

The Ministry

March, 1958

GENESIS.

CHAPTER I.

1 of heaven and earth, 3 of the light, 4 of the firmament, 9 of the earth, separated waters, 11 and made fruitful, 14 of fish and fowl, 15 and birds, 21 of fish and fowl, 22 of man, 23 Also the appointment of food.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness Night.

6 And there were evening and morning, the first day.

7 And God said, Let there be lights in the firmament of the heaven to give seasons, and for days, and for nights, and for lights in the firmament of the heaven to give light upon the earth: and it was so.

8 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: and he made the stars also.

9 And God set them in the firmament of the heaven to give light upon the earth:

10 And God said, Let the waters bring forth abundantly the living creature that hath life, and fowl that may fly above the earth.

11 And God created great whales, and every living creature that creepeth, and every beast that hath life, of every kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

12 And the evening and the morning were the third day.

13 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

14 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: and he made the stars also.

15 And God set them in the firmament of the heaven to give light upon the earth:

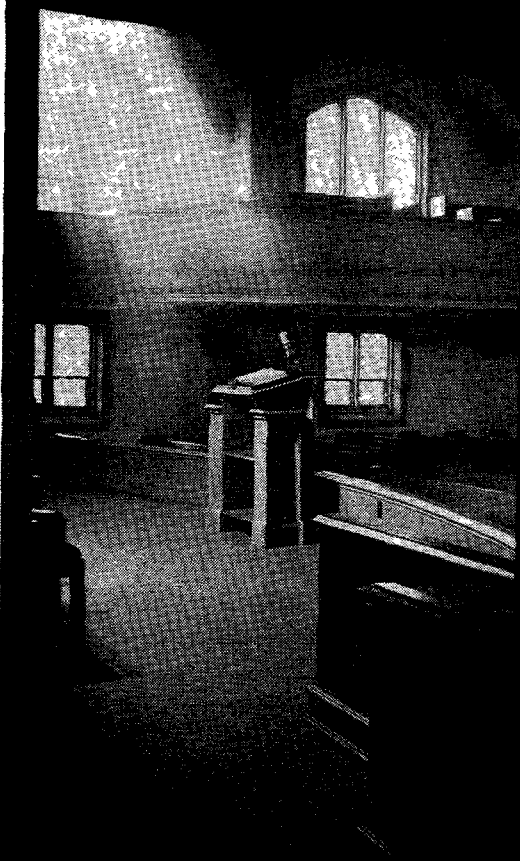
16 And God said, Let the waters bring forth abundantly the living creature that hath life, and fowl that may fly above the earth.

17 And God created great whales, and every living creature that creepeth, and every beast that hath life, of every kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

18 And the evening and the morning were the fourth day.

This Door

Leads to GOD'S PULPIT



The Christian pulpit is not a throne . . .

do not "lord it over" the people.

It is not a judgment bar . . .

do not condemn.

It is not an auction stall . . .

do not buy or sell.

It is not a theatrical stage . . .

do not perform.

But it is . . .

God's table for hungry souls, sin-sick hearts, and burden bearers. Your ministry's highest service as requested by the great Master Shepherd is

"FEED MY SHEEP!"

[This classic appears as a motto in the pastor's study of the Seventh-day Adventist church in Westminster, Maryland.]



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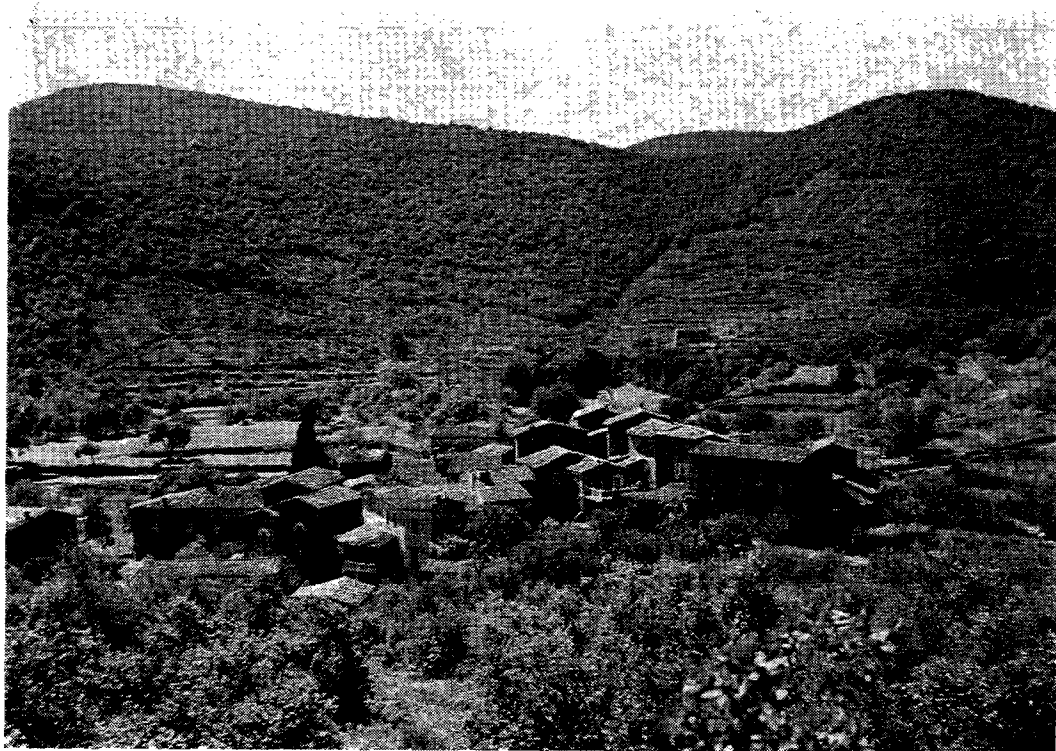
Our Cover

ONLY as a man begins where the Bible begins—with God—can he find a satisfactory personal answer to all of life's problems.

The late H. G. Wells said: "Until a man has found God and been found by God, he begins at no beginning, he works to no end." In our cover A. Devaney expresses this great truth with the light focused on the first words of the Bible.

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MARCH, 1958



THREE LIONS

Mas Soubeyran, the little town in Southern France where the Huguenot resistance was the strongest.

The Huguenots—Pioneers of Freedom

DANIEL WALTHER

Professor of Church History, Seventh-day Adventist Theological Seminary



ONE of the most moving chapters of the history of mankind was written by the Huguenots of France. When we realize that today only about 3 per cent of the French population is Protestant, the magnitude of the contribution made by French Protestants is amazing. Some have wondered whether there was ever a Protestant movement in France! They overlook the fact that Protestantism's greatest theologian and very energetic leader, John Calvin, was a Frenchman. True, Calvin had to carry on his task in exile; but nevertheless Calvin defended evangelical faith as a gifted French human-

ist and, later, as a clear and powerful expositor of the Word of God.

There was an evangelical movement in France before Luther disagreed with the church in Germany. The teaching of justification by faith was defended especially in the writings of Lefèvre, whose *Commentaries* preceded Luther's own teachings by several years. The first pre-Reformation evangelical movement flourished with great vitality in the climate of France. One critic, Faguet, states that "there is nothing more French, more *old-French* than French Protestantism. . . . French Protestants are so French that they are, as it were, the salt of France." Of course there are others who ignore this point of view and think that

without Luther's leadership a Protestant movement in France could not have prevailed! They point to the fact that Luther's writings were read in France as early as 1520.

In the middle of the sixteenth century there was hardly an area in France that did not receive favorably the teachings of the Reformation. In 1560, in the time of Admiral Coligny, French Protestantism's grand old man, there were 2,150 Protestant churches in France. But in 1598, at the time of the signing of the Edict of Nantes, there were only 951 churches served by 800 ministers and 400 student pastors. What had happened?

Forty years of the most savage wars of religion, of which the Massacre of St. Bartholomew was the bloodiest episode, had depleted the ranks of the Protestant fold. The census of the French population in 1598 includes 274,000 Protestant families, or 1,250,000 persons in a total population of nearly 17 million. It is interesting also to note that among the Protestants are to be found the country's best families and among the wealthiest. In 1598, 2,468 of the noble families of France were Protestants, and that pattern has prevailed throughout. History owes a debt to French Protestantism.

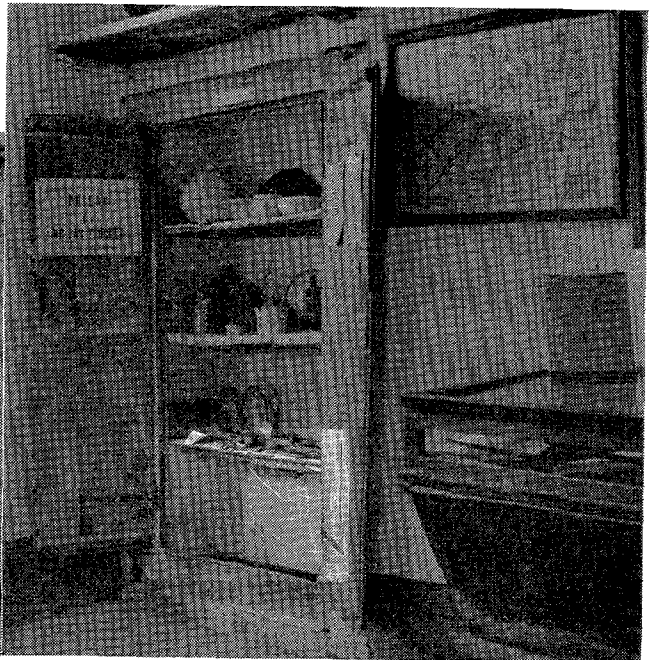
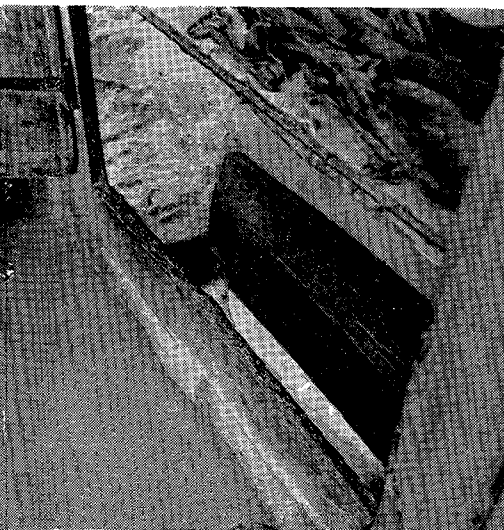
The Name Huguenot

The history of the Huguenots is clearly traceable, but the name Huguenot has defied all attempts to ascertain its origin. Some see this name coming from *Eidgenots*, a German name meaning "confederates" (it was also the name of a political party in Calvin's Geneva). Others, such as the humanist printer Estienne, a contemporary, see in Huguenot the nickname coming from Hugo (Hughes).

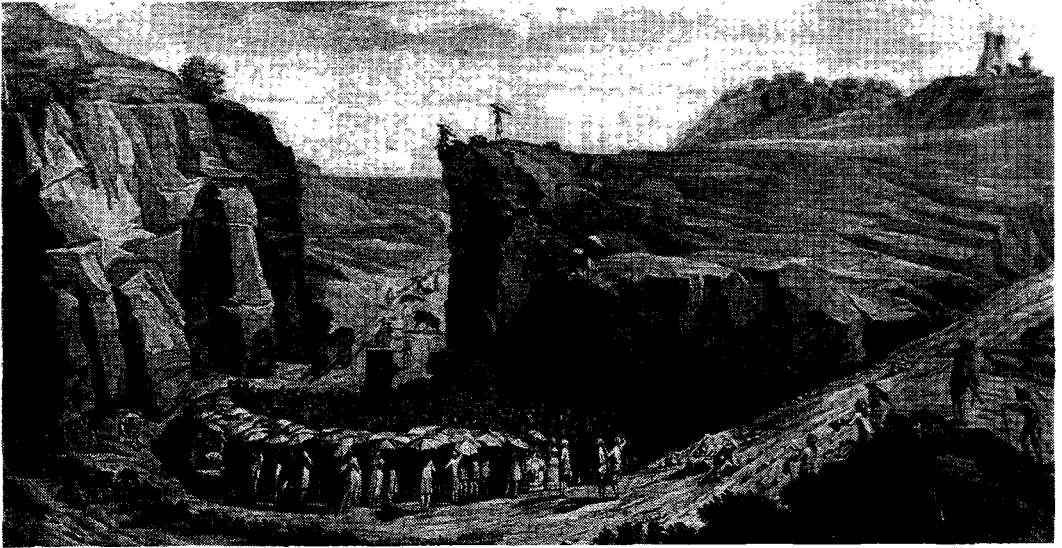
The home-grown French Evangelicals before Calvin were mostly the followers of Lefèvre, and they were grouped around the mystic "Reformers" at Meaux in the 1520's. As the Evangelical movement grew, the political-minded leaders among the Protestants continued to meet in religious meetings in numerous temples and synods. The king of France, Francis I, was interested off and on in the Reform movement primarily for political reasons; he favored the Evangelicals whenever he needed the Lutheran princes in his struggle against the emperor of Austria. Francis I also favored the movement because of his intellectual interest in a movement that had its roots partly in the intellectual Renaissance.

Shortly after the middle of the sixteenth century there were two solid political parties in France both having a religious basis: (a) the Catholics, who were indorsed

The false shelf of the closet in the home of Roland Laporte, Huguenot resistance leader. Roland was saved many times by taking refuge in the underground hiding place beneath the shelf.



THREE LIONS



THREE LIONS

Huguenots worshipping at portable altars in partially hidden vale.

by the Guise family, and (b) the Protestants, who were favored by the house of Navarre. Both parties vied for the highest prize—the crown of France. The two factions unavoidably were drawn into a merciless forty-year-long war; the outcome was the victory of the Protestants.

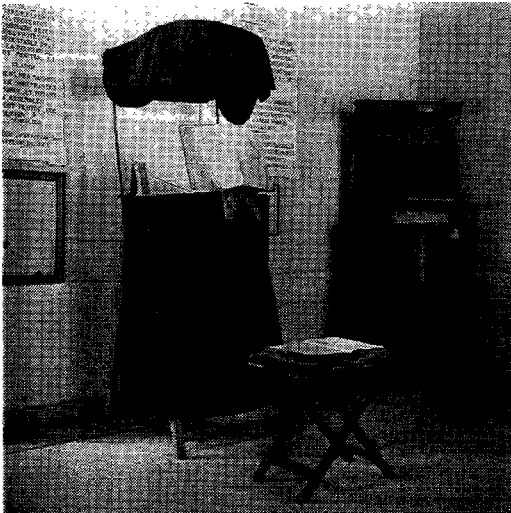
The king of Navarre, leader of the Huguenots, was the only candidate for the crown of France. But he could obtain it only on condition of becoming a Catholic. He wanted the crown so badly that, having

to choose between his faith and political power, he is said to have exclaimed, "Paris was well worth a mass!" Primarily a soldier and politician, rather than a religious leader, he became king as Henry IV of France (and Navarre). However, he helped, first secretly and then openly, his former fellow partisans; and for a short while, during Henry IV's reign, the Huguenots enjoyed freedom and even prosperity.

The Edict of Nantes

The France of Henry IV made one of the earliest and most significant contributions to religious freedom. Although Henry had gone over to Roman Catholicism for political reasons, he was secretly still a Huguenot. The Huguenots, disheartened for a while, received secret and then open encouragement from Henry IV, who, in April, 1598, signed the Edict of Nantes, one of the most important milestones along the stormy road of religious freedom.

True, the Edict of Nantes did not grant full freedom of worship; the Huguenots had to be satisfied with "a certain form of religion and some justice in the courts." As Catholicism was reinstated in full, the Reformed had to pay a tithe to the Catholic clergy and conform to Catholic marriage laws. One controversial feature in particular implied mixed courts for litigants of different denominations. The Reformed could not hold political meetings at all.



THREE LIONS

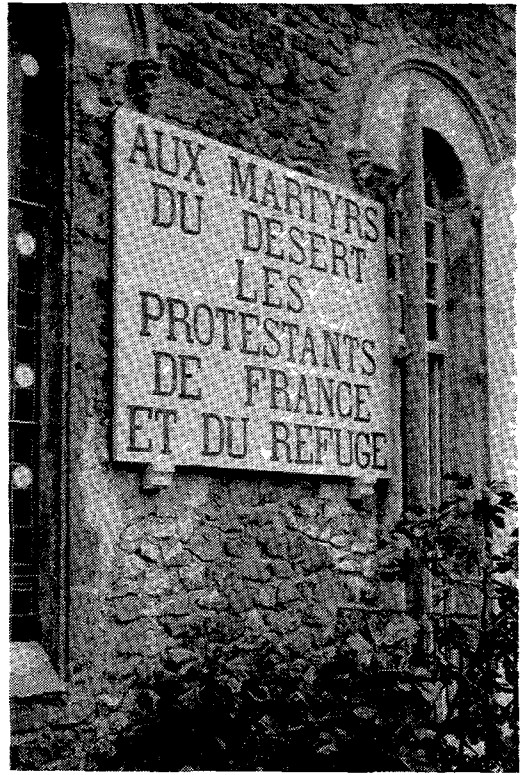
Anti-Huguenot pressure necessitated portable altars that could be dismantled in case of a raid.

One cardinal concession was the freedom to dwell anywhere in the kingdom without being subjected to inquiry or molested for their faith. They were not coerced to do anything against their conscience, and that in itself was an achievement of sorts! Moreover, a person could meet his fellow believers in any part of the realm for worship. The Protestant people were given considerable accessions to their own cities of refuge. As for education, more freedom was granted, and Protestants as well as Catholics were allowed to teach in higher institutions. They were also permitted to establish their own schools wherever their worship was authorized. Protestants were admitted to hospitals as well and could be buried in public cemeteries.

From a civil point of view there was also an improved liberty. Protestants were given access to public office. The civil equality was assured by an article ordering them to be admissible to all public dignities, offices, and charges, and forbade any other examination or discrimination as to their qualifications, conduct, and morals than those to which Catholics were subjected.

As it appeared at first, however, the Huguenots were not satisfied with the edict, whereas the Catholics were incensed because it granted too much!

The significance of the Edict of Nantes is that it is a luminous and epoch-making monument in the way toward the ideal—a free church in a free state. The edict placed France ahead of the Western nations and placed the issue of religious liberty as an ideal in the forefront. The Huguenots of



DANIEL WALTHER

that time and King Henry IV stood nearer to that ideal of religious freedom than was the case in history before. That edict, in spite of its initial shortcomings, was a blessing. The Huguenots prospered; their industries and enterprises thrived—in fact, "to be rich like a Huguenot" became a proverb in France!



THREE LIONS

Historic bridge in the Cévennes in Southern France where several battles were fought between Roland Laporte's men and soldiers of the crown.

Revocation of the Edict

That success was obviously too much for the Catholics to endure. By various and devious means Catholics undermined the edict and discredited the so-called Reformed Religion. Cardinal Richelieu partially abrogated the Edict of Nantes, and Louis XIV, after some two hundred orders and laws against the Huguenots, finally revoked the edict in 1685, only eighty-seven years after it was called into existence.

