The New Quadrennium’s Watchword--

EVANGELISM!

See Page 2 and 24
Having returned from the General Conference session in Detroit, we now find ourselves well into the first year of a new quadrennium. What should guide us in plotting the future and directing God's work in all the world divisions? Shall we chart our course in keeping with the Gallup polls, the Dow-Jones Industrial Index, the war and peace plans of various nations, or the grand rush toward ecumenicity? Or shall we restudy and realign all plans and activities with the great evangelistic commission: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14)?

Shall We Quit?

From its inception the Seventh-day Adventist Church has been under orders to evangelize. Its schools, institutions, and churches have only one reason for existence and that is to evangelize the cities, towns, villages, and hamlets of the planet. Are the divine orders less urgent because we live in an affluent society, with a knowledgeable culture, dominated by urban man who, while not hostile toward the church, is wholly indifferent to the appeals and claims of the gospel? Shall we fold up and quit before these secularistic and materialistic obstacles, or shall we gear ourselves for the task? We who claim to see in our domestic and international upheavals an inexorable movement toward the climax of human history need to sense anew that it would be tragic to soften the thrust of evangelism in this fateful hour.

None Left Out!

An evangelist is a "bearer of good news." Who in the church is not obligated to evangelize? There may be evangelists who are not conference presidents, treasurers, institutional administrators, or departmental secretaries; but every president, treasurer, administrator, teacher, medical worker, pastor, and layman is called to evangelize. There is no substitute for every-member evangelism. Whether we labor in the medical department, the educational department, the publishing department, the welfare, Sabbath school, youth, religious liberty, or public affairs departments, the task is one—evangelize!

In describing our day, Jesus painted a terrifying picture. False christs will arise and deceive multitudes. Wars and rumors of wars will increase. World famine will strike suddenly. Earthquakes will devastate many places. Disturbances will jar the solar system. Wickedness and immorality will increase. Hatred will intensify. Racial difficulties will multiply. Traitors will spring up. Love will grow cold. God's people will suffer persecution. In the midst of all this the gospel is to be preached to every nation. Here is our command and guideline.

Best Yet to Come

Therefore, it is for us in the Seventh-day Adventist Church, and particularly its leaders and ministers, to raise our heads, look up, and move forward—for our redemption lies beyond this world of terror. Meanwhile, we need to get on with the job of pressing the gospel home to men every-
Watchword—

Evangelism!

where. The most compelling sermons have to be preached. The most successful efforts are yet to be held. The best in the preparation and distribution of truth-filled literature has yet to be realized. The finest in the composing and performing of soul-stirring gospel music is still before us—and the same is true in every area of denominational activity.

This is no time to be beguiled by doubt or unbelief, or by those who disown God's Word and the coming of His Son; it is rather a time for us to match belief with Spirit-filled evangelism on a wider scale than ever before. Whatever evangelistic method we choose, let us use it to tell the world of God's saving, keeping, and redeeming love.

Few though we may be, we are not left to evangelize in our own strength. As the disciples of old, we have the promise of the Holy Spirit as the divine motivation and compulsion for the task. Time races on. The apocalyptic tempo is accelerating. In the language of Churchill, never have so many depended on so few. Thin-ranked though we be, this coming quadrennium, under God, could be our finest hour as ministry and laity unite in proclaiming the third angel's message to every nation, kindred, tongue, and people around the circle of the earth.

Let us get on with the job!

THEODORE CARCICH
Vice-President, General Conference

Week of Sacrifice Offering

The annual Week of Sacrifice Offering, received on the closing Sabbath of the Week of Prayer, has been a great blessing to the cause of God through the years. It has also been a blessing to those who have given so liberally to it. They have discovered that “it is more blessed to give than to receive.”

We appeal to our ministers around the world earnestly to invite all our members to share in this blessing by giving sacrificially when the offering is received in all our churches on Sabbath, November 12.

The needs are great, the opportunities many. This is the time for advance along all lines of Christian Service. Let us then set the pace ourselves and thus encourage our people to give liberally of their means and to enter into an experience of genuine revival as we close this Week of Prayer and hasten on in our preparation for the coming of the Saviour.

N. R. Dower
Central to the proclamation of the everlasting gospel is the living preacher. Others have their places in this great work. By every conceivable means and at all times the message of Christ's coming and of His saving grace must be given. All the methods of communication and every avenue of thought exchange must be used if we are to accomplish our work in time. But behind all these things must be a man, living, loving, and full of zeal. When years ago the messenger of the Lord stated that "the greatest want of the world is the want of men," she was but giving expression to the obvious, but it is something that is in danger of being overlooked in this age of gadgets, satellites, and computers, even by us who are under obligation to preach the gospel to "every nation, and kindred, and tongue, and people." It is not things that God wants and needs, it is men!

"But I Found None"

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Eze. 22:30). This must have been a staggering disappointment to God, and the results were so tragic as to almost defy description. "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God" (verse 31).

These two verses have great significance to the preacher of the gospel today. The world stands in the same relationship to God's judgments now as Jerusalem did in the days mentioned in our text. We are matching our message, our energy, our zeal, with the needs of the world, and unless some changes take place in us we shall someday read the story of this lost generation in words very much like those spoken over Jerusalem. The cause will be the same. "I sought for a man . . . but I found none"!

Theological Colic

Ralph McGill, a columnist for some of the newspapers of America, recently commented on a statement by Dr. Albert Outler, professor of theology at Southern Methodist University and a leading Methodist historian, who was an official observer at the Vatican Council. Dr. Outler had said in a message to a university audience in Dallas: "We are still busy with our verbal isometrics, where you stretch the muscles but don't go anywhere. Protestantism is in the temporary throes of acute theological colic, and this is scarcely edifying to our Roman brethren newly interested in Protestant thought.

"Failing a renewal of authentic evangelical religion we may be nearer the end of the Protestant era than we have thought—but by default and not transfiguration."—Quoted in Seattle Times, Feb. 14, 1966.

Mr. McGill said: "If there are sterile congregations that reflect no presence of a living God, is God dead or living in that congregation? Can modern man, wrapped as he inevitably is in the secular cocoon of his daily life, his work, his comings and goings, say that his life is a daily commitment to God? Or must he now seek for some other word to explain himself?"
“What would an ‘authentic evangelical religion’ be like for our time? . . . How may ‘authentic evangelism’ be applied to our affluent suburbs and our eroding city cores? . . . Who can produce a form of evangelical religion to appeal to today’s conditions?”

Not New Anything

What a challenge to the Advent Movement! What a call for men—true men who are not afraid to call sin—sin! “Men who will stand for the right though the heavens fall,” and knowing full well that they soon will have to do so, will give the good news of salvation before it is too late.

“The greatest want of the world is the want of men”—not new theories, not new light, not new vocabularies, not new anything, but men who can use all these things to the glory of God; men who are sound in judgment, pure in character, having a proper sense of values, clear thinkers, and men of action. They must be men who are Spirit cleansed, Spirit guided, Spirit filled, Spirit controlled. For “how shall they hear” without such preachers?

And hear they must! It is our duty to present the message of salvation with such certain, clear, and unmistakable sounds that no one, anywhere in our world, shall by force of location or circumstances fail to hear and understand. This being so, and this is our mission, there is a tremendous need for the use of all our capabilities, facilities, ingenuity, and imagination to discover ways whereby the good news may be given.

There are numberless sounds clamoring for the attention of people today; sounds of music, some good, some bad; sounds of science—these are comparatively new sounds to many ears, but they are being heard. There are sounds of industry, ever increasing in volume and intensity; sounds of violence, heard everywhere in the world. But all these sounds when rightly understood speak the same message. Each gives weight and support to the other, and all declare in no uncertain way the existence of God, His love for man, and the soon coming of Jesus Christ.

We must all use the means at our disposal to rightly interpret these sounds to the souls of men. We must alert them to their need of speedy preparation for the coming of the Lord. We must give the message the sound of authority, the sound of authenticity, the sound of urgency, and the sound of certainty. This must be proclaimed by men who know, believe, love, and live the message. This is the work of “authentic evangelism,” the work of the ministry, and the work of every Christian.

Authority

Our authority is in the Great Commission. This comes from our Lord and Master. We are called, cleansed, and commissioned to go in His power to all the world. We are not running without a message and without authority. Christ gives the commission. Christ gives the authority, Christ gives the power, and His Divine Spirit gives the results. “All power is given unto me in heaven and in earth. Go ye therefore.”

Authenticity

We have the truth—divine, inspired, saving truth. “Sanctify them through thy truth: thy word is truth.” We must not then preach speculation or hearsay or mere theory. We must declare with all conviction “Thus saith the Lord.” Behind every message must be “It is written.” With God’s Word in our hearts we have enough authority to face the challenge of the enemy and the power to preach converting truth.

We are not to teach fables. We must avoid speculation. We dare not preach tame, lifeless discourses. Our message is the good news, the everlasting gospel, the last message ever to be given to the world. This message is reliable, authentic, unqualified truth, and should be presented everywhere with the love of Jesus filling our hearts.

Urgency

We have no time to lose. We are in a race with doomsday, literally. Vicious forces are at work. We are contested on every side, but we must not hesitate. Behind the command to go is all the urgency that our limited time imposes upon us. We must go in power, but we must also go in haste. We dare not be delayed by world conditions, nor by laxness in the church. The forces of evil are combining for the last great con-

N. R. DOWER

Secretary, Ministerial Association, General Conference

NOVEMBER, 1966
flict. The devil knows that his time is short, and woe be to us if we fail to sense it too.

**Certainty**

Let us never be in doubt about the certainty of our message. Let us be so convinced of it that we can preach it with all the conviction of our fully satisfied hearts and minds. Any message that we cannot preach with such certainty ought not to be preached at all. Therefore, let us study our message, examine our position, be clear on every doctrine, and then with all the power available to us let us proclaim this glorious gospel of our Lord with such fervency that men and women everywhere may hear the voice of God calling them to join with His church in preparation for the coming of the Saviour.

Let us not consult with our fears or the fearful. Let us not take counsel with our doubts or the doubting. Let us not worry about truths not yet fully revealed. Let us not wait for anything, except the experience that we must seek with all our hearts that will open the way for the power of the Holy Spirit to rest upon us and send us forth in a mighty crusade for God. Let us use all the methods, ideas, and approaches within reach and go in the strength of the Lord and God will open hearts and doors of opportunity everywhere for the speedy finishing of His mighty work in the earth.

“Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee” (Ps. 51:12, 13).

This is the day for “authentic evangelism.” This is our opportunity to let our voices be heard with the good news of saving grace. “I sought for a man!” By God’s grace let us each be that man. For “how shall they hear without a preacher?”

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**The Death of God**

So God is dead. Then let us all now pray, And to a new divine our homage pay. This god of science, this source of truth and light, This fountainhead of power, and strength and might Of megatons, and dirty bombs and clean. And let us on its great salvation lean. For men must know that it now sits alone Upon what was Jehovah’s Royal Throne. And to our children, ere they go to sleep We’ll let them at god science take a peep. We’ll tell them how this god, on one quick flash Could turn this world into a smouldering hash. We’ll tuck them in and wish them pleasant dreams Of agonies, and death, and children’s screams. For to god science all must bend the knee, For now this god is one new deity. Forgive me for indulging in a smirk, “This God is dead” is something of a quirk. Science is not god—it is a gift of God. It is the way we use it that is odd. For when these bombs we make and pile and stock, We misuse science. The law of God we mock. So you and yours, and me and mine take care; We’ll answer for ourselves at judgment chair And if our record on the page is true I have herewith a very helpful clue For there, as yore, behind the great unknown Still standeth God who watches o’er His own.

—E. PRITCHARD, quoted in the *Fireside Chat*

May, 1966
What is the relationship between the death of the old man in Romans 6:6 and the experiences of conversion and sanctification?

This vital question has been answered in many different ways. Some interpreters, for example, identify the old man with the carnal nature, the inclination to sin inherited by every individual, that something within every man which predisposes him to sinning.

Those who thus identify the old man with the carnal nature go on to explain what happens at conversion in either one or the other of two ways. Some argue that the old man, the carnal nature, dies at conversion in an absolute sense. After genuine conversion, they insist, no carnal propensity remains; the individual is saved and will not fall again. Others, however, reject this once-saved-always-saved conception on the grounds that a carnal nature which requires daily subjugation continues to live on after a man is converted. But since, like the first group, these other students, too, identify the old man with the carnal nature, they are confronted by an apparent contradiction.

The point common to both of these views is the identification of the old man with the carnal nature. The difference between them is that the first view regards the death of the old man as an actual death, while the second regards that death as a sleep which may be interrupted at any moment by the individual's choosing to sin. Our problem, of course, is to discover what the Bible really does teach on the subject.

Death in the Past

What does Paul mean by the term "old man"? A careful examination of Romans 6 reveals that to Paul the death of the old man is in the experience of the converted Christian an event that already has been completed in the past. In Romans 6:2 the verb "we . . . are dead" is a translation from ἐκτίθηκαν, a Greek verb in the aorist tense. This verb is more correctly translated in the R.S.V.: "How can we who died to sin still live in it?" The New American Standard Bible also gives this improved translation, and The New English Bible reads, "We died to sin: how can we live in
it any longer?” * The tense of the Greek verb indicates that the reference here is to a death, which occurred and was completed in the past. Paul is not here speaking of a progressive daily dying to sin.

And what does the context show?
In verses 3 to 5 of this same chapter (Romans 6) Paul uses baptism as an illustration of his point. Christ, he says, died and rose again; we followers of His died to sin and were baptized as a means of giving public testimony to our death. In verse 6 Paul makes this application plain in words rendered by the K.J.V., “Knowing this, that our old man is crucified with Him.” But the verb “is crucified” here comes from σκοτώσας, a verb which again is in the aorist tense, and so ought to be translated “was crucified” or “has been crucified.” Once more Paul is referring to an event that occurred and was completed in the past. The R.S.V. gives: “We know that our old self was crucified with Him,” and other versions, too, provide the phrase “was crucified.” It is apparent, then, that to Paul the death of the old man is not something that is going on day after day, but is something that occurred and was completed in the past.

Lest any doubt as to his meaning should remain, Paul emphasizes his illustration further in verses 9 and 10. Christ is not continually dying! His death happened only once, and today He lives. Just so, Paul goes on (verse 11), we are to regard ourselves as having died to sin in the past—at the time when the old man was crucified with Christ; and because this event has occurred, we may know that sin no longer reigns in our lives.

Old Life of Habitual Sinning

But just what is this old man which died when we were crucified with Christ?
Ephesians 4:22 says: “Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.” The two phrases the “former conversation” and the “old man” are here in apposition. They are synonymous. “Conversation” in Greek is a term which means “way of life, conduct, behaviour.” Thus the “former conversation, the old man” must be a twofold reference to the former manner of life. Thus there is no choice but to conclude that in Ephesians 4 the old man is the old life of habitual sinning.

Certainly the old life of habitual sinning came to an end in the past! Its demise took place at conversion. The old life of habitual sinning does not go on dying every day. The converted man may sin, but he surely does not sin habitually. The death of the old man is a reference to the change in the trend of the life, the change in direction that occurs at the time of conversion.

Other Scriptures harmonize with this conclusion.

Colossians 3:3 says, “For ye are dead, and your life is hid with Christ in God.” The phrase “are dead” is from the Greek ἀπεθάνατος, an aorist; it refers to a completed event in the past, not a continual dying. It is correctly translated “for you have died” in the R.S.V., or simply “you died” in the N.E.B. In Colossians 3:9 we are instructed, “Lye not one to another, seeing that ye have put off the old man with his deeds.” The phrase “ye have put off” is from ἀπεκδηνάμενοι, once more an aorist referring to the completed putting off of the old man at some time in the past.

