It is something the church member can do. He will have a feeling of satisfaction, knowing that he is being a part of the soul-winning company. This plan will help those who do it as much as those for whom it is done. Second, it allows the pastor to go about his work without the frustrated feeling that some of these new members may be slipping away without his notice. His members are his aides—uniting their efforts with those of the ministry and the officers.

This service, like that of the marriage service, takes on more meaning when conducted in public, as compared with accepting the responsibility in private. He knows that the church is aware of his responsibility. He will more nearly feel an obligation to carry it out well. Another advantage of this service is that if a new member does fall by the wayside, as some may, the church member feels that perhaps he has failed to do all he might have done, instead of all the blame falling on the minister. Many other advantages might be cited.

Perhaps Paul had something like this in mind when he wrote to the Hebrews and said, "Obey them that have the rule [margin, guide] over you . . . : for they watch for your souls, as they that must give account" (Heb. 13:17).

A Charge to the Spiritual Guardian for

Name: ________________________________

You have been chosen to perform a most important work. Your brethren have placed great confidence in you, for to you is given the sacred responsibility to love, nurture, and encourage the one in your charge along the Christian pathway. To you who have been experiencing the joy of growth in the Christian life has been given the privilege of sharing this experience with those who are just beginning their walk in the path of increased light. The growing experience is fraught with many dangers of which discouragement and frustration are not the least. Heaven is eager to use you in making the way easier to travel.

As a minister of the gospel and a fellow soul winner, I charge you that for the next twelve months you—

1. In kindness and love, be a friend to your charge.
2. Spend time in prayer, in your private devotions, for your charge.
3. Take time to visit often with him, inviting him to your home for a meal when possible.
4. Watch for him (her) at the services of the church. Sit with him and make him feel welcome.
5. Inquire immediately, when he is absent from a meeting, as to the reason, either by telephone or a visit, letting him know that he was missed.
6. Always show genuine interest in him, being careful never to pry into personal matters.
7. Ever be an example to him, and by precept encourage him to look to Jesus as the example in the Christian walk.
8. Introduce him to other church members. Make sure that he is incorporated into the functions of our church life.
9. Help him when you can with his problems, being careful to counsel with your pastor on matters of great importance.
10. Contact the pastor, should you move within the next twelve months. He will then arrange for someone else to take your place.

A Charge to the Newly Baptized

You have now been baptized into the Seventh-day Adventist Church and have become a member of a "family" that circles the earth. You have identified yourself with a people who are looking for the imminent return of Jesus and are making preparation now to meet Him. You have taken upon yourself the name of a people who are striving to hold high the standard of their profession—a people who are pilgrims in this world, looking for a better home. As a "babe" in the church you will grow day by day as you learn more of the will of Heaven for your life. All heaven rejoices that you are now one with those who "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

As a minister of the gospel, and a representative of this organization, I charge you to:

1. Cherish your church membership always, recognizing yourself a member of God's family.
2. Spend time each day in Bible study, prayer, and personal devotion.
3. Establish the family altar in your home and have morning and evening worship with your family.
4. Determine now to keep your Christian growth constant by being present at the regular services of the church. Make Sabbath school, the preaching service, and prayer meeting a part of your weekly activity.
5. Take part in the activities of the church. Using your time and talents, be a worker in the cause of God.
6. Be careful to represent the church aright in all your activities, knowing and believing that you are representing God in all you do.
7. When you need help, feel free to call your spiritual guardian and talk over your problems. If they demand further attention, call your pastor. He will always be happy to help you.
8. Have faith in God, ever trusting in His power to help, confident that "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Preparation for Church Administration

R. E. WHITNEY

Bible Teacher, Indiana Academy, Indiana

BY TAKING the internship program outlined in the General Conference Working Policy, pages 145, 146, as a norm, one can quickly see that in the main the training provided during internship is evangelistic endeavor and pastoral care—with little attention given to developing teaching ability and promotion acumen. Assuming that this program is followed for every intern, we can ask the question, Does this outline of intern training provide for all the aspects of ministerial work, in particular, church administrative duties?