The revocation, which was the result of Catholic intrigue and political shortsightedness, is considered a monumental political blunder because it hurt France. In spite of the interdiction to leave France, the Huguenots left their beloved homeland by unknown thousands, bringing to their new-found countries their law-abiding practices, their thrift, their industries, their know-how. They greatly enriched the lands that welcomed them: Prussia, England, and America. But an entire people cannot emigrate; some Huguenots did stay in France and submitted to the pressure of the Catholics, especially as the government used the soldiery—the ruthless *dragonnades*, an incursion of merciless soldiery who were allowed to use all types of coercion save death. The “dragons” were called “spurred missionaries.”

The Huguenots made a considerable contribution, at least indirectly, to the religious and social concepts as they grew in the French climate. The ideas of religious toleration, as they became very fashionable in the eighteenth century, can at least partly be traced back to the Huguenots who remained faithful in France and who remained loyal to freedom's traditions.

Huguenot Resistance

After the revocation of the Edict of Nantes in 1685, Protestantism in France appeared doomed: The old Protestant families of the nobility were either back in the Catholic fold or in exile; the great Protestant cities had surrendered. But there were the peasants in the south, the Cévennes Mountains region. Those who did not go underground were drawn into a long war, the War of the Camisards. For nearly one hundred years French Protestants could not hold regular meetings; they had to meet in the “desert” of the Cévennes region. The Protestants became “resistants.” The Protestant “Camisards” who fought for an ideal and for their religion were small in

numbers, and their primitive weapons make us think of Gideon's army. The Huguenot leader Cavalier found only one gun and twelve swords—they had to make their arms. The leaders of the Protestants were as little prepared as was Gideon: Cavalier was a baker, Roland was a farmer, and Catinat a blacksmith. The rebels were few, but they defended a cause! They knew

HOLD THOU FULL SWAY

Take Thou our wills, Most High! Hold Thou full sway;

Have in our inmost souls Thy perfect way;
Guard Thou each sacred hour from selfish ease;
Guide Thou our ordered lives as Thou dost please. Amen.

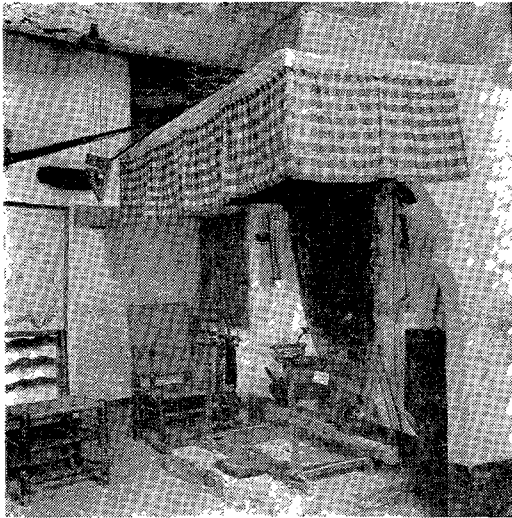
why they were resisting. “The entire war of the Cévennes was fought with the singing of psalms.”

It took the government of France to bring under control these few hundred Protestant farmers. Twenty-five thousand regular troops and two marshals of France were unable to subdue them, and the third marshal only got his prey by ruse. Cavalier was clever and bold; but in 1704 Marshall Villars, who knew that he could not obtain Cavalier's surrender by force of arms, tried successfully the diplomatic way of promises, such as that of full freedom of worship. While Cavalier surrendered, the other Huguenot leaders refused to go along; young Roland in particular rejected the offer of the Court, and the war continued. But not for long—Roland was betrayed and killed.

The resistance of the Huguenots went underground. Never will the full story of the horrors perpetrated against them be told: the slaughter of believers who assembled in barns, in the open fields, in the forests, mowed down by the swords of the “spurred missionaries” (the king's “dragons,” or troops), women and young people tortured, quartered, burned by slow fire. Their only crime was to pray, sing hymns, and exhort one another in the Word of God.

During these times of oppression the Protestants were more fervent than ever, and some of the greatest preachers displayed their magnificent courage and eloquence. There was Claude Brousson, who at first tried peaceful resistance; but an

armed defense of their land, their homes, and churches seemed unavoidable. Moreover, the courageous enthusiasm was fanned by self-styled "prophets," who kept their faith in a state of aggressive vigilance. In the midst of the wars they conducted synods, they continued to observe ecclesiastical rules, and held their services under the open sky, the "desert." They continued to marry their young people and to bury their dead in the evangelical fashion, and hundreds of those who had given up their faith under the pressure of the soldiery came back into the fold. There was the great preacher Antoine Court and other famous pastors of the "desert," such as the gifted Paul Rabaut. The Protestants were determined to resist by all possible means. Even their women stood firm.



THREE LIONS

A corner of the restored house of Roland Laporte, Huguenot resistance leader.

There is in the south of France a prison that was reserved for women prisoners and particularly Huguenots. Well known is the case of Marie Durand, who was jailed in that "Tower of Constance" at the age of fourteen and released thirty-eight years later. Those who visit that medieval dungeon will still see the word which she carved into the hard granite: "resist"—the *leitmotiv* of the Protestants, as of those of the Mas Soubeyran, where young Roland had his home and where he was slaughtered.

The Edict of Grace and the Huguenot Message

The Protestant cause was finally resolved by a peaceful gesture in 1787 when Louis XVI signed the "Edict of Grace," which

re-established the Protestants as French citizens and considered their religion as acceptable. They were at last tolerated in their homeland.

Freedom in which the Huguenots of France pioneered was bought at the highest price—the blood of enlightened and determined believers who were found in the *aristocratic* ranks of the noble families of France as well as in the modest hovels of the peasants.

The Huguenots during their trying experience were on the way to victory because they had a *message*:

A religious message: They exalted the Word of God as no other Protestant group. In obeying their conscience as a witness, they proclaimed with great certainty and fervor the message of forgiveness and salvation.

An ecclesiastical message: They believed in a visible as well as an invisible church, a universal brotherhood of believers. They had definite opinions as to the function of the church and the pastor. They insisted on full liturgical acts of worship though the "desert" meetings caused untold hardship, forcing them to carry, wherever they worshiped, the portable rostrums and sacred vessels for communion.

A moral message: They had received, and believed in, the rigid and solid form of Christian living as Calvin had taught. They maintained that there is an invisible relationship between religion and everyday life.

An international message: As they were driven out of the homeland, they laid some of the firmest foundations of religious freedom in Germany, Holland, Switzerland, and America.

A message of freedom: No other religious group has more truly sensed the need of, and the right to, religious liberty for themselves and for others. The Edict of Nantes is in spirit a Huguenot contribution to the liberty of other minority groups. This document is an epoch-making legislation that was well in advance of the times. We find the spirit of freedom permeating the thinking not only of the religious circles of France but of the intellectual spheres as well. In the storm and stress of their tormented history the Huguenots indeed held up fearlessly the magnificent banner of religious freedom, for which they were ready to die or, even greater, to witness for in their everyday life.

Reflections on the World of 1957

H. K. CHRISTMAN

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A REVIEW of the unfolding scene across a troubled world during the past year is most fascinating and challenging. In the light of Adventism the sequence of events provides the setting of the stage for an overwhelming confirmation of faith in the nearness of the end. While confusion, chaos, distrust, and hopelessness prevail everywhere, there is occasion for hope and optimism among those who are looking "for a city which hath foundations, whose builder and maker is God."

Should time and space permit, a tremendous array of history-making events could be reviewed, all of which would present convincing evidence of the validity of our faith in the second coming of Christ. During the past year we were prompted to recall a pronouncement released to the Adventist people forty-nine years ago, that "the final movements will be rapid ones." A few observations will suffice to reveal clearly to us definite trends in the unfolding drama that are especially significant in this challenging hour.

The Near East

This section of world geography presents the greatest tension point in international affairs, and at this moment provides the target for a shooting war. During 1957 the seemingly endless crosscurrents of international diplomacy revolved around this area, creating a menacing whirlpool that could easily precipitate a third world war, and disastrously engulf civilization.

The situation and prospect was aptly stated by Alfred M. Lilienthal in *The Sign*, August, 1956, in these startling words: "It is five minutes to twelve and in the Middle East the seconds are ticking off on the West. Teeming millions, strategic air bases, oil, and the balance of power . . . are all at stake. If a peace settlement is not speedily realized, the iron curtain will descend on yet another land mass."

It is highly probable that this situation prompted the Philippine ambassador to the United States, while delivering a commencement address a year ago in one of our large universities, to say, "The world today is perhaps one year away from the point of no return."

Futility of World Diplomacy

Events during the past year serve only to emphasize the tragic breakdown of power and leadership in any world organization. Egypt chooses to take over the operation and control of the Suez Canal, completely ignoring any restraining influence of the United Nations; Russia continues to infiltrate her leadership and philosophy into strategic areas across the world, thus spreading the spirit of world revolution, while at the same time she is openly defying the guiding principles of this great organization. Vast areas of the Oriental world are aligning themselves with revolutionary forces, while the United Nations stands by seemingly helpless and impotent.

A little more than nine years ago the *New York Times* reported a statement from Winston Churchill that graphically analyzed the status of the United Nations in world affairs: "The assembly of the United Nations which we fondly hoped would be the majestic center for world security . . . has been reduced to a mere cockpit in which the representatives of mighty nations and ancient states hurl reproaches, taunts, and recriminations at one another to marshal public opinion and inflame the passions of their peoples in order to arouse and prepare them for what seems to be a remorselessly approaching third world war."

Coincidentally, another religious editor suggested that "while representatives of governments wrangle endlessly over means of repairing the damage done by the tragedy of war, and flounder in futility, the destructive potential of atomic and biological weapons has been rapidly increased." For long years Adventism has

been telling the world about an approaching impasse where human genius would no longer be able to "comprehend the causes that underlie the present state of society," or "to solve the problem of moral corruption, poverty, pauperism, and increasing crime."—*Testimonies*, vol. 9, p. 13.

Trade Unions and World Revolution

The past year witnessed a mighty surge in the grasp for power among the masses, not only on the North American Continent but around the entire world. As we observed developments in this field from month to month, we were frequently reminded of an analysis made in prophetic language about the turn of the century by Ellen G. White: "The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France."—*Education*, p. 228.

Peculiar significance is attached to the recent merger of two great national labor organizations in the United States that has resulted in a concentration of power that some fear might direct and dominate the legislative power of government. Severe, protracted strikes against major industries, with their accompanying violence and destruction of life and property; open defiance of government, as evidenced in various senatorial investigations from time to time; internal corruption involving misuse and embezzlement of funds amounting to many thousands of dollars—all these and other factors indicate the instability and tensions of these last times.

Greater Evangelism

The year 1957 has registered an unusual upsurge in larger evangelistic endeavor, especially in the Protestant ranks. The spirit

of revivalism is sweeping the nation, and is being reflected in accessions to church membership reaching far beyond the norm of other years. Billy Graham's New York Crusade in Madison Square Garden stands out as the greatest event of the year in this particular field of endeavor. Dr. John A. Mackay, president of Princeton Theological Seminary, spoke truly when he said, "Something unusual has happened in New York." "The fact that vast audiences have listened to a Christian evangelist night after night for more than three months . . . is clear evidence of the intense thirst for spiritual satisfaction in life on the part of a host of ordinary people."—*Religious News Service*, Sept. 6, 1957.

The magnitude of this unique adventure in evangelism is evidenced when we realize that "the New York crusade, which began May 15 and closed September 1, had an attendance of 2,131,600 at meetings in Madison Square Garden and rallies elsewhere. A total of 56,767 persons made 'decisions for Christ.'"—*Ibid.*

While we heartily commend every effort made in the ranks of Protestantism to revive the spirit of the Reformation, yet we must confess to a challenging urge to reread prayerfully the chapter in *Great Controversy* entitled "Modern Revivals." We read that "before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times."—Page 464.

Succeeding pages of that marvelous chapter evaluate every revival on its contribution to a return to the "primitive godliness" of apostolic times. True revivalism will challenge judgment-bound souls to full and complete surrender to the living Christ, resulting in simple and implicit obedience to the laws of God, and the preparation of body, mind, and soul for our Lord's appearing. What a challenge to the leadership of Adventism in this mighty hour! Earth's revival hour has struck and the world awaits the final reformation.

ABE LINCOLN'S PHILOSOPHY ON CRITICISM

¶ IF I TRIED to read, much less answer, all the criticism made of me and all the attacks leveled against me, this office would be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything.

Toward a United Protestantism

The past year registered another landmark in the steady movement toward a united world Protestantism. This movement in the United States came into being in the year 1910 in Cincinnati, Ohio, when at a General Convention of the American Episcopal Church, Bishop Charles Henry Brent "was seized with the conviction that a world conference should be called to consider matters of faith and order." This ecumenical effort actually had its beginnings many years earlier in Glasgow, but in recent years has gained momentum. In 1927 the first World Conference on Faith and Order was held in Lausanne, Switzerland. Ten years later, in 1937, a second assembly convened in Edinburgh, Scotland, resulting in the formation of the World Council of Churches. Still a third meeting convened in Lund, Sweden, in 1952. The historic meeting in Evanston, Illinois, more than two years ago, gave added impetus to this movement toward a united Protestantism.

September 3-10, 1957, marks an eventful date in an endeavor to abandon "the scandal of division" in the Protestant world when the North American Faith and Order Study Conference convened in the magnificent concert hall of Oberlin College. More than three hundred delegates were in attendance from thirty-nine United States and Canadian denominations. Men of stature and determination were present from every section of the continent, and the intensive pursuit of an exhaustive agenda revealed the studied purpose of its framers to hasten the dawning of the day when the vision of a united Protestantism shall become a glorious reality.

Referring to this important council, the *Christian Century*, dated October 2, 1957, editorialized that "Oberlin was not just an effort to bring Faith and Order to American attention or to give North Americans a crack at continuing problems. It was, if the fact was representative of the idea, an attempt to accelerate the shift from tradition-swapping to source-digging; and it was an attempt to involve whole new circles of churchmen in the effort. It is hard to

think of any church enterprise in this century which realized its intent as successfully as did the Oberlin Study Conference."

This editorial comment occasions some serious reflection among Seventh-day Adventists. For more than seventy years we have known that concerted efforts to unite Protestantism would revive unperceived perils of ecumenicity and set the stage for the closing events of human history. Four distinct steps in the unfolding prophetic drama may be observed in process of ecumenical development in such important conferences. They are:

1. The ultimate functional union of the Protestant world.
2. Abandoning the principles of the Protestant Reformation.
3. A final alliance with Rome.
4. Championing the enactment of religious legislation.

While the movement for a united Protestantism was gathering momentum a few years ago, the *London Times* made extensive observations on various aspects of the program. "The recent discussion in *The Times*," said a large Roman Catholic daily, *Il Quotidiano*, "is a sign of the times. The idea of union is on the move. Let us allow it to follow its paths and the secret inspiration which is leading it. The Catholic Church is waiting."—Quoted in *The Message Magazine*, April, 1951.

Waiting for what? And to that inquiry we have had the answer for seventy years. "The Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. . . . Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike."—*The Great Controversy*, p. 581.

Restoration of Rome to Power

The reassertion of her power and her overwhelming obsession for world supremacy place Roman Catholicism in a strategic position in the events of 1957. We recall the pronouncement made by Bishop Fulton J. Sheen several years ago, when he said, "In the future there will be only two governments in the world—Rome and Moscow."

GOVERNMENT FOR THE GOOD OF MANKIND

☐ "But, depend upon it, no government is God's ordinance but that which is for the good of mankind."—Samuel Webster.

Cardinal Spellman also gave tacit expression to the aspirations and objectives of Rome in these words: "We should not hurry to treat with the Protestants on the question of unity, for in sixty years, our separated brethren will be returning to Rome."

During the month of November, 1957, Archbishop O'Hara, of the Savannah Diocese, addressed a reply to a request by a Southern Baptist committee for an explanation of the Catholic doctrine relative to its claim to be the only church established by Christ. He wrote that "Christ established the church and not 'churches,' and that there can be no second independent community distinct from it. In what would the difference lie?" he asked. "Not in doctrine, legitimately, for our Lord has already entrusted to this community (the Catholic church) whatsoever He has commanded. If a new community were to arise, teaching part of Christ's Revelation, which the other had omitted, then our Lord's promise of the Holy Spirit 'to guide you into all truth' would have failed."—Religious News Service, Nov. 26, 1957.

This is very familiar language to Seventh-day Adventists. Long years ago we were told that "the papal church will never relinquish her claim to infallibility."—*The Great Controversy*, p. 564. This power refuses to enter into any alliance with any other organization unless and until she occupies a position of supremacy.

This philosophy of leadership has been amply confirmed in the maneuverings of Rome in Colombia during recent years, and her unrelenting attitude in recent months. Toward the close of 1957, "The Roman Catholic hierarchy of Colombia

issued a joint message to its citizens urging all voters to take part in a national plebiscite December 1 on a plan for a coalition government pledged to 'respect the rights of the church' and restore peace and order to the country.

"The prelates said that when constitutional government has been re-established the bishops will use all lawful means at their disposal to bring about the abrogation of articles in the 1936 constitution . . . and other measures which weakened the influence of the Church in Colombia."—Religious News Service, Nov. 21, 1957.

This latest news suggests the pattern and design of this power that will know no geographical limitations when before a wondering world its "deadly wound" is completely healed in a little while from now, when the prophecy of Scripture is fulfilled in all its tragic realism.

Thus we close this survey of the world scene during 1957, and its startling portrayal of the trend of events that fit with uncanny accuracy into the mold of our prophetic interpretation. Reflecting on the past, we know that "we have not followed cunningly devised fables" through the years of our loyalty and allegiance to the "faith of Jesus." Facing the future, in its seemingly uncharted course, we devotedly accept the assurance that came from the heart of Jesus, and is especially applicable to His people now: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:10, 11).

LIFE BEGINS AT SEVENTY

¶ BETWEEN the ages of 70 and 83 Commodore Vanderbilt added about 100 millions to his fortune.

Kant at 74 wrote his *Anthropology, Metaphysics of Ethics, and Strife of the Faculties*.

Tintoretto at 74 painted the vast *Paradise*, a canvas 74 feet by 30.

Verdi at 74 produced his masterpiece, *Othello*; at 80, *Falstaff*, and at 85 the famous *Ave Maria, Stabat Mater, and Te Deum*.

Lamarck at 78 completed his great zoological work, *The Natural History of the Invertebrates*.

Oliver Wendell Holmes at 79 wrote *Over the Teacups*.

Cato at 80 began the study of Greek.

Goethe at 80 completed *Faust*.

Tennyson at 83 wrote *Crossing the Bar*.

Titian at 98 painted his historic picture of the Battle of Lepanto.

—*The Golden Book*

Chance and Accidental Progression in the Evolutionary Hypothesis

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THE real key word in evolutionism is *chance*. Few persons ever thoughtfully consider what the world would be like if chance had been the sole directive agent in the formation of the chemical compounds of which the earth is composed, or of the substances constituting the bodies of plants and animals.