Confirmed by Spirit of Prophecy

These Scriptures, then, justify the conclusion that the old man is the old life of habitual sinning, which ceases at conversion. Ellen G. White corroborates this conclusion when she says:
Great responsibility comes to those who have been baptized in the name of the Father, the Son, and the Holy Spirit. Strive to understand the meaning of the words, “Ye are dead, and your life is hid with Christ in God.” . . . The old sinful life is dead; the new life entered into with Christ by the pledge of baptism.—Sons and Daughters of God, p. 300.

Writing to an unconverted man Ellen White says:
You have clothed yourself with a self-righteous garment to cover up the deformity of sin; but this is not the remedy. You know not what true conversion is. The old man is not dead in you. Testimonies, vol. 2, pp. 322, 323.

If this man had known what true conversion was, the old man would have been dead in him.

Thus the Bible and the Spirit of Prophecy writings both teach that the “old man” is the old life of habitual sinning, which ceases at conversion. There is no suggestion in inspiration that the old man is the carnal nature, or that the old man is still dying progressively. Paul’s over-all message on this subject in Romans 6:1-13; Ephesians 4:22-24; and Colossians 3:1-10 is not to put the old man to death every day, but,
since the old man has been put to death, to refrain from all behavior characteristic of the old life of habitual sinning.

The One-natured Man

This discussion inevitably leads to a whole series of questions. If the old man is not the carnal nature, does the converted man retain a carnal nature? What about sin after initial conversion? Does such an act resurrect the old man? Will one sin after conversion render an individual unregenerate? What is daily conversion?

The unconverted man has one nature—the carnal, sinful nature. In many passages the Bible clearly implies this. We read: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15). "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death" (Rom. 7:5).

The Two-natured Man

At the point of conversion man is given a new nature. He becomes a partaker of the "divine nature." He is "born of the Spirit." He is given a spiritual nature (John 3:5; 2 Peter 1:4). The old carnal nature remains, but it is now in subjection to the spiritual nature. The apostle Paul describes his own experience in this way: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." It was years after conversion that Paul wrote this. Ellen G. White comments:

Paul's sanctification was a constant conflict with self. Said he: "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature.—Testimonies, vol. 4, p. 299.

Again she writes:

The words, "I keep under my body," literally mean to beat back by severe discipline the desires, impulses, and passions. . . . Paul knew that his warfare against evil would not end so long as life should last. Ever he realized the need of putting a strict guard upon himself, that earthly desires might not overcome spiritual zeal. With all his power he continued to strive against natural inclinations. Ever he kept before him the ideal to be attained, and this ideal he strove to reach by willing obedience to the law of God. His words, practices, his passions—all were brought under the control of the Spirit of God.—The Acts of the Apostles, pp. 314, 315.

The "Incidental" Sin

Therefore the converted man very definitely retains a carnal nature, defined as inherited and cultivated inclination to sin. These inclinations are not sin, but unless constantly controlled by the Spirit of God they lead to sin. An incidental sin, however, that is, a sin which is contrary to the general trend of the life, when committed after conversion, does not resurrect the old man in the sense of completely divesting an individual of his spiritual nature and projecting him back to his pre-regeneration experience. Since the old man is the old life of habitual sinning, incidental sinning after conversion does not resurrect this way of life. This is not said in any sense to justify even one act of sin. Sin is never incidental in the sense of "unimportant" in the sight of Heaven. John wrote to converted believers, "My little children, these things write I unto you, that ye sin not" (1 John 2:1). But John does not rule out the possibility that his Christian readers would sometimes fall, for he adds: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The converted man has an Advocate when he falls; the unconverted does not. In Israel the same distinction was dramatized by the fact that the sins of believing Jews were forgiven and the record of pardoned sin, in type, was transferred to the sanctuary. The sins of unbelieving Gentiles were never introduced into the sanctuary. Incidental sin, that is, sin which is contrary to the trend of the life, when committed after conversion, does not resurrect the old life of habitual sinning, the old man, for God makes special provision for His people in such cases. God does not cut us off and render us unregenerate when we fall incidentally.

The Role of Chastisement

The same truth is beautifully expressed in Hebrews 12:6-8: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." When we fall, God does not treat us as if we were un-
regenerate men. He chastises us; and this in itself is an evidence of our sonship. Ellen G. White expresses the same truth when she says:

There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, “These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” [1 John 2:1.] And do not forget the words of Christ, “The Father Himself loveth you.” [John 16:27.] He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan’s delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.—Steps to Christ, p. 64.

When the Carnal Gains Predominance

Although an incidental sin does not resurrect the old man in the sense of the old life of habitual sinning, yet even incidental sin does constitute behavior characteristic of the old manner of life. It is Paul’s burden in Romans 6, Ephesians 4, and Colossians 3 to encourage believers to refrain from all sins characteristic of their former way of life. In Colossians 3:9 he says, “Lie not one to another, seeing that ye have put off the old man with his deeds.” Paul does not say that one act of lying resurrects the old man. To say so would be inconsistent with the rest of his teaching on the subject. His instruction rather is that since the old man is dead, we should not engage in behavior characteristic of the old manner of life.

Thus an incidental act of sin (a sin committed contrary to the trend of the life) renders a soul unconverted only in the sense that for a short period a man allows his carnal nature to assume predominance over his spiritual nature. Such an event is not tantamount to the restoration of a life of habitual sinning; hence it is not a resurrection of the “old man” as Paul defines that term. Yet since the carnal nature lives on after conversion, there is always the possibility that it may temporarily assume command, which is why Jesus warned, “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Matt. 26:41). The conflict between his two natures, which Paul describes in Romans 7, is all too painfully experienced by the converted man who temporarily takes his eyes off Christ. The same experience is described in Galatians 5:17: “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.”

The Glorious Solution

But there is a glorious solution to this conflict available through Christ (Rom. 7: 24, 25). Through the power of the Saviour the carnal nature may again be subjected to the spiritual.

Even in the experience of the man who is constantly victorious there is still this daily conflict between flesh and spirit, between the carnal and spiritual natures. Ellen G. White writes:

It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained.—The Acts of the Apostles, pp. 550, 561.

Refusal to confess and repent of incidental sin after conversion is to “serve sin.” Paul explains: “Our old man is crucified with him, . . . that henceforth we should not serve sin” (Rom. 6:6). Refusal to confess and repent of sin after conversion is to make provision for the flesh, and the Bible instructs: “Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof” (Rom. 13:14). Refusal to confess and repent of sin after conversion is to let sin “reign” in one’s mortal body, and Paul stresses: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Rom. 6:12). The refusal to permit sin to reign (Continued on page 18)
FOR most conferences the beginning date for the greatest single concerted endeavor of the church is fast approaching. In 1963 the November issue of THE MINISTRY magazine carried an editorial entitled "Ingathering Methods and Motives." The central theme was that only as this gigantic effort of Ingathering magnifies the Lord Jesus Christ can it prove successful and be of true value. The spiritual aspect of Ingathering was emphasized. Yet without organization and much enthusiasm and work our only reward may be failure.

Coffers and Baptism

It was suggested that those leaders interested in running an Ingathering program devoid of competition and gimmicks write to W. J. Keith, pastor of our large Takoma Park church. For a number of years he has carefully planned and organized Ingathering on principles other than competition and tangible rewards. Success has attended his efforts and those who have followed it carefully have found it successful in their own areas. However, there were some who tried this method and failed. In checking into the reason for failure, we found that in several instances the minister involved thought that this plan would eliminate any work. Money does not fall into our coffers nor do souls eagerly seek baptism without planning and labor by someone. Actually, more work and planning are involved in this type of program than in a competitive pressure type. Prayer and consecration are no substitute for hard work. The end result is far more glorious, especially from a spiritual standpoint. It is necessary to "do all you can on your part to bring about favorable results. Jesus has promised His aid, but not apart from our effort."—Steps to Christ, p. 122.

Inspiration Rather Than "Pressurization"

In a recent letter from Joel Tompkins, ministerial association secretary of the Northern New England Conference, a thrilling report is given that proves the benefits of placing the Ingathering program on a spiritual foundation. Pastor Tompkins was in charge of one of our churches where formerly it took two months to raise the goal, but with this new method the time was reduced to two weeks. Here is his testimony:

"Let's face it! In the minds of many of our faithful people the Ingathering program has become a scheme to bring in money. Because of the emphasis on money all along the line our people have largely lost the vision of the spiritual benefits of the Ingathering program.

"Spiritual Ingathering lifts their sights from money to men, and the methods change from pressure to prayer. Motives change from glory to self to service for His glory. In our church the whole program is one of inspiration rather than 'pressurization.'

"The secret of the whole program is to change the emphasis from money to searching for souls and blessing the community with visits, singing, prayer, and encouragement. We stressed having a good time doing the Lord's work.

"When I felt pressure upon me I did not put it upon the people. When tempted to lose faith and get discouraged, I would go off alone and pray until the anxiety and
This journey to the Holy Land will fulfill your dream of peace.

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concern were gone. When the people lagged, I did not embarrass or pressure them. I took the church list and prayed for my people by name, asking the Lord to inspire them to do something for Ingathering that day. I informed my members that I was praying for them individually. This turned a defeated church group into a victorious one and it made a better man out of me.

"I followed Elder Keith's plan carefully. The only changes were in the wording. Let me warn anyone who tries this method that there is still plenty of hard work involved in planning and organization, but the emphasis is on prayer and souls.

My Master or My Tool?

"I found that Ingathering no longer was my master but a tremendous tool not only in finding souls but in reviving the church. I would like to list a few of the spiritual benefits that we derive from spiritual Ingathering.

"1. Missionary periods were always spent in telling experiences and not counting money.

"2. The Sabbath sermons were always spiritual and not pressure periods for promoting Ingathering.

"3. We applied no individual pressure, letting the people work in any way they desired.

"4. Some gave money and then later caught the spirit and worked also.

"5. We did not bribe the children with trips and prizes, et cetera. The school carried on a regular program during December. It was a thrill to have small children come in and relate involvements with souls.

"In short, the whole atmosphere of the church was deeply spiritual. One woman hadn't done Ingathering for years because her daughter was killed on a field trip. She was bitter and would have nothing to do with Ingathering except to give her own goal. Last year she went out several nights and had a marvelous time talking with the people she met. This proved to be a tremendous blessing not only to her but to the people she visited. Through this a Bible study interest was found. Our people were thrilled with the spiritual emphasis, and the financial goal was raised in the shortest time in the history of that church."

This is only one of a number of similar reports that have come to us the past several years. The finest goal a church can set in an Ingathering campaign is seeking for lost souls and the placing of a piece of literature in every home. But remember that God's Spirit is enabled to do much more with a consecrated, organized group of people than with a consecrated, disorganized group. Let all plans and organization be carefully worked out before presenting them to the church, and then pray as if work didn't count and work as if prayer didn't count!

J. R. S.

EDITOR'S NOTE: Pastor Keith has again kindly consented to send any of our ministers a mimeographed outline of his Ingathering organization. Send your request to Pastor W. J. Keith, Takoma Park Seventh-day Adventist Church, Carroll and Laurel Avenues, Takoma Park, Maryland 20012. Please send 25 cents for cost of material, handling, and postage.

O Thou who hast given so much to us, give us one thing more, a grateful heart; for Christ's sake.

—GEORGE HERBERT, quoted in The Quiet Corner (Revell)
Current among various concepts circulating in and around the church today is the theory that one is not accountable to the church, but to Jesus Christ. It is said by the adherents of this theory that human beings are too finite and fallible, too prejudiced, or too far from Christ to make sanctified decisions regarding the spiritual condition of other individuals. These proponents of this theory admonish others to "judge no one," to limit their criticism to themselves, and to realize that one's spiritual condition is a matter between the individual and his Lord.

A concept such as this immediately does away with the concept of the unity and fellowship of the believers, the solidarity of the faithful. While stressing the work of the Holy Spirit on the individual, it ignores the fact that in almost every case where the concept is carried out, the "Holy Spirit" seems to tell different people different things. This granted, there is no allowance that can be made for church standards or church membership requirements; everyone is on his own and is solely responsible for his or her conduct and beliefs.

The Church in the Old Testament

The meaning of the Hebrew word for church, carried over into the Greek translation known as the Septuagint, indicates the unity of the believers. ἄναγωγή is a combination word, made from συν—meaning "together," and ἀγω—meaning here "to gather." The resultant word meant the individuals who have been gathered together. The word was used of buildings only when the building represented a group of people; the primary meaning was the people rather than the building.

From the time of the Exodus out of Egypt, the terms "synagogue," "congregation," "assembly," et cetera, visualized not an individual or splintered groups of individuals, but the organized body of believers under the guidance of God through a chosen spokesman. There was no distinction made between the Jew and the congregation. It was the congregation that was led out of Egypt by a pillar of fire and smoke; it was the congregation of Israel that heard the voice of God at Mount Sinai; it was the congregation that built the sanctuary in the desert; it was the congregation that entered the Promised Land forty years later. Chapter after chapter in the books of Exodus, Numbers, and Leviticus are addressed to the congregation of Israel, or begin with the congregation being discussed. The New Testament refers to the entire group as the "church in the wilderness" (Acts 7:38). The Revised Standard Version translates this word, "congregation." It is another word used here, which will be discussed later, but which is never used to refer to an individual but always to a united group.

In matters of morality the congregation was considered as a unit. It could commit sin collectively, and in order to be forgiven it must repent collectively. This in no way had an effect upon the individual, who was responsible for himself as well as for the congregation. The priests bore the sins of the people as individuals and as a congregation.

In the matter of morality in distinguishing between the congregation and the individual it is important to note that if an individual sinned on an individual basis, apart from the congregation, that sinner
was cut off from the congregation; in other words, his sin effected his separation from the congregation. This would indicate that the congregation was composed of individuals who were in harmony with God, who were sanctified, that is, set apart for a holy use by God, and that an act of sin severed the person from this united group.

It was the congregation of Israel that was exiled into Babylon, and it was to the congregation of Israel that the following promise was addressed by Jeremiah: "Their congregation shall be established before me." And indeed it was the congregation that was re-established in the land of Palestine after the seventy years of exile. It is a historical fact that the majority of the Hebrews did not return from exile to Palestine, but remained in Babylon, Egypt, or Asia Minor. When the call went forth in Babylon for the Hebrews to return to Palestine, it was those who were in harmony with God who returned. It was this pitiful number that is referred to as the congregation by Jeremiah, and it was to this congregation that the Messiah was born.

The Church in the New Testament— the Historical Setting

With the advent of the Messiah we find a change in the composition of the congregation, or church, which is not organic but historical.

In the ideal, the Jewish nation would have accepted the promised Messiah, a revolution would have swept through the Middle East, and on throughout the world. Christ would have laid down His life for the sins of the world and taken it up again. The Jewish nation, however, rejected the Messiah, crucified Him, and persecuted His few followers. When Pilate asked the crowd, "Shall I crucify your King?" the priests answered, "We have no king but Caesar." When Pilate washed his hands before the crowd and declared himself innocent of Christ's blood, putting the blame on the Jewish nation, the crowd answered, "His blood be on us, and on our children." Thus the Jewish nation divorced itself from God, and as a nation severed itself from the congregation of those who are in harmony with God and set apart for His service.

