

A black and white photograph of a lighthouse on a beach. The lighthouse is a tall, dark, cylindrical tower with a lantern room at the top. It is positioned on the right side of the frame. In the foreground, there are several palm trees with their fronds silhouetted against the sky and the ocean. The ocean waves are visible in the background, breaking onto the beach. The sky is filled with clouds. The overall scene is a coastal landscape.

*The*  
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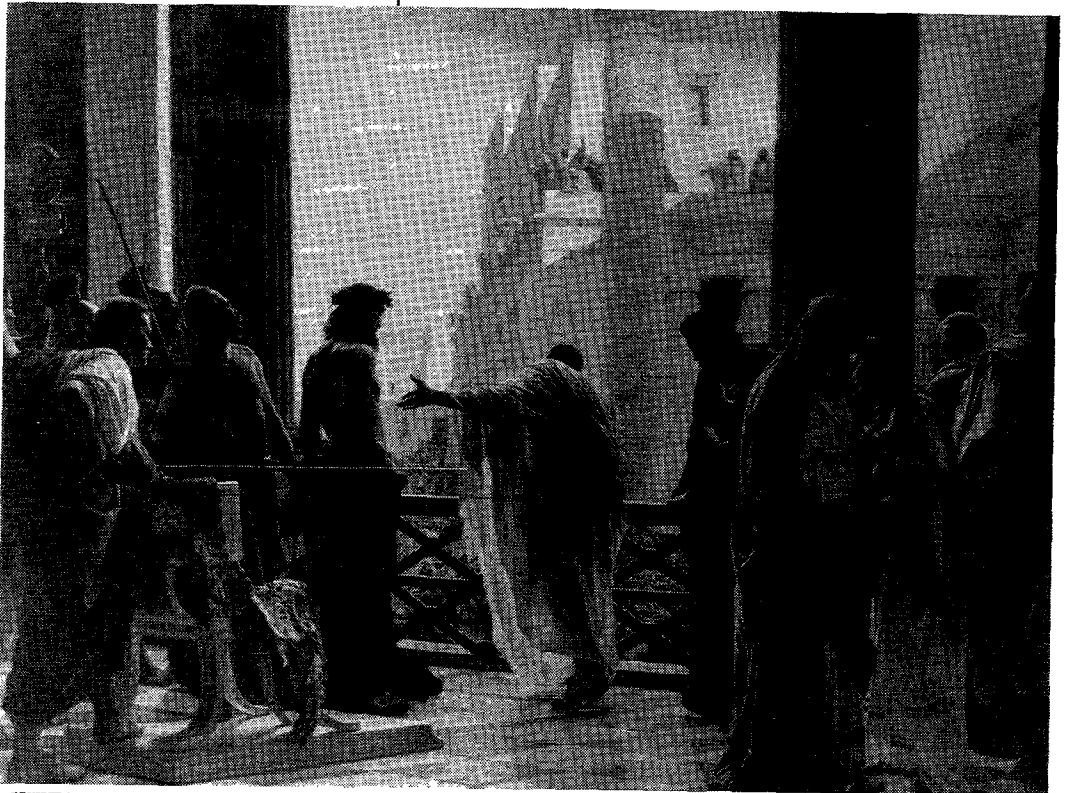
# Behold the Man!

BY  
MARJORIE  
LEWIS  
LLOYD

Behold the Man!  
Under those arches stood the Son of God,  
Stood Pilate, and the multitude.  
Beneath their feet the stones  
Where Roman soldiers carved  
Their games of sport—  
Soldiers who watched in wonder as the God  
Who made the consciences of men  
Permitted them to judge Him.

Behold the Man!  
The words bounced hard against those stones  
And then escaped the arches, speeding into time,  
To orbit all the ages,  
Forever circling the souls of men,  
And trailing them, the question  
Every man must answer,  
"What shall I do then with Jesus  
Which is called Christ?"

Behold the Man—the Man  
At thirty coins of silver priced.  
What will you do—today—  
With Jesus who is called the Christ?



REVIEW PICTURES

ANTONIO CISERI, ARTIST



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### Our Cover

Like a lighthouse on the shores of the sea, the light of divine truth guides the mariners in life's ocean away from the perilous shores into the haven of rest. Our cover photo may well symbolize that glorious hour in history when "the earth will be lightened with the bright shining of the beams of His righteousness" (Ellen G. White, quoted in A. G. Daniells, *Christ Our Righteousness*, p. 61).