Take for example the chemical substances known as organic compounds, those in which carbon is the characteristic element. Compounds that consist of hydrogen and carbon only are hydrocarbons, the chief constituents of petroleum; while those that contain in addition one atom of oxygen in each molecule are for the most part in the class of alcohols and their close relatives. A unique property of carbon is the ability to join carbon atom to carbon atom, thus making possible molecules of extensive chain or branched or ring configurations. Substances of identical composition, that is, with the same number of respective kinds of atoms per molecule, can be so diversely constituted as to have different patterns of atomic arrangement and thus be *isomers* of each other. Isomers will also differ in physical characteristics.

With as few as twenty carbon atoms to each molecule, actually millions of isomers of hydrocarbons and alcohols are possible. If *chance* were the sole directive for chemical formation, most all of the possible forms would assuredly be present in natural substances, and each of them in significant proportions. Add to this the untold billions of possible carbon compounds containing also nitrogen, phosphorus, sulfur, certain metals, and larger proportions of oxygen, and the total would reach staggering astronomical figures. But there simply *are not* so many random compounds and extravagant numbers of kinds discoverable in natural sources. With all the research and technical knowledge that has been devoted to this field, fewer than a half million carbon compounds have been either isolated or synthesized.

Sugars constitute one of the common types of organic compounds, and are an essential kind of food material. Of the simpler six-carbon atom varieties of so-called aldehyde sugars, glucose (grape sugar) is the most common. This substance is one of sixteen isomers or analogous sugars. Only three of these sixteen are at all common in nature, the other two being mannose, and galactose, derived from milk sugar. Several of the sixteen possible forms are never found in natural products at all, and some of them have absolutely no food value. It cannot be mere chance or accident that the abundant glucose, the one most commonly produced by plants, is the very one most useful for nutrition of animal life. The directive agency of the Creator has seen to it in advance that the biological world, complex as it is beyond human understanding, is not a chaos. Nor is it of mere chance origin or behavior.

Biological Development

For the evolutionist, chance plays a still more important part in his scheme of biological development, in the postulate that life came into existence spontaneously. The basic work of Pasteur and others has demonstrated beyond possible doubt that, given sterile conditions, even the simplest bacteria do not come into being. Evolutionists dodge the issue by assuming that at some remote time and place, within some warm and chemically replete pool, there was formed by accident a compound related to the components of biological proteins, and that such a compound acted as a master pattern to induce the formation of other similar substances. They further assume that these compounds joined in a fashion that enabled them to behave as living things, with the powers of nutrition, reproduction, and the like.

Right now, research men are feverishly attempting to produce protein building blocks—amino acids—by radiation or by other treatment approximating what they

presume the initial atmosphere of the earth was like. But what if a few amino acids can be thus produced? The very simplest proteins require some seventy-five or more of these units, linked together in very special fashion and in sequences that are specific and different for each type of protein. These types of protein are so diverse from one another that a protein from one kind of creature cannot be tolerated in the blood system of another, and they are markedly different for each kind of tissue even in the same individual. Hence again, chance cannot have been the guiding influence in the construction from amino acids of the proteins essential for living creatures.

Man may make a few amino acids in his laboratories. But since he cannot, with all his knowledge, skill, and facilities, synthesize therefrom even a single protein such as is found in a living organism, what chance would there be for such substances to be formed by mere accident? To ask the question is to answer it. Still further, given all the proper components of living tissue, man cannot bestow upon such material the functions of life. If he could, surely he could bring the dead to life, for in recently dead bodies all the chemical elements are present which the living individual required.

We must conclude that the scientific evidence of the past is valid in affirming that "life comes only from life." Initially, the life of every kind of creature was bestowed by Him in whose "hand is the life of every living thing,"¹ "for 'in him we live and move and have our being.'"²

The Postulate of Chance Development

Besides the postulate of chance arrival of life and functions appropriate thereto, evolutionists commonly teach that simple creatures "sensed" in some manner the lack of certain additional functions, organs

and appendages, and that, in response to that recognition, they proceeded to develop the desired additions to their complement of characteristics. As water dried up from ponds and lakes in some areas, the fishes are supposed to have realized that their fins were inadequate for land locomotion, and therefore proceeded to arrange for transformation of fins into legs and feet. Other fishes are supposed to have met a similar emergency by burrowing deeply into the underlying muds and in a semistupor to have awaited replenishment of the water supply. Such creatures are thought to have become the ancestors of salamanders and the like.

Equipped for Survival

The theory that creatures acquire functions or organs on a custom-made plan is groundless. Plants and animals did not come into existence unequipped for survival, else they would not have had opportunity either to live or to "evolve" other forms better suited to survive. The Creator who made each type of creature knows no emergency. He provided each plant and animal with a reserve of functions in anticipation of likely needs.

For example, while grains are growing in summer, seeds are being produced not only for propagation but also to survive less favorable conditions. Buds of trees are so constructed as to protect the delicate tissues against cold and rain. Fruits are covered with coatings that protect against microorganisms and are quite unpalatable to larger creatures until the fruit has had opportunity to ripen. Most animals can swim instinctively without swimming lessons. This list could be extended indefinitely, but we will elaborate merely one further example:

It was not the intention of the Creator that man should be injured so as to permit his vital blood to escape, but He made

SUPPOSE THIS WAS YOUR LAST NIGHT ON EARTH

¶ DWIGHT L. MOODY once said that he did not desire grace to die for Christ; all he wanted was grace to preach for Him right now. John Wesley was asked by one of his friends, "Supposing, Mr. Wesley, you knew that this was to be your last night on earth. How would you spend it?"

"Well," replied Wesley, "at four o'clock I would have some tea. At six o'clock I would visit Mrs. Brown in the hospital. Then at seven-thirty I would conduct mid-week service at the chapel. At nine-fifteen I would have my supper; at ten o'clock I would go to bed, and in the morning I would wake up in glory."

That is the moment-by-moment, day-by-day trust in the living Lord Jesus. Are you living your life like that?—ALAN REDPATH in *Victorious Praying* (Fleming H. Revell Company).

CLARITY IN PREACHING

One of the basic principles of good preaching is clarity. No one can be expected to profit from or act upon something that is not clearly understood. It is folly for a preacher to think it will build his reputation as a speaker to use big words that make simple matters hard to understand.

A visiting preacher at a certain church was approached by the soprano, who had asked him for his sermon subject in order that she could follow the sermon with an appropriate solo. When he hesitated, she said quickly, "Never mind, I'll listen attentively and I'll select something appropriate to your sermon theme." It would be interesting to read the inward thoughts of the preacher when upon the conclusion of his sermon, he heard the soprano sing "Sometime, Somewhere, We'll Understand."

provision for just such incidents. Adam was supplied with a unique substance, thrombogen, which, though it can flow freely normally through the tiniest capillaries, can be converted instantly at the site of an injury into a blood-clotting substance. Thus Adam was provided with a means of preventing him from fatal bleeding from ever so slight a lesion. If that substance were always in the blood-clotting form, thrombosis would occur, stopping the flow of blood in the vessels and producing as great a hazard as a severe hemorrhage.

Just imagine Adam *without* prior provision of this life-saving substance, but with the evolutionist's outlook on life. Upon treading on his first thorn, he would have withdrawn it only to discover that the vital blood was fast escaping from the wound. He could have thought—in terms of evolutionistic philosophy—"I must do something about this, and quickly! I'll promptly develop a substance in my blood to stop this bleeding." But his plan would be too meager and too late either to save his own life or to transmit the proper blood-clotting mechanism to his posterity.

A similar situation would have prevailed for any one of scores and hundreds of other protective and instinctive devices possessed by animals as well as by mankind. It is preposterous to assume that any creature, upon discovery of its inadequacy in a situation about to result in death or incapacity, could "learn" the nature of his deficiency and the means of relief therefrom, "develop" a suitable protective system, and "transmit" to his progeny the results of his

acumen and effort. It was only through the foresight, omniscience, and omnipotence of the divine Creator that provision was made in advance for the protection of all His creatures.

It is a grand and comforting thought also to consider that, while God did not purpose that man should sin, He made abundant provision for his redemption *in case he did sin*. There was provided in advance a "Lamb slain from the foundation of the world."³ And now, Christ, the Creator and Redeemer, is preparing a place in advance for those who love Him.⁴ That provision is so glorious and adequate that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."⁵

There is no brand of evolutionism that explains the origin of biological safety devices, nor of spiritual lifesavers. Only God through Jesus Christ can accomplish such creative work, and only in His Word can we find the record of it and the promise of the protection He is willing to provide.

REFERENCES

- ¹ Job 12:10, R.S.V.
- ² Acts 17:28, R.S.V.
- ³ Revelation 13:8.
- ⁴ John 14:2, 3.
- ⁵ 1 Corinthians 2:9.

The Scriptures and Christ

"The holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." That is the way in which they do it—*through faith which is in Christ Jesus*: for the holy Scriptures of the Old Testament are never half understood except as they are seen in the light of Christ Jesus. They all pointed forward to Christ Jesus; they all found their fulfillment, the key of their interpretation, in Christ Jesus. The Old Testament history is not merely a history of some wandering patriarchs and of a strange, wayward people of wonderful powers and wonderful propensities to evil. It is not merely a history of Israel. The Old Testament is a history of redemption, of God's mightiness and mercies, and of a chosen nation, all along toward the promised, long-looked-for time when God's Son should come to be the Saviour of mankind. We cannot understand the Old Testament, except we read it in its bearing upon Christ, as fulfilled in him. . . . All the long story of Israel meant him; and if you do find many things in the Old Testament that you do not see the meaning of, remember that they all pointed forward toward him."

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The Scientific Apostasy

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IN THE previous study we discussed the doctrine of creation as taught in the Bible. Now we must consider how the Christian world departed from the plain truth of a literal creation.

1. *What was the attitude of New Testament writers toward creation?*

"All things were made by him [Christ]" (John 1:3).

"From the beginning of the creation God made them" (Mark 10:6).

"For by him were all things created" (Col. 1:16).

"God, who created all things by Jesus Christ" (Eph. 3:9).

2. *What relationship does the Bible reveal as existing between Christ and created things?*

"By him all things consist" (Col. 1:17), or hold together.

"Upholding all things by the word of his power" (Heb. 1:3).

Christ not only brought the universe into existence but continues to maintain it. Modern physics has shown that material substance is merely a manifestation of energy. This correlates perfectly with the scriptural statements. The power that holds all things together is the same power that was necessary to produce them in the beginning. Note the expression "the word of his power." In the Greek the term *logos* is used, meaning an outflow, or emanation, of power.

Deism, which was popular in the eighteenth century, and is still held by many scientifically-minded men, supposes that when God created matter, He endowed it with properties whereby it could continue to perform the work originally commanded. But the Bible does not support this view. The material universe, according to the Bible, is upheld and maintained by the Word, the *Logos*, the outflowing of divine power from the throne of God. Just as an electric light ceases to glow when cut off from the source of power, so material substance would cease to act, in fact, cease

to exist, were the stream of divine power cut off for one instant.

We must be careful in this study not to get the idea that the Word, meaning Christ in person, is actually present everywhere in nature. Such a viewpoint would be pantheism. In fact, many of the great pagan religions of the world are founded on exactly this premise, that God and nature are one. We must be careful to recognize the distinction between the Word, Christ, the personal Being, and the outflow of power by which He manifests Himself through the whole universe.

So little is given in the Bible regarding the relationship existing between the three persons of the Godhead that we must be careful not to speculate unduly. However, from the statement in Genesis 1:2 that the Spirit of God moved upon the face of the waters, we are led to conclude that He was the active agent in creation. If so, He is doubtless also the active agent in maintaining the universe. Speculation on the interrelationships in the Trinity is, however, rather fruitless.

3. *What control does God declare that He has over nature?*

In Isaiah 48:3 God declares His ability to foretell events. This would be impossible unless He had full and complete control over natural forces and over the powers of men. In verse 7 He declares that He creates, or brings to pass, new things in order to prove His superiority over heathen gods.

4. *Against what did Paul warn the early church?*

"Oppositions of science falsely so called" (1 Tim. 6:20).

In Paul's day Greek philosophy was a type of *naturalism*. This attributed all natural phenomena to inherent forces within matter itself. It denied the existence of a Supreme Being such as was taught by the Bible. All natural forces were self-operating, by means of inherent elements within themselves.

In the fifth century A.D. the Christian theologian Augustine introduced into Christianity an interpretation of creation borrowed from Greek philosophy. When he spoke of creation he affirmed that it did not take place instantly, or in a short time; rather, he declared that we must believe that God created the original germs of life with potentialities for infinite development. Throughout long ages of time these original germs, or seeds, as he called them, have continued their progressively upward development until they have reached the complexity of organization that is seen in the world today.

This interpretation of creation has been called a thorough-going theistic evolution by competent authorities. (For further details see the writer's *New Diluvialism*, p. 2.)

WELL SAID

He is not thinking; he is only rearranging his prejudices.

An atheist is a man who has no invisible means of support.

It is better not to know too much than to know too many things that are not so.

Too much of modernism's exegesis is "exit-Jesus."

It doesn't pay to ask people to give until it hurts; some people are very easily hurt.

Books make the best friends because you can shut them up when you get tired.

Everyone may win who tries, for the struggle is the prize.

Then there is the "Confucius say" item: "A man who small potato, get in stew."

This position has been the orthodox view of the Catholic Church during practically all of its history, and is today quite widely accepted by Catholic and Protestant theologians alike.

5. *What scientific apostasy was foretold by Peter?*

In 2 Peter 3 is foretold the modern revolt against literal creation and the Flood. The basis for this is the doctrine that "all things continue as they were from the beginning of the creation" (verse 4). The Bible says that "the works were finished from the foundation of the world" (Heb. 4:3). But modern skeptics say that everything has been going on the same from the *beginning* of the creation. Thus the earth and its life would be the result of slow, natural processes. The theory of uni-

formity, proposed in 1785 by James Hutton, of Scotland, and expanded into scientific geology by the English geologist Sir Charles Lyell in 1830, has become the background for popular geological interpretation. The result is that scientists of today "willingly are ignorant" of the Flood. They "deliberately ignore this fact" (2 Peter 3:5, R.S.V.).

Uniformitarianism, however, not only is an unproved hypothesis but is unprovable. It is impossible, upon the observations of 150 years or less, to prove that present known forces have been in operation in a uniform manner for billions of years. The yardstick of present-day geological knowledge is too short for measuring such vast expanses of time. Not only so, but the whole scheme of uniformitarianism is based on the deistic theology, and denies the power of God to create or destroy or alter by means of His infinite powers. It is absolutely out of harmony with the teaching of the Bible with regard to His complete and continuous action through the things He has created.

6. *Is it possible to harmonize the findings of science with the simple Bible teaching in regard to creation and the Flood?*

The position of the modern creationist is perfectly consistent with all known principles of philosophy and science. He believes in the following:

a. That all material substance was brought into existence by the fiat of the Creator; therefore matter is not regarded as having an independent existence of inherent properties by which it performs its activities; the phenomena of nature are subject to the control of the Supreme Being at all times and in all their manifestations.

b. That the organization of the physical features of the earth and the creation of life upon it were accomplished in six literal days; accordingly, the theories of cosmic and biological evolution through long ages of time are not acceptable.

c. That confusion and degeneracy among plants, animals, and man came as a result of the advent of sin into the world, and through the influence of Satan and his agents.

d. That the pristine earth was destroyed by one great overwhelming catastrophe, the Flood, or Deluge, of Genesis 6, 7, and 8, and that this Flood was the direct or indirect cause of most of the major geological features of the earth.

e. That since the Flood there have been many minor changes in the surface of the earth, with resulting changes in climate and ecological conditions, and that these have been simultaneous with certain changes in the structure and behavior of plants and animals; in this way there have been distributed over the face of the earth the present array of "species" of plants and animals.

On these points the creationist maintains that his views are exactly as scientific as those of the evolutionist. He contends that the theories of evolutionary progress are not sufficiently supported by

scientific evidence to make them conclusive. Therefore, he accepts the Genesis record of creation and the Flood at its face value as an inspired historical record, and upon this assumption he proceeds to array the facts of science in harmony with the literal interpretation of this record. All supposedly scientific "evidences" contrary to this literal viewpoint are regarded as speculative assumptions that are not proved.

In our next studies we shall give a brief outline of the main lines of evidence that support the Bible teachings regarding a literal creation and the Flood.

Conflicts Between Science and Religion

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FRANCIS BACON wrote: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."¹

The same may be said of science, for as the great Lord Kelvin observed: "If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion."²

In the 145th psalm, verse 10, David exclaims, "All thy works shall praise thee, O Lord." This text expresses a firm faith in the unity and harmony in God's activities. If there were disagreement and conflict between various aspects of God's activity, the future of the universe would be darker than the most dismal predictions of cynical scientists and philosophers.

So often misunderstandings, disagreements, and conflicts arise over definitions of words. If by "science" we refer to organized knowledge concerning the mind and character of the Creator as revealed in the materials of the universe; and if by "religion" we refer to organized knowledge concerning the mind and character of the Creator as expressed in the revelation of His will concerning the relationships of free moral creatures with one another and with Him—then there can be no conflicts between science and religion.

This fact is aptly expressed in the book *Education*: "Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science . . . brings from her research nothing that, rightly understood, conflicts with divine revelation. *The book of nature and the written word shed light upon each other.*"—Page 128. (Italics supplied.)

It is a known fact that there have been conflicts between scientists and religionists. In some cases the conflicts have been caused by scientists who were either ignorant of, or in rebellion against, religious truth. In other instances these conflicts have been brought on by religionists because of their ignorance or rejection of truths learned from investigation in the natural sciences. Very often the participants on both sides of the conflict have manifested both unverified science and unsound religion.

"The book of nature and the written word shed light upon each other." Dimness of *either* of these lights produces shadow areas in which conflicts between science and religion may develop.

The world prior to the Flood saw a conflict between deductions of scientists and God's revelation as communicated through Noah. The antediluvian scientists said that

it could not rain, as predicted by Noah; and furthermore if it did, there would not be enough water to cover the entire earth. The deductions of these men were based on nearly two thousand years of nature study, plus the scientific knowledge carried from Eden. These deductions were as plausible and logical as any scientific inferences could be. The fate of the antediluvian world shows the uncertainty of speculations that are based on observations of nature but that ignore the testimony of direct revelation.

Attitudes of Men of Science

Galileo. In the seventeenth century a significant conflict between scientists and religionists centered around Galileo Galilei. In Galileo's day men believed that the earth was the center of the universe. Galileo's studies of motion and his observations with telescopes led him to advocate the Copernican idea that the earth and the other planets revolve around the sun. The Holy Office of the papal church branded the idea as "heretical." It was considered contrary to Holy Scripture. The idea that the earth has a rotation that causes night and day was condemned as a philosophy "erroneous as to faith."

Galileo was examined by the Inquisition under menace of torture. He recanted his Copernican views, was sentenced to imprisonment at the pleasure of the tribunal, and was enjoined to recite once a week, for three years, the seven penitential psalms. Although the threatened imprisonment was never carried out, Galileo spent the remaining eight years of his life in strict seclusion.³

The type of uninformed and dogmatic religion that brought on the conflict with Galileo did not disappear with the passing of the Dark Ages. If it were not for the many statements in the writings of Ellen G. White that indicate that vast numbers of inhabited planets were in existence before the creation of our world, there are many among us today who would condemn as heretics and enemies of faith any who did not hold that God created all the visible stars on the fourth day of the Genesis creation week.