Did the congregation thus die or cease to exist? No! The congregation is composed yet of those who are in harmony with God, who accept His way of doing things. The historical situation was that the majority splintered off and left a minority to carry on. A vast reduction but not a cessation. That the Jewish nation did not constitute the congregation *in toto* is clearly seen in God's will as revealed in the Old Testament as well as in the New Testament. Isaiah 56 is a classic example of the availability of the gospel to all, regardless of national origin. Paul goes to great length in the ninth chapter of Romans to prove that the plan of salvation encompassed not just the Jewish nation but all peoples, conditioned only upon their acceptance of God and His way of doing things.

"As indeed he says in Hosea, 'Those who were not my people I will call "my people,"' and her who was not beloved I will call "my beloved." And in the very place where it was said to them, "You are not my people," they will be called "sons of the living God." And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved.""

The congregation would therefore carry on the tradition, greatly depleted, but not destroyed.

Thus it is that out of the *synagogē* was born the *ekklēsia*. Like the first term, the second is also a combination word, made from *ek*—"out of," and *kaleō*—"to call," resulting in the combined meaning: "those who have been called out." This is not a word that originated with the Christian church, having already appeared in the Septuagint and having been used by Christ. The term is a natural one, though a bit misleading technically. It was natural for the followers of Christ to consider themselves as having been called out of the synagogue (now apostate, and rejected), and to have been called out of the world into fellowship with God through Jesus Christ, and as this *ekklēsia*, or called-out group, they referred to themselves.

Paul is very clear in his teaching that the fall of the Jewish nation did not constitute the fall of Israel. He outlined in the book of Romans this teaching that Israel did not refer to a flesh-and-blood relationship, but rather to a spiritual relationship to God through faith. He argued that Abraham was called and accounted righteous through faith before the act of circumcision was introduced into the picture. Thus Israel continues, although the Jewish nation is severed from the congregation. Is-
Reaching the Masses

DON GRAY
Evangelist, Southeastern California Conference

In 1965 the Ecumenical Council issued a statement encouraging Catholics to study the Bible. 1966 has been proclaimed "The Year of the Bible" by the American Bible Society in celebration of its 150th anniversary. Many public officials including the governors of various States have issued public declarations urging the people in this country to read and study the Bible during this year. This recognition of the need to study the Scriptures is a golden opportunity for Seventh-day Adventists to carry the Bible to their neighbors and friends, and to urge them to become acquainted with God's plan for their lives.

Doors Thrown Open

The following statement can be fulfilled literally if we take advantage of the opening that has been created by these two proclamations: "In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—Testimonies, vol. 9, p. 126.

A new system of encouraging our non-Adventist friends to study our message has been developed in the Southeastern California Conference during the past year and a half. Using a set of lessons called "The Bible Speaks" and a Friendship Bible, thousands of students have begun to study the third angel's message. The set of lessons named above contains 24 simple, concise lessons covering most of our vital teachings. A brief introduction is followed by the question-and-answer system of teaching. A Bible is lent to the student with the understanding that he may keep the Bible when he has completed the 24 lessons. All the answers to the questions in the lessons are answered by a text which the student easily finds in the Bible. There are approximately 12 to 15 questions, which are followed by a brief summary and an appeal to which the student may respond if he wishes.

Twenty-one Lessons in One Week!

The enthusiasm with which the lessons have been received on the part of both the laymen who deliver them and the students who study them has been thrilling. Thousands of our laymen have found real joy in helping those not of our faith in gaining a new understanding of God's Word. Many of the students have stated that the Bible has become a new book since they have used this simple study plan. Some of the most thrilling conversions we have witnessed have occurred in connection with the study of these lessons. One woman did 21 lessons in one week at the suggestion of her mother. When she had completed the lessons she attended an evangelistic meeting, and just one week later was asking for baptism. A Church of Christ member studying the lessons was asked what she thought of them. She stated, "What I like about them is that it is not doctrine one studies, it is the Bible, and the Bible only." The fact that the student finds the answers in the Bible seems to take away completely...
the prejudice that is so often found in the one who studies one of our correspondence courses where the texts are printed in the lesson sheet. The student becomes acquainted with the Bible as he systematically studies the lessons.

**Carry the Word to Every Door**

The pen of inspiration has advised us, "A great work can be done by presenting to the people the Bible just as it reads. Carry the Word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures.' Admonish them to take the Bible as it is, to implore the divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences."—*Evangelism*, p. 434. (Italics supplied.)

This plan has spread across the United States until there are well over 50,000 students studying the Bible in this manner. The enthusiasm expressed by the students as they take the Bible and quickly find the answer to the questions has worked miracles in sustaining the interest on the part of the laymen in delivering the lessons week after week.

**How the Plan Works in Detail**

Using the Friendship Bible, someone enrolls the student. This may be done by the layman who is to deliver the rest of the lessons, a colporteur, a chaplain in one of our hospitals, a doctor, or a minister. The Bible and the first two lessons are left with the student, with the understanding that the Bible will be given to him free when he has completed the 24 lessons. A brief explanation is given about the Bible and the lessons. It is necessary to show him that "NT" means that the text is found in the New Testament, and "OT" before the page number indicates that the texts are found in the Old Testament. A brief instruction sheet has been prepared and is left with the first two lessons. The student is told that each week someone will drop by and pick up the two completed lessons and leave two new lessons. A schedule is set up that will be convenient to the student and the one who delivers the lessons. A special report form has been prepared on which the visitor registers the responses of the student as he progresses. Three times during the period the lessons are being studied the layman sends a report to the pastor, keeping him informed, and he also seeks his help when it is needed.

An instruction sheet is also given to the visitor, which gives suggestions as to how he can draw out the student and discover how he feels about what he has studied. A bond of friendship between the student and the visitor is soon formed, and when the time comes for meetings to be held, or an invitation is given to attend church services, the student has a friend and trusted instructor with whom he can attend the meetings.

**Reaping the Harvest**

The program has been in use only about nine months at this writing, but results are being seen. One pastor reports 35 won by this means. Another claims 27 baptized as a result of taking the lessons in this way. Two colporteurs working as a team point to 24 persons who enrolled in this plan in the past nine months and have now been baptized. The publishing secretary calls it the greatest plan that has ever been developed to win souls through the colporteur work.

One pastor states that he has a complaint to register against the plan: "We have more interest than we can possibly follow up." One of the unique parts of this plan is the manner in which the student will in turn enroll his neighbors and relatives. One student who was baptized has involved six other young families in the studies, and all of these are looking forward to baptism in the near future. Another man who experienced a miraculous conversion through the influence of the Holy Spirit has influenced members of five other families related to him to accept the Lord through this study plan. One of our evangelists using the lessons in connection with his meetings knows of more than 200 persons who in 1965 united with churches in the area as a result of the lessons and the follow-up of them by the evangelical team.

At the present time plans are being formed to use all the various departments of our work to develop interest in the study of the Bible in this way. We believe that before long the contacts made by our medical work, literature evangelists, and Ingathering work will supply all the interest that we can possibly contain.

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Prayer changes things? No! Prayer changes people, and people change things.  
—Quoted from *The Encyclopedia of Religious Quotations* (Revell)
Goa Opens Up

W. H. MATTISON
Ministerial Association Secretary
Southern Asia Division

Goa is the land of the work of St. Francis Xavier, who baptized 50,000 Hindus in one year, and one of the settlements of Vasco da Gama, the great explorer. The Portuguese, with the Catholic Church, have ruled this land for well over three hundred years. In 1952 Pastor Colthurst, a Portuguese-speaking Adventist minister, entered Goa, and earnestly worked for a few weeks, that is, until he was given forty-eight hours' notice to leave. However, all that has now changed since the taking over of Goa by the secular government of India in 1960. Still the impress of the past is on Goa, for 300,000 Catholics now live there who have at their service more than 500 priests. One is seldom out of sight of a church or a cross. The civilization is quite Western in cleanliness, dress, and customs. For instance, almost all women wear the latest in Western dress styles, and this is unusual for the land of India.

The command to "Go" to Goa came in January, 1966. So on April 12, in the Institute Vasco da Gama, four hundred eager listeners gathered. This is one of the finest concert halls in Goa, which was made available for only Rs. 65.00 ($9.00) a night. At times we marvel at God's provision, when we step out and obey the command to "Go."

G. J. Christo, MV secretary, Southern Asia Division, was the speaker and W. H. Mattison, ministerial association secretary, Southern Asia Division, was the director of the campaign and of the field school of evangelism. Seven ministers, three ministerial workers, and eight Spicer Memorial College students joined together to learn and work. Except for one and one-half hours of classwork, the field school lived up to its name in contacting the six hundred people who asked for Pastor Christo's mimeographed lectures. One day a week was called field day, when nearby towns were visited by the team seeking VOP enrollments.

At one time the attendance at the meetings dropped to fifty because of stiff opposition. However, because of the faithful visitation which continued, and Pastor Christo's messages of hope, by the end of the seven-week campaign the adjoining hall seating two hundred was almost packed for the last week of the meetings.

One young Goan said to us, "Why don't you pack up and go? You'll never change a Goan." But we believe that many of these
people will hear the call, and when many of them do, which we trust will be in the very near future, they will need a church and a school for their children because of the opposition that will be brought against them by the majority of the townspeople. To supply this future need, plans are being laid and land has been purchased. This will be the first non-Catholic Christian church and school in Goa. What a day that will be when it comes into being!

One evangelistic worker, Brother Ian Chand, is trying to follow up the interest fifty families are showing in the study of the Bible. So the light of the Holy Bible has for the first time begun to shine in the homes of the people of this land. Seventy Bibles were placed in the homes of people who had never handled or opened the Bible before to read it.

Let us look forward to the day when there will be thousands of Goan Seventh-day Adventists and scores of churches and ministers shedding the light of God’s Word and the promise of a soon-coming Saviour.

**Habitus Sinning to Habitual Obedience**

We therefore conclude that the death of the old man is initial conversion. It is the change of the trend of the life from one of habitual sinning to one of habitual obedience. Incidental sinning after initial conversion does not resurrect the old man in the sense of restoring the old life of habitual sinning. The old man is resurrected only by a rejection of Christ, by a refusal to repent of sin, by apostasy. Daily conversion is the process by which, in the strength of Christ, the carnal nature is kept in subjection to the spiritual, a process commonly known as “sanctification,” and spoken of in 2 Corinthians 4:16: “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” Daily conversion, an event distinct from initial conversion, is spoken of by Ellen G. White as follows:

>Our brethren should understand that self needs to be humbled and brought under the control of the Holy Spirit. The Lord calls upon those of us who have had great light to be converted daily.—Selected Messages, book 1, p. 165.

>And again,

>“You need a fresh conversion every day. Die daily to self, keep your tongue as with a bridle, control your words, cease your murmurings and complaints, let not one word of censure escape your lips. If this requires a great effort, make it; you will be repaid in so doing.—Testimonies, vol. 1, p. 699.

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It was springtime along the fertile Jordan Valley, birds were singing, buds were bursting their sides, and soft warm breezes spoke of new life everywhere. Shaphat, his family, and hired hands were busy in the fields. Elisha, a son, held firmly to a huge wooden plow as twelve yoke of oxen pulled it through the fertile red soil. Suddenly, as though appearing from out of nowhere, a well-known man stepped behind Elisha and threw his well-worn mantle over the young man’s shoulders (1 Kings 19:19-21).

The mantle of a great teacher has deep meaning even to this day in the Middle East. Elisha understood the significance of this act—that it meant a calling, a being set aside for God’s service. So he affectionately kissed his father and his loved ones farewell, then sacrificed his oxen and burned his plow—the tools of his past life. He made no provision for his return, planned no alternative for his future. He did not ruminate to himself, “Well, if I cannot make it as a prophet, I can always fall back on my farming trade.” There were no “if’s” in his planning, no question about his complete commitment for the future of his life.

Evidently Elisha served an internship with Elijah the master preacher (1 Kings 19:21) as he “ministered unto him.” Just what was involved in all that I do not know, but I am sure Elisha observed Jehovah’s methods and techniques. He recognized the master’s skillful handling of the many problems that came to him. But above all he recognized the power of God in Elijah’s life in the performance of mighty miracles of God.

A Double Portion of Power

One day Elijah said to Elisha, “Son, is there anything I can do for you?” “Yes,” came the immediate reply, “I want a double portion of your power.” He did not ask for his sermon notes, was not desirous of his fame or honor, nor did he want his visual aids or technical skills. He had been close enough to the great man to be cognizant of an unusual power in his ministry. That was what he wanted. And more than that, he did not want merely Elijah’s power; he wanted to have twice as much of that power—a double portion.

Somehow I can see Elijah smile, and one can easily imagine that down inside he said to himself, “Well, the lad doesn’t want to be as able as I am, but better by far than I am. He is setting his sights high, and that is good.”

“Elisha, I understand I am going to be taken to heaven soon, but if you will stay very close to me and be there when it happens, to see the angels take me into the skies, you will have the desire of your heart—a double portion of God’s Spirit.”

Elisha took Elijah at his word. He was determined to follow the instructions to the letter. He was tested three times. Elijah said, “I am going to Bethel. It’s a long, tedious trip. I’ll be back soon. You wait here for me.” “As the Lord liveth,” said Elisha, “and as thy soul liveth, I will not leave thee.” Then Elijah tested him on a
Jericho trip, a dusty, difficult experience. Elisha answered the same way. And again, Elisha gave the same reply to a proposed trip over the Jordan River.

Perhaps Elisha did not understand all the reasons why such a strange charge was given him, but it was not for him to question, only to obey, and he was determined to obey; he wanted that power. I may not always understand or discover the reason why this or that instruction has been placed in the Christian pathway, but as my soul liveth, I will follow the Master’s instruction. He is the author of my salvation, it is His plan, and I will not question it.

Elisha stayed close to the source of power; so must we. Where is our source of power? The Sacred Scriptures, communion in prayer, fellowship with the living church. How tragic it is that so many cheap, human obstacles, ordinary little things, often have a tendency to keep us away from our source of strength and power.

Behold a Miracle!

On the other side of Jordan, Elijah was translated. Elisha caught the prophet’s mantle as it fell toward him from above. He turned, and before him was the Jordan River. He had followed the instructions outlined, he had asked for something, and now he believed he had it. See him there hesitating but a moment, then flinging the mantle through the air, he smote the waters and shouted, “Where is the Lord God of Elijah?” and behold a miracle! The waters parted. Was Elisha acting presumptuously? Ah, no. He knew what the God of Elijah could do. And so do we. We know what the God of Joseph, Daniel, Paul, and John can do. We have seen how He turned a blasphemer into an apostle, fishermen into evangelists, and a demoniac into a preacher. Behold the hundreds of thousands freed from the shackles of dope, crime, sin, and degradation of all depths.

Before us are great cities with their multitudes of indifferent people almost completely drowned in materialism. Whole nations are exploited by the enemy of Christ, blocked by curtains of iron, stone, wire, bamboo, and prejudice. Only a miracle can penetrate these walls of evil. Where is the God of Elijah? He is here. He is alive. He has power. Nothing is too hard for Him. It is His plan to proclaim a message, finish a work, and save a people. The pioneers were great men of faith, industrious in works, full of power. However, in this day and age we can expect, and we want, a latter-rain experience of power that indeed will be far greater than any known by these worthies of old.

A double portion, Lord, we ask—we have great rivers to cross, dense forests to penetrate.