It is true, the main emphasis in training should be on soul winning and caring for them after they are won. But both of these endeavors are carried on through an organized body of believers. And where there is an organization there must be administration. Is this area of ministerial work receiving sufficient attention on the intern level, i.e., during the period of practical application of learned theory?

To begin with, it should be the goal of every pastor and pastor-evangelist to do personally as little administrative work as possible. This is in accord with the emphasis of the apostles. Acts 6 records the reorganization of the early Christian church to provide for such responsibilities to be handled by what was termed the "deacon." This made it possible for the apostles to give their time and energy to the spiritual ministry among members and prospective members. (See "Adventist Concepts of Church Management," The Ministry, October and November, 1952.)

Even though the pastor has his church leaders organized to do the administrative...
work, he nevertheless must know the what and how of administration, for he must give guidance and counsel in order to keep things running smoothly.

Very few men are born administrators. If a minister is to have the background and experience that will make it possible for him adequately to guide and counsel his church officers, he must be taught the content, method, application, and problems of administration. This begins in the college course teaching pastoral duties; it is fortified with a possible six hours of work in this area at the Seminary. Unfortunately, these six hours of course work seldom find their way into the actual program of the ministerial student in the fifth year of ministerial training.

The internship provides the opportunity for the prospective minister to learn the practice of church administration. Especially when the classwork is inadequate or nonexistent, this period of training may be the only opportunity for him to learn prior to being given the responsibility of pastoring a church or district.

In order to determine the effectiveness of the internship as it is conducted in North America to make the new minister qualified in administration, I conducted informal interviews with the students at the Seminary, in 1962-1963, who had served an internship. Their responses were most informative. These men had interned in places all the way from eastern Canada to California during the years from 1945 to 1962. The factor appearing most often in these interviews was that in the main these men had been left to learn the what and the how of correct church administration by trial-and-error method. Without exception they felt the need for training in this field to enable them, first of all, to avoid the mistakes they had made, and second, to ensure that their spiritual ministry would not be eclipsed by administrative duties that could not be avoided.

With these things in mind, here are several suggestions for the internship, so that the young man emerging from internship to full ministerial duties can be better prepared and trained in the field of church administration:

1. The plan for intern training outlined in the Working Policy should be followed, with its suggestion of administrative training under the section entitled "Promotional" (p. 146).

2. In addition, provision should be made for the intern to spend a brief period under the direction of the pastor of a church with model organization. This is the church where the officers are carrying the load of administrative duties, the pastor serving in an advisory capacity. Here the intern will learn by precept and example from the model church with its model pastor.

3. If the conference does not have a church thus organized, it should see that it has at least one, so the interns trained in that conference will have a balanced training period.

4. The conference should train experienced pastors to instruct interns. A pastor may have a model organization in his church yet not know how to teach this to the intern. Planned periods of instruction and discussion are necessary.

5. The intern also can obtain practical experience by being assigned actual work in administration during this time. (See Gospel Workers, pp. 198, 101, 102.) In this way he will know how by having done. To illustrate, he can serve on committees, organize Ingathering campaigns, et cetera. This should be done only in combination with the other suggestions outlined here.

6. The intern should receive specific instruction by the conference administrators. This instruction would be what the conference expects of the church in relation to the conference program as a whole. These suggestions are not necessarily exhaustive, and must be adapted to local situations, but if followed in a balanced way, they will help make the prospective minister better prepared to assume pastoral and administrative duties.

Call for Decisions

(Continued from page 36)

we see no outward response, but we can be sure the Holy Spirit is there, working and pleading with men and women to turn to God. And the times of success far out-number the times of seeming failure. If we were to wait until we were assured of complete success, we would never launch out in any new endeavor, never conduct a Bible study. We would never preach a sermon and we would never accomplish anything for God. Call for decisions!
(To fully explain the mark of the beast, this lesson should be followed with a lesson on the final conflict of Revelation 13 and 14. But it is well to make the seal of God so plain and appealing that the mark of the beast is naturally accepted as the counterfeit of God’s Sabbath.)