Darwin. In the nineteenth century the ideas of Charles Darwin precipitated another notable conflict between scientists and religionists. Darwin and his followers studied the book of nature. From their ob-

servations they drew inferences that were not in harmony with God's revelation. Many religionists of the day studied the Bible and—following the traditions of the centuries before them—came to interpretations that were not in harmony with observations from nature. If through the previous centuries established religion had not taken an oppressive attitude toward the free experimental study of nature, and if it had not concerned itself with speculative ideas concerning nature that went beyond the simple statements in the Bible, Darwinism would certainly not have enjoyed the success it did.⁴

J. J. Thomson. The great British physicist, J. J. Thomson, had a childhood experience that illustrates the difficulty involved in many of the conflicts between scientists and religionists.

The boy's parents, to encourage his scientific interests, had given him a microscope. One day a friend of his father's was visiting the home, and young J. J., to show off his new toy, put a human hair on the microscope stage, focused the instrument, and asked the man to look. As his father's friend looked into the eyepiece, he seemed to become greatly puzzled.

"Can't you see it?" young J. J. asked.

"Oh, yes, I can see it all right," replied the friend, "but where is the number?"

"Number?" asked the boy.

"Yes, you know—it's in the Bible. All the hairs of your head are numbered."⁵

We would think anyone stupid who expected a series of digits to be engraved on each human hair. Many of our apparent conflicts between religion and the discoveries of science are the outgrowth of just such misunderstandings of statements that come to us by divine revelation.

There will often be legitimate conflict between revealed truth and speculations based on scientific discoveries. Sometimes there will be legitimate conflict between scientific discoveries and misunderstandings of revealed truth. But there will never be disagreement between discoveries in nature and revelations by divine inspiration. There is perfect unity and harmony in the Godhead, and also in all the activities of the Godhead.

The modern student is often led to believe that men of science are generally agnostics, infidels, or scoffers. A study of the great men of science reveals that the

(Turn to page 37)

False Report and Rumor

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IN MAGNIFYING the requirements of the ninth commandment, God instructs His people as follows: "Thou shalt not raise a false report," and "Thou shalt not go up and down as a talebearer among thy people" (Ex. 23:1; Lev. 19:16).

There are not many things that God hates, but among the seven listed in Proverbs 6:18, 19 is "a false witness that speaketh lies, and he that soweth discord among brethren."

Hated equally by men, false reports and rumors are evils that menace individuals, churches, and conferences—evils because they have the ability to poison relationships between people and affect the well-being of the whole church.

Cutting across boundaries with the speed of a prairie fire on a windy day, they regard neither person, position, nor age. Directed mostly against someone or something, they are deadly in creating suspicion, misunderstanding, and alienation. Although containing grains of truth, both are characterized by invention and deceit, and both are insidiously malignant.

One cunningly devised false report or rumor has more power than a hundred good deeds. It is a choice morsel that is immediately snatched up by talebearers. Never wholly wiped out, it outlives a thousand sound arguments. It can fasten a mark on the injured party that may remain with him through life. Out of the realization of this danger has grown the civil law of libel and defamation with its heavy penalties.

How Does a False Report and Rumor Start?

Not much is needed to start either. Neither brains nor ability are required. Just let a group of irresponsible busybodies get together and one has the basic material needed to spawn poisonous half-truths, suppositions, and downright lies.

"Of course," prattles the effervescent babbler, "I am not sure that it is true, but

I have been told that so-and-so may have to resign because he and his wife are not getting along." Ah! What a scoop for wagging tongues. The telephones start ringing, and an ugly supposition begins that may well blast a man's influence, career, and family.

Often the basis may be an actuality. An individual sees or hears something that he considers startling news. He furnishes fanciful verbal embroidery to enhance the incident. The facts are distorted or emphasized out of proportion. Or worse yet, the incident is lumped with others of an incriminatory nature, and thus "guilt by association" is established.

It is easy for a peddler of distortions and exaggerations to go on from that and enlarge his hellish activities. With a flair of religious sanctity, he defends what he considers violated religious principles. However, the talebearer's poison pen and tongue unmask his real intention. He is not so much concerned about defending any particular principle as he is in blackening someone's reputation and character.

Flushed with success, the coiner of false reports and rumors becomes arrogant. The attention and applause he receives from those who share his cannibalistic diet turns his head. Swollen with conceit, he mistakes his toy trumpet for the trombone of fame. He envisions himself as a corrector of heretics and a defender of the faith for the inarticulate few, whereas his brayings are most offensive to all thoughtful men and women.

Why Does a False Report and Rumor Start?

There are many reasons. Individuals harboring an inordinate desire for prominence will seize any opportunity to make the headlines. And nothing gives these prima donnas a sense of prominence as does their flaunting of every principle of decency, fairness, and respect when discussing men in responsible positions. Not able to gain prominence of themselves, they seek it by dragging down men who

obtained it by hard work and honest achievement.

Envy and jealousy constitute still other reasons. An individual feels that he is not being promoted fast enough, or that he is better qualified than others for some particular position, so to shoulder some worker out of the way he improves every opportunity to give the obstructing man a verbal black eye.

Rumors and false reports may also arise from the love of our pet ideas or the feeling that we have been treated unfairly. Taking a verbal slap at someone triggers an emotional release. It gives us the sense of getting even. Feeling hurt and aggrieved, we often unthinkingly participate in a false report or rumor because it provides the chance to explain to ourselves and to others why we feel as we do. So we justify ourselves at the expense of another.

Let us not think that all the dire results of a rumormonger belong to the victim. Far from it! The loose talker undermines his own integrity. Convinced of his own unreliability, he finds it difficult to trust others. He suspects everyone, misses the joys of true friendship, and spends his life seeking and feeding on the husks of human failings. What a miserable existence!

The most important question is: How does one relate himself to a false report and rumor?

First of all, if wrongly accused, keep the mind stayed on God. Under the lash of stinging words and accusations, keep silent. Do not retaliate, for to do so would mean descending to the level of your accuser. And that is a long way down.

Why be so naive? The rumormonger is simply a tool in the hands of the devil to divert you from your work and to destroy your confidence in your fellow workers. Keep at your task. This is the best way to rock the devil back on his heels. Do not dash away from the job because the lion roars. Do not stop to stone the devil's dogs or to chase his rabbits.

Stay by your God-given assignment. Let others quarrel and accuse. Do not enter into their fracas or participate in their accusations. Let liars lie, but keep your hands busy. Let the devil and his agents do their worst, but see to it that nothing takes you away from your work.

God has not given us the job of defending our characters, nor the fruitless task of disproving the falsehoods that Satan and his assistants may start and peddle. If we did these things, we would never get anything done, and we would be working for ourselves and not for God.

Whatever others may say and do, God's counsel to us still remains: "Keep thy tongue from evil, and thy lips from speaking guile" (Ps. 34:13).

EVANGELISM -- Winning Men for God



A Spirit-empowered Solution for Successful Evangelism

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

SATAN hates soulsaving more than any other human activity. With the collaboration of the fallen angels, his greatest efforts are to prevent the salvation of souls. He knows by the light of fulfilled prophecy that he will ultimately be destroyed, and he wants to carry along to destruction with him the greatest num-

ber of human beings possible. As the saying goes, "Misery loves company."

It is Satan's determined will to make the love of God as it has been manifested in the sacrifice of Christ appear of no avail. If he can persuade men and women to reject Christ's wonderful salvation, he considers this a victory over

Christ. He knows that every time an individual definitely rejects salvation the heart of Christ suffers. His constant effort is to oppose every evangelistic agency.

Satan is the greatest enemy of evangelism. With his sly insinuations to the men who are in power he tries to thwart every committee action that is taken regarding soul winning. With powerful arguments, based on their many responsibilities or much-needed rest, he goes all out to dissuade ministers from visiting the homes of the people. By every possible means and device he is determined that the people shall not know the truth. The devil is the greatest impediment to soul winning.

Transforming the Human Mind

It can be proved through the Bible and the Spirit of prophecy that in dealing with the souls of men we need to have an understanding of the human mind. In Romans 12:2 we learn that in order to understand the will of God and follow Him, the mind must first be changed. Satan, in order to prevent the acceptance of truth by the people, blinds or paralyzes their minds. In order to change their attitude toward life and salvation, it is necessary first for the evangelist to get behind Satan's iron curtain. In order to accomplish this, he must avail himself of a power superior to and stronger than that of Satan. He cannot bring people into the message in his own strength, by his own wisdom, or by hard work alone. He is too weak to battle by himself against the deceptive subtlety of the powerful fallen angels.

There is only one Being who can defeat Satan's designs with man's cooperation, and that is the Holy Spirit. The Holy Spirit accomplishes five definite things in order that the human mind may be willing to accept the salvation that God provides:

Five Major Operations of the Holy Spirit Influencing the Human Mind

1. "The Holy Spirit is the agent that opens human minds to the truth."—*Evangelism*, p. 169. It is a positive truth that the Holy Spirit is the only one who can release the blind or paralyzed mind that is dominated by Satan.

2. "Ministers must seek God for His Holy Spirit, in order that they may present the truth aright."—*Ibid.*, p. 663. The Holy Spirit not only opens the minds of the hearers of the gospel but also works through the mind of the one who proclaims the truth so that it will be presented aright. This is an exceedingly important factor in casting down the barriers of prejudice and opposition.

3. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). The Holy Spirit guides in such an easy, fascinating, and pleasant way that people begin to love the truth as it is presented.

4. The fourth operation is to "walk humbly with God" so "He will give His Holy Spirit and will minister to them through the agency of holy angels to make right impressions upon human minds."—*Ibid.*, p. 629.

Here is a man blinded by sin and a woman paralyzed by false doctrines. Satan dominates both their minds. Only as the minister is guided by the power of the Holy Spirit and surrounded

Apathy can only be overcome by enthusiasm, and enthusiasm can only be aroused by two things: first, an ideal which takes the imagination by storm, and, second, a definite intelligible plan for carrying that ideal into practice.—Arnold Toynbee.

by invisible angels, can his efforts be effective to transform the mind dominated by Satan. Wherever the Holy Spirit is, wherever the holy angels are—and apparently there are two for each fallen angel—Satan cannot prevail. He flees, and the imprisoned mind is free to be influenced by the Holy Spirit. But man himself, exercising the power of choice, has the last word.

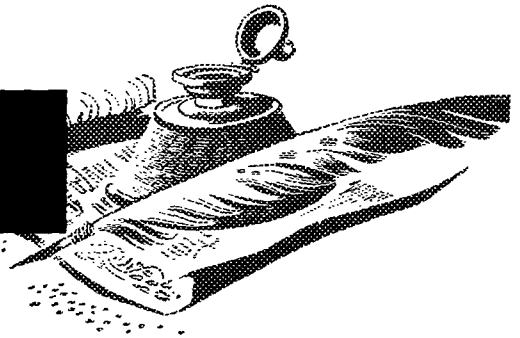
5. It is at this point that the Holy Spirit works the fifth miracle. "It is the power of the Holy Spirit that gives efficacy to your efforts and your appeals."—*Ibid.*, p. 285. When the individual who is interested in the message is asked to accept the precious truths, the Holy Spirit will give power to the appeal and make it effective. Therefore, the required armament that the soul winner needs in the battle to liberate the enslaved soul is the Holy Spirit, the third person of the Godhead.

The Spirit has unlimited power. Throughout the Old and the New Testament we have evidence that the prophets and apostles were used by the Holy Spirit to work miracles and to accomplish the seemingly impossible. It is a marvelous subduing thought that God has honored the true minister today by enabling him to become the temple where the Holy Spirit may dwell. Through a will surrendered to His unerring guidance in all things, the minister may also accomplish the seemingly impossible.

When the soul winner's life is completely surrendered to the will of the Holy Spirit, according to Galatians 5:22 (R.S.V.), there will be

(Turn to page 34)

EDITORIAL



THE NATIONAL COUNCIL OF CHURCHES IN ACTION

AS MINISTERS of the gospel of Christ one of our vital needs is to keep ourselves abreast of the times. Especially is this true of our understanding of modern developments in the field of religion. Significant events are occurring in our day. Many of them have strange new aspects. With unprejudiced minds we should view the religious happenings of these tremendous times. We must not wrest them out of their setting, but we must realize that there are many movements afoot that represent both great opportunities and great perils to the people of God.

The growing significance of the ecumenical trend was much in evidence at the fourth triennial General Assembly of the National Council of Churches, which Council now represents thirty-four member denominations with a combined membership exceeding 37.5 million.

The Council convened in the Kiel Auditorium, St. Louis, Missouri, Sunday evening, December 1, with a colorful procession of eight hundred marching robed church leaders. The varied university hoods, and the gold-and-white banners behind which representatives of the member denominations marched, added color to the scene.

Dr. Eugene Carson Blake, in his presidential keynote address, declared that of "all the failures and weaknesses of the Christian Church, there is none today more costly to our cause than lack of faith in one another," and asserted that "so long as a church is a church and not a sect, there will be room in it for a wide variety of conviction and practice."

In his Monday morning address on "Some Reflections in the State of the National Council," President Blake called on

all Protestant church groups to join with the many communions now cooperating through the National Council, asserting that fears of complications arising from "ecclesiastical organization" were unfounded.

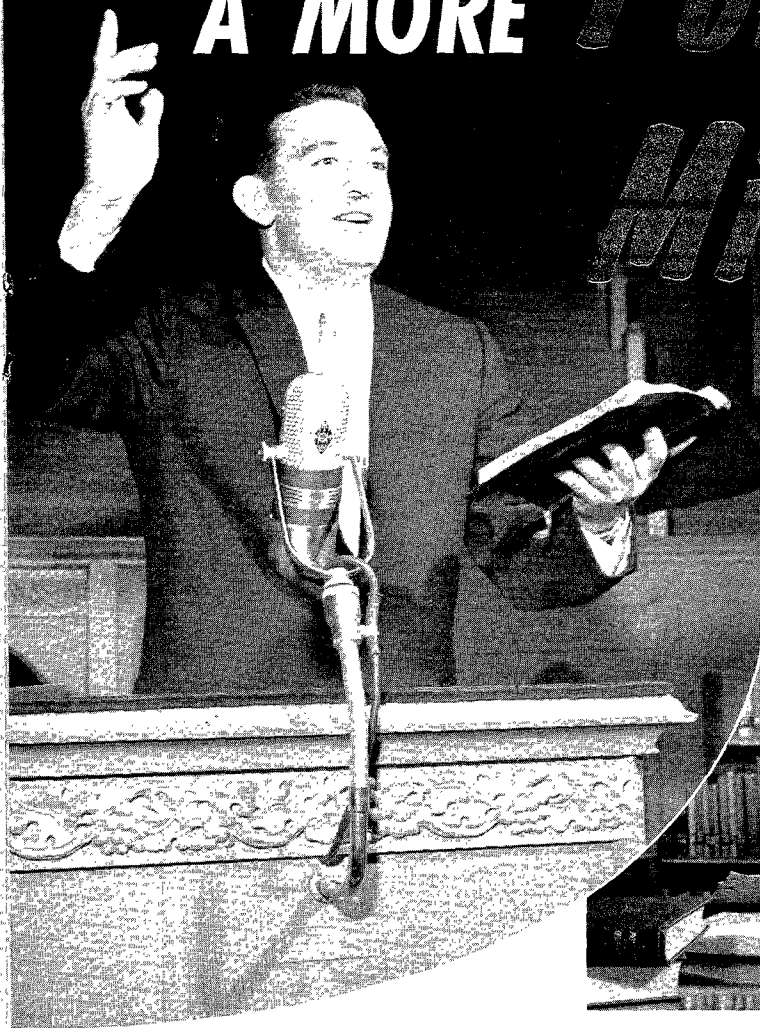
He cited as one proof of the Council's achievement the fact that the National Council "took on Senator McCarthy and McCarthyism at a time when most of Capitol Hill was either afraid, confused, or both." He hailed the exchange visits between United States and Russian churchmen in 1956 as a fruitful international church witness and indicated the Council plans a similar interchange with the Protestant churches of China.

On the second day of the Council the 675 voting delegates re-elected the distinguished clergyman, Dr. Roy G. Ross, of New York, to serve another three-year term as its general secretary, and selected a prominent layman, Dr. R. H. Espy, to serve in the post of associate general secretary.

Dr. Ross, in his report on the facts of interchurch cooperation, indicated that the "growing strength and effectiveness" of State and city councils of churches, which are in reality "the cutting edge of the ecumenical movement," is most heartening.

In his report on "The State of the Churches," Dr. Roswell P. Barnes, associate general secretary of the Council for the past triennium, reminded the delegates that "the almost frenzied popular reaction to the possible technical superiority of a challenging power has revealed a dangerous lack of spiritual understanding that our ultimate destiny is in the hands of God and that we are not the helpless children of historical circumstance." He felt that the church should correct the "complacency,

A MORE *Powerful* *Ministry*



THE MINISTRY magazine should be a welcome visitor each month to the home of every worker in the cause. The material that appears in it, including the helpful counsel that is given, is of inestimable value. God

expects us to do efficient and acceptable work in His service. THE MINISTRY is placed at our disposal to help us to do better work for the Lord. We cannot afford to be without it.

W. B. OCHS
Vice-President
General Conference



THE MINISTRY magazine is the chief medium of exchange for all Adventist workers. It shares new methods and experiences, which inspire all to undertake greater things for God and to obtain the maximum of service. We

urge all our workers to read this journal, for its value as a practical aid can hardly be overestimated. You owe it to yourself to keep informed on these vital matters in these changing times.

R. R. FIGUHR
President
General Conference



Today, more than ever, our wide-awake evangelists, doctors, and teachers need THE MINISTRY, which for thirty years has been serving our workers. Other church journals bring us the news of our worldwide

work, but THE MINISTRY deals with the methods that make the news, the techniques that bring success. To our writers we say "Thank you." Your contributions make the journal effective.

R. A. ANDERSON
Secretary, General Conference
Ministerial Association

A PROFESSIONAL JOURNAL. . . The Kind



For 29 years THE MINISTRY magazine has been a faithful servant to the needs of gospel workers, gaining yearly in experience and dedication. Today it provides information, inspiration, and vision. A consistent study of THE MINISTRY opens vistas of achievements, brightens our vision, and gives reach and understanding to our leaders. With this magazine we can advance with a better understanding of our objectives and the divinely appointed procedures God has outlined for this last great day of victory.

W. R. BEACH, Secretary
General Conference



THE MINISTRY is the journal devoted to the joys and sorrows, problems and solutions, conflicts and victories, of the gospel ministry. It is a specialist's magazine. THE MINISTRY keeps the worker informed, inspired, and determined to keep step with the progressive march of the Advent ministry. Let us make it priority reading.

T. CARCICH, President
Central Union Conference



What a blessing and inspiration THE MINISTRY has been to Seventh-day Adventist ministers and workers! Those who do not have the benefit of attending frequent institutes and councils are particularly happy for the rich variety of help and counsel THE MINISTRY brings them every month. I sincerely believe that THE MINISTRY is a must for wide-awake and growing denominational workers everywhere.