Elisha took temporary residence in Jericho. The city was fair and attractive in many respects, a very pleasant place in which to dwell, yet it had one drawback—the water was bad. No matter how hard they worked, the people could not make a living in such poisoned, barren ground. So they sought out Elisha and said, “Please, Elisha, will you help us.” Why did they come to him? They knew he was different, an extraordinary man. The residence of a good man is soon known, his influence is readily recognized. Should not the atmosphere of our lives be thus? When people are in sorrow or trouble, should they not see in us men who know God, men who can truly help, men who have a loving willingness to serve?

Perhaps Elisha asked the people of Jericho if they had prayed about the bad-water problem. Well, no, one would not pray to God about such a small item as this, would he? “Oh, yes,” could well have been Elisha’s reply. “God is interested in all things that pertain to us, no matter how small they may be. Bring me a new cruse with salt therein.” He then cast the salt into the spring. The waters healed, and from then on there was no “more death or barren land.”

The Salt of the Gospel

We are to be the salt of the earth—salt melts, preserves, seasons, makes food tasty, and heals. Many situations may look pleasant, fair in daytime and glowing at night, but down underneath the springs pour forth filth. Nothing can heal save the salt of the gospel. You and I should be that living gospel, the salt contained in a pure, clean cruse, used by God’s Spirit as an antidote to the contamination of the poisoned springs of earth.

Elisha gave much of his time to educational projects. He was vitally interested in the theological seminary of his day. He was wise in recognizing that the results of his own work were not enough. He must train others to share in witnessing the message. What a great man it is who by example and inspiration develops younger men to han-
dle the Scriptures in the power of God to save. May God bless our theological seminary. May it always send us men true to the Bible, true to the gospel, men who have no doubt as to the way to heaven, men who can preach a positive message, a “Thus saith the Lord,” men who believe their beliefs, men who possess more than a philosophy of Christianity or a psychology of religion. May it always give us converted men who walk with God and know how to guide others in the closeness of that relationship, men of power who inspire the will to live above the cheap and shoddy things of human experience.

“Master, come quickly, a poisoned gourd has been shredded into the soup, some of the boys are sick, there is death in the pot.” Elisha cast into it an antidote of meal “and there was no more harm in the pot.” What a privilege we have to be the instruments in the hands of God to heal spiritual death. The meal we use is the truth of God’s Word.

Do you believe in miracles? Some say God does not countermand His laws or change them. Why, the life of this man Elisha, who asked for a double portion of the power of God, was filled with miracles.

Remember the time when the young prophets entered a cooperative venture—enlarging their school quarters. Their seminary was growing. They borrowed equipment and each took a beam. In other words, each took his planned part of the work, and as you observe the story in the Bible you will notice that they took Elisha with them. That is good, the preacher going right along with the rest of the young men, helping to build the seminary. One lad was enthusiastically flaying away at a tree, and zip went the axhead into the river, down to the bottom. The law of gravity says iron must sink, and so it did.

“Alas, my master, what shall I do? It was borrowed.” “Now, son, where did it fall?” When the spot was pointed out, Elisha took a stick, put it into the water, and the iron swam. Did the stick in the hands of Elisha bring the axhead to the surface? Of course not. God enabled it to swim. Impossibilities are possibilities with God. In a figurative sense this is what God wishes to do with and through us—make the iron swim. The iron of ugly habits, sorrow, bereavement, sickness, suffering, and sin, which would drag us down, is to be changed from adversity into blessings—
miracles of the grace and the power of God demonstrated through us. Oh, how much we need a double portion of the power of God.

**Today’s Miracles**

Do you believe in miracles? The vast majority of the Indians in the high altiplano of Bolivia and of the Lake Titicaca region of Peru have been cocaine addicts since childhood. Our missionaries pull teeth, cut around the gums, dig deeply to extract a broken or impacted tooth. All this is done without evidence of pain felt by the Indians. You see, their bodies are benumbed by one of the most terrible addictions known to man. Science says it is impossible to cure this cocaine habit, yet the missionaries tell the story of Jesus, of His power and His willingness to heal. The Indian may comprehend but little, but it is enough to bring the desire for help. Our missionaries are the Elishas—God furnishes the power to transform the life, to cause the iron to swim in the life of the cocaine addict. Miracles, oh, yes, more than eight thousand of them in Bolivia; more than nine thousand in Peru. Will God do less for us wherever we may be? We are the Elishas for our place of responsibility—our sphere of influence. Yes, Lord, we need a double portion.

A tent campaign was in progress on a corner lot. One evening old Jack, a drunkard, sat on the curb in the darkness to listen. The next night he was back, and night after night he came to his spot on the curb. Finally his friends wondered what had happened to old Jack. Where was he going every night? And he wasn’t drinking, either. They cornered him one late afternoon and asked what was going on. “I go to preaching every night. Why don’t you come down and hear my preacher?” Well, they thought, if old Jack could get interested in a preacher, he must be a good one. Now Jack had two friends with him, and for the first time he came inside the tent. Suffice it to say that in time Jack was converted. He had been married, but because of his debauched life his family had left him. With the aid of the evangelist he wrote to his family that he was a changed man. His wife and children returned, and found indeed that a modern-day miracle had taken place. Yes, iron can swim in a life when God wills it so.

*(To be continued)*
Evangelism is the genius of Christianity. The original Christian church was a missionary movement. Its members were constantly drawing into their fellowship those who were "outsiders." They did not believe that salvation comes by birth into a Christian family, community, or so-called "Christian nation." Neither does New Testament Christianity lend support to the idea that salvation can be obtained by sacramental manipulation.

The early Christians were convinced that salvation comes by a believing response to the preached Word. This is why triumphant Christianity has ever moved onward to victory on the feet of evangelism. A church that is no longer missionary and evangelistic in outlook and practice will slowly wither away. Churches that lose the motive power of Christian witness sooner or later topple over like spinning tops which have run down.

In the ecumenical climate of the sixties, some church leaders seem to be proud of the fact that their ecclesiastical communities do not engage in "proselytism," in conversion from another theological belief to their own faith. They dare not speak out openly against conversion or evangelistic outreach, but they emphasize a different type of evangelism—less controversial, more innocuous and passive, far less dynamic and militant than apostolic mission. This newest and latest approach to evangelism is not so much interested in individual conversion, as in concern; not so much in bringing sinful men and women into the genuine safety of the fold, as in bringing to men a feeling of comfortable safety wherever they are.

Without forgetting some of the positive aspects of the ecumenical movement, which have brought about more brotherly relations between individual Christians and churches, and have been conducive to increased religious liberty in some areas, it is equally clear that ecumenism has had a soporific effect in the field of evangelistic witness and individual conversion.

Catholic conversions in the United States dropped by almost 15 per cent in 1964 as compared with 1959. The trend toward reduced conversions is to be expected as the attention of more and more church members is focused on appreciation for other faiths and corporate church unions rather than upon individual conversion. The emphasis is on group dialogue rather than on personal decision with resulting commitment to God's will. In this connection it is perhaps not surprising to note that Protestant churches in the United States that are not members of the World Council of Churches supply almost two and a half times more foreign missionaries per member than do those affiliated with the WCC.

Is it possible for one who professes to follow Jesus Christ not to dedicate himself unreservedly to Christian witness and evangelism? No indeed! Theologians talk about "heresy" as if it related only to creed and dogma and not to the evangelistic program of Christian witnessing. Did Jesus of Nazareth make only doctrinal pronouncements such as, "I and My Father are one" (John 10:30); or did He not also say, "Go ye, . . . teaching . . . to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20)? Were not His very last words and marching orders to the church, "Ye shall be witnesses unto Me" (Acts 1:8)? It is cer-
tainly just as "heretical" to deny one statement—in belief or in practice—as the other.

There may be noble cathedrals, close-knit theology, impressive liturgical pageantry, beautiful vestments, and inspiring music; but if the Christian imperative to carry the good news of salvation and the commandments of Jesus to all men and into all the world is not actively heeded, the church is not that of Christ, for "witness is the essential mission and responsibility of every Christian and of every church."—WCC statement on Christian Witness, Proselytism and Religious Liberty, page 4.

The undistorted gospel of Christ knows no confessional reserves or geographical boundaries. This is increasingly obvious in an age of intercontinental travel, international organizations, and coalescing humanity. Jesus did not simply say, "Ye are the light of Middletown," or "Ye are the salt of the county"; the cosmopolitan nature of Christianity led Him to affirm, "Ye are the light of the world." Evangelical Christians must not only accept but endeavor to fulfill the all-embracing implications of His global commission.

New Testament Christianity can never become reconciled to the creation of comfortable churches composed of Christians-by-happenstance. The volkskirche concept, prevalent in certain areas of Christendom, according to which the "church" consists of the total population of a given territorial area or ethnic grouping, is little more than a pre-Christian pagan hangover. The Christian church must endeavor to put before all men the challenging invitation, "Choose you this day whom ye will serve." This invitation operates on a universal scale, both in time and space. Non-Christians, nominal Christians, active church members, in short, all men, are to be made acquainted with this choice and brought face to face with the decision to accept or to reject it. Thus the true Christian church is composed of Christians-by-personal-choice who have experienced spiritual rebirth, not of Christians-by-parental-choice or by geographic birth. Secondhand religion has little, if any, place in the Christian context.

Constrained by the love of Christ to be His witnesses, Christians cannot limit or willingly permit others to limit their preaching in time or space. They cannot be parties to territorial divisions and restrict their witness to certain areas or places. The medieval church, with its totalitarian frame of mind supporting the union of church and state, took suppressive measures against Rottengeister, Leufer, Gyrovagi, Gartenbrüder—against all unofficial "wandering ones," itinerant preachers, and faction makers. Clerics were limited in their witness by being bound to a parish. It was then easy to see who was authorized and who not. The New Testament knows nothing of such parishes and limitations whereby a man is told where he may witness and, as a necessary corollary, where he may not. See Verduin's penetrating study The Stepchildren of the Reformers, page 266, et cetera.

Those whose ecumenical presuppositions militate against evangelization and individual conversions (especially from one church to another) are often influenced by pre-Christian or post-Constantinian sacerdotalism which envisions a common religious affiliation as the required basis for national as well as church unity. Anyone disturbing the serenity of the religious status quo is considered guilty of the newly defined crime of "proselytism."

One immediately perceives the comforting "protection" such a doctrine gives to state churches and other ecclesiastical bodies whose "future seems to lie in the past," whose power of witness has progressively evaporated, and whose membership consists essentially of nominal Christians coextensive with the population of a given geographical area.

The idea underlying this line of reasoning is, of course, that there is no need of witness by individual Christians or other more missionary-minded churches, since all men already belong. John Wesley gives a ringing answer: "You ask how it is that I assemble Christians who are none of my charge to sing psalms and hear the Scriptures expounded? And you think it hard to justify this in other men's parishes upon catholic [today he would quite likely use the other more timely synonym—ecumenical] principles. . . . I think it not hard to justify. . . . God in Scripture commands me, according to my powers, to instruct the ignorant, reform the wicked, confirm the virtuous. . . . A dispensation is committed to me, and woe is me if I preach not the gospel."—Signs of the Times, May 23, 1966.
A written response is requested. What will YOUR answer be?

DEAR FELLOW WORKERS AROUND THE WORLD:

I wish it were possible for me to sit down and have a good heart-to-heart visit with each one of you this morning. There are burdens on my heart I wish to share with you. Since this is not possible, a letter is the next best medium of communication, and if I were writing to each of you individually my message could not be more personal or more important.

God has called us to lead His church in one of the most decisive hours in its history. What may happen during the course of the next four years only He knows. But He is counting much on us as His leaders to give the type of leadership that will match the awesome hour in which we serve. He is expecting more of you and me than of any leaders who have gone before us, because we are serving nearer the close of probation and Christ's return than any of our predecessors.

Our people all around the world are expecting so much of us! When I read the letters that come to my desk and when I recall the unnumbered personal expressions from our members since Detroit, it makes me tremble. Thousands are praying that a spiritual impact will be made upon our church that will result in a great revival, that, in turn will bring the outpouring of the latter rain in our day! Why should their expectations not be realized? Why should not the Lord use you and me--all of us--to lead God's people into this experience during the days of our ministry? Surely it is God's will! The stage is set both inside and outside the church. The hour is long overdue. We are all weary of this world of sin and suffering. Ought not our first desire and determination be to live and pray and work toward the glorious consummation in our day?

My burden, which I believe you already share with me, is that right from the very first days of this new quadrennium we place a strong spiritual emphasis upon our work. We must make this aspect of our leadership stand out above everything else. Fulfilled goals, great gains, a full treasury--all will

24 THE MINISTRY
follow as certainly as day follows night if we reach the greatest objective of all! Pentecostal living will bring Pentecostal power and Pentecostal results.

My appeal—and I urge you to consider it most carefully and prayerfully—is that in the example of our living, in our preaching, in our letters, in our articles for various church papers, we lay special emphasis upon such timely subjects as repentance, faith and prayer, a revival of primitive, practical godliness, the work of the Holy Spirit, the latter rain, last-day events, urgent service, and other subjects that may be used of God to stir our people as they have never been stirred before. If these present-truth subjects are freighted heavily with the love of God, the cross, and filled with hope and courage in the face of the apparently insuperable odds of last-day conditions, the Holy Spirit will move this church as it has never been moved in its history. This, brethren, is what thousands of our believers around the world are praying for and what God is expecting of His last-hour leaders! To put it more personally, this is what they are expecting of you and me! We dare not fail them or Him.

Let us lead our people into a great fellowship of prayer—in our own closets, in the General Conference office, in our division offices, in our union and local conferences and field offices, in our educational, publishing, and medical institutions, in our churches, and in our own homes. If 2 million workers and believers in the Advent hope are praying daily for revival and a finished work, something is bound to happen. Something must happen! Something will happen! You will hear more about this fellowship of prayer in the near future.

Recently one of our North American union presidents wrote to me: "I believe the best way for us to stop the dissident movements among Seventh-day Adventists is to steal the initiative in calling our people to a closer walk with God, to a stronger adherence to the principles as outlined by the Spirit of Prophecy, and by a greater consecration of the working force themselves to the high and holy principles which we espouse and teach."

I feel certain that you and I agree wholeheartedly with the expressed feelings of this dedicated leader. If we by precept and example can call our people to higher, holier living, I believe the offshoots that trouble Israel will disappear. Our people are longing, hungering, for an experience that will lead them into the demonstration of latter-rain power. God grant that you and I may "steal the initiative" from any of the "reformers" by our own godly lives and Spirit-filled sermons and articles.

Then there must come a mighty surge forward of God's work in every department, every institution! "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."—Gospel Workers, p. 351. "We are altogether too narrow in our plans. ... We must get away from our smallness and make larger plans."—Evangelism, p. 46. These are not my words. These are the words of our God through His messenger! As leaders in this last hour, we must give prayerful heed to them. We must do something about it in our fields, in our departments, and in our institutions! This is the hour not only for Pentecostal living but also for Pentecostal undertakings!

Let the word go round the world—to every nation, kindred, tongue, and people—that Seventh-day Adventists have not lost their evangelistic fervor, their sense of mission; that we believe the end is near and that we are going to do something greater than ever before about it. Let us call our workers, our church officers, and our church members to their action stations. With God's help let us electrify our people with a well-thought-out and a well-prayed-over program of soul winning.