I. “The Lord Knoweth Them That Are His” (2 Tim. 2:19)

This text establishes four facts:
1. God has a seal or mark.
2. By this mark He knows His people.
3. This seal contains His name.
4. Everyone having this seal departs from iniquity.

II. Sealing Work Very Important

1. A special commission (Rev. 7:2).
2. Everything else waits for this work (Rev. 7:1, 8).
3. God’s mark means life (Eze. 9:4-6).
4. The world’s mark means death (Eze. 9:4-6; Rev. 13:16, 17). Everyone receives one mark or the other. No one is neutral.

If life or death is determined by these marks then we should by all means know what they are. What is God’s seal or mark? What is the mark of the world?

III. Seal Precludes Power or Authority

1. Law is validated by seal of lawgiver; no authority without seal (1 Kings 21:8; Esther 8:12).
2. A seal contains name, authority, and territory of the lawgiver. (Illustrate.)
3. The Lord’s command to seal the law among His disciples (Isa. 8:16, 17).
4. God’s seal of authority is in the Sabbath commandment (Ex. 20:8-11). Here only do we find God’s seal revealed—the living God who created the heavens and the earth. Without this commandment the lawgiver cannot be identified. Any false God could claim this authority if we omit the fourth commandment. God’s law has no force without this seal. The Sabbath is His sign by which we know that He is the Lord our God. (Eze. 20:20).
5. Sabbath a sign (or seal) of God’s power to sanctify His people (Eze. 20:12). He is Creator and Redeemer (John 1:10). The Sabbath is not only legal but deeply spiritual. True Sabbathkeeping is a symbol of our faith in and our allegiance to the living God who created all things and His dear Christ who redeemed us! When we think of the Sabbath we think of Creation and when we think of Creation we think of Christ. The Sabbath is His memorial to keep Him forever in our memories and hearts. The laws of the land will soon compel worship on a counterfeit day. God sends a call from heaven to worship the living God who “made heaven, and earth, and the sea” (Rev. 14:7), but He allows you and me to choose for ourselves. He wants only love service—heart worship.

IV. God’s Sealed People Described

1. “Thy people also shall be all righteous” (Isa. 60:21).
2. Righteous people have His law enshrined in their hearts (Isa. 51:7). They are safe in His loving care.
3. They keep the commandments, including the Sabbath, and have the faith of Jesus (Rev. 14:12).
4. They are pure in heart—without deception and fault (Rev. 14:5). (What an inspiring sight to John!) Appeal: Victory is assured (Rev. 15:2, 3). As John viewed that vast company there on the (Continued on page 46)
Man and Harper's deeper love for the Sacred Scriptures. This is not the author has done well in his purpose to stimulate a appetizing survey of the Bible. The pastor will find a volume commentary a comprehensive, readable and material to the times of Abraham and Nebuchad.
solar religions. Beginning with the Sun Father and dig deeply into the myths and meanings of the archeologist and an archeologist in her own right. In this excellent book she traces the influence the sun god is being imitated by man on earth, "for the processes of the H-bomb are those of the sun.”

In gripping sentences the book closes with the pessimistic thought that the “Sun of Intellect shining fierce and alone overhead will make the whole globe a Golgotha.”

R. KRANZ


This book is a survey of the doctrines, polity, and distinctive characteristics of each of the major denominations in the following order: Orthodox, Roman, Apostolic, Anglican, Lutheran, Moravian, Reformed, Waldensian, Methodist, Congregationalist, Baptist, Disciples, Pentecostal, Salvationist. Brethren, Adventist, and Quaker. It contains accurate information about the origin, number of adherents, beliefs, and practices of each branch of Christianity. The volume is so well organized that the following comparison of the varying customs with respect to the Lord’s Supper is easily extracted:

The Orthodox offer both bread and wine to the laity. All members, even infants, partake of it. The bread is leavened. The priest administers the sacred rite by dropping fragments of bread into the chalice of mixed wine and water, and dipping out a piece of bread in a spoon of wine for each communicant, who comes forward singly and receives it standing.