A. H. ROTH, President
Inter-American Division



THE MINISTRY magazine keeps our eyes focused on the importance of study and spiritual growth. The general articles, the editorials, the book reviews, the current news—all these, as well as much other material, are of great value to the minister of God. You need this monthly journal. It will help to stimulate thinking and broaden your knowledge.

R. R. BIETZ, President
Southern California Conference



To apply oneself intelligently to the task before him, to utilize that which experience has proved practical, and therefore accomplish more in a shorter time by bringing method into the program; to shun spiritual complacency as activity increases; to look constantly to Jesus through prayer and faith, and in His power to do the work—we are helped toward these objectives by the contents of THE MINISTRY magazine.

W. B. HILL, President
Illinois Conference

COMING AT

No worker should be without the co- will highlight special features in the field of athletics and methodology, and will provide workers in all fields of activity.

The January number, on the science of a Guided Tour of Bible lands under the supervision of Dr. S. H. Horn has provided eight expositions which present up-to-date information on the subject. You should seek to keep abreast of recent developments. These articles throw new light on the Scriptures.

The February issue deals largely with the relation to the veracity of God's Word. It is timely and will doubtless be in demand for years.

In April, prominence will be given to the subject of the upon modern Christianity. The significance of this will be discussed and many vital facts will be brought to light.

To be certain of having these contributions, plus all the other articles contained in the 592 pages of the year's twelve issues, subscribe to the subscription list. Frequently we have been asked for copies to contain valuable source material. Your own need for so many want is to make sure your subscription is in order.

WAYS IN WHICH THE

- It offers tried suggestions in methods of evangelism.
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- It brings to you valuable material on pastoral counseling.
- It expounds sound Bible exegesis.
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- It has the Shepherdess section, to which the worker's wife turns eagerly for counsel and comfort.

Every Forward-Looking Worker Needs!

TRACTIONS

...ing issues of THE MINISTRY. They
...lds of science and religion, in homi-
...e much helpful material for religious

... of archeology, features last summer's
...ponsorship of our Theological Seminary.
...llent articles by these tourist-scholars,
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...cription has not expired!

R. A. ANDERSON
*Secretary, Ministerial Association
General Conference*

MINISTRY HELPS YOU!

- It makes available priceless material on how science and archeology confirm the Bible.
- It offers scholarly contributions in the fields of history and preaching.
- It sets forth the principles of the art and technique of true worship.
- It presents book reviews of the best volumes in the minister's field.
- It is saturated with articles of deep spiritual and inspirational character, and also contains timely cautions and counsels.
- It is, in a nutshell, the worker's storehouse of source material.

For many years I have enjoyed reading THE MINISTRY. In the September number, opened before me, the special theme is "Preaching." Every article and special feature is of real value to every minister and worker interested in evangelism. We cannot afford to be without THE MINISTRY. I commend this valuable and timely journal to you and suggest that you order it at once if you are not already a subscriber. You will be glad you did.

C. L. TORREY, *Treasurer
General Conference*



The very best material available for a ministerial magazine is found within the pages of THE MINISTRY. It contains the best our ministers write. I sincerely recommend that every minister, doctor, and conference worker read THE MINISTRY and receive the inspiration and help contained in each issue.

V. G. ANDERSON, *President
Columbia Union Conference*



Every minister who is worthy of his high calling will continue to study—people, books, and the denominational periodicals—in order to keep in touch with the objectives and progress of the church and the best methods for obtaining the maximum results in his work. Certainly THE MINISTRY—prepared by the ministerial leadership of the denomination—will be among the first on his reading list. Not one of our workers should be without it.

E. D. DICK, *President
Potomac University*



There are three reasons why I believe in THE MINISTRY magazine. First, it stands for, and endeavors to build up, a progressive and dynamic ministry. Second, the rapidly changing times in which we live make it imperative for all workers to be informed of the latest techniques and methods of soul winning. THE MINISTRY is invaluable in this respect. Third, the inspirational articles challenge one to greater dedication and efficiency as a laborer in the vineyard of the Lord.

M. L. MILLS, *President
Southern New England Conference*



The Christian teacher will ever recognize that "in the highest sense the work of education and the work of redemption are one."—*Education*, p. 30. Accordingly, he will avail himself of every tool that will make his scholarship more sound, his teaching techniques more skillful, and his soul-winning efforts more successful. One such tool is THE MINISTRY magazine, which should be on the monthly reading list of every gospel worker.

DR. P. W. CHRISTIAN, *President
Walla Walla College*



A Heart-to-Heart Message to You!



Surely a minister should not have to be urged to read *THE MINISTRY*. He should just naturally crave it. *THE MINISTRY* magazine was not initiated as a promotion scheme by a department, but rather it had to come into being to answer the need of the minister in the field—our one major point of contact with our fellow pastors and evangelists. A man who has to be urged to read *THE MINISTRY* magazine certainly is one who will need urging on a lot of other points.

FORDYCE DETAMORE
North American Evangelist

In an age not congenial to modern Enochs who walk with God, when Satan is massing his forces against the message of the hour, no worker can afford to be an isolationist in his methods of labor. By reading *THE MINISTRY* he will fan the flames of spiritual enthusiasm and put himself on the alert for new ways and means of spreading the message and preparing the world for the heart-cleansing work of God's last great evangel.

H. M. TIPPETT
*Associate Book Editor
Review and Herald*



THE MINISTRY magazine has been a constant blessing to my ministry. With its pages of wise counsel, high objectives, and worldwide fellowship, it has filled a need in a way unequaled by any other journal. Thank God for the good work of *THE MINISTRY*!

L. R. MANSELL
*Pastor
Takoma Park Church
Washington, D.C.*

To be an ambassador for God—a mouthpiece for Christ—is the highest privilege extended to human beings. There is nothing more thrilling and fascinating than to share in pointing despairing men to the only way of peace and genuine security, and to be a part of the army of the Prince of heaven in the battle with Satan for the souls of men. *THE MINISTRY* magazine is an invaluable aid to the minister of God.

H. E. NEMBARD
*Minister
Caribbean Union Mission*



The fast pace of today has produced "Digests" of many kinds—magazines that select and summarize articles that are of interest and value to busy people. So *THE MINISTRY* presents choice articles on research, new information, inspiration, and counsel. To me, as I read it, *THE MINISTRY* also brings a feeling of fellowship with my co-workers from all over the world.

BESS NINAJ, R.N.
*Bible Instructor
Washington Sanitarium*

The seventh-day Adventist ministry is the grandest fellowship in the service of Jesus Christ on earth today. The ministry has a journal—*THE MINISTRY*—written by preachers of the gospel, about preaching a preparatory message for Christ's coming, and for preachers who are dedicated to the supreme objective of finishing the work the Lord has given them to do. You should not, you must not, you dare not, be without it.

R. M. WHITSETT
Northern Union Evangelist



VITAL FACTS!

1. If you are a worker holding any type of denominational credentials and are not at present receiving *THE MINISTRY* magazine, please write or telephone immediately to your employing organization and ask them to put your name on their subscription list.
2. If you have not been receiving *THE MINISTRY* magazine, you should subscribe immediately. It will be the best investment you can make.
3. If you are already a subscriber, please hand

this folder to some good Adventist doctor, worker, or other person who would be benefited by *THE MINISTRY* magazine.

4. Subscription price: \$3.50 per year.
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frenzy, and fatalism" apparent in secular culture "with the eschatological factor of their faith."

The Criterion of True Christian Leadership

He asked, "Are our churches looking for leadership to saints and thinkers or to organizers?" and bemoaned the fact that "many a church is concerned more about whether its minister is a good administrator and promoter than about whether he is a loyal and humble disciple of Jesus Christ, a thinker, and a fearless prophet of the sovereign and redeeming Lord of our destiny." The church must not be more concerned with the "attractiveness of the package and the effectiveness of the marketing techniques than for the quality of the product." The church is to be more concerned with the question, "What is the Word of God which we must proclaim?" and less concerned with the query, "What does the popular will expect of us?"

"Salesmanship has its place, . . . but it becomes a liability when it leads people to put more reliance on 'know-how' than on 'know what,' and—in the case of evangelism—on 'know who.'

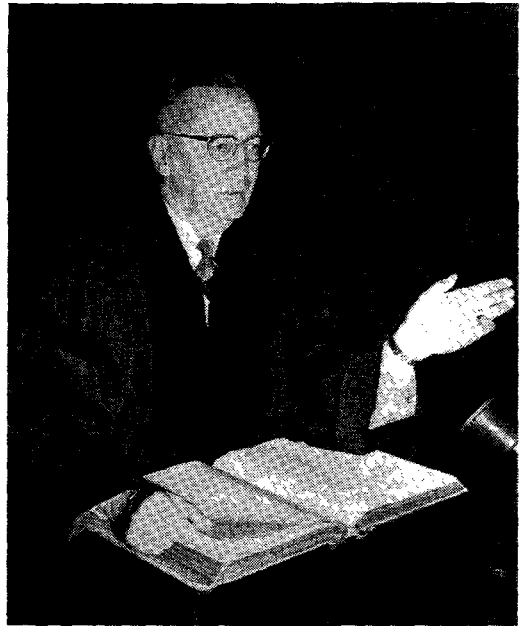
"When the leaders in the church become so absorbed in their own special technology of evangelism that they neglect theology, they have turned things upside down. The *meaning* of the gospel should be their vocational major and *method* their vocational minor."

In his address on "Christian Responsibility in a Divided World," Attorney Charles Parlin, of New York, wisely stated that "the church must never identify itself with any social or political order."

Council Theme and Influence

The central theme of the General Assembly was "Oneness in Christ," across the nations, across races, and across denominations. The Council is dedicated to the concepts of the church universal, to a kingdom of love that knows no difference of color or race, and to the objective of uniting the diverse families of the church into one united witness for the Lord.

Protestant and Orthodox churches having membership in the Council have established some 950 or more local and State councils of churches. In addition there are some 2,000 ministerial alliances and more than 2,200 interdenominational lay organizations that operate on a local or State



Dr. E. T. Dahlberg is the newly elected president of the National Council of Churches for the next triennium. During his thirty-nine years in the ministry he has served as pastor of five Baptist churches. He is the first Baptist to head the National Council, and the first churchman to be elected president while serving as an active pastor. His current pastorate is Delmar Baptist Church, St. Louis, Missouri.

A former two-term president of the American Baptist Convention, he is noted as a world traveler, lecturer, and author. He is author of two books, *Youth and the Homes of Tomorrow* and *Which Way for the Christian?* and coauthor of *Christian Leadership in a World Society*.

From the beginning he has been a key figure in the development of the World Council of Churches. Dr. Dahlberg says: "My dream has always been that the churches might link the evangelistic emphasis with political and social action." He also believes that the National Council must give attention to theology. "Unless we face the theological questions raised on the nature and doctrines of the church and of its ordinances, we will not go very far in the direction of necessary church unity," he asserted.

level. This means that the National Council is actually represented by more than 5,000 organized units throughout the country.

The Council maintains seventy-five year-round programs in various fields of Christian endeavor. A new nineteen-story International Church Center now under construction in New York City will, when completed in 1960, house the National Council offices as well as boards and agencies of member denominations.

The Council is public relations conscious. Under the able direction of Donald C. Bolles adequate press releases were provided the one hundred representatives of the secular and religious press in attendance. A room containing seventy-five typewriters and provided with special Western Union service was made available to the press correspondents.

Special recommendations of the Council released to the press included "A Message From the Fourth General Assembly," separate statements on "Freedom of Association," "International Aid and Trade," "Concerning Refugees," "Alien Properties," "Some Hopes and Concerns of the Church in the Nuclear-Space Age," and a special release on "The Moral Crisis in the Labor Movement and in Labor-Management Practices." A telegram was sent to George Meany, president of the AFL-CIO, to encourage him in ridding the labor movement of racketeers.

Four new denominations were voted into Council membership: Diocese of the Armenian Apostolic Church of North America (103,000); Polish National Catholic Church of America (266,000); Free Magyar Reformed Church in America (9,000); Serbian Eastern Orthodox Diocese for the United States of America and Canada (100,000).

Some Impressions From the Council's General Assembly

In analyzing the significance of the National Council of Churches, we should keep in mind these words from the report of its general secretary, Roy G. Ross, who pointed out that "the significance of our National Council of Churches was derived partially from the fact that we are a part of a great ecumenical movement, which has many manifestations throughout the world, through which the churches are drawing closer to each other."

It is this ecumenicity that is the prominent feature of this interchurch organization. Its great words are "oneness," "cooperation," "fellowship," by which the member churches by virtue of their merged strength shall become "an increasing source of spiritual power in the nation."

The essential worth-whileness and necessity of "oneness in Christ" is not to be gainsaid. It must be pointed out, however,

No theory of the universe can be satisfactory which does not adequately account for the phenomena of life, especially in that richest form which finds expression in human personality.—B. H. Streeter.

that this is not achieved by either mere interchurch cooperation or even church federation. That oneness is not one of ecclesiastical organization but rather of the Spirit of Christ in the hearts of men.

Many of the excellent Christian principles set forth in the Council were most commendable. Men of deep vision and consecration bore positive testimony to the challenging need of a deeper Christian witness in the world of today.

One factor, however, that was distinctly lacking was that of any clear-cut conviction as to just what was the message of God to this modern world. Generalized terms of interchurch fellowship, and the moral and social and political impact of organized Christian influence are not enough. Modern man needs to hear a positive, clear-cut message from God. The world awaits the dynamic power of a "Thus saith the Lord." Synthetic theological concepts hammered out on the anvil of merging creeds can never be an adequate answer to the cosmic questions of a dying civilization.

Dr. Edwin T. Dahlberg, in his first press interview after his election to the presidency of the Council for the next triennium, stated that the Council would seek to render a new world service during his term of office by giving attention to the theological field. He did not say what would be the criterion by which acceptable theology would be formulated.

If the achievement of this objective should in the end be merely the result of compromised doctrinal differences established by majority vote, it would certainly leave much to be desired. Christian union on the basis of the teachings and doctrines

of Christ, and the personal redemptive experience of His saving grace, would be a wonderful thing, but Christian unity on any lesser basis would remain a stark tragedy. It would leave a great ecclesiastical body without the spiritual oxygen of the Author of life.

In discussing the matter of the "cooperative witness to our oneness in Christ," Dr. Truman B. Douglass came to grips with the

No skill and no ingenuity of mankind, no material inventions or discoveries can save civilization if we depart from those principles which Christ taught us must be the basis of Christian life.—Sir Stafford Cripps.

matter of the relationship of the respective member denominations to the National Council body. He said, "It ought to be evident that the ecumenical movement, of which the conciliar movement is a part, has outgrown its historical origins and its structural arrangements. From one viewpoint the councils are the creatures of the denominations; but there is another important sense in which the councils *are called to be judges of the denominations* and are continually bringing their member communions to a severe and disturbing judgment. This is a fact which the officers of councils of churches cannot for obvious reasons press home, and which the representatives of the churches are reluctant to admit. It is nevertheless a fact." (Italics supplied.)

It is in this matter of a council sitting in judgment upon member churches that the ecumenical peril is present. While the Council may feel that no single Christian body today constitutes the true church of Christ, on what grounds is it to assume that the mere unification of such bodies will constitute the true church of Christ in the world today?

Mr. Douglass queried, "To what extent has our reluctance to entrust some of the major functions of the church to our councils been responsible for making these councils symbols of religious and ethical triviality?"

Rajah B. Manikam, Bishop of Tranquebar, India, left no question but that he felt that ultimate organic union should be the final achievement of the ecumenical movement, which he said "is largely the outgrowth of the missionary movement." The need to present a united Christian front in

mission lands has emphasized the weakening spectacle of a divided Christendom. Manikam cited the steps toward Christian unity as (1) consultations, (2) comity, (3) cooperation, (4) federation of churches, (5) organic Christian church unity.

He cited the church of India as an example of the organic union of the Anglicans, Methodists, Presbyterians, and Congregationalists, a union which he says has been acclaimed "the greatest experiment in church union since the days of the Reformation." Other great church unions referred to included the Church of Christ in Thailand and a United Church of Christ in the Philippines, and also the Kyodan (the Church of Christ in Japan—a union of eight main denominations), which includes about 70 per cent of Protestant Christians in Japan. It should be noted that after the war the Lutherans and Anglicans separated from this group.

Our Attitude

Seventh-day Adventists, while deeply desirous that the spirit of brotherly love and oneness in Christ shall motivate their life and service to man, nevertheless adhere to a faith that includes certain Biblical and apostolic teachings no longer accepted as important in modern church-unity movements. They are, therefore, in the peculiar position of encouraging fellowship with their fellow Christians in these ecumenical movements without becoming a member of their corporate body.

There has never yet been an ecumenical movement in history that did not sooner or later arrive at a synthetic religion, which amounted to the surrender of at least a portion of vital truth in the pooling of ecclesiastical resources to strengthen the influence of ecclesiastical power.

In an outstanding address Bishop Henry Knox Sherrill called for (1) "a sterner and more exacting devotion to truth," (2) "a greatly deepened sense of humility," (3) and a demonstration in human relationships of "the quality of Christian love."

In his presidential address on the "Task Before Us," Dr. Dahlberg called for "massive reconciliation." This emphasis he said must begin "with the reconciliation of the soul of man to God"; it must include "massive reconciliation among the nations"; and, said he, "This is the Great Reconciliation, the reconciliation of the church in the interest of a united world." J. A. B.

Unity of Adventist Belief

OUR hearts thrill as reports come to us constantly telling of the progress of God's work in all the earth. Our world mission program reveals our *unity of purpose* as a people. From our very beginning we have sensed a divine commission to proclaim to all the world the everlasting gospel and to give that message in the prophetic setting of God's great judgment hour. As a people we stand together on our common objectives. That very thing makes us somewhat unique.

But there is something else that makes us unique as a people, and that is the unanimity of our witness before the world. This was impressed upon us in a particular way when the manuscript for our recent book *Questions on Doctrine* was sent for appraisal to representatives in all the world field. Some 250 denominational leaders—ministers, Bible teachers, editors, administrators—carefully studied that manuscript before it went to the publishers. And the heartening thing was that except for minor suggestions, no change whatsoever in content was called for. In view of the purpose of this book, and knowing that it would be studied by critical readers, and that an accurate statement of our beliefs was imperative, this group of readers was asked to be particularly careful in their examination of the answers given.

It was months before we received all the reports, for as already indicated, these readers were situated in every division of the world field. When the reports came back, the unanimous and enthusiastic acceptance of the content of the manuscript gave remarkable testimony to the *unity of belief* that characterizes us as a people. Some valuable suggestions were offered, but in no area of doctrine was any major change called for. And that is all the more impressive when we realize that as a denomination we have no "creed" except the Bible, nor have we ever published a systematic theology.

One simple explanation for this, undoubtedly, is the profound influence of the Spirit of prophecy writings upon our theological thought. While our appeal is constantly to the Word of God, for it is from

Scripture and Scripture alone that we get our doctrines, yet such books as *The Desire of Ages*, *Steps to Christ*, and *The Great Controversy* have influenced us more than we realize. And for this we can thank God.