November, 1966
Every department of the church should be mobilized for a great forward thrust in soul conquest. Let us sound the battle cry for coordinated evangelism, with every department working hand-in-glove with one another and with our pastors and evangelists. Let us inspire our laymen, our church officers, our youth, our Sabbath school members, our literature evangelists, our teachers, our doctors, our nurses and technicians, our office workers, our publishing house workers, our departmental secretaries, our administrators, with one great obsession—soul winning.

We are asking Theodore Carcich, one of our world vice-presidents, to lead this great worldwide evangelistic thrust. He is an evangelist in his own right and carries a heavy burden upon his heart for just such a program of soul winning. Elder Carcich will coordinate, promote, and encourage all facets of our forward-evangelism crusade. We will look to him for our marching orders.

This must not be a wild scramble for the baptismal font. This must not be a program to rush people into baptism! Let this be made crystal clear far and wide. This must be a crusade to bring men and women into the kingdom through the doors of true conversion after thorough instruction.

Would not the logical beginning of such a program be revivals in every church around the world—perhaps pastors exchanging pulpits, with departmental leaders, administrators on General Conference, union, and local level also participating? These should be carefully worked out in detail with a full schedule adopted by every local conference and mission field committee.

These are days when we must undertake greater things for God than we have ever undertaken before. The hour is late. We are a people with a deadline to meet, and that hour is dawning upon us. As leaders of God's church we dare not delay. January 1, 1967, must see the launching of the greatest program of public and personal evangelism this church has ever undertaken. It must be a worldwide challenge. The balance of 1966 should be spent in praying, planning, preparing for "D"-Day.

I appeal to each of you men and women as God's leaders in God's last hour to consider these things most prayerfully, and then with His help and the power of His Spirit sound the rallying cry through the ranks of God's church—to make it a cry that will be heard around the world. Make it a call to arms. Revival living! Latter-rain laboring! I challenge you personally to revival leadership, latter-rain leadership!

We must not fail God nor the thousands of our dear people who are expecting so much of us. Let us pray for and with one another. Let us move forward on our knees to a finished work—in our own lives, in our church, and the world in our generation!

If such a program of revival and soul winning strikes a responsive chord in your heart, Elder Carcich or I would be happy to hear from you personally. Tell us that with all the power God gives you, you will not only sound the rallying call but by His grace you will keep the cry ringing on and on in the months ahead until the work is finished. May God bless and guide you!

Sincerely yours in Christian love and fellowship,
The Challenge of Buddhism

W. L. MURRILL *
Secretary-Treasurer, Washington Conference

ONE of the greatest challenges that faces the Seventh-day Adventist Church is the gigantic task of presenting the gospel of Christ to the teeming millions of non-Christians in all parts of the world. While we are grateful to God for the progress of the Advent message during ninety years of mission endeavor, we are also sobered by the fact that little impact has been made on the adherents of the main non-Christian religions of Islam, Hinduism, and Buddhism.

The Birth of Buddhism

Buddhism had its beginning in India in the sixth century B.C. and is therefore a very old religion. The founder, Gotam Buddha, who was born about 563 B.C., was the son of the king of Kapilavastu. He married at an early age, according to Hindu custom, and had a son called Rahula. 1

At the age of twenty-nine Buddha renounced his succession to the throne and became a hermit. The factors that led to this decision have been expressed as follows:

Having taken serious thought of life, a revulsion set in against the fleshly passions; he had no wish to be a ruling chieftain. He would renounce his family and his kingdom—scarcely realizing he was bound to institute a world religion. There is no evidence that before he was married he questioned the propriety of marriage. Was it an indication of a change of mind that he gave his son the name of Rahula or “fetter,” a tie binding one unduly to the world? Something positive, also may have moved him. His eyes were opened to the misery in the world about him, and his heart assumed some obligation to dispel it. The Digha Nikäya [Buddhist Scriptures] compresses into the brief space of a pleasure-ride four experiences immediately responsible for Gotam’s great Renunciation. As he rode in his sumptuous chariot drawn by four blooded steeds “as white as the petals of the white lotus,” he beheld four “Signs” at intervals along the way: (1) “a decrepit old man, broken-toothed, gray-haired, crooked and bent of body, leaning on a staff and trembling”; (2) “a diseased man whom the gods had fashioned so,” “repulsive with running sores”; (3) “a dead man, whose condition the gods had ordained”; and (4) “a monk, carefully and decently clad, in the form the gods had fashioned.”

Thinking of the old man, Gotam was distressed that every man must face the question of old age and weakness. He saw, also, that men were subject to disease and death, baffled by disaster and decrepitude, from which even death would not release them. Gotam held the doctrine of rebirth and karma. Why disease? Must it be? Is there no cure? Is death inevitable? Can life be extended and death delayed? . . . To what degree are sickness, age, and death compatible with life? 2

Gotam was impressed by the monk, who seemed to him to be a symbol of the true way of living. Gotam determined to follow his example. For several years he traveled from place to place seeking a way of release from the evils of this life. Finally one day, while sitting under a fig tree at Banares, Gotam received enlightenment. He became the Buddha or the Wise or Enlightened One, and the tree was called the Bo tree, which means the tree of wisdom.

Greater Than His Teachings

This enlightenment led Buddha to formulate his doctrine, the Four Noble Truths, which are listed below:

The life-process involving rebirth and consequent old age and death in all spheres of conditioned existence is associated with suffering. . . .

The cause of this painful round of rebirths is Craving. That is, thirst for the enjoyment of the pleasures of the senses, from the lowest animal in-
dulgences up to the most refined mental pleasures.

There is a point at which Craving, and the rebirth process arising from it, can be brought to an end. . . . This cessation of the unreal life process is called Nibbana, the extinction of the fires of passion. It is the end of suffering and the sole unchanging reality.

The way to that final perfection is the Noble Path of mental or spiritual development; that is, Right View, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

The personal characteristics of Buddha have been aptly described by John C. Archer:

Did Buddha teach new truths? He formulated many things anew; but the newness was essentially his person. He was an attractive, forceful personality; herein lay his success and popularity. . . . He became the greatest person of his age. His following was personal, and grew steadily through the loyalty of his followers. . . . He was worthy of a following; during his whole Mission, he was a consistently moral person, preaching and practicing love to mankind with unremitting fervor. . . . His own sincerity and moral character were compelling. He was, if anything, greater than his teachings.

The Dynamic Spread of Buddhism

Buddhism has spread to many countries. Although Buddhism had its beginnings in India, its greatest success has been in other countries. Again Archer says:

Buddhism has affected large sections of humanity, especially in Asia. Compared with it, Hinduism and Confucianism are provincial; they have served men merely when they arose, with only nominal effects beyond. But Buddhism was a moving current whose force was felt not only in India, its place of origin; it imparted its peculiar character to peoples elsewhere and remolded many of their institutions. . . . Buddha was a son of Mother India. While he could not keep his hold upon his fellow countrymen, his teachings were popular and impressive for many centuries in his own land, and his spiritual descendants flourish today in Ceylon, Burma, Siam, China, and Japan, with Tibetans representing him afar off. Yet he was not concerned with world-extent! He addressed himself to men about him. The faith he founded became worldwide, because men of many countries found it valuable.

The Teachings of Buddhism

There are two main schools of Buddhism today; one is the Mahayana and the other Hinayana. The latter still adheres in the main to the original tenets of Buddhism and the type that is found in Burma, Ceylon, and Thailand.

The main tenets of the Hinayana school are briefly summarized below:

God. "The Hinayana school of Buddhism," says Archer, "has remained conservative, holding no theory of God, worshipping no God, revering but not worshiping Buddha."

Creator. Buddhists do not believe in a divine Creator. Chan Htoon says:

In the Buddhist System there is no place for a Creator God. There is moral law and moral order, and these principles are supreme.

They are the spiritual aspects of the law of cause and effect which prevails in the physical universe.

Idols. The Buddhist temples are filled with images of Buddha, but the people are not supposed to worship these idols. According to Archer these images are to remind the people of the path that Buddha has outlined for them:

As the monk and the people repeat them [words of Buddha] in the presence of the image, their minds are kept upon the goal. They are not idol-worshippers, least of all the monk. He is perhaps a learned man; probably, of the old or Hinayana school, which takes no stock in idols. Nor does the image represent to him a god. He has no god. The Buddha is merely the pattern of what he, too, would become. As the monk prays, his "prayer" is merely meditation on the "truths" the Buddha taught. As he turns his steps toward the temple, he merely follows still the "path" which brings release from sorrow and from change. He seeks deliverance, but hope lies in himself and in his code.

Reincarnation. Buddhists believe that the theory of reincarnation is the only answer to the problem of human suffering. Chan Htoon explains the Buddhist theory of suffering as follows:

It may perhaps be said that the moral necessity for rebirth is transcendent. It is the only way in which we who believe in moral justice in the universe can account for the seeming injustices we see all about us—thousands of cases of apparently unmerited suffering, of people stricken by incurable diseases, of children born blind, deaf and dumb, deformed or mentally deficient, or doomed to an early death beyond human or divine aid. All these evils are due to past Kamma.

He continues:

Such evils as these can be avoided in the future by generating good Kamma here and now. The individual's present situation may be (but not necessarily is) beyond present remedy, but the nature of his response to it is subject to his will. He can make the future a happy one by the performance of good deeds. No man's destiny is fixed, except by his own intention. It is subject to continual alteration and change of direction. As the remedy for the present evils, the Buddha laid down
the principles of noble conduct; the cultivation of harmlessness towards all beings, accompanied by positive thoughts and deeds of loving kindness; the practice of charity, sexual restraint, self-discipline and mutual cultivation. To avoid evil in the future we must shun evil in the present; there is no other way.  

Salvation by works. Buddhism has been described as “the most radical system of self deliverance that has ever been conceived in the world.” Chan Htoon expresses the same concept when he says:

Suffering or happiness comes about as the result of actions (Kamma), not as the result of having a blind faith in any particular creed. There is no “salvation by faith” in Buddhism. . . . Buddhism is not a “divine revelation” which claims absolute faith and unquestioning obedience; it is a system for discovering truth and reality for oneself, and therefore invites reasoned criticism and objective analysis. 

Buddhism in Burma

In Burma, Buddhists make up the bulk of the population of more than 20 million; pagodas dot the land, with more than a thousand in Mandalay alone. Pagodas and monasteries are the chief objects of interest. Buddhism holds unrivaled sway over the masses and enters deeply into the national life. “Burma is more truly, although conservatively, Buddhist than any other land.”

To the Burman, “Buddhist” and “Burmese” are practically interchangeable terms. Buddhism has come into the lives of these people as religion has rarely affected the life of another nation. Hla Bu, a Christian leader in Burma, observes:

In the actual encounter between Christian and non-Christian, the Christian in Burma has to live among people for whom the word “Burman” is synonymous with “Buddhist.” To a large majority of people in Burma Buddhism is an integral part of social and national life. Buddhism is as much a part of the Burman as his language and customs. In fact, Burmese language and customs are largely infused with Buddhist ideas and ways.

Commenting further on the influence of Buddhism on the social life of the people, Hla Bu says:

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Song of the Undershepherd

By F. C. PETTY

I'm an undershepherd. You are my sheep;
Mine to lead through mountain pass and gorges deep;
Mine to guard from wolves of prey
Through each passing night and day;
You are mine to hold and mine to keep.

When I would teach you, I need then to be taught;
When I would search, need myself to be sought;
Or pull you from the treacherous mire
To light your lamp with heaven's fire
Then like things for me must too be wrought.

I'm my best disciple, and I must follow me;
Each sermon that I preach it's I that lectures me;
And when oft I pray for you
All that I may say to you
Is what I over and over say to me.

You tell me you have failed?—so have I;
You call on me for help?—this is my cry;
And when you have overcome
And won the fight with some
Evil sore, I shall praise our God on high.

Dare pastor go without the prayers of them
Whom he would lead? They all must touch the hem
Of His garment! Together they
Can win the goal that day—
And triumph jointly with a diadem.

If we all will share the load, it shall be light,
Though we journey down the road into the night;
For the light that brighter grows
Is the light the church bestows
When every member's candle's burning bright.

Oh, the prize we all now seek's beyond us still,
Just beyond the last green valley and high hill;
Oh, our haven's just beyond us;
Sin's last night is right upon us;
Then together we shall share in heaven's thrill.
At an integral part of social and national life, Burmese social customs and practices are Buddhist. All national festivals except those recently introduced have been of a religious character. The prestige of members, the attraction of social solidarity and the aesthetic satisfaction of Buddhist practices hallowed by usage, together with the cultural impregnation of Buddhist ideas, have created a strong bulwark against the Christian mission. 35

**Buddhism and Christianity**

Buddhism denies the fundamentals of Christianity.

Chan Htoon has frankly stated the opinion of Buddhists regarding the doctrines that the Christian considers to be the fundamentals of his faith. He says:

Buddhism does not depend upon any of the commonly-accepted religious dogmas which science has exploded, such as that of a Creator-god, an immortal soul, a supernatural scheme of salvation or a particular "revelation" made at one specific point in history and one special geographical location to a select person or group of persons. It does not maintain that man is a special creation marked off from the rest of living beings by having an unchanging, undying element that has been denied to others. It does not require any myths, such as that of "original sin" to explain the presence of evil and suffering in the world. 36

This very brief survey of Buddhism reveals the fact that none of the Christian concepts of God, creation, sin, nature of man, the plan of salvation, the Bible, etc., is accepted by the Buddhist. Before the Buddhist can discern any value in Christianity, his thinking on all of these points has to be completely re-oriented. This emphasizes the problem that faces the Seventh-day Adventist Church in interpreting the gospel to these people in an effective way.

**Christianity in Burma**

Protestant missions began in Burma in 1813 with the arrival of Adoniram Judson. Anglican missionaries entered in 1854, following the annexation of Lower Burma by the British in 1852. The American Methodists entered in 1877, the British Wesleyans in 1887. 37 H. B. Meyers, who was converted in India, was the first Seventh-day Adventist worker in Burma. He entered that country in 1905 and did pioneer work with books.

No Christian denomination that has carried on work in Burma has been successful to any great extent in reaching the Burmese Buddhists. On the other hand, the hill tribes have been receptive to Christianity, and this has caused most of the churches to concentrate their efforts on this group. A national Christian leader in Burma states:

The hill tribes and the less developed people were easier to win over, hence the majority of the Christians in Burma are drawn from among the hill tribes. The real presentation of the gospel among those people who form the majority in Burma and many of whom, instead of looking up, rather look down upon the enthusiastic and not necessarily satisfying presentations of the Gospel by the average missionary—yes, among this majority of the Burmans the real presentation of the gospel has not happened as far as one can see. Therefore, even though we can count up to 158 years of missionary work, . . . the significant phase of the evangelization of Burma and the Burmese people has hardly begun. 38

J. H. Harwood has expressed a very similar opinion regarding Christian work in Burma. He says:

Christian evangelism to date has not met any large, visible success among the Hinayana Buddhists of Burma, Ceylon and Thailand. It is only rarely that any adult Burman Buddhist has yielded his life in personal surrender to Christ. Conditions in the total social and religious pattern undoubtedly contribute to this effect. On the other hand, the tendency of Christian enterprise has been to desert its mission to Burma Buddhists in favor of the more responsive animistic people of Burma. 39

This was largely true of the Seventh-day Adventist mission program in Burma until a few years ago. Nearly all of the direct evangelistic work of this organization has been among the Karens and other hill tribes. Most of the Burmese Buddhists that have been converted have come into the church through the influence of Seventh-day Adventist schools. 40

*(To be continued)*

**REFERENCES**

5. Ibid., p. 261.
6. Ibid., p. 272.
7. Chan Htoon, op. cit., p. 3.
10. Ibid.
15. Ibid.

30

**The Ministry**
How to Secure Decisions

(Concluded)

J. L. SHULER
Bible Lecturer, Loma Linda, California

The basic idea we need to make use of is desire and conviction. This is not to infer that if we work along these lines we are always ensured of a decision. The human mind can and often does resist making a decision to follow the truth even when the presentation is the proper interweaving of the factors of desire and conviction.