The Eucharist is the heart of the life of the Roman Catholic Church, for the consecrated elements are transformed into the body and blood of Christ, who thus reincarnated may be offered as a sacrifice for sin, or carried in procession and worshiped. As Christ is wholly present in every particle of the elements, the laity need only partake of the bread, which may be reserved in a cabinet called the Tabernacle, toward which the knee is always bent when a Roman Catholic enters the church. Communion is restricted to Roman Catholics and the age of admission is seven. The communicant kneels at the altar rail to receive the wafer from the priest directly into the mouth.

The Catholic Apostolic Church, founded by Edward Irving to prepare the world for the Advent, is now rapidly dying out, as no new members have been received since the last apostle died in 1901. The Apostolics have practiced reservation of the Mass since 1850, and offer Communion every Sunday in the few churches still conducting services.

In the Anglican Church Holy Communion has been so influenced by the High Church Movement that it occupies quite a different place from what it once did. The Prayer Book of 1662 holds that the bread and wine are changed into the body and blood of the Lord when the words of institution until man had measured and numbered the ancient divinities of the sky. “Today the sun is studied in almost as many observatories as it was once worshiped in temples,” and the ancient power of the sun god is being imitated by man on earth, “for the processes of the H-bomb are those of the sun.”

Both ministers and laymen will find in this one volume commentary a comprehensive, readable and appetizing survey of the Bible. The pastor will value the scholarship and expository skill of William Neil. The layman will appreciate the simple, non-technical devotional quality of this work. The author has done well in his purpose to stimulate a deeper love for the Sacred Scriptures. This is not simply another commentary, but sufficiently different to be worth adding to the more lengthy commentaries one has in his library.

ANDREW FEARING


Miss Hawkes is an outstanding British anthropologist and an archeologist in her own right. In this excellent book she traces the influence the sun has had on man from the earliest days down to the invention of the hydrogen bomb. Her tremendous knowledge of races and peoples enables her to dig deeply into the myths and meanings of the solar religions. Beginning with the Sun Father and Sun Mother, she provides wonderful background material to the times of Abraham and Nebuchadnezzar. Marduk and Tammuz rise over the ziggurats of Ur and Babylon; and the polytheistic expression of sun worship at Thebes, along with Akhenaten’s Armana heresy, come under close scrutiny. The Sun of Sacrifice leaves a record of beastliness and blood in the cruel customs of the Aztecs. But perhaps the most valuable chapter follows an assessment of sun worship in Mithraism and Zoroastrianism. Rome hoists the Sun of Salvation over the world, and even Christianity succumbs. Miss Hawkes shows how solar symbolism and imagery penetrated the early Christian church. The reason she gives for the infiltration is interesting—“Once it became evident that the end of the world was to be delayed” the original message of Christianity failed to make headway against the competitive religious world of the day. Constantine comes in for some attention. This is good material. No words are wasted.

The last thirty pages of the book show how astrology (a side study to Babylonian sun worship) stimulated man’s interest in the universe. Thus the Sun of Intellect shone through successive centuries and the processes of the H-bomb are those of the sun.”

THE MINISTRY
are spoken, and it expressly requires that remaining elements be reverently consumed in order to avoid such abuses as reservation and adoration. But High-churchmen have deserted the Book of Common Prayer, and they now substitute Roman Catholic liturgy for such parts as repeating the Ten Commandments, and many of them practice reservation and even use a sanctuary lamp to denote the presence of the reserved sacrament.

The Methodists follow the early Anglican model, and receive the sacrament kneeling. But unfermented wine is used. And all Christians are invited to take part.

Lutherans stress the real Presence and receive the sacrament kneeling, but extra bread and wine are neither consumed, nor reserved, but are kept with unconsecrated elements, and reconstituted on the next occasion.

Moravians always hold communion in the evening. Each waits till all have been served with bread. Then all eat, kneel, and sing. Afterward four cups of wine are circulated, two among the men, two among the women, who sit separately. Sometimes, as at Easter eve, preceding the Lord’s Supper, a simple communal meal with singing is observed as a love feast. Foot washing was also practiced back in the time of Zinzendorf, two hundred years ago.