A careful reading of *Questions on Doctrine* makes one aware that alongside the Bible is the constant confirmation of our denominational beliefs by the Spirit of prophecy. In the light of this we are surprised that a section of this book, as well as certain statements in *THE MINISTRY*, has evidently been misunderstood by a very few. This is particularly surprising to us in the light of the universal appraisal that has come.

The book *Questions on Doctrine* as well as *THE MINISTRY* magazine teaches that Christ was both *Priest* and *Victim* on the cross, and that Christ, "having obtained eternal redemption for us," then entered upon His heavenly ministry. This is what the Scripture and the Spirit of prophecy teach.

The reason for our mentioning this is that a number who have become aware of this misunderstanding have expressed their surprise that anyone reading the book or *THE MINISTRY* article referred to should get such obviously wrong impressions. While we are quite confident that the great majority of our workers will make their own evaluation of the situation, yet lest some might become confused, we feel it wise to make some facts clear.

As already stated, from all parts of the world field have come expressions of heartfelt gratitude for the convincing and scholarly answers this book contains. The questions asked are not new; they have challenged us for many decades. Nor are the answers new. However, the way some of the questions were asked called for protracted answers. The unanimous approval of the book from all parts of the world field reveals the unanimity of our denominational beliefs, and a careful reading of *Questions on Doctrine* will reveal that it is in complete accord with the clearest statements of the Spirit of prophecy, which we have had in our libraries for more than half a century.

The real point at issue centers in the atonement. As already mentioned, the book teaches that Christ was "both priest and victim," both "offerer and offering." But these expressions are taken directly from the pen of Sister White. It has been stated erroneously that "Christ was victim, *not priest on the cross,*" and that *His death was nothing more than a sacrifice,* His priesthood beginning only after His ascension into heaven. Reference has been made to a particular editorial that appeared in one of our journals prior to the historic Minneapolis Conference, which stated:

Christ upon the cross was acting as our sacrifice, not as our priest. . . . It is as priest that Christ makes atonement; but all His work as priest is performed in the heavenly sanctuary. Hebrews 8:4-6. And from the type we learn that the atonement is the final and closing work of His priesthood.

Clearer light on these subjects came later through the study of God's Word, and during the next ten or fifteen years such books as *The Desire of Ages*, *Christ's Object Lessons*, *Prophets and Kings*, *The Acts of the Apostles*, and a wealth of articles and smaller books from the pen of the Lord's messenger greatly clarified these areas of thought. In fact, on no subject is Ellen G. White so clear as on that which relates to our Lord and "His atoning sacrifice." And this is the expression used over and over again. Note just a few of scores of similar statements. She says:

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster.—*Gospel Workers*, p. 315.

The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last.—*Ibid.*, p. 251.

Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement.—*Evangelism*, p. 187.

When the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete."—*The Review and Herald*, Sept. 24, 1901.

When He offered Himself on the cross, a perfect atonement was made for the sins of the people.—*Signs*, June 28, 1899.

Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people.—*The SDA Bible Commentary*, vol. 7, p. 913.

The cross must occupy the central place because it is the means of man's atonement.—*Testimonies*, vol. 6, p. 236.

He [Jesus] ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life.—*The Desire of Ages*, p. 790.

Through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law.—*The Review and Herald*, May 23, 1899.

The ransom paid by Christ—the atonement on the cross—is ever before them.—*Testimonies*, vol. 5, p. 190.

Christ emptied Himself [through the incarnation], and *took* the form of a servant, and offered the sacrifice, Himself the priest, Himself the victim.—*Southern Watchman*, Aug. 6, 1903.

Coming Soon

**WE WALKED WHERE JESUS
WALKED**

16 mm Sound/Color Film
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Many of these statements are repeated in the Spirit of prophecy books and articles. For example, the thought of this last statement is found in *The Desire of Ages*, page 25 and in *The Acts of the Apostles*, page 33.

That there is more than one phase of Christ's priestly work is clearly taught by the Spirit of prophecy. Our Lord was indeed both *priest* and *victim* at Calvary. In fact, even *before* His sacrifice He was officiating as priest. Note these words in description of the scene in the upper room, where our Lord was offering His high-priestly prayer.

Christ gives His elect church into the Father's arms. As a consecrated high priest He intercedes for His people. As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge. For Him there waits the last battle with Satan, and He goes forth to meet it.—*The Desire of Ages*, p. 680.

This, we repeat, was even before Gethsemane. One of the most impressive of the many statements on this subject is this:

He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase [of His priesthood] by pleading before the Father the case of the repenting, believing sinner.—*The SDA Bible Commentary*, vol. 7, p. 929.

Much more could and perhaps should be said on these points. However, at this time we wish simply to express our joy that these subjects are so clearly set forth. It surely is cause for great satisfaction that

these great doctrines can be broadcast with all these impressive statements from the Spirit of prophecy. The popularity of the book has brought such a plethora of orders that it is now being published not at \$5.00 as at first, but at \$1.50.

Our workers have been urged to "exercise their faculties to acquire knowledge, to become deep-thinking men," to win "in the field of investigation of vital doctrines concerning the salvation of the soul."—*Fundamentals of Christian Education*, pp. 374, 375. These vital doctrines center in Christ, and "the great truth around which all other truths cluster" is "the sacrifice of Christ as an atonement for sin."—*Evangelism*, p. 190. And having through that atoning death reconciled us to God, He is now "interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror, who claims the trophies of His victory."—*Gospel Workers*, p. 154.

He who conquered death, who, as we read in *The Desire of Ages*, page 25, carried "human nature" "into the highest heaven," and who as the "Son of man" . . . shares the throne of the universe," being coregent with His Father, does not need to move the Father to compassion, for "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). He was not accepting a gift; He was making a gift. And as our surety and victory He will return to receive us unto Himself.

This is the message we are called of God to proclaim to the world. But to do that we must know Him and His message thoroughly, so that we will be able to give a reason for the hope that is within us with meekness and fear.

R. A. A.

New Book!

We are happy to announce the publication of the complete story of the 1957 guided Bible Lands Tour. The author, Mrs. Leona G. Running, used the title of the book *From Thames to Tigris* as the theme of her feature article, which appeared in the January issue of *THE MINISTRY*.

This book of nearly 200 pages includes 44 photographs. All who would like to have accompanied this group will read this interesting book with profit. Price \$2.85 plus \$.15 for mailing.

Orders should be placed with the author, in care of the Seventh-day Adventist Theological Seminary, Washington 12, D.C.

Nutrition Today

Alice G. Marsh, M.S.

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Question.—What is the answer to the fatty acid question? Should we eat saturated or unsaturated fatty acids?

Answer.—In any diet we eat fats that yield both the saturated and unsaturated fatty acids. But in today's choices of foods we tend to use heavily of the oils that have been partially saturated (by hydrogenation or hardening) to give them a somewhat solid or "plastic" consistency.

An unanswered question right now is, "Does hydrogenation of oils contribute toward arteriosclerosis and heart disease?" The answer is not simple, nor do we have the answer as yet. So we must sensibly wait until the many conflicting and dovetailed data are investigated and proved. At the present time the United States Public Health Service alone is spending 25 million dollars a year on heart projects. Research is alive in this area of study, so the wait will probably not be too long.

In the meantime let us remember that any radical change in dietary habits could lead in the wrong direction as far as health is concerned. Here are a few good rules to follow and to pass on in diet and health studies:

1. There are many fad diets, and fad diets regarding fats is today's newest health fad. Avoid such diets.

2. Follow the Basic Seven diet plan. It has proved to be a good guide. A lacto-ovo-vegetarian version of the Basic Seven is one of the world's very best diets.

3. It is easy to overeat of fats. Most Americans do. Check up and cut down.

4. Avoid too many calories of any kind. Hold the weight at which you look and feel the best.

5. It is reasonable to use oils in the daily diet. Some common oils that yield essential unsaturated fatty acids and are relatively inexpensive are soybean oil, cottonseed oil, corn oil, and peanut oil. But *do not add* oil generously to the diet on the "if a little is good, more is better" theory. It won't work, and much harm can be done.

6. Do not take fats out of the diet.

7. Be alert for new findings, but be sure they come from those in nutritional authority.

SHEPHERDESS -- Her Vital Partnership



Lesson III

Entering the Ministry

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

THIS article will consider a typical ministerial couple during the first three years of their internship. Tom and Ruth first taught in a two-teacher church school in a small town. The appointment was a teacher-pastor arrangement for a church of about eighty members. The district pastor made his rounds about twice a month, and during the rest of the time it was Tom's responsibility to guide church matters as well as to teach forty-one children in the church school. Both husband and wife soon discovered that teaching alone was a full-time duty.

The church members were very kind and understanding. This was the third year the school had been operating, and most of the parents were delighted with it. Tom's real ambition was the ministry. Ruth's musical talents were an asset to the church as well as to the school. She was already having good success in teaching the primary grades. The couple found a small apartment a short distance from both school and church, and felt grateful for their two salaries, which were necessary to meet the payments on a used car and some other needed equipment.

Tom was the principal of this church school, and Ruth his able assistant. Both teachers were blessed with a love for people, a sense of humor, and good common sense. No school is immune from problems, and this one was no exception. However, the teachers succeeded in satisfying the parents and their children, and were invited to remain with the church another year.

Second-Year Internship

But the conference had other plans, and the second year of Tom's internship found him and his wife seventy-five miles away from their first church school. Here a full-sized academy had been planned and was slowly taking shape. The church membership was about 275, and two other churches in the district helped to furnish students. The busy district pastor wel-

comed Tom and Ruth as assistants. Ruth took care of grades one to four, while Tom taught subjects in grades nine and ten. They took in their stride a few housing problems that might have discouraged a less resolute couple.

This teacher-pastor call offered new opportunities and challenges, and the directing district pastor soon felt free to leave many of the local church problems in Tom's care. Ruth's musical interests were welcomed, but she soon discovered that she could not join her pastor-husband on weekends when he would visit his churches, for the children and youth work in the local church occupied so much of her attention. Sundays were also busy days, as Tom and Ruth prepared for their classes and made missionary calls. While the program was strenuous, they were happy and growing in experience. As the second school year came to a successful conclusion, the educational secretary received an urgent request for the couple to remain with the church.

Third-Year Internship

It was during the third year of their internship that Tom and Ruth were actually in straight pastoral work. A little son had come to bless their home, and the family had taken on larger responsibilities in many ways. While they continued working under an experienced pastor, their duties were now in a larger city. The church numbered more than four hundred members, and Ruth's part-time primary church school teaching kept her busy at home after school hours. The baby soon learned to adjust himself to a school atmosphere. Whenever possible Ruth joined Tom as he called on the sick and elderly folk, and little Junior often slept right through these visits. A number of interested people were receiving Bible studies, and Ruth's children's choir was also growing in popularity. The couple were fast endearing themselves to the church.

Another challenge came to Ruth in the conducting of a nutrition class for church members. Non-Adventists began to take interest in the course, and after some weeks of instruction a number of women attending the cooking school became friendly and enthusiastic. Later on, great happiness came to Tom and Ruth when several families of the group showed interest in our doctrines and took Bible studies. By now Ruth was being urged to build up the cradle roll department of the Sabbath school, and little Junior was always present. Indeed, the minister's wife is a busy person!

A most gratifying experience came to Tom in his work with the nominating committee as they planned for the ensuing year's officers. Then he really became acquainted with his church members. A few of the sisters were ready to urge that Ruth take several offices in the church, but while Tom was proud of his versatile companion, he tactfully explained to the committee that he needed her for the important evangelism plan already receiving attention. Although still young, the couple were mature in their thinking.

Right here we might take the focus off Tom and Ruth to highlight a few important problems they had to meet in their pastoral leadership. You will have gathered that these young people were successful in their work, and that Tom was under consideration for ordination at the next camp meeting. Because the experiences of these workers, now better known to their church as Brother and Sister Jennings, furnish some valuable points for discussion in the shepherdess group, we have selected three problems that enter into the program of all young workers. They are vital points, and the way in which they are handled has much to do with the success of any couple aspiring to the ministry.

The following questions should be answered with an understanding of local needs. Answers here suggested are for guidance.

Problems for Group Discussion

1. TO WHAT EXTENT SHOULD THE MINISTER'S WIFE BE ACTIVE IN CHURCH WORK? Every minister's wife should take a deep interest in church work. The wife as well as her husband is in the work of the Lord. As a wife and mother her home duties will take up much of her time, but the ministerial family is a unit that serves the church. In training our laymen we constantly stress the fact that God's work must come first in our planning. This principle, even in a larger sense, holds true in the case of every minister's wife. The spirit of helpfulness

and self-sacrifice must be her outstanding virtue. She is a leader of women in her church. To what extent each wife in her particular church, and with her special gifts, can serve without bringing hardship on the home is a matter to be settled individually. Her devoted life will set a beautiful pattern for every other woman she will meet.

2. HOW MUCH TIME SHOULD THE MINISTER'S WIFE GIVE TO CHURCH CAMPAIGNS? Let us consider the nature of these campaigns, and how much time can reasonably be devoted to them. Church campaigns succeed when leaders really lead; when women say, "Come with me," rather than, "Go and do." To be able to go out with some timid new believer, and in a few hours help her to catch the true vision of service, is worth more to God's cause than large amounts raised for missions. But how many of these new ones can a minister's wife teach? This will depend upon the age of her children, and other pressing duties at the time.

The spirit of competition should never enter into her work. But every minister's wife should help to carry the burden of a church campaign. Also bearing in mind that God has endowed her with special talents, she may respond by concentrating on one campaign more than another. But over a period of years it should be evident that she believes in cooperating with every department of the church as the need presents itself.

3. SHALL THE MINISTER'S WIFE CONTINUE MAKING HOME CALLS WHEN HER BABY NEEDS HER ATTENTION? In the role of motherhood the shepherdess does not forget her ministerial responsibility. Motherhood should not absorb her attention in the home to such an extent that she will withdraw from the church. As a mother she needs contact with other mothers who are struggling to serve the church as well as the family. Nor should she encourage her husband to be overindulgent to her naturally retiring ways. Where she may have joined him in visiting the flock several afternoons each week before the baby came, she may now find happiness in doing this once a week, until the little one is more adjusted to life. The point to be considered is not merely her own example in the church but also her own need of living with the people she helps to shepherd.

Those whose privilege it is to counsel our shepherdesses should bring into their advice the richness of their own experience. Choose varying types of persons to handle these questions. Then by a balance of wise counsel, stress the principles as they apply to workers' wives generally, not to the minister's wife alone.

PULPIT -- Pointers for Preachers



Gems From "Gospel Workers"—2

EFFICIENCY!

CHARLES O. SMITH

Professor Emeritus, Department of Theology, Atlantic Union College

THE book *Gospel Workers* presents a challenge to every minister—a challenge from which no one is exempt, regardless of the degree of efficiency he may have obtained. Christ Himself is set forth as the example par excellence of ministerial attainment.

"There was no building in Palestine large enough to receive the multitudes that thronged to Him."—*Gospel Workers*, p. 41. This popular response was due primarily, no doubt, to the fact that He conducted His work of healing and teaching on so large a scale. And yet, "had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—*The Desire of Ages*, p. 254. He was constantly about His Father's business. This was "the key-note of His life-work."—*Gospel Workers*, p. 42. He met the need of the people. Thus "Jesus devoted more time to healing the sick than to preaching."—*Ibid.*, p. 43. The healing of the sin-sick soul, however, was His objective, and therefore "the Saviour made each work of healing an occasion of implanting divine principles in the mind and soul."—*Ibid.*

"Christ reached the people where they were. He presented the plain truths to their minds in the most forcible, simple language."—*Ibid.*, pp. 49, 50. Notwithstanding the immense size of His audiences, Christ's method was that of teaching rather than preaching. We are admonished: "Teach as Christ taught, study His example, His methods of teaching. He preached few sermons, but wherever He went, crowds gathered to listen to His instruction. . . . The Lord's way is the best way, to impress upon minds, point by point, the truths that are for their eternal interest to know."—*Evangelism*, pp. 441, 442. For our encouragement we should remember that Jesus too had discouraging circumstances to contend with. He "had just as hard hearts to deal with, and . . . a more

trying experience."—*Gospel Workers*, p. 49.

Enoch, John the Baptist, and Paul are also cited as worthy examples. Enoch's holiness was due to communion with God. "For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven."—*Ibid.*, p. 53. "As was Enoch's, so must be their holiness of character who shall be redeemed from among men at the Lord's second coming."—*Ibid.*, p. 54.

John the Baptist is an outstanding example of *humility*, on the one hand, and courage, on the other. Here is a gem worthy of memorization: "He looked upon the King in His beauty, and self was lost sight of. He beheld the majesty of holiness, and knew himself to be inefficient and unworthy. . . . He was ready to go forth as Heaven's messenger, unawed by the human, because he had looked upon the Divine."—*Ibid.* "Looking in faith to the Redeemer, John had risen to the height of self-abnegation."—*Ibid.*, p. 56. His life was a Spirit-filled life. Jesus testified that his message was of heaven. "We can discern the character of God . . . only as we consent to the bringing into captivity of every thought to the obedience of Christ. And to all who do this, the Holy Spirit is given without measure."—*Ibid.*, p. 57.

Never was there a more able minister, the Lord Himself excepted, than was Paul. "The apostle's heart burned with love for sinners."—*Ibid.*, p. 59. "In all the busy activity of his life, he never lost sight of the one great purpose,—to press toward the mark of his high calling."—*Ibid.* He preached with "power" and "much assurance" (1 Thess. 1:5), realizing that the Holy Spirit was working "mightily" in him (Col. 1:29). "He clung to the cross of Christ as his only guaranty of success."—*Ibid.*, p. 61.

It is our privilege to recognize that "the power at God's command is limitless; and the minister who in his great need shuts himself in

with the Lord, may be assured that he will receive that which will be to his hearers a savor of life unto life."—*Ibid.*, p. 60.

A Spirit-empowered Solution for Successful Evangelism

(Continued from page 23)

seen simultaneously nine different characteristics in his personality. They are "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." It is clearly pointed out that there will be seen not just one fruit of the Spirit but nine personality traits. Because the word is singular, this denotes a composite fruit with nine distinct parts or flavors of personality. The Spirit of prophecy tells us that all nine traits are indispensable in soul winning.

Love is the most essential of all. "A true evangelist is a lover of souls."—*Ibid.*, p. 116. "Let them see that you love their souls."—*Ibid.*, p. 141. "Christ drew the hearts of His hearers to Him by the manifestation of His love."—*Ibid.*, p. 57. "Love must be the prevailing element in all our work."—*Ibid.*, p. 303. "In order to break down the barriers of prejudice and impenitence the love of Christ must have a part in every discourse."—*Ibid.*, p. 285. Therefore love is the precious seed of this wonderful fruit. And like the seed, it has in it a germinating principle.

The reason why so few have this love is that the Holy Spirit does not live in their life. Love sacrifices itself for the good and joy of others. No true love can be manifested without the presence of the Holy Spirit. People who join the church often do so because of the love of God that flows out of the heart of the man of God rather than because of the convincing arguments of Bible doctrines. The individual will be subdued by the love of God only as he sees it through the life of the worker.