# Creative Preaching and Teaching

EDWARD HEPPENSTALL

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**A** QUESTION of prime significance for Seventh-day Adventist preachers and educators is: To what extent is the total effect of our methods of preaching and teaching upon the personality and the life of our people

a genuinely Christian effect? To what extent are developed religious ideals and convictions that furnish the strongest sanctions for sound morals and Christian living? How far is the religion taught a vital element in human experience, a dynamic influence in the motivating of conduct and the determining of character?

Are our methods of imparting truth transmissive or creative? The assumption has prevailed to a very large extent, that the work of the preacher and the Bible teacher is to transmit a religion; that there is a body of most important beliefs, a neat bundle of foolproof doctrines, a set of incontrovertible dogmas, which are to be drilled into the memory that the learner will become conformed to the content that we teach.

Creative methodology in the dissemination of Christian truth cultivates as the prime essential an inner realization and transforming experience of God. The teacher's or preacher's job is to present saving truth in such a manner that it enters creatively into present everyday experience. The creative principle puts the individual person at the center rather than the content and subject material. The teacher or minister is a personal counselor and guide in mutual friendly fellowship with the individual, inspiring the free spirit of the learner into a fuller, personal experience with God. Creative preaching and creative teaching are Christian relationships between persons and not the exercise of arbitrary dogmatic powers over others. One cannot be reverent toward another personality and arbitrary toward it at one

and the same time. To value personality is to value self-activity in all persons. If persons are of final worth, then every particular instance of self-activity has within it something of unimpeachable validity.

The minister as well as the teacher is an educator, and all true higher education has its source in God.

In a knowledge of God, all true knowledge and real development have their source. . . . The mind of man is brought into communion with the mind of God, the finite with the Infinite. . . . In this communion is found the highest education. It is God's own method of development.—*Education*, p. 14.

The real objective, then, is to bring about a personal encounter between God and the individual, thus establishing a vital, living fellowship between God and man.

## *The Rightful Place of Doctrine*

This does not mean that we can exist without doctrines or that we should quit teaching them as thoroughly as hitherto. This is a time when doctrine is in disrepute. It is regarded as sectarian, divisive, concerned with the minutiae of Christian beliefs. The liberal position declares that this emphasis on doctrine transformed early dynamic Christianity into a system of creeds. Now liberal Christianity is said to be more concerned with life than with truth as a doctrine. This is one of the crucial issues today. It is said that all that really matters is conduct, and it does not make much difference what a man believes.

This is not our position. We have a hierarchy of doctrines that we believe are as infallible as the Word itself. But doctrines are formalized aspects of living faith. The Bible was not written to give us a chapter on the Trinity, the state of the dead, the sanctuary, the Sabbath, or the second coming of Christ. What we teach is much more than mere doctrine; it is a confession of faith on the part of the people who ventured their lives on these spiritual essentials in the Bible. And we are to understand

and to teach the faith and the experience involved in these great truths of divine-human relationships. To believe in God the Father and in Jesus as Lord and Saviour is to stake one's life on the reality for which those words stand.

We must have doctrine and teach it. For unless we do teach and know our doctrines well enough to keep the faith pure and true to its divine intention, the "faith which was once delivered unto the saints" may be perverted.

### *The Need for Creative Teaching*

In all His teaching, Christ brought the mind of man in contact with the Infinite Mind. He did not direct the people to study men's theories about God, His word, or His works. He taught them to behold Him as manifested in His works, in His word, and by His providences.—*Christ's Object Lessons*, p. 23.

In this statement Mrs. White distinguishes between mere transmission of theories and the divine-human encounter. It is at this point that we, as Christian ministers and teachers of religion, of the doctrines of the Adventist faith, need to examine critically our preaching and teaching methodology.

For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind . . . becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others. . . .

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. . . . The mind that depends upon the judgment of others is certain, sooner or later, to be misled.—*Education*, pp. 230, 231.

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought.—*Ibid.*, p. 17.

Thus the need for creative teaching and thinking grows out of the very needs of man. These needs are not merely those of the intellect alone. Too much of educa-

tional and ministerial methodology is based on the assumption that it is intellectual activity that constitutes the basic material of education and of what is frequently called indoctrination. Mere intellectual exercise is neither education nor conversion to truth. Consequently, such a view held by any teacher or preacher results in the logical organization of subject matter, and the transmission of that material. The dynamics of learning, however, have to do with experience, with the whole being of man, and this demands not only logical organization of subject matter and the transmission of that material, but spiritual orientation and psychological organization with the living person at the very heart of all ministerial or educational objectives and methods. The fundamental issue is personal participation, purposeful and whole-hearted active experience, as well as reflective thinking.