But if decision is not secured, it is because these two elements were not intensified in this person to the requisite point where they merged into decision and action. The highest skill in soul winning is the ability, under God, to fan the sparks of desire and conviction into the flame of decision and action.

If we do not work along these lines, then we are blundering along, groping in the dark to no purpose. But he who does, is giving himself the advantage of the most favorable prospect of securing the desired action.

Can't Improve on Christ's Methods

There is no better way to learn how to secure decisions than to study Christ's methods. These cannot be improved upon. There is no place where Christ's methods of leading to decision are so fully disclosed as in John 4—the winning of the outcast woman at Jacob's well. How did He do it? By arresting her attention, arousing her interest, creating desire for what He had to offer, and implanting conviction of its supreme worth, and of her need of it. Then at the opportune moment He intensified her desire and conviction into decision and action for the truth. This is the "know-how" of soul winning according to Jesus. Every real sermon will carry the hearers along this fivefold progression, and it is our task to build such sermons under God. In order to achieve this, some of us may have to give more study and thought to our sermons than we have been giving. This will pay rich dividends in better results.

Proving a Point Insufficient

The evidence of our doctrines is so convincing that any Adventist minister can, under God, arouse conviction in the minds of his hearers as to the truthfulness of these doctrines. But how few know how to arouse the desire to obey. This is one point of Adventist evangelism that needs more study. Here is where our preaching is falling short.

Jesus shows us that decision for the kingdom of God is like a man seeking goodly pearls, who when he had found one pearl of great price went and sold all that he had to secure it. This man was moved by a powerful conviction and a paramount desire so dominant, so compelling, that he gladly, willingly, and immediately, without hesitation, parted with all that he had to secure the pearl.

The desire for salvation and an eternal home in heaven should be the "pearl," or the major factor, in leading souls to surrender. If this dominant desire is truly aroused, nothing can stop the person from moving straight forward to obey the truth. And isn't this what we want to see in our evangelism?
Admire, Desire, Acquire

The parable of the Pearl of Great Price reduces the formula for decisions to three words—admire, desire, acquire. When the man saw the pearl it was so lovely he admired it. Then he so admired it that he desired it. And then he so desired it that he acquired it, even at the cost of all that he had.

In our attempt to secure decisions let us present every line of truth in the most attractive manner so the people will admire it when they first hear it. Then work in all the factors of desire in each subject as you present it so that your listeners will desire to obey each truth. And then help them to so desire to obey that they will acquire the truth, let the price be what it may. In other words, make desire the major factor in all your preaching, Bible studies, and personal talks.

Majoring on Desire Needed

Have we been following this method? Adventist doctrinal preaching is generally deficient on the factors of desire. We major on conviction and minor on desire. Our evangelistic preaching generally places the major emphasis on obligation and duty for securing decision. There is a more excellent way. Make desire the major factor and you will see better results.

In the final analysis people can be induced to do only what they want to do. So in leading others to become Adventists, we must work on the premise that they can be induced to do only what they desire. Along with the proofs for the truthfulness of the doctrines let us endeavor in all our preaching to create and stimulate the desire to follow the sermon proposal.

Remember, Christ's methods cannot be improved upon. Study His six statements to the woman at the well from the angle of the factors of desire and conviction. You will find that the factors of desire are more than double those of conviction. When I prepared a list from His statements I found 27 desire motivations and 12 convictions.

Before or After?

We need to do more than we have done in building up this dominant desire for Jesus and heaven before a person is brought face to face with what he must give up in order to take his stand with the Advent Movement. We have lost many prospective converts because we have urged the keeping of the Sabbath, the giving up of tobacco, jewelry, worldly amusements, before a strong desire to obey Jesus has been developed in them.

Can an unconverted man really keep the Sabbath? No! "The carnal mind is ... not subject to the law of God, neither indeed can be" (Rom. 8:7). Therefore are we working along the right line when we urge the unconverted person to do so?

Ezekiel 11:19, 20, shows that God converts people. He gives them a new heart so they can obey His laws. This means that we must direct our efforts for their conversion before we ever present the Sabbath truth. We will secure more decisions for keeping the Sabbath if we do.

The servant of the Lord says: "If, in connection with the theory of the truth, our ministers would dwell more upon practical godliness, ... we should see many more souls flocking to the standard of truth."—Testimonies, vol. 4, p. 375. (Italics supplied.)

The Right Setting

A word of caution is needed here. Some have thought Christ-centered preaching outside the setting of the everlasting gospel is all that is needed. If this were the case, then the preaching of well-known evangelists like Billy Graham is fully adequate for these days. But there is only one kind of preaching that meets the demands of the Word of God for this mighty hour, and that is Christ-centered preaching in the setting of the everlasting gospel of the threefold message.

Never forget that God has given us a glorious wheel of truth on which we can go places for Him. The hub of this wheel is justification by faith and the cross. The spokes are all the doctrines, such as the Second Advent, the nearness of the end, the sanctuary, the judgment, the Ten Commandments, the Sabbath, Christ as the Creator and re-Creator, our only Saviour, conditional immortality, tithing, healthful living, separation from the world, et cetera. These should be presented as proceeding from the hub—the cross and justification—and fastened on the other end in the rim, which is the threefold message, or the everlasting gospel. This is what binds them all into a complete, harmonious system of truth, to make ready a people for the Lord. Take this wheel of truth and under God go places for Him until He shall say, "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord."
The Sons of Trial

ARTHUR W. SPALDING

UPON the heels of this came idolatry. Those images and teraphim, that stolen priest with his ephod, marked an epoch in the disruption of Israel. In far Laish, which those Danites conquered and renamed “Dan,” they set up their molten and graven images, and invited the neighboring tribes to worship with them. Dan became notorious in Israel as an idolatrous tribe. (Amos 8:14.)

And what is idolatry?—It is the worship of human qualities. Not the image, but what the image stands for in license and in indulgence that draws the idolater. He is worshiping his own human qualities, worshiping himself. Love of self is idolatry, and love of self is the spring of criticism. Whenever we criticize another, we do so, often unconsciously, for the sake of elevating ourselves in the estimation of our public. If by our criticism we can prove another worth less, we thereby imply greater worth in ourselves. This is the very opposite of the prime law of the kingdom: “A new commandment I give unto you, That ye love one another; as I have loved you.”

God bore with Dan, as He bore with all the other tribes, seeking ever to win him away from his evil to his true mission in Israel, until the time came when the supreme test was given to all the tribes, in the persons of their future heads, the twelve apostles.

And there was the head of the tribe of Dan, keen, alert, better educated than the most of his fellow disciples. He could easily see the faults of his brethren, and he did. Peter was too impetuous; John was first too passionate, and then too meek; Thomas was too moody; Matthew was too close, James too dull, Philip too impractical. Not one but had awful faults, except himself, Judas Iscariot. His qualities lifted him above the common herd; he was worthy to be first in the kingdom. If only his policies were followed, the kingdom would be won much the sooner. And so convinced did he become of his own worth, so worshipful of money, place, and power, that he schemed against the Lord Jesus Himself. He formed a plot to betray his Lord, reasoning that when brought into a tight place, Jesus would never allow Himself to be taken, but would show His divine power, and proclaim Himself king; and then, with the revelation of Judas’ part in bringing about that crisis, the reward would follow.

You know what came of it. The traitor saw his Lord go to death; he saw his fellow disciples bewildered, dispersed, despairing; he saw his own schemes fall to dust and ashes. Then he went and hanged himself.

Was not he true head of the tribe of Dan? With him perished the last hope of the salvation of Dan. Not that those who may have been physically of Dan could not be saved, but in the resurrection they will belong to another tribe; for Dan, unlike the rest, was conquered instead of conquering, and forever Dan will be blotted out.

And now, my friends, I do not know that any of you are in the tribe of Dan. You must tell that for yourselves. But to every one of us comes the temptation to criticize and find fault, in the home, in the neighborhood, in the church. Let us remember, when that temptation comes, that it is an invitation to enter the tribe of Dan; and the tribe of Dan never goes into the kingdom.
God's Clock of Time

By hour, by day, by week, by month, by fleeting year
God's clock of time ticks onward to eternity,
We daily pass the waymarks of our coming King—
What do these last-day omens mean to you, to me?

By hour, by day, by week, by month, by fleeting year
God speeds the moment when all earthly tune shall cease.
O Christian wake, and put the wedding garment on,
That you may be attired to meet your Lord in peace!

NATHANIEL KRUM

It is the most terrible fault that afflicts the church, this habit of criticizing and backbiting. It is the most terrible because it is the most subtle of all temptations, and it has the worst results. It is spiritual cannibalism, this devouring of the characters of men. And the degraded condition of the cannibal follows upon its practice. It is the one sin that shuts out a whole division of Israel.

This is the one fault that deserves the sternest measures for suppression. When Dan comes to you with scandal or faultfinding concerning another, say: "Now, Brother Dan, I don't know anything about this; but God instructs us to take a man's faults directly to him, and in the spirit of meekness recover him from those faults. So now let us go to this faulty brother, and you tell him what you are telling me."

Then take Dan by the arm and go! That will cure Brother Dan. He will either get out of his tribe or get out of the camp, at least out of your tent.

But first we must make sure that we ourselves are cured of the fault. It must have no dwelling place with us. It cannot be conquered by destructive methods; it is itself destructive. We cannot resolve, "I will not criticize," and succeed. We must have a positive program against it, a process of filling, that it may be crowded out. The secret of success lies in the inflowing of love, through a study and reception of the character of Christ. If we live with Him, through daily study of His Word, through daily speaking with Him in prayer, through daily ministry to others such as He inspires, then criticism and hatred and envy will be crowded out of our lives. They can be crowded out in no other way.

This is the way to get out of the tribe of Dan. And we must get out; for Dan has no place in Israel.

Gad

If there is any tribe to which I should prefer to be transferred from the tribe of Dan, I think it is the tribe of Gad. For Gad, tried and tested, succeeds instead of failing. Of Gad are the persevering ones. "Gad," said the patriarch, "a troop shall overcome him: but he shall overcome at the last." Genesis 49:19.

No better illustration of Gad's perseverance is to be found than in the twelfth chapter of 1 Chronicles, verses 8 to 15. It was in the time of David, when he was hiding from Saul. Many there were in Israel who sympathized with David; but so great were the restrictions, so real the dangers of allying themselves with him, that they were few who took the risk.

On the other side of the Jordan, however, there were men of Gad who determined that, come what would, they would join the man whom God had anointed to be king of Israel. They looked to a future success that involved the reform and the glory of Israel; and they desired to be a part of the movement.

So these men of Gad set out to go to David. But Saul had his watchers, who quickly reported the movement, and there sprang up in the path of the Gadites armed hosts to oppose their way. Nothing daunted, the men of Gad gave battle. I do not know whether they had checks, defeats; I suspect they had,—"Gad, a troop shall overcome him"; but there is only put in one short clause their success: "They put to flight all them of the east valley.

Next they came to the Jordan River, which ordinarily could be forded at various places. But now they found it in flood; and when Jordan is in flood, it is no small obstacle. Wide through the valley spread the waters, swift raced the stream; but to the dauntless men of Gad it was only another obstacle to be overcome. How they went across we are not told; the fords were buried, the boats doubtless swept away. They may have swum the river; in any case, it is said that they "went over Jordan . . . when it had overflowed all his banks."
Not yet, however, were they free. Upon the western side, the full weight of Saul's forces could be brought to bear. Again they faced enemies determined to overcome and force them back. But the men of Gad could not be denied. Through whatever battles, ambushes, marches, ruses, they went their determined way, and "put to flight all them" of the west valley. And so they came to David. No wonder it is said of them that their "faces were like the faces of lions"; that one of the least was fit to be over a hundred, and the greatest over a thousand.

How vital to the success of the church are the men of Gad! When the dark days come, when opponents stand in the way of God's work, when men's hearts are fainting for fear, then those indomitable Gadites come forward to save the day. Elijah the Tishbite came from the mountains of Gad in a day when Baal seemed almost to have triumphed over Jehovah, and singlehanded with his God overthrew the power of superstition and tyranny, and re-established faith in the hearts of Israel. When the civil and religious liberties of Europe were threatened with extinction, there arose in the Lowlands that prince of Gadites, William the Silent, who, though defeated and thwarted in his plans again and again, nevertheless persevered until he overthrew the power of Spain and made little Holland mighty in liberty. And so we might, in many ages and many causes, find these unbreakable souls who have served God and their fellow men by their great quality of indomitable courage.

The fault of Gad is intolerance. It is the tendency of an uncompromising nature to look with little compassion upon the failures and weaknesses of other men. The stern strife which Gad carries on, his own rigid adherence to his faith and his ideals and his promises, tend to make incomprehensible and abhorrent to him the softer moods and policies of men differently situated or constructed. Tolerance, sympathy, compassion, it was hard for Elijah to feel and show; yet in the end, through the discouragement of his flight and through the vision of God's greatness in the "still small voice," Elijah learned it; and his last days on earth were mellow with the love of a father. It is for all Gadites to learn the same lesson today.

(To be continued)

Dangers of Cancer in Air and Food

GENEVA (UPI)—The World Health Organization said yesterday there are inherent dangers of cancer in air and food as well as in cigarette smoking, alcoholism, and cosmetics.

WHO described likely causes of cancer and ways to control them following a private meeting last week of its first expert committee on the prevention of cancer.

Evidence Lacking

Tobacco tars are known to contain cancer-causing substances, it said. The "fact that pipe smoking is only minimally associated with the hazard and cigar smoking hardly at all is difficult to understand unless inhalation, frequent with cigarette smokers, plays an important role," WHO said.

"While some filters do remove a portion of tar, there is no evidence that filters introduced so far are completely effective in this respect."

It was stated that atmospheric pollution is an important factor in causing lung cancer, and evidence shows there are higher cancer rates in urban areas as compared to rural areas which cannot be explained by differences in smoking habits.

The health organization noted that some food additives have been withdrawn from use following proof they can cause cancer in animals and that "extreme caution" must be used in introducing new additives such as coloring, flavors, and antioxidants.

Effect of Lipstick

"Cosmetics and toilet preparations have so far received less attention than food additives although similar hazards are to be expected," it was reported.

"Some lipstick is known to cause cancer in animals."

On medicaments, WHO said, some preparations "containing hormones, tar and arsenic as well as oral contraceptives are under study."

WHO said also there is an association between excessive use of alcoholic beverages and cancer of the mouth, throat, and gullet.

The San Diego Union
“And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him” (Luke 22:63-65).

Note the four expressions: They “held Jesus,” “mocked him,” “smote him,” and “blindfolded him.”

Picture the scene. This was a long night nineteen centuries ago. Jesus carried upon His smitten heart the burdens of the whole world. A sequence of events took place in rapid succession. The devil and all his hosts must have been close by. Even in the upper room, during the Supper, things were tense. Judas made his final decision. He left the fellowship circle of Jesus’ disciples, never to return. The other disciples were still arguing as to who would be the greatest. And Jesus knew that Peter would be tested and his weakness revealed in a few hours’ time.