The second quality is joy. Joy originates from two fountains: First, it is a result of a righteous and peaceful life. Second, the most lasting joy comes from soul winning. Paul wrote to his converts at Thessalonica, "For ye are our glory and joy." To the Corinthians he said after they repented from their evil work as a result of his first letter, "Now I rejoice." There is no more thrilling and lasting joy in all this world than having been the instrument in the hands of the Holy Spirit for the conversion of a sinner.

The third quality is peace. This can be achieved when a man guided by the Holy Spirit lives in harmony with the will of God as

manifested in His eternal law. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

Another personality trait is kindness. It draws sinners to Christ. The Spirit of prophecy says that "if we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189. (Italics supplied.)

So if kindness can increase the soul-winning efficiency by ten thousand per cent, without a large budget, let every minister strive to be a kind, tenderhearted, courteous man. Space does not permit a complete coverage of all the wonderful characteristics of the Spirit-filled life, which are so necessary for a great soul winner.

What the Holy Spirit Accomplishes

Here are a few thoughts from the Spirit of prophecy regarding the accomplishments of the Holy Spirit in the life of a Spirit-filled minister. The Holy Spirit—

1. Convicts of sin.—*The Acts of the Apostles*, p. 52.
2. Brings before the mind the standard of righteousness.—*Ibid.*
3. Brings life into perfect obedience.—*Evangelism*, p. 309.
4. Makes effectual through this regenerating agency the salvation wrought by the death of our Redeemer.—*The Acts of the Apostles*, p. 52.
5. Develops intellectual and moral powers.—*Evangelism*, p. 435.
6. Molds and fashions speech.—*Ibid.*, p. 175.
7. Withdraws the affections from the things of this earth, and fills the soul with a desire for holiness.—*The Acts of the Apostles*, pp. 52, 53.
8. Comes as a counselor, sanctifier, guide, and witness.—*Ibid.*, p. 49. This means that the minister's work is guided from heaven.
9. Gives a burden for soulsaving.—*Evangelism*, pp. 44, 699.
10. Works miracles, heals the sick, especially at the time of the latter rain.—*Ibid.*, pp. 700, 701.

How wonderful then it is to be submissive in all acts of life to the guidance of the Holy Spirit. When we surrender to the Holy Spirit "we are to stand in this world as though there were all around us the purchase of the blood of Christ, and as though it depended very much upon our words, deportment, and manner of labor, whether these souls shall be saved or not."—*Ibid.*, p. 140.

Follow the "Jesus Way" of Soul Winning

How did Jesus find His way to the hearts of the people? Jesus found access to human hearts "by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete."—*Ibid.*

In other words, Christ tried to touch the human heart, which in reality is the center of the emotions. He identified Himself with them in all things, winning their sympathy and confidence. He "drew the hearts of His hearers to Him by the manifestation of His love."—*Ibid.*, p. 57; see also p. 124.

Wherever one travels, whomever one sees, one senses that there is a universal need for love, friendship, and understanding. Dr. Smiley Blanton, author of the book *Love or Perish*, says: "For without love, we lose the will to live. Our mental and physical vitality is impaired, our resistance lowered and we succumb to illnesses that often prove fatal. We may escape actual death, but what remains is a meager and barren existence, emotionally so impoverished that we can only be called half alive."

Love is the best therapy against hate, resentment, envy, misery, and sometimes even death.

"The Lord wants men to forget themselves in the effort to save souls. Our life is worse than a failure if we go through life without leaving waymarks of love and compassion. God will not work with a harsh, stubborn, loveless man. Such a man spoils the pattern that Christ desires His workers to reveal to the world."—*Ibid.*, p. 629. If only the Seventh-day Adventist ministry reflected to others in all its deep significance that love of Christ. How soon would the work be finished!

Emotions in Soul Winning

The following quotation points out the operation of the Spirit as it reveals the beauty of truth to the mind for the acceptance of the message. "When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character."—*Ibid.*, p. 291.

Christ was the creator of men. He created the intellect, which includes judgment, will, and choice. He also created that part of the brain which houses the tender emotions of love, joy, peace, and sympathy. This emphasizes more than ever the truth of the scripture in Galatians 5 that speaks of certain qualities that are called emotions and some of which carry the same names as the fruits of the Spirit.

Today the word *emotion* has fallen in with bad company in the science of psychology and psychiatry. The Lord, however, teaches that the intellect can be convinced to accept the truth only when the Holy Spirit first touches the center of all the emotions and then persuades and moves the convinced mind to accept the truth. One reason why so few are brought into the church is that some of them have been preached to almost exclusively in the area of the emotions, while others have been appealed to through the intellect only. But, brethren, the fruit of the Spirit is a composite fruit, and the results it produces must include the entire man. So the Spirit-filled minister works through both the heart, emotions, and the intellect, or mind. That is the way the Holy Spirit operates.

Secret of Peter's and Paul's Success

In 1 Peter 1:12 we find the reason why the gospel spread so fast in apostolic times. Peter declares that they, who preached the gospel went "with the Holy Ghost sent down from heaven."

As the apostles after Pentecost went forth to preach under the heavenly influence of the Holy Spirit, even the leaders and people whose minds were paralyzed by false doctrines accepted the risen Saviour. Concerning this experience we have the following statement: "The traditions and superstitions inculcated by the priests were swept away from their minds, and the teachings of the Saviour were accepted."—*The Acts of the Apostles*, p. 44.

Through what was this accomplished? First, by the operation of the Holy Spirit on the heart, or emotions, followed by an appeal to the mind, or intellect. It works today in exactly the same way. In other words, a man who is made to feel *sorry* for his sins and *happy* because of a Saviour from his sins, will then be in a frame of mind to listen to an intellectual explanation of the doctrine that will dissipate the blindness and paralysis of his mind.

If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach.—*Evangelism*, p. 479.

In like manner Paul's great success came because the apostle always preached under the consciousness that he was guided by the Holy Spirit. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4).

Why Many Fail in Soul Winning

What is the reason why so many fail in winning souls? "Many present doctrines and theories of our faith; but their presentation is as salt without savor; for the Holy Spirit is not working through their faithless ministry. . . . They know not the operation of the Spirit; . . . and they fail to win souls to Christ."—*Evangelism*, p. 697. (Italics supplied.)

Since the messenger of the Lord points a finger of reproof for lack of soul winning because of the absence of the Holy Spirit in the life of the minister, should we not prayerfully inquire as to the necessary conditions for receiving this precious gift?

The Holy Spirit will come and take possession of the heart of the soul winner only as he surrenders his life to his Lord. The Holy Spirit will make His abode in the heart as soon as man is willing to abandon every sin, even the secret sins. He will come as an answer to fervent and sincere supplications. In Luke 11:13 we have the promise that the Father will give the Holy Spirit to them that ask Him. Jude 20 recommends "praying in the Holy Ghost," whereas the Spanish version speaks of "prayer for the Holy Ghost." Both are correct.

The following statement is worthy of profound meditation: "The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord."—*Ibid.*, p. 700. The primary need in evangelism is not more money and better equipment or facilities, but workers who are under the constant control of the Holy Spirit.

Results of Spirit-filled Preaching

When the Holy Spirit takes possession of a worker in any branch of denominational activity, he will manifest a burden for lost souls. As a result of such a surrender the world will soon be enlightened and a great contagious revival in soul winning will be witnessed. Then every day more than a thousand will take their stand for the truth and be baptized. That would hasten the day when the church militant will be transformed into the church triumphant.

"No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation."—*The Great Controversy*, p. 343.

Only under the guidance of the powerful influence of the Holy Spirit can the gospel be preached victoriously in all the world. Should we not avail ourselves now of the constant companionship of the third person of the Godhead in our own lives? We need to take time to pray fervently for this anointing. Before we begin the duties of each day we must pledge our hearts anew to His will. We should never arise from our morning prayer until we are assured that self has been dethroned, and that in every thought, and word, and work, and in every problem that arises, we will be guided by the Holy Spirit. When this commitment is maintained, we can be assured that when we preach and give Bible studies to persuade souls, the Spirit of the living God will work through us, and Satan will flee. In the presence of a Spirit-filled worker, the heart and mind of multitudes will be convinced and impelled to accept God's wonderful plan of salvation.

Time for a Change

From *Adventurous Preaching*, by James H. Robinson (Channel Press, \$2.50).

Protestant clergymen have not done enough to develop the private devotional life either for themselves or for their parishioners. May the time not be long in coming when greater stress will be put on the development of the inner life; for this is the way God changes the world—by changing people. The religion of Jesus is not an outward garment but an inward growth of spirit, which nevertheless changes the outer man. And changed men help change society!—*New York Post*, April 4, 1957.

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Conflicts Between Science and Religion

(Continued from page 20)

light of scientific genius has usually burned most brightly in men who were pious and devoted believers in God.

Boyle. Robert Boyle, whose gas law is familiar to students of chemistry and physics, was one of the most illustrious of the early fellows of the British Royal Society. In his day he was known as much for his piety, his benevolence, and his work in promotion of the circulation of the Bible as he was for his prodigious scientific activities. He published five major religious works, and instituted the Boyle lectures, which are still given annually in defense of Christianity.

Boyle wrote a series of treatises that was designed to show "that there is no inconsistency between a man's being an industrious virtuoso [scientist], and a good Christian." He stated that "the vastness, beauty, orderliness of the heavenly bodies; the excellent structure of animals and plants; and the other phenomena of nature justly induce an intelligent and just observer to conclude a supremely powerful and just author."

In one of his treatises Boyle asks, is it wise "to dispute anxiously about the properties of an atom, and be careless about the enquiry into the attributes of the Great God, who formed all things?"⁶

Newton. Sir Isaac Newton is considered by scientists to be one of the greatest minds the human race has produced. Physics, as we know it today, began to be a science with him. Newton wrote many divinity tracts. He produced six major theological works. They include a complete church history and his famous *Observations on the Prophecies of Daniel and the Apocalypse of St. John.*⁷ This book was used as reference material by Uriah Smith in preparing his *Daniel and the Revelation*.

Faraday. Michael Faraday, the discoverer of much of our fundamental knowledge of electricity, made his public profession of Christianity at the age of thirty. At the close of his life he said, "I am not resting my dying head on guesswork. I know whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."⁸

Maxwell. James Clerk Maxwell, who gave the world the mathematical theories of electricity and magnetism on which all

of modern electrical communication is based, said, "The only desire which I can have is like David, to serve my own generation, by the will of God."⁹

Kelvin. Lord Kelvin, whose name appears so often in both introductory and advanced textbooks on electricity and thermodynamics, was a devout Christian.

Steinmetz. Charles P. Steinmetz, General Electric Company scientist who did the pioneer engineering work on alternating current electric power equipment, and who was the author of a number of standard electrical engineering textbooks, said, "The greatest power of all is in our midst unscratched today. I refer to the spiritual power that comes through right living and worship."¹⁰

Millikan. R. A. Millikan, Nobel Prize winner in 1923, was described as "one of the great men of genius who never lost his interest in humanity—and whose brilliant achievements in the scientific field never conflicted with his belief in divine power, and in Christ."¹¹

Compton. A. H. Compton, Nobel Prize winner in 1927, in describing the atom, is said to have exclaimed, "A God who can control a universe like that is too great for comprehension."

There is abundant evidence to show that the deeper one's religion is, the better are his chances for becoming a truly successful scientist. It is axiomatic that if one's religion does not make him more capable of success in proper endeavor, then his religious experience is not good.

Limitations of Scientific Knowledge

Conflicts between science and religion often have their basis in a failure to realize the limitations of scientific knowledge. There is more in a woman's tears than a chemist can analyze. There is more in a symphony than can be discovered from a scientific analysis of the score—more than can be discovered by even the most detailed acoustical analysis of the sound produced by the orchestra. The laboratory experiments of the chemist and the physicist do not reveal ultimate reality; they only bring to light the surface manifestations of the reality behind the physical universe.

Hugh S. Taylor, dean of the Graduate School and professor of chemistry at Princeton University, says: "The more we pursue scientific investigation the more we dis-

cover that it does not lead to knowledge of the *intrinsic nature* of things. The knowledge it attains is *symbolic* knowledge rather than *intimate* knowledge; behind the symbolism there is a reality which escapes the measuring techniques."²² This reality which Professor Taylor says escapes scientific measurement is the true objective reality of the universe.

Sir Arthur Eddington, a British physicist, wrote: "The subjective is to be identified with the physical, and the objective with the conscious and spiritual aspects of our experiences. . . . Our observational techniques give us many laws of nature with a small *n*; but the laws of Nature with a capital *N* are laws of the objective universe."²³ The laws of Nature with a capital *N* of which Eddington speaks are generally underneath, and behind, the laws observed in the laboratories.

The Solution to All Conflicts Between Science and Religion

The apostle Paul's comment in Colossians 2:3 significantly refers to Christ as One "in whom are hid all the treasures of wisdom and knowledge." How blind to their own self-interests are those who are content with a mere seeking after the treasures of wisdom and knowledge, and fail to give their highest energies to seeking to know Him in whom all these treasures are hid! When both the religionist and the scientist seek above all, and in all, *to know Him*, all

conflicts between their findings, and between one another, will fade away.

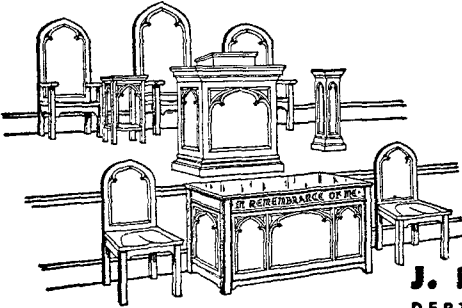
In this age, which has so exalted scientific endeavor, it is necessary for all, and particularly for students in science and engineering, to make a correct emphasis in their lives. The Revised Standard Version of I Corinthians 13:2 reads, "If I . . . understand all mysteries and all knowledge, . . . but have not love, I am nothing." One may secure a Ph.D., an M.D., or a D.D.S.; but if one's life is not a demonstration of Christlike love, it avails "nothing" in true values and remains a complete failure.

In this connection the divine counsel through the ancient prophet is most apropos: "Let not the wise man glory in his wisdom . . . ; but let him who glories glory in this, that he understands and knows me, that I am the Lord who practice kindness, justice, and righteousness in the earth; for in these things I delight, says the Lord" (Jer. 9:23, 24, R.S.V.).

To avoid involvement in the unnecessary conflicts between pseudo science and pseudo religion, it is essential to have a personal knowledge of Jesus Christ and the harmony that endures between God's works in nature and His revealed will to man.

A mere historical or intellectual knowledge of Jesus Christ is not enough. We must know Him as an intimate, personal friend. We must have a knowledge of God infinitely transcending the form of worship services and the data of revealed science.

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Science and Religion

To borrow the words of Sherwood Eddy we would observe that when a man is out of contact with God, "He has lost contact with the center and source of all his life and that of the universe." For "God is the only key that fits all the locks of the universe."¹⁴

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- ¹² Taylor, *op. cit.*, p. 28.
- ¹³ *Ibid.*, p. 29.
- ¹⁴ Eddy, *op. cit.*, pp. 34, 32.

◆ *Dr. Martin Luther King's Five Points on the Christian Way in Race Relations*

THESIS: Nonviolent resistance to unchristian relationships is Christianity in action in solving the problems of human relations.

1. It is not a method of cowardice or stagnant passivity—it does resist . . . with dynamic aggressive spirituality.
2. It does not seek to defeat or humiliate the opponent, but to win his friendship and understanding.
3. Nonviolence is directed against the force of evil rather than the persons caught in those forces.
4. It avoids both external physical violence and internal violence of the spirit. At the center of nonviolence stands the principle of love.
5. It is based on the conviction that the universe is on the side of justice.

Morning Prayer

When little things would irk me, and I grow
Impatient with my dear ones, make me know
How in a moment joy can take its flight,
And happiness be quenched in endless night.
Keep this thought with me all the livelong day—
That I may guard the harsh words I might say,
When I would fret and grumble, fiery hot,
At trifles that tomorrow are forgot.
Let me remember, Lord, how it would be
If these, my loved ones, were not here with me.
—Author Unknown

TRUE SCIENCE IN HARMONY WITH GOD'S WORKS.—In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how much there is, even among the common things of every-day life, that finite minds, with all their boasted wisdom, can never fully understand.

Yet men of science think that they can comprehend the wisdom of God, that which He has done or can do. The idea largely prevails that He is restricted by His own laws. . . . As commonly used, the term "laws of nature" comprises what men have been able to discover with regard to the laws that govern the physical world; but how limited is their knowledge, and how vast the field in which the Creator can work, in harmony with His own laws, and yet wholly beyond the comprehension of finite beings!

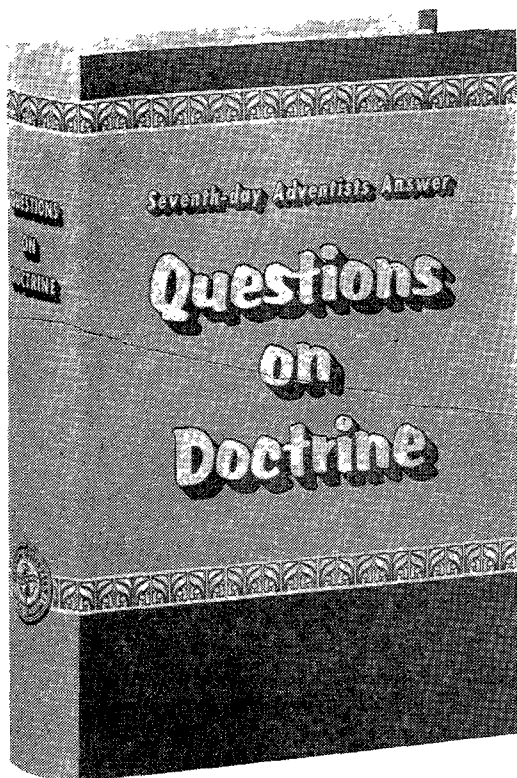
Many teach that matter possesses vital power,—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws, or work contrary to them; but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work." John 5:17.—*Patriarchs and Prophets*, p. 114.

God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator, and to have an intelligent trust in His word.—*Ibid.*, pp. 115, 116.

Man's study of the science of nature, unaided by the Holy Spirit, falls short of the precious things Christ desires him to learn from the things of the natural world.—*Counsels to Parents and Teachers*, p. 375.

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The Rise and Fall of "Rev. Automaton"

ARTHUR OLIVER

Methodist pastor, Waverly, N.S.W., Australia

No first name can be given to Rev. Automaton, but that does not matter because the press had long ceased giving any minister the courtesy of initials. And, in truth, Rev. Automaton was correctly titled because it worked on wheels. . . .

It all started with canned music, canned television films, and the shortage of ministers. It was inevitable, with the coming of automation that some bright boy should suggest the automaton minister, and the Church of 1970 appointed the first Rev. Automaton to a City Circuit, so that he—I mean to say *it*—could work under the eyes of older men.

It was the natural result of perfectionism, the crowning of the long quest to find the perfect minister, and, as you know, no perfect minister had been evolved by any church in any land. Yet, although Rev. Automaton was hailed as perfect, the ministry refused to ordain *it*, because although *it* had a perfectly orthodox theology, *it* had not a soul.