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It is a little thing to speak a phrase of common comfort, which by daily use has almost lost its sense; and yet, on the ear of him who thought to die unmourned, it will fall like the choicest music.—*Tal-four*.

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We are constantly confronted with the charge of indoctrination; and there is danger, with the view of education as intellectual exercise, that Bible teaching may be reduced to this. There is, however, a type of indoctrination that is acceptable. The conscious development of ideals such as democracy, freedom, and tolerance, the inculcation of habits of cleanliness, punctuality, and courtesy, cannot be considered imposition. Least of all can instruction in science, the transmission of facts or principles accepted in a particular field be termed imposition.

The issue of indoctrination arises only when there is a true controversy with reference to the question under discussion. We have a genuine case of indoctrination when the teacher or preacher attempts to impose one view in a controversial situation without permitting other views to be entertained. Indoctrination may be accomplished when only one point of view is presented or when the contrary views are unfairly or inadequately presented; when

emotional conditioning is used to the exclusion of rational analysis or evidence, when fear of disapproval or punitive action is aroused. Indoctrination, as far as teaching method is concerned, means short-circuiting the reasoning processes in situations where it is important to cultivate them.

Teaching doctrines or religion may follow the method of presentation of facts and principles, but if supported by evidence and logical analysis that both student and teacher understand, then instruction is no more indoctrination than if the conclusions had been arrived at by the method of free discussion. The important thing to remember is that indoctrination alone will never succeed in bringing about a personal encounter between God and man.

### *Preaching for Dynamic Christian Living*

The type of preaching that we are seeking must be both a transmissive and creative process. It values the absolutes and the eternal doctrines of the Word of God and seeks to thoroughly acquaint individuals with Christian truths. We must not for one moment believe that any mere intellectual knowledge of doctrine can take the place of creative decisions. Each man's faith must rest on his own experience; and any help he gets from the preacher or teacher must be personally reinterpreted and re-evaluated before he can make it his own.

People are of first importance, and the object is not merely to adequately cover the necessary doctrines or lessons on the Bible. Though God's eternal truth is the same in all ages and for all people, there is no justification in a fixed program to which everyone must conform, irrespective of needs, capacities, and other experiences. Our teaching of the Bible must be adapted to given situations and graded to individual and group needs.

In all true teaching the personal element is essential. Christ in His teaching dealt with men individually.—*Ibid.*, p. 231.

What does it mean to put the individual person at the heart of preaching and teaching procedures? It means freedom for the expression of the individual's actual emotions and feelings. The student, or convert as the case may be, should be considered as an equal in the search for, or study of, truth. He should have freedom to work out solutions to his individual problems. A sense of real personal participation

should be experienced. This includes the freedom to think about God and Jesus and Christian living as one's experience reveals.

Effective teaching involves individual counseling. Mass education is not enough. The minister, the Bible instructor, and the teacher must deal personally with each individual to discover what he is learning, his problem, and what help he needs. Personal counseling helps men and women to find themselves, to use their resources, and to rise above their circumstances.

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Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.—Goethe.

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A primary attitude in the preacher or teacher must be that of humility and not dogmatism. There is sometimes a tendency to resort to authoritarian methods, depriving the individual of free inquiry and honest criticism. Exhortations to love, faith, justice, kindness, and all the fruits of the Spirit lack motivating power, unless such qualities are discovered in the process of personal relationship between God and man, and between the teacher of truth and the student of truth. The Christian teacher must be an exponent of the true Christian process by which conversion and sanctification take place, and he must witness to these doctrines himself.

In creative teaching the drive toward understanding is persistently strong. It stimulates creative activity, which avoids purely surface considerations, platitudes, and mere memory work. Bible lessons should not be covered with feverish pace. Opportunity should be given for discussion and participation. Unless both teacher and student know what the purpose of the lesson is and strive toward that end, we do not succeed.

Truth has not really been learned until it becomes an automatic part of the personality. Anger is not mastered when one has learned that it ought not to be, but rather when motivated by the grace or power of God the individual develops the necessary change in behavior. Biblical material is much more difficult to present when its purpose is character education than when it is mere content instruction. If we wish the student simply to know the Bible as such, we have only the laws of learning to obey. But no Bible story, event,

or doctrine has effect on character until its power has become a part of the personal experience of the individual.