Imagine the Master’s frame of mind as He left the upper room and went “as was his custom” to the Garden of Prayer. John says, “He went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.” (The other Gospels tell us that this was the Garden of Gethsemane where He went to pray.) “And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples” (John 18:1, 2).

**Judas Knew the Place**

No doubt this was the place of prayer most commonly used by Jesus and the disciples, and it is interesting to note that Judas knew the place. He also knew the time, and when the bloodthirsty murderers of Christ were pressing him to take them to Jesus, he evidently restrained them until the proper time when he would find Christ in the Garden of Prayer.

What an important object lesson this is for God’s people today. It seems to us that when it’s prayer meeting time in Seventh-day Adventist churches all non-Adventists should automatically know where Seventh-day Adventists can be found—certainly not at home with the TV but at the house of prayer.

That night, emotions were running high. Danger was in the air. Already matters were getting somewhat out of hand. The mob was thirsty for blood and in no mood to put up with any interference with their plans. Everyone seemed pitted against the Master, but no one could really give a good reason why.

**Holding Jesus**

In this setting, then, let us notice again the four expressions: They “held Jesus,” “mocked him,” “smote him,” “blindfolded him.”

It would seem ridiculous and amusing if it weren’t so tragic. Think of it, holding Jesus! Sinful man restraining the Christ—the Son of the living God! Must they hold Him because of His destructive power or because of the power of His saving love?

In your imagination can you hear the command ringing out, “Hold Him, soldier, the power of the universe is in His hands!” Hold Him who said all power is given unto Me in heaven and in earth? Hold Him! For if you turn Him loose, He will go about doing good, healing the sick, cleansing the lepers. Hold Him, soldier, or soon He will be giving sight to another blind man, will cure the lame, restore a withered...
hand, or raise another little girl to life. Hold Him, or He will take up another child in blessing or be forgiving another publican his sins.

How foolish! How absurd! That any should stand there holding Jesus. They were safe. He would have done them no violence!

Are We Shackling Christ?

Before we sit in judgment on this crowd, we should ask, How about us today? Is it possible we can make the same mistake? Do we not shackle His holy arms when in any area of our lives we remain unsurrendered to Him? There is a text that says, “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke 14:33). How many of us take this text as it should be taken? How many sermons are preached on this verse? Yet its message is clear that in every area of our lives—business, social, or religious—Christ and His plan, His outline, His blueprint, and His formula should be permeating every action of our lives.

Paul said: “Demas hath forsaken me, having loved this present world” (2 Tim. 4:10). Demas restrained Christ when he forsook Paul for the big city.

Perhaps the greatest discouragement for a preacher is to stand helpless in the presence of a backslider.

Teachers, preachers, church officers, missionaries, laymen—we all tie the arms of Jesus by saying No instead of Yes to the will of God. We must guard carefully against this.

The Moslem's New Testament

We must conclude that any hindrance to the gospel—such as withholding tithes and offerings, failure to stand up and be counted on the side of righteousness, or whenever we set ourselves in opposition to His will—hinders Jesus.

Dr. Samuel M. Zwimmer in his book on the Moslem world speaks of having seen an old Moslem diligently marking his copy of the New Testament. Dr. Zwimmer, surprised to see a Moslem reading the New Testament, moved close and asked him why he was doing this. The Moslem replied, “I am marking places where I find teachings of Jesus that are not observed by His followers.” Dr. Zwimmer observed that the Moslem had already marked a large number of sections of the Gospels. This brings the question forcibly to each of us, How would my New Testament look if I marked it in that way concerning myself?

The men “mocked him.” To mock, according to Webster, means “to treat with scorn or contempt: to deride; ridicule, defy, despise; to tantalize, imitate, mimic, taunt or jeer.” Certainly the crowd that surrounded Christ during His trial and suffering and crucifixion did all of this and more, but perhaps we should be slow to criticize the crowd and the soldiers when we realize how many men are making an open mockery of Christ and His teachings today.

Twentieth-Century Mockers

In the world there are great atheistic movements that openly defy the existence of God and blatantly mock the name of Jesus. They mock the church of Jesus and everything connected with it, and they do it openly. Then how about those who have a profession of godliness but deny the power thereof? They use the name Christian when perhaps it would be better if they didn’t. They mock Jesus by knowing what they ought to do but are not doing it. How about us? Are we guilty of this sin?

Next it says, “they smote him.” I wonder which hurt Jesus more the mocking or the beating. Perhaps it was the mockery, because Bible students seem to agree that Jesus died of a broken heart; but imagine men beating their own Creator and causing Him pain as He stands before them in a physical body.

The question arises. Is it possible for us to actually hurt our Master today? Evidently it is, for in Hebrews 6, verses 4 to 6, the message of Paul warns that we should be careful not to crucify the Son of God afresh by our actions and attitudes.

Dr. Alexander White tells of a man who claimed he saw Jesus tied to a whipping post and a man scourging Him. As the man brought the whip down on the bared shoulders of Jesus, the dreamer shuddered. As the persecutor raised his arms again to strike, the dreamer rushed forward, intending to stop him. As he did so, the man turned, and as if looking into a mirror, the dreamer recognized himself!

May God help us to resolve not to crucify Christ afresh and cause Him pain with our inconsistencies and self-seeking today.
**Why the Blindfold?**

Last, it says, they “blindfolded him.” Why? Was it to keep Him from seeing the expressions on their faces? Or was it to hide the love and pity and compassion streaming forth from His understanding eyes? No doubt all of us can look back to a time when we wished Christ had been blind to our mistakes, our sins, our running away from Him and failing Him. Perhaps that’s why the soldiers did it. They couldn’t look into those eyes. Remember what it did for Peter when Jesus looked upon him (Luke 22:61, 62)?

Of course, we know that Jesus could look right through that blindfold into the hearts of His persecutors. He can see our hearts today, even through the veil of darkness and sin that is covering the world. He sees us, and He judges the motive of the heart. I am thankful for this. Christ deals with the individual, not the crowd or the church. I thank God that He sees the good as well as the bad; and concerning the bad He says, “If you confess your sins, I will forgive you.”

No amount of covering or deception will hide from the eyes of Jesus that which is good and right or that which is bad and filthy.

One wonders about the leaders of nations who defy God and all who trust in force instead of God’s plan of love. They must hope the eyes of Christ are not upon them at the moment.

**Heart, Not Skin**

The dishonest merchant must think that Christ is still blindfolded. The hypocrite, who is perhaps the most wretched individual on the face of the earth, evidently feels that Christ still is blindfolded. The immoral person who continues in his immoral practice has been deceived by the devil to think that the eyes of Christ are blindfolded against his unclean ways. But in all of this it is only a matter of time until Jesus Christ, the Son of the living God, looks upon us all.

In a certain sense it may seem that there is a blindfold over the eyes of Jesus. Perhaps what evil men did symbolizes an important object lesson, for Christ certainly does not see as man sees. He is unprejudiced as He considers differences in language, national background, and skin pigmentation. Perhaps that is also why He does not distinguish between a sinning church member and any other kind of sinner or between a professor of religion and any other worldly person. No! Jesus does not see as man sees. He looks on the heart.

Rather than judge the crowd that surrounded the Master, should we not ask ourselves whether we are not acting in certain areas of our activity as though Christ is blindfolded? For example, when we fall down in our responsibilities to God’s cause or in giving for its program, or when we fail in our opportunities to win men to Christ; when we wrangle or become embroiled in arguments over nonessentials, or when we are contentious.

**One Night’s Results**

“And as soon as it was day” (Luke 22:66). You see, all these happenings took place at night. Jesus was betrayed one night. The doom came for Judas one night, and one night has spoken doom for many a person since the time of the Fall, because the devil loves to operate in the dark.

One night Peter, James, and John, sleeping a little way from Jesus in Gethsemane, were tested. One night Peter, warming himself at the fire, wanted to hide his religion. He remembered his mistake later with remorse. At the very time when he had a grand opportunity to witness for the Master by willingly identifying himself as a follower, he fell into Satan’s trap and did the opposite.

Jesus said, “I am the light of the world,” but men love darkness rather than light. How direct and explicit John 3:19-21 is on this.

Those who walk in light avoid pitfalls and snares that trip those who walk in darkness. John says: “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ . . . cleanseth us from all sin” (1 John 1:7). What a beautiful picture!

Most of us have not been called on to pay too high a price for the privilege of being a Christian. But some have paid much.

38
Christ Liberated in Huss

The record says that the mother of John Huss dedicated her son to God after his father died. She worked hard for John’s spiritual and educational development. He received a charity scholarship to the University of Prague and his mother accompanied him there. As they neared the city, they knelt together, and the mother committed her fatherless son into the hands of the Almighty for future service. How wonderfully God answered that mother’s prayer!

The time was 1415 and the place a pleasant meadow near the shores of Lake Constance. A guard of 1,000 armed men followed by a vast throng of people came to bring Huss to the place of his martyrdom.

As he walked, he recited portions of Psalm 31, verses one to five. “In thee, O Lord, do I put my trust; let me never be ashamed. . . . Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.”

Soon his arms were fastened behind his back. His neck was secured to the stake with a chain. Then straw and wood were heaped about him, and pitch was sprinkled over all. John Huss was offered one last chance to recant. He said, “I shall not recant. I will die with joy in the faith of the gospel which I have preached.” The torch was applied, the flames leaped high. Huss in his first agony prayed, “O Christ, Son of the living God, have mercy upon us!” The wind blew the flames and his voice was stilled. His voice, yes, but his example will go on forever.

John Huss was not guilty of holding the hands of Jesus, mocking, hurting, or blindfolding Him. In Huss, Christ was liberated to witness to oncoming generations of the power of the gospel upon the heart of a once sinful man.

Let us not allow our easier times to lull us to sleep or cause us to be off guard as the disciples and Peter were. Let us stay awake with the Lord and follow close to Him, not afar off, even if it means Calvary or suffering. May we never let Him down. We have only one life to live, and we will never die for Him until we first learn to live for Him.

Praise and Thanksgiving

“The lesson which is recorded concerning the ten lepers should awaken in every heart a most earnest desire to change the existing order of ingratitude into one of praise and thanksgiving. . . . Let us remember who is the first great Giver of all our blessings. We are fed and clothed, and sustained in life, and should we not educate ourselves and our children to respond with gratitude to our heavenly Father?”—Review and Herald, Nov. 13, 1894.

—VICTOR HUGO, quoted in The Encyclopedia of Religious Quotations (Revell)
Church or Night Club?

Is Our Church Music Meeting God’s Standard?

MELVIN HILL
Chairman, Music Department, Union College

THE extensive use of music in all facets of life today has left many with differing opinions and confused standards as to what music is acceptable for church and other sacred usage. Can there be some definite principles to define these areas? I am happy there are so many questions regarding sacred music; it indicates a sincere desire to evaluate and choose what is right in the sight of God.

It has been shown in previous articles that certain kinds of music lumped together under the heading “jazz” have no place in the life of a Christian. Logically therefore, this type of music could have no legitimate place in religious services. I am sure all of my readers have noticed the invasion of Christian music by certain techniques of the entertainment world. This is deplorable! Gospel music and its performance have been infiltrated by musical devices of Hollywood and the night club. To dress up gospel melodies in the garments of show business simply debases and cheapens the gospel.

There should be a clear distinction between the secular and the sacred in music. Using popular music devices, such as guitars amplified loudly, discords, gliding effects in singing, crooning, operatic style, excessive rhythmic devices, imitating popular singers and styles, does nothing to enhance the worship service.

Common sense dictates that sacred association be quite separate and distinct from secular. Language is different, architecture is generally distinguishable, even the seats are different. Practically no one would walk into a church, look at the pulpit, and think he was in a theater. So it should be with the music. There is a great danger in making no distinction between the secular and the sacred, or in introducing secular methods in our religious music. There are traditional features about religious music that any educated man recognizes as belonging to the church, while there are secular qualities that the world recognizes as having no place inside a church or at a religious meeting.

Some performers of religious music leave a great deal to be desired. Crooning in the popular style brings the music down to a mundane level. Sometimes the only indication of the music being religious is the words. The dignity of religion calls for a higher type of song. Gospel songs should not be sung like sentimental love songs. Some religious records are sold in which the precious doctrines of redemption are unequally yoked with movie theater music or sung in the mood of cocktail hour ballads or accompanied on the organ, piano, or guitar as if in a night club.

The fact that TV and radio entertainers often sing religious music has helped to break down the line of demarcation between the sacred and secular. Therefore, we should be all the more careful to keep out of all our religious meetings these definite influences which belong to the entertainment world rather than to worship.

To play hymns and gospel songs without embellishment is sufficient. Attempts at bizarre effects may tickle the ear, but are hardly devotional. Sacred music is ideally...
best when far removed from secular suggestions.

It is right that we should enjoy music, such as Beethoven's symphonies and Strauss's tone poems, and it is also right that we should enjoy a lighter type of music, provided that it does not weaken our love for spiritual things. The danger lies in making no distinction between the secular and sacred, or introducing secular methods in sacred music.

The King James Bible has never been surpassed as literature because its style has none of the mannerisms of cheap, colloquial literature. So true religious music, both in itself and in the manner of performance, should never make use of the passing devices and mannerisms of the currently popular music of the world.

Paul's statement in Romans 12:2 is very appropriate today: "Don't let the world around you squeeze you into its own mold" (Phillips).*


New Hymnal Cites Wesley's Admonitions on Singing

"Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan."

These words were penned by John Wesley in 1761 as part of his preface to a collection of hymns "for the use of the people called Methodists."

But the problems of congregational singing appear to change little through the centuries, so the committee which produced the latest revision of The Methodist Hymnal, just off the press, reprinted Wesley's admonition in the new volume.

Wesley's "Directions for Singing" cover all phases:

"Sing all," the founder of Methodism urged. "See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing."

But at the same time he counseled: "Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound."

Also, "Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from us, and sing all our tunes just as quick as we did at first."

Wesley's final point: "Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven."

The father of Methodism also advised singing the hymns "exactly as they are printed here; without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can."

The current edition of The Methodist Hymnal is a direct descendant of the work completed in 1780 by John Wesley, "A Collection of Hymns for the Use of the People Called Methodists." John Wesley himself is represented by eight selections in the new volume; his brother, the musician in the family, by 78.

The 552 hymns are arranged within four general headings: "The Gospel and Christian Experience"; "The Church"; "The Christian Year"; and "Times, Seasons, Occasions." Within the last category a subsection on "Travel" includes a title that would have baffled the Wesley brothers: "Lord, Guard and Guide the Men Who Fly."

In addition to hymns the new volume includes suggested orders of worship for regular Sunday services and for every variety of special or seasonal event; a section called "Aids to Worship" includes both spoken and sung prayers, selected psalms, and other readings from the Old and New Testaments, chants, collects, for particular seasons of the Christian year, and rituals for administration of baptism, confirmation, reception into church membership, and holy communion.

A listing is given of the dates on which Easter falls up through the year 2000.

The volume is indexed 10 different ways to render maximum usefulness to ministers and others planning worship services. In addition to the usual hymnal listings by composers, authors, first lines, topics, and such like, the new edition includes an index of Scripture references of hymns and aids to worship.

The book includes four creeds under the section called "Affirmation of Faith"—the Apostles Creed, the Nicene Creed, and two contemporary statements of faith, one titled simply "A Modern Affirmation" and the other "The Korean Creed."

With only a few exceptions all Scripture quotations are from the Revised Standard Version of the Bible.
Can a Man Be a Christian and Not Know It?