In the Reformed churches—Swiss, French, Dutch, German, Scottish, and American—the Lord’s Supper is not held to be merely symbolical as in the Zwinglian view, nor is there a real bodily Presence as in the Lutheran. Christ is really present, but spiritually, and is partaken of only by the believer. The Lord’s Supper is usually observed quarterly, and the elements are received in deep silence. Cubes of ordinary white bread are passed on a plate and placed in the mouth immediately, and the single chalice of wine is passed from hand to hand or individual cups are distributed from a tray.

Baptists hold the Calvinistic view that the Lord is really but spiritually present, except in England and Scandinavia where the Zwinglian view prevails. They receive communion sitting. The majority limit participation to baptized members, but some practice open communion.

Congregationalists observe the service once a month, participate seated, and invite all who love the Lord to participate. Disciples hold communion weekly for baptized believers, but practice open communion.

Salvationists have no sacraments, unless it be public confession of sin, but members are free to have their children baptized in other churches and to receive communion there, but they are not permitted to make propaganda for either baptism or communion.

The Brethren observe the breaking of bread weekly. It is administered by a member, since they have no ordained ministry. Members remain seated. Open Brethren admit other Christians. Exclusive Brethren do not. Quakers have neither ministry nor sacraments.

The brief statement on the Seventh-day Adventist Church is accurate and comprehensive. Interesting comments on other groups include the following:

In the Orthodox churches the book of Revelation is much read. The great controversy between Christ and Satan and the second coming of Christ are popular doctrines.

Catholicism assimilates every religion it encounters—Oriental mystery cults, Roman law, Greek philosophy, modern evolutionary concepts. There is now arising a Catholic Biblical scholarship that fosters the study of the Bible in the original languages with the help of textual criticism. But there is also occurring a revival of Thomist philosophy and a steady growth in devotion to Mary.

The Calvinistic Reformed churches regard it as their duty to reform society, but the Lutheran churches do not have the ideal of reforming the world into the kingdom of God.

In the Lutheran churches of Germany religious liberalism has produced a Neo-Protestantism, and also led to reaction to a conservative Lutheranism and a conservative Biblicalism. The world war led to a return to Biblical eschatology.

The Waldensian church suffered worse persecution than any other Western church and was almost exterminated, but their headquarters and theological school have been in the city of Rome since 1922.

The distinctive feature of the Moravians is their heart devotion toward Jesus. Their devotional life is marked with great happiness.

Congregationalists have no creed, and have remained remarkably united in doctrine, but whereas the Pilgrim Fathers were Fundamentalists, modern Congregationalists are religious liberals.

The Pentecostalists, the most rapidly growing group today, are Lutheran on justification, Baptist on baptism, Methodist on sanctification, Salvationist on revival and soul winning, Congregationalist on organization, and Pentecostalist on the Holy Spirit.

Among the Quakers rationalism has replaced mysticism, as the light of reason has replaced the inner light to which they appealed instead of to the Bible.

This interesting volume also includes a survey of Unitarianism, Christian Science, Russellism, and Mormonism, but only as derivations and deviations from Christianity. It concludes with a history of the ecumenical movement. It is worth every penny of its cost, because it is fair, balanced, and moderate in its presentation. The author is a Lutheran professor of church history, who would like to see the various churches unite. This book will be a help to every Seventh-day Adventist.

E. W. Marter

November, 1964

GOSPEL TENTS
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Orthodox Wedding Ceremony Performed in Roman Catholic Church

A ceremony unprecedented in the United States—the marriage in a Roman Catholic church of a Greek Orthodox couple by an Orthodox priest—was hailed in Phoenix, Arizona, as another breakthrough in the accelerating program of friendship and cooperation between Catholics and Orthodox. The bridal couple, attendants, and ushers received Holy Communion according to the Eastern Orthodox tradition. The pastor of the church said the wedding may set a precedent.

777,000 English Students Enroll in Catholic Schools

A record total of 777,000 children are now enrolled in Roman Catholic schools in England, an increase of 23,000 in the past year. In the same period the number of teachers rose to 30,500, a gain of 1,000, according to a church announcement in London. It was noted that state aid is given to 2,241 parochial schools and that the government absorbs 75 per cent of construction costs in the erection of schools needed for expansion. Similar assistance is given all church-related schools in Great Britain. The Church of England maintains five times as many schools as the Catholic Church.