We must avoid preaching and teaching over and over again a few ethical and spiritual principles—a superficial overidealism that is of little or no practical use in daily life. It is not enough to emphasize such principles as service, honesty, and the like, unless these can be given a depth of meaning motivating life. Mere exterior patterns, which develop a negative attitude toward

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He that will believe only what he can fully comprehend, must have a very long head or a very short creed.—Colton.

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the church and the faith, make a person callous to Christian doctrine and ideals, gospel hardened, and indifferent to true Christianity itself.

We should preach and teach in such a way that truth can be embraced without a self-righteous and pharisaical attitude. Too often there is the danger that the Bible, its doctrines and messages, may be so taught on the level of legalism, that if the student accepts them on this level, it places him in the category of the Pharisee who thanked the Lord that he was not as other men. The answer must be found in presenting truth in such a way that it is humbly and gratefully received as a personal experience in practical daily living.

#### *The Goal of Preaching and Teaching*

Let us fight with might and main any tendency to make religion a thing apart from life and living. The great concepts of this message must become living attitudes that govern the everyday behavior and thinking of the individual, to merit the name Seventh-day Adventist. This means that we will not confuse Christianity and culture. Much education tends to become tyrannized by a cultural highbrow attitude in which the higher the brow becomes, the more humanity has come to fruition.

Time must be redeemed from things temporal, for meditation upon things eternal. He must resist an encroaching world, which would so press upon him as to separate him from the Source of strength. . . . He is to live in hourly contact and conscious communion with the principles of truth, righteousness, and mercy that reveal God's attributes within the soul.—*The Ministry of Healing*, p. 136.

We must so teach the Word of God as to integrate it into all phases of life and experience. When religion is taught from a transmissive angle, or merely as another specialized interest with a self-contained subject matter, it loses, in practical life, its Christian and religious quality. Having, for example, a department of religion in our colleges, however competent, by no means in itself guarantees that religion will pervade the campus as a vital and creative influence. Indoctrination in evangelism is no guarantee of a vital Christian experience. Intellectual emphasis will be effectually balanced with emotional needs and the personal hierarchy of values. There is a limit to which we can go in indoctrination. Drill and formal instruction have their places. But to have them out of their proper sphere tends to fossilize what is meant to be personal and vital. It conceives of knowledge as the equivalent of faith. It misconceives the meaning of doctrine altogether.

We must rethink our method of teaching doctrines with a view of understanding what it means to make them relevant to life. The ultimate goal of our preaching and teaching is *the full salvation of the individual* through an exposure of his entire being, his mind, his affections, his emotions, and his will to the revelation of God's purpose, claim, love, and power to the end that he may be continually conformed to the image of Christ. To do so is to so infuse his personality with the love of Christ that his life consciously and unconsciously will manifest that true Christlike love to all his fellow men.

Therefore we must teach Bible so as to have our hearers see the major issues of faith for themselves. Christian teaching must always center in a person, Jesus Christ. It is associated with personal fellowship with Jesus Christ and with Christian believers. It is the truth and love incarnate in Christ that is to motivate Christian teachers and their hearers. Let doctrines be really taught but not imposed. Let us see to it that the great assumptions of our faith are impregnated with the authentic motifs of the things that are most surely believed and lived by all of us, that those who come under the influence of Adventist preaching and teaching may not be coerced with outward forms but rather impelled with the compulsion that is characteristic of living truth and love.

# Is Hypnotism Dangerous?

J. A. BUCKWALTER

Secretary, General Conference Religious Liberty Association



UNTIL the Russians sent their Sputniks hurtling around the earth at fabulous speeds, hypnosis and reincarnation were among the most talked-about phenomena since the flying saucers. Morey Bernstein's book *The Search for Bridey Murphy*, which quickly became a best seller, started a writers' craze for parading the merits and demerits of hypnotism as a means of investigating the problem of recurring life.

Much confusion abounds regarding hypnosis, one of the oldest mental techniques known to man. Hypnotic suggestion has been practiced for thousands of years, even in the most uncivilized portions of the world. Various forms of mental suggestion have been employed for centuries by primitive witch doctors, occultists, medicine men, and voodoo healers.

## Hypnotism

Hypnotism may be defined as the art or practice of the "*induction of a state of abnormal suggestibility by certain well-defined methods* technically known as hypnogenic."<sup>1</sup>

The occurrence of hypnotic phenomena is apparent when the thoughts and actions of the person under hypnosis are directed by the suggestion of the hypnotist. Hypnotism enables the hypnotist to condition the subconscious automatic functions of the subject's mind. This is the crux of the danger of hypnotic suggestion.