H. W. LOWE
Chairman, Research Committee, General Conference

Few theologians have raised as many worthwhile questions in the religious world as the eminent Karl Barth, until recently associated with the theological department of the University of Basel, Switzerland. Now his successor, Heinrich Ott, has raised some questions, and some Christian eyebrows, by propounding the idea that some men may really be Christians without knowing it.

Dr. Ott, the thirty-five-year-old successor to Karl Barth, was lecturing at Vanderbilt Divinity School in April, 1964, on the thought of two men of considerable theological stature in Europe. The first was the well-known Rudolph Bultmann, of Germany, and the second was Karl Rahner, of Austria. If Rahner is less known to us than Bultmann, it is due to the fact that he is a brilliant Jesuit whose works have not been widely translated into English; but he is one of the most influential European Roman Catholic systematic theologians of the day.

Are There Anonymous Christians?

Dr. Rahner has written about "anonymous Christians, or believers whom ye cannot yet recognize and who themselves do not yet know that they are believers," Dr. Ott brought out in his lecture, as reported in the Nashville Tennessean, April 26, 1964, and in many other journals. His thought is that scattered over the world, and quite unconnected with institutional religion, are many people who long unconsciously for the church, and this longing comes from a valid, if unconscious, faith.

Apparently Dr. Rahner's view is that in today's world the ways of men are so intimately interwoven that the Christian believer and the unbeliever are at times indistinguishable from each other. For example: "Nowadays the 'unbeliever' is our neighbor; he is that person whose honesty, reliability, and respectability one counts on just as much as one relies on corresponding attributes from one's fellow believers (and one often gets the shocking impression that this is more likely possible with the former than the latter)." The same report enlarges on this idea and introduces the weighty testimony of Dr. Rudolf Bultmann in support of Rahner's ideas.

The Pre-eminence of Christian Faith

Bultmann stresses the necessity of a living faith "rather than the repetition of Christian doctrines," and he believes that this living faith may be "wholly unconscious." No sane person will question Bultmann's dictum that a living faith is vastly more important that vocalizing creedal doctrines that are not seen in everyday life. It has also to be sadly confessed that Rahner's strictures on the all-too-frequent inconsistency among Christians have point, and that quite often so-called unbelievers unconsciously practice some basic Christian virtues more consistently than do many nominal believers.

Before we conclude, however, that there are large numbers of "unaware" Christians, we should define our terms and understand what the celebrated doctors Ott, Rahner, and Bultmann mean by "being a Christian."

Dr. Ott postulates three situations in which there may be Christians who are unaware of the fact: (a) in the man who unflinchingly faces death and whose confi-
It is possible, of course, to point to countless cases of men who faced death courageously and meaningfully. The man who said, "Let death be daily before your eyes and you will never entertain any abject thought," was none other than the first-century Stoic philosopher Epictetus. These Stoic followers of Zeno (336-264 B.C.) had courage and a philosophy that took many of them to sad but courageous ends in the last days of the pagan Roman world. Both before and after Jesus these and other men faced death with meaningful dignity. Thousands of "unbelievers" have faced death unflinchingly, even meaningfully, for they have reasoned that a life lived honestly can leave a future in the hands of higher powers, whoever or whatever they may be.

Dr. Ott's second point on living life "according to faith rather than to no belief" may mean that a man has confidence in some undefined principles rather than living deliberately without a philosophy or belief of any kind. But it is modernistic language and is not specific as to what is meant by being a Christian. It certainly is better to have minimal faith rather than no faith at all.

His third point—living to get a new understanding of life—still leaves us asking where such men begin and where they end in "belief." The man who discovers a new meaning in life should surely be able to define his beliefs. Belief that is undefinable is too nebulous to be really Christian. There is nothing nebulous in New Testament beliefs.

What Is Christian Faith?

Dr. Rudolf Bultmann is, of course, a forthright supporter of critical theology. It is in this camp that men like Professor Joachim Jeremias have asked if "the historical Jesus and His message have any significance for the Christian faith."—The Catholic Biblical Quarterly, April, 1959.

Many of these men reject the idea that the Christ of Christian faith is verily the Jesus of history. It is one thing to strip conventional religion of myth and false accretions; it is quite another to divest Jesus Christ of His divinely incarnate life. "For Bultmann, the history of Jesus is part of the history of Judaism, not of Christianity. This Jewish prophet has historical interest for New Testament theology, but he has, and can have, no significance for Christian faith, since (and here we have an astonishing thesis) Christianity began with the Resurrection."—Ibid., p. 119.

Perhaps this is enough to show that what Ott and Bultmann mean by being a Christian may not be what many of us mean.

Rahner is a challenging Roman Catholic theologian. He has at times displeased his own church authorities, but since he is a loyal Roman Catholic, we may take him to mean a sincere man, what is usually called "a good living man," when he speaks of unaware Christians, and not a fully converted believer.

A Vague Faith or a New Birth?

From the fivefold New Testament reference to the Jewish ruler Nicodemus, he might appear to be something of an unaware Christian when we first meet him in John 3:1-12. He was an honest Jew who was weighing the works and words of Jesus: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

At this time Jesus no doubt regarded Nicodemus as an unaware believer, but it is clear that this was not enough for Him. He exposed the insufficiency of secret, or unaware, discipleship by insisting on the miracle of the new birth: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

In Jesus' thinking, being good, whether by the good fortune of heredity or by training and deliberate decency, was not enough. Being a Christian was to Him being a totally new man, an out-and-out disciple, a dedicated believer.

That there are sincere people in the world outside of institutional religion and organized Christian society is unquestionably true. This confused world, both secular and religious, must have multitudes of people waiting for God, else why would God say, "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18:4)? But longing for God, being unaware Christians, so to speak, is only a halfway
house. It is the work of the Holy Spirit and the privilege of witnessing Christians to lead these unaware people to God, and that means through Christ. “Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. 11:27).

When a not altogether converted disciple was inquisitive as to Christ’s teaching concerning His future, he asked, “Lord, we know not whither thou goest; and how can we know the way?” (John 14:5). To which Jesus replied in language declaring that the way to God and an assured future life was through an awareness of Jesus as the Messiah: “‘I am the way; I am the truth and I am life; no one comes to the Father except by me.’” Verse 6. (From The New English Bible, New Testament. Copyright, The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.)

Making Men What They Are Not

There are unquestionably men and women who, though making no formal religious profession, nevertheless have a deep inner yearning for something better. It is the task of the Christian to bring the answer to that desire.

The famous bass singer Jerome Hines tells that he wandered through life for thirty years “with an inner fire burning in my soul, an inner fire that relentlessly drove me here and drove me there.” It burned all through his university chemistry and mathematics studies, through his musical training, and through his travels, as he sang in four languages before the great of earth for sixteen years. But this discontent continued; the inner fire burned on!

Then Hines says, “One day I found Jesus Christ through the Holy Spirit, and I discovered that it was He that I had been seeking all my life. How wonderful to find that burning fire quieted within me, to find my life complete. . . . In the few years that I have been His, He has led me only into truth, and I praise His name, for He is making me into the man He wants me to be—the man I am not.”

It is not surprising that Jerome Hines entitled his own operatic composition I Am the Way, and that his Christian wife makes a talented soprano contribution to this and other projects dedicated to the cause of Christ.

Whatever we may call them—anonymous Christians, unaware believers, etc.—let us not be unaware that on every side of us there are men and women waiting for something better. Above all, let us seek for an awareness of these people in whose souls there may be burning the inner fire through which God may make them eventually what now they are not. In this process we all develop living faith, and we all become what we now are not.—Reprinted from These Times, January, 1965.
"Jazzed Up" Religious Writing Scored by Catholic Publisher

Attempts to "jazz up" religious writing by using the language of the "kids" were scored by Dan Herr, president of the Thomas More Association, writing in The Critic, national Catholic bimonthly. He cited such religious works as examples of efforts by adults who pretend that there is no difference between the older and the younger generation. These attempts, he said, usually result in the "ludicrous spectacle" of adults behaving like children. It is particularly unedifying to read attempts "to jazz up" religious writing. Particularly revolt ing were such recent books as Are You Running With Me, Jesus? by the Reverend Malcolm Boyd; and God Is for Real, Man, by the Reverend Carl F. Burke, both Protestant clergymen.

Sanatorium for Alcoholic Priests

A sanatorium for alcoholic priests will be opened near Rochester, Minnesota, according to Austin Ripley, a director of a similar institution for Roman Catholic clergy near Detroit. Its purpose will be to rehabilitate some of the 4,000 priests considered to be alcoholics. Mr. Ripley, a 70-year-old Catholic layman and former newsman, estimates that one in 15 American priests is an alcoholic, and he offers them a rehabilitation program that encourages the men to attend Alcoholics Anonymous meetings. Psychological treatment is available, and the men are urged to resume their priestly roles, at least on weekends, as soon as possible. Mr. Ripley said that too many of the men are driven to drink "because they don't have enough close personal relationships."

Witness Refuses to Bear Arms, Sentenced to Death

Private Christos Kazanis, 22, a member of Jehovah's Witnesses, drafted into the Greek Army, was sentenced to death for twice refusing to bear arms because of his religious convictions. Drafted into the army in 1964, he was sentenced to two years' imprisonment for refusing to carry arms and was released last May. Again he was drafted but refused for the second time. The paper stated that an Athens court-martial, by unanimous vote, sentenced him to death on August 8 but the sentence had not yet been carried out. A spokesman for the Jehovah's Witnesses sect said this was the second time in less than six months that a death sentence had been passed on one of their members in Greece. In the first case the sentence was commuted on appeal to seven years' imprisonment. Kazanis is also appealing his sentence.

Scholars Challenged to Portray "Whole Luther"

An assembly of 120 Reformation scholars was challenged to work toward creation of an essay on Martin Luther, one that will reveal "the whole Luther, warts and all—the sublime intuitions, and also the obtusenesses and the limitations." Prof. E. Gordon Rupp of the University of Manchester, England, addressing the third International Congress for Luther Research, told the participants that a new atmosphere of scholarly freedom provides opportunity for more intensive examination of the Reformed and the Reformation. Ecumenical advances have contributed greatly to the new scholarly freedom, he said, noting that Protestants now can write about Luther's faults in confidence that their words will not "be used as polemical evidence against them. For four centuries," he continued, "there has been a tension between a Protestant Luther legend and a Catholic Luther caricature. But now we can put away our polemical blinkers."

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Bishop Spurs Teen-Agers to
"Mission of Christian Joy"

Bishop John J. Wright urged more than 2,000 teen-agers to "discharge a mission of Christian joy" as part of their service to the church and the world. "Joy was once a distinct characteristic of the church," he said, "but humor and joy are absent from the world today. Look at today's writings. There is sarcasm but no humor." The speaker called on the youths to be different, to rise above "the decline in the sense of vocation which has become a characteristic of our civilization. Each of us is called of God," he said, "to do something distinctive through our vocation." He advised the students, rather than complain about the problems they inherit from the older generation, to be "grateful that the older generation gave you the mathematics to get to the moon and medicine to keep healthy. And let's hope you do even better."

Christ and the Church
(Continued from page 14)

rael carries the connotation of one who is an overcomer through faith, rather than through obedience to law or physical lineage.

It is in this foregoing historical setting that we must view the ekklesia, or the church from the time of Christ onward in contrast to the synagogue of the Old Testament. It is of the utmost importance, however, to recognize the continuity of the congregation of those who are in harmony with God from the time of its inception, at the time of the Exodus to the present time. 

(To be continued)

CONTENTS

The New Quadrennium's Watchword—Evangelism! ........................................ 2
"I Sought for a Man" .................................................................. 4
The Old Man and Conversion .................................................. 7
Ingathering Time Again ..................................................................... 11
Christ and the Church ........................................................................ 13
Reaching the Masses ........................................................................ 15
Gos Opens Up .................................................................................. 17
W. H. Mattison ............................................................................... 17
God's Miracle Man (Part 1) ............................................................ 19
Should Christians Stop Proselyting? ................................................ 22
A Personal Letter From Our General Conference President .............. 24
R. H. Pierson ................................................................................ 24
The Challenge of Buddhism ............................................................ 27
W. L. Murrill ................................................................................ 27
How to Secure Decisions (Concluded) .............................................. 31
J. L. Shaler ................................................................................... 31
Brothers of the King—5 (Part 2) ...................................................... 33
A. W. Spangler ............................................................................. 33
Restraining News ........................................................................... 36
B. J. Liebeld .................................................................................. 36
Church or Night Club? .................................................................... 40
M. Hill ......................................................................................... 40
Can a Man Be a Christian and Not Know It? ................................... 42
H. W. Love .................................................................................. 42
News Briefs .................................................................................. 45
Pointers ....................................................................................... 48
Transfiguring Light (Poem) .............................................................. 48
F. C. Petty .................................................................................... 48
The Death of God ........................................................................... 6
E. Pritchard ................................................................................... 6
Song of the Undersepherd (Poem) .................................................... 29
N. Krum ....................................................................................... 29
God's Clock of Time (Poem) ............................................................ 34

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SOCIAL GOSPEL  The problems of man are monumental in scope and complexity. In essence, all such may be traced to the transgression of our first parents. There can, therefore, be no purely human cure thereto. That man can, through various programs and agencies, achieve Utopia with God’s help is in brief the social gospel.

Some of its opponents commit the opposite error of inertia on the grounds that the gospel changes people and therefore people change conditions. Other things being equal, this is true. But other things are not equal. This theory does not take into account the terrible waste in human resources that six thousand years have effected.

Jesus rebuked the advocates of the social gospel by declaring that His kingdom is “not of this world.” At the same time He overturned the postulates of the conservatives by healing the sick, feeding the hungry, and doing social work among the underprivileged. Many would have called Him a “do-gooder.”

The Christian can and must applaud and support every righteous effort to relieve the oppressed. Jesus made it clear that the good deed done in His name to the poor is done unto Him. He identifies Himself with the neglected and requires no less than total effort for their uplift. It is no secret that governments have sometimes shown more sensitivity to human need than churches. It was not, is not, and never will be God’s purpose that the church become a society of the “haves” standing in splendid isolation amid the “have-nots.”

As Christian ministers, then, let us beware the leaven of the utopianist who believes that man may, through human effort, make this world a little heaven on earth. But let us in the name of Christ attack human misery as if we could.

“FALSE TEETH”  When the sharing of truth and one’s self coincide, listeners are convicted. When truth and self are distinct entities hearers are convinced that the speaker is merely reporting what someone else says or thinks. Someone likened them to “false teeth” preachers. Expanding the theme, we find at least two categories of “false teeth” preachers. One group thinks, but the results are neither practical nor applicable. The ideas presented have no constructive bearing on the soul of the preacher or the hearer. The second type, already referred to, are those who chew but don’t swallow what others have studied and developed. The end result of the preaching of either type is the same. The congregation remains unimpressed, uninspired, and unmoved!

The apostle Paul’s secret of success is summed up in the words of 1 Corinthians 11:1, “Be ye followers of me, even as I also am of Christ.” Paul and truth were daily cemented by the glue of total surrender to Christ. He preached no doctrine that he did not live. Christ’s power as a preacher is found in His statement “I am the . . . truth.” Separation of truth from Christ was impossible. He was a giant monolithic structure of truth and life. He shook the world not by logic but by living. He was the only one who could legitimately cast the first stone.

The desperate need of the church today is men who not only know truth but daily live it.

J. R. S.

THE MINISTRY