Anglican Vicars Oppose Christening of Infants

Two Anglican vicars have announced that they are instituting believer's baptism in preference to infant christening. They are Rev. David Tytler, vicar of St. Mark's Smethwick, and Rev. C. Wansey. The latter, in an interview, told the Baptist Times: "When regular church members begin to quake and quail about the promises they undertake for their children, the time has come for the church to make some alteration." Mr. Tytler said he is replacing christening with a new form of dedication service.

Immodest Dress Hit by Mormon Leader

Short skirts and sleeveless dresses were condemned as an "immodest manner of dress" by Joseph Fielding Smith, president of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints (Mormon). "I think it is about time someone said something to see if we cannot correct the evil which confronts the female world and which some members of the Mormon church may imitate without any feeling of immodesty," Mr. Smith said. "Today I see some women and girls sitting on the front row in church constantly tugging at their dresses, trying to get them to cover their knees, which cannot be done." He said that "leaders among the women" as well as young girls "have succumbed to this... abomination." He also was critical of "young men on tennis courts wearing only a covering of their loins." The church leader charged that "impurity, unchastity, and violation of the Lord's commandments in regard to chastity have kept pace with the indecent custom of dress. Immorality," he continued, "has greatly increased."

60 Per Cent of New Missionaries in LCA Not Ordained

Lutheran missionaries whose work is not directly evangelistic outnumber theologically trained workers, a Lutheran Church in America survey revealed in New York. Of the church's overseas missionaries 60 per cent do not have theological degrees, but have some other kind of technical training instead. Of a group of fifty missionaries newly appointed by the Board of World Missions, only twenty were ordained. Other professions and occupations represented included a radio technician, a pharmacist, a bookkeeper, an agronomist, a financial expert, teachers, nurses, and doctors.

Teach About All Religions, Australian Schools Told

The New South Wales Department of Education, in an instruction sheet issued in Sydney, Australia, decreed that in the future "high ethical principles fundamental to all religions instead of Christianity alone" will form the basis of religious teaching in all state-controlled primary schools.

"Speaking in Tongues" Held Serving No Useful Purpose

A Lutheran leader said that "speaking in tongues" serves no useful purpose in modern times and that experiments with the phenomenon were
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like other off-beat methods of religious expression, such as jazz in churches and using drugs to produce visions. The statement was made by Rev. W. T. Eggers, columnist in the Badger Lutheran, official publication of the Lutheran Church-Missouri Synod. He wrote that the Federal Government made a strange move when it appropriated $4,000 recently for research among persons who claim the ability recorded in Acts 2:4 in the New Testament, when on Pentecost the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Mr. Eggers said: "That this gift did occur in the early church and that it then served a missionary purpose is beyond dispute. In the 20th century, however, the reality of the Spirit's entrance in human lives, to enable people to speak in this strange manner, must remain open to doubt. So also the useful purpose it might serve. In this age of instant communication, there seems to be none whatsoever." To persons who speak in tongues, Pastor Eggers addressed these questions: "Grant even that your special experience helps release you—whether it is a real experience or not—of what use is it to the church? How does it enrich your life of service? How does it serve the body of Christ?"

HINT BRITAIN MAY ASSIGN AMBASSADOR TO VATICAN

The possibility of Britain's appointing an ambassador to the Holy See—its current representative has only minister rank—is hinted by a leading Catholic commentator writing in the Catholic Herald, a weekly published in London. After paying tribute to the diplomatic skill of the Apostolic Delegate in Britain, Archbishop Inigo Cardinale, Norman St. John-Stevas, who had interviewed Pope Paul early this year said: "At the moment, the diplomatic relations between Britain and the Holy See are anomalous, since although we (Britain) have a minister at the Vatican he does not have a counterpart in London. Our Vatican representative, Sir Peter Scarlett, is virtually the only minister left in the diplomatic corps; all the other legations have been raised to ambassadorial status. Such a change at the Vatican is now overdue. It is quite wrong that the representative of a power such as Britain should rank in precedence below the ambassadors of much smaller states. The ideal solution would be the appointment of an ambassador to the Vatican and the reception of a Papal Nuncio in London."