It was predicted that *it* would be easy to finance, running costs would be low, 40 years without a breakdown could be confidently predicted. The home mission department immediately ordered 100 models, but the overseas missions department was not so reckless, knowing what the natives would do with anything less than human, that came into their midst.

Upkeep was a minor item. After the day's work of visiting, schools, correspondence, formal addresses, formal meetings, Rev. Automaton went into the church vestry and switched off the power, setting the alarm to go off at six in the morning. He needed no food, an occasional new valve, a spot of oil, and that was all.

His sermons were fed into him; they came out of the voice box on Sundays, dry, formal, like a stale radio play-back.

Yet, looking back on the great experiment, it has to be admitted that these automatons were far more efficient than any minister of the church. They did keep a fixed schedule, and they were geared to pay off the required visits

in such a way as a poker machine is geared to pay off.

About those visits: The Rev. Automaton had no small talk. If *it* saw a child it would immediately ask questions from the catechism. The result was that children always dodged down some back alley when they saw *it* coming: *its* parishioners often did not answer the door when *it* rang the bell. A card was always pushed under the door. It read: "Dear Sister or Brother, *it* was deeply grieved to find you were out. Please accept this as proof of a call."

The sermons, as I mentioned, were rather dull. They were so couched as to offend nobody, but it is doubtful whether any sermon preached by *it* did anyone any good. And, in my church, as in others, there were laymen who wanted to think, wanted to grow, who regarded the faith as a great adventure of mind and heart and will.

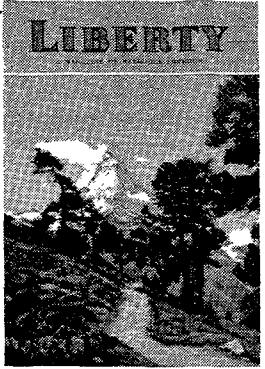
What did they do? They fed questions into *it*. They slipped in quotations from the great thinkers. They dared to bring to the notice of Rev. Automaton the thinking of Einstein, Shaw, Huxley, of the past age as well as more daring thinkers. They filled *it* up with orthodox and modern thinkers.

It responded to the challenge magnificently, although the mechanism began to glow with a fiery heat. On Sunday mornings the message was a model of orthodoxy. In the evenings it preached unorthodoxy, trying to satisfy both schools of thought, which no human minister can do!

One night I heard *it* speak. I sensed that something was wrong. Next Sunday morning *it* suddenly groaned and said: "I can't go on—get a human minister." And it was the first time *it* had used the personal pronoun "I." Then *it* blew apart and in a thousand fragments. It was the end of Rev. Automaton and nobody mourned for *it*.

Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet. —*The Ministry of Healing*, p. 481.

* Reprinted in *The New Christian Advocate* from *The Methodist* of New South Wales (Oct. 6, 1956).



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HUMILITY ONE who speaks for God, whatever his educational or cultural background, never has any reason to feel superior. Meekness is a characteristic of all true leadership. Neither should a herald of God ever belittle his calling by telling his hearers that he lacks training. For one to say, as did a prominent evangelist recently, that he comes with no doctor's degree, nor has he even attended a seminary, nor taken speech training, is regrettable to say the least. That unfortunate remark led many to ask, "Why did this man not take time to thoroughly prepare himself before coming to teach others? No medical doctor would dare begin his practice without first having taken time to master his profession. Should not a physician of souls be as thorough in his preparation? Surely he should not content himself with less training than a doctor!"

Our Lord, the model for every preacher, did not attend the schools of the rabbis, but He did not parade the fact. Nor did He feel constrained to say He was unlearned. On the contrary, those who heard Him realized that He spoke with authority. And they were led to wonder how He, never having graduated from the schools of His day, could have such a thorough grasp of the subjects He taught. Jesus did not parade His lack of formal schooling as if He had to offer apologies. He had a training superior to that of the schoolmen, and that superior training is the right and privilege of all His servants. Without that teaching of the Holy Spirit no preacher is truly equipped no matter what degrees he may have.

A few years ago the mayor of one of our large cities was addressing a group in one of the finest hotels of that metropolis, and to the amazement of all present he said, "I know why I was elected. It is because I am a common man and my wife is just a common woman and my children are common children." A speech of that kind leaves unfortunate impressions and actually disqualifies a man for the office to which he has been called. True humility does not need to parade itself; it will be self-evident in every action.

R. A. A.

MAN'S ONLY HOPE "It is Satan's studied purpose to keep souls from believing in Christ as their only hope." This striking sentence from *Gospel Workers*, page 162, stresses the urgency for Adventist ministers everywhere to present Christ in all His fullness, both to our own church people and in all of our evangelistic efforts for the conversion of the lost. There is no other denomination in the world that possesses more complete doctrinal truth about the Lord Jesus Christ. We believe in the virgin birth, His sinless life, His atoning death, His bodily resurrection, His literal ascension to heaven, His priestly ministry, and

His Second Advent. And yet in spite of all our doctrinal concepts of the matchless salvation offered in Christ we frequently fail in our presentation of Him to needy man as the all-sufficient Saviour for every needy soul. Yet this is the one *must* of the gospel.

The messenger of the Lord emphasizes this point in these words, "The people must be instructed that Christ is unto them salvation and righteousness."—*Gospel Workers*, p. 162. As ministers we must be more faithful in our presentation of the great theme of righteousness by faith. We must proclaim that no merit on man's part can adequately meet any requirement of God's law, but that all righteousness must be received as a free gift from God.

We are further told that "the enemy of God and man is not willing that this truth [righteousness of Christ] should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Ibid.*, p. 161. It is high time that the power of Satan be broken by the proclamation of the righteousness of Christ, which removes doubt and unbelief and darkness from the troubled minds and hearts of struggling sinners. Without the righteousness of Jesus all our preaching is as dry as the hills of Gilboa without rain. Christ in His righteousness has not found its place in the experience of many because divine power has not been permitted to enter into their lives. Their faith has been primarily a belief in doctrine rather than the acceptance of the Christ life.

Everyone within the hearing of our preaching should be brought to understand how the trusting believer can appropriate the merits of Christ's righteousness to personal living and how to maintain that attitude of surrender to the will of God which will guarantee the imputed and imparted righteousness of Jesus for the saving of that individual's soul.

Let us each and all rededicate our lives to the proclaiming of the righteousness of Jesus and the fullness of the saving power of Christ. This will be the effective ministry that will revive our churches and set them on fire for the finishing of the work of God in all the world. Christ in all His fullness is our only hope. No other need among us is greater than the need for Christ-centered preaching and practicing realized by the indwelling of the righteousness of Christ.

J. A. B.

Coming together is a beginning; keeping together is progress; working together is success.—Henry Ford.

HIGHWAY TO THE HEART To be Christian is to be distinct. The man of God in our world cannot escape the high privilege of peculiarity. Representing decisions of heavenly origin, he often walks as a stranger among men. He must be conditioned to misrepresentation and even ostracism for the distinctive tenets of his faith. He does not forsake them for the privilege of acceptance. The consequential loss would far outweigh the gain. Abandonment of principle is not necessarily implied by change of attitude or shift of emphasis. Indeed, harshness must yield to kindness, and tactlessness to tact. Moreover, Christ must permeate every doctrinal presentation. This will result in the exposure of untold thousands to the claims of heaven, nor will it lessen the conviction of the messenger in his presentation. That highway to the human heart is smoothest, which avoids, where possible, the wilderness of disagreement. It is, nevertheless, imperative that distinctive truth be proclaimed and the gospel invitation extended. Positive truth will claim its own adherents. E. E. C.

THE PERSONAL CONTACT IN PREACHING BIBLICAL sermons should meet modern needs. John Knox, in his excellent book *The Integrity of Preaching*, says that preaching is personal, that "the preacher is a person addressing other persons."—Page 59. Dr. Knox further points out that a preacher is not to assume the attitude of an expert on the subject of religion, informing his hearers, but rather of a person "who is sharing some of his most intimate and profound experience with other persons. Preaching is not speech about religion; it is a religious person speaking. It is this personal character of preaching which makes the moral integrity of the preacher so important."—Page 59. Thus good preachers must inevitably be good men. Good preachers, as the apostle Paul infers, impart themselves to their people.

Dr. Knox further observes that the personal character of preaching has a direct bearing on the preparation for the sermon. It must always be kept in mind that the nature of preaching is that of personal communication. This principle must not be violated. To achieve a sense of personal contact between preacher and hearer is vital. Dr. Knox emphasizes the importance of learning "how to make the necessary preparation without losing the reality of personal communication." He refers to a common criticism, which is usually worded something like this: "If he would only throw away that sermon and really talk to us, things might begin to happen."—Pages 64, 63.

Barriers to communication include such obvious errors as lack of preparation and preparation that concentrates the attention on the preacher himself. Knox points out that the true purposes of preaching are violated both "by the sermon which calls attention to itself by its skillfulness" and "by the sermon which calls attention to itself by its sloppiness." He sums up the aim of the preparation made for preaching in this vitally significant sentence:

"But the aim of the preparation is clear; it is a man prepared, not a sermon prepared."—Page 67.

All of this highlights the heart experience of the pastor himself. What comes from his heart will doubtless reach the heart of those who listen. Truths that are presented as a part of one's experience and not mere abstractions, profound as they may be, can be understood and grasped by those who hear. In other words, the true preacher puts his life into his ministry and his ministry into his life. This can be summed up by the illustration referred to in John Knox's book regarding Ghiberti, who labored on the doors of the Florentine baptistry for fifty years. "The great doors were not so much his work as his life. The preacher's work is personal in the same intimate and essential way."—Page 69. J. A. B.

HUMILITY HUMILITY is perfect quietness of heart. It is to have no trouble. It is never to be fretted, vexed, irritated, sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in the Lord where I can go in and shut the door and kneel to my Father in secret. I am at peace as in a deep sea of calmness.—ANDREW MURRAY.

LET GO AND LET GOD


- I. Let go of your willful self-centeredness and your doubtings—
 - Your way (Ps. 37:5).
 - Yourself (Phil. 1:20, 21).
 - Your cares (1 Peter 5:7).
 - Your doubts (Heb. 11:6).
 - Your ideas (Prov. 3:5).
- II. And let God manifest in your life—
 - His mercy (Ps. 119:132).
 - His salvation (Ps. 106:4; Eph. 2:8; Ps. 138:7).
 - His deliverance (Ps. 33:18, 19).
 - His acceptance (Isa. 66:2; Ps. 30:5).
 - His divine nature (2 Peter 1:4).
 - His peace (Rom. 5:1).
 - His victory (1 Cor. 15:57; 1 John 5:4).

—Selected

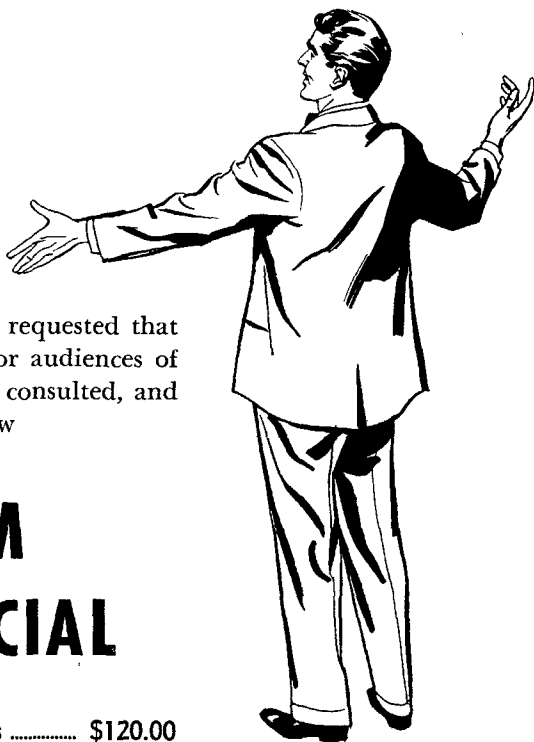
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THE PEACE OF THE GOD OF PEACE
 Phil. 4:1-9

- I. The Peace of Unity Among Brethren (vv. 1-3; Ps. 133:1, 2).
 - 1. Steadfastness (v. 1).
 - 2. One-mindedness (v. 2).
 - 3. Helpfulness (v. 3).
- II. The Peace of Complete Trust in God (vv. 4-7).
 - 1. Rejoicing (v. 4).
 - 2. Forbearing (v. 5).
 - 3. Committing (vv. 6, 7).
- III. The Peace of Purity of Mind (vv. 8, 9).
 - 1. Thinking of good things (v. 8).
 - 2. Emulation of the apostle (v. 9).

Conclusion: We can have the "peace of God" (v. 7) only when the "God of peace" (v. 9) is with us.

—G. COLEMAN LUCK

QUOTABLE QUOTES -- for Your Files



● Heard at the National Council of Churches ●

★ *Fatal Mistrust of Christians Holding Differing Viewpoints*

The point is that it is as fatal to believe in nothing and no one, as it is to believe in everything and everyone. And if you are forced to choose, it is better to believe and be disappointed than to disbelieve and wound the person, for distrust is a contagious disease which cripples those who indulge in it and destroys at last all community and communion.

May I emphasize that I am speaking not about difference of opinion or even of important convictions, but of mistrust of the integrity and Christianity of those persons who hold to the differences. So long as a church is a church and not a sect there will be room in it for a wide variety of conviction and practice, and its life should be enriched by the dialogue that continually goes on among its members. Uniformity and monolithic structure would even more be the death of the National Council of Churches. Nobody looks to the flattening out of the rich variety of faith and life that is in our Council. We should rejoice in the many differences and the multiplicity of insights among us.—DR. EUGENE CARSON BLAKE.

★ *Unfortunate Neglect of Christian Eschatology*

In such a time as this, when there is a widespread sense of crisis, it is unfortunate that the eschatological factor of Christian faith and insight is so neglected if not discounted in the interpretations of history by our churches. They generally have drawn away from eschatology because they have suspected that its emphasis in Continental churches has been at best a rationalization of frustration and at worst an escape from immediate responsibility for dealing with the plight of man here and now.—ROSWELL P. BARNES.

★ *Secular Press More Receptive to Religious News*

Caspar Nannes, president of the Religious News-writers Association, told public relations and press

representatives attending the Council that editors and publishers are more receptive to religious news today than ever before.

"I look for more reporters, well versed in the religious news field, to cover religion as one of journalism's top beats.

"Editors have become aware that religious news has a large readership and stands on its own feet as news.

"Religious news editors today are well trained, all around reporters. They have come from many aspects of the profession. With the emphasis upon national and international religious news coverage, the religious news beat now is a desired one instead of one to be avoided."

★ *God's Word or the Popular Will*

But recently the churches have been reflecting increasingly upon what they are. It appears that more churches are reminding themselves that they have a divine mission.

They are under a God-given mandate to witness to the Gospel by word and deed. Their role in the community is thus given, not improvised. Faced with decision, they are asking more "What is the Word of God which we must proclaim?" and less "What does the popular will expect of us?" As a consequence, churches are being subjected to criticism and abuse; but they are finding new power and confidence.—ROSWELL P. BARNES.

★ *Percentage of Direct Versus Indirect Representation*

Three years ago some, on the other hand, had an almost equal fear that the Council might become the instrument of well meaning but impractical liberal "ecumaniacs" in the committees and staff. Even though we face an important debate and constitutional decision at this Assembly as to the relative percentage of direct vs. indirect representation of the denominations in the General Assembly, no one really doubts now that the National Council is and will remain the Council of the Churches which compose, support and control it.—DR. EUGENE CARSON BLAKE.

We Hear From the Pews

LOUISE C. KLEUSER

TO SEE some of our church plans through the eyes of a layman at times is very revealing. The brother who here presents this privilege to our ministry is an intelligent, active, and sincere Christian, who was recognized as having a firm Christian experience when he joined our faith from another group. He does not capitalize on the weaknesses of the church nor censure the workers; his observations are written in a friendly spirit.

Not so long ago this Adventist brother of a few years' standing attended some inspiring non-Adventist evangelistic meetings. His heart was warmed, and he was impressed to be more diligent in attending the prayer meetings of his own church. When he carried out these convictions he was disappointed to see how few of our members were in attendance. He of course had expected to find the pastor leading out. Instead, an affable young brother tactfully explained why the pastor was not present: he found it important at present to spend his time visiting the people. The brother remarked in his friendly letter to one whose counsel he had learned to prize, "But why should the pastor do this on prayer meeting night?" Later in the meeting the pastor's substitute explained that the pressure of a church campaign during the next few weeks would make it necessary to "close down the regular prayer meetings to reach the church goal before Christmas." Again our brother queried such reasoning.

Just before the annual Week of Prayer this earnest layman was confined to his bed because of illness. It gave him time to think. He prayed longingly and humbly for a richer Christian experience. When the Week of Prayer *Review* arrived he immediately previewed its readings, especially the one on the prayer life. Somehow it brought new courage and direction to his prayer-hungry soul. He wondered to himself just what would happen in his own church during the coming Week of Prayer. He felt that God would richly bless His people. Though physically weak, he planned to be present at each of the evening prayer meetings.

At the first one the pastor himself led out. The reading stressed the prayer life of the Christian, and our brother was richly blessed. But before the group entered into a season of prayer the pastor suggested that this portion of the meeting would be for "just five minutes," urging that those who wanted to pray express

their petitions in a few brief sentences. On this point we will quote from our brother's letter:

"Five minutes devoted to such an important prayer call seemed shocking! Had not the Week of Prayer reading that evening stressed prevailing intercession? Of course our public prayers should generally be brief, but why this hurry? In these portentous times, in this decisive hour, where was our prayer burden?" Continuing, our brother observed: "We are convinced that no church will ever receive spiritual power by mere activity. All our organizational skill cannot substitute for humility of heart and the consciousness of God's presence in our church work." No, this believer is not a fanatic; but he senses most keenly a prayer apathy on the part of some of our leaders. And it is far more pronounced when it is apparent during the Week of Prayer!

We have learned the background of this brother's experience. Some years ago in his native land bombs were falling all around him. During those war days he led out in church welfare service on a large scale. Then nothing mattered except a strong faith in God. He and his family learned some hard lessons out of this disturbing war. He told us that men and women were led to pray out of the anguish of their hearts for spiritual as well as for physical needs. He mentioned occasions when the mighty power of God visited praying groups while great buildings were being shaken. He has longed to find a group of like-minded praying believers in these more peaceful times. The burden of his heart is where to find them. He so longs for another modern Pentecost.

We are aware that church leaders are busy men, and that a pastor may have justifiable reasons for finding a substitute to lead the prayer meeting. What does give us concern, however, is that our hurried ways as workers too often appear to our believers to indicate a lack of spiritual emphasis. Our Week of Prayer "tradition" has been built up through the years because we have sensed our utter dependence upon God. Today our need of prayer is far greater than it was at the beginning of our movement, and it is unwise to break down the confidence of our believers in its importance. Our hurried ways may wrongly interpret our own Christian experience, but with humility of heart let us be sympathetic with our earnest laymen who sense the pressure of our times.