THE SEAL OF GOD

(Continued from page 41)

sea of glass—conflict ended, the victory won—how it must have inspired him with new courage and determination to be faithful to the end. As he listened to their singing and rejoicing, no doubt he said, "Oh, it pays to be true to God even though the whole world is against you!" It is the privilege of us all to be among that happy throng.
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"AT" The King's business requires haste. Angels habitually break the sound barrier in the performance of the Divine will. And some preachers drive automobiles as if they consider themselves angels. Relying on their ill-defined "ministerial immunity," these messengers of light go "barreling" down the highways of the nation at speeds ranging from the rapid "ridiculous" to the reckless "sublime." A danger to "life and limb," they are a genuine health hazard. Their lack of respect for law is destroying respect for the Lord.

Nor may we always plead "emergency" as the basis for our erratic highway actions. It might be difficult to prove that it is a sin to exceed the speed limit. However, this much is sure—it is neither lawful nor expedient. If you must speed, join the space program before things get too crowded out there. Meanwhile on earth, why should your family be deprived of a husband and father, and the church a valued worker? There is a highway sign that reads, "Brother, be careful how you drive—The angels leave you at 65."

p.s. In some States they leave earlier. My own favorite safety sign reads, "Drive carefully. The life you save may be mine."

E. E. C.

"NISI IN EVERY life there are the shining SERENAS" hours when we are at our best. It is the era of peak performance. There are those desirable moments when failure takes a holiday and all is right with us and with the world. These are the days that we like to remember—days when we put our best foot forward. Should our lives end on a day like this, men would label us successful and we would find it hard to disagree.

But life is not like that. There are days of which we are not proud. They were the days when we trusted ourselves and failed ourselves, our fellow men, and our God. There may have been a succession of days when everything seemed to go wrong. To dwell on our failings is to invite depression which lasts as long as it is fed. Failure may be used, but not for shelter. Some have entertained their faults so long that they worship them. Failure is useful when it is repented of and profited by. There is so much else to meditate on for inspiration. Victories are seldom remembered—and failures seldom forgotten. Hebrew kings often inspired the people by reciting providences. Israel was not permitted to forget specific acts of divine intervention. There is a time to sigh and cry. Also there is place to rejoice, and be exceeding glad. And priority should be given to the latter. A good philosophy "Horas Non Numero Nisi Serenas." Interpretation, "I only number the hours that shine."

E. E. C.

THEOLOGICAL MUMMERY There was depth to apostolic preaching. Present truth in all of its beauty will challenge the keenest intellect. Angels must look on in amazement as sermons that reflect little study are presented to the people. Some men "shout" their messages to cover up, while others merely occupy the hour. Having nothing to say, they say it. Shallow sermons seldom save. Triumphant truth tests thought and emotion. Small wonder, then, that men are stirred when under its saving influence.

There is also danger in depth. Some men spend their lives there. They disappeared some time ago and haven't been heard from since on the soul-winning front. They are now given to long and eager microscopic research in matters of speculative interest. They are men of the archives and their sermons reflect their disengagement with mankind. So preoccupied are they with books that they are like the monk in the monastery of his library. Such a man has become a theological mummy, whose sermons, like himself, are dead and dry.

What is most needed now is that difficult but possible combination of simplicity and depth, sermons that appeal to human need and experience. Such a message serves as a call to action and provides proper motivation. There is verity in it the breath of life.

E. E. C.

Thoughts From the Afrikaans Bible

(Continued from page 23)

look like a brand-new revelation—Psalm 46:1: "God is our refuge and strength, a very present help in trouble." In the Afrikaans Bible the promise reads: "God is our refuge and strength; as a helper in troubles He is highly qualified." That, dear friend, is what we all need to know. No matter what the difficulty or trial through which we may be passing we have a God who is not only "very present" but "highly qualified" to help us.

The Ministry