Lester David reminds us that "a complex and subtle psychological change takes place within the hypnotized subject."<sup>2</sup> Wolfe and Rosenthal tell us that the patient's "amorphous personality" spongelike "absorbs and incorporates the personality of the hypnotist as a part of himself. So, when he hears the hypnotist telling him what to do, he imagines that it is his own voice issuing commands."<sup>3</sup>

## Can Hypnotism Be Morally Dangerous?

A great scientific controversy rages over the question as to whether or not hypnosis can be detrimental to the moral life of the individual. Andrew Salter has considerable to say on this important aspect of the subject:

With hypnosis nothing but an aspect of conditioning, we can see that it should be possible to train involuntary antisocial behavior into a subject. I find myself in agreement with Rowland, Wells, and Brenman that appropriate procedures, which need not necessarily be subtle, *can make hypnotized persons perform antisocial acts even to the extent of criminally harming themselves or others.*

As a result of hypnotic suggestion subjects have stolen money, rushed to pick up rattlesnakes, and thrown sulfuric acid into a man's face, which unknown to the subject, was protected by invisible glass. These researches are amazing and are commended to the reader. *Put bluntly, through hypnosis it is possible to force persons to commit crimes. Those who speak of the necessity for hypnotic suggestion to fit in with a subject's "moral code" should revise their concepts.*<sup>4</sup>

"I contend that the subject can even be made to commit murder under hypnosis," affirms psychologist Ralph B. Winn, "or, rather, an unintentional homicide, if you please—if the suggestion in question is given in a manner misleading the senses or concealing the final result."

"Now, if there is a chance of being made an unconscious partner to a murder plot in ordinary circumstances," continues Dr. Winn, "there is obviously a greater probability of being so fooled under hypnosis. And perhaps to be made to forget the act!"

We are justified in concluding, therefore, that the resistance of a person in a trance to improper suggestions is strong only as long as he is asked *directly* to violate his economic, moral, religious, or aesthetic convictions and interests. *But he can be influenced to go against these convictions and interests, if his senses are deceived, if he acts under false assumptions, or if he is unaware of the implications of his conduct.* His mistake—that is what it amounts to—may be disastrous, though natural, under special circumstances. The plain truth of the whole prob-



lem is, in the words of C. Baudou in *Suggestion and Autosuggestion*, page 242 that any subject will follow a suggestion if he "imagines it to be possible." But he will resist or disobey a suggestion to do anything that he would not do ordinarily, if the act is presented as such.

It is fallacious, I think, to assume that there are fields of knowledge which are perfectly safe. None is. Every science and profession is good only in so far as it is used for good purposes. Human genius has been known to turn the best things into sources of evil and destruction.<sup>5</sup>

### *Hypnotic Conditioning of the Mind*

One of the inherent dangers of hypnotism is the subtle conditioning of the mind by hypnotic suggestion. The extent of this conditioning is difficult to appraise. It is unquestionably considerable in cases where the "prestige-and-faith relationship" between hypnotizer and hypnotized becomes intensified, and the ideas psychologically implanted by suggestion are physiologically supported by the functions of the subject's autonomic nervous system.

This would also be true in the case of a medium who accepts the prestige of the real or pseudo spirit entity, and surrenders to its suggestions. All trance phenomena have a tendency to merge. They differ primarily in the method by which the trance is induced, and the objective for which it is entered into.

When one tampers with the mind, which is the divinely created seat of intelligence, judgment, reason, conscience, moral control, and spiritual receptiveness, one is invading that God-given sacred individuality which is so vital to free moral agency. Such invasion cannot be free from possible danger. Many believe that the idea of one human mind controlling or even influencing another by hypnosis, is foreign to the Biblical concept of man's free moral agency and his personal accountability to God.

### *Posthypnotic Suggestion*

Leslie LeCron and Jean Bordeaux, co-authors of the book *Hypnotism Today*, in an article in the *Pageant* magazine of May, 1956, stated:

However, by far the most important of all hypnotic phenomena is posthypnotic suggestion, whereby we are able to transfer all the conditions of the trance to the waking state.

Surprising results have been obtained with posthypnotic suggestion.

Instructions to carry out an idea on waking may

be set for a future time weeks away, not just a matter of moments or hours. . . .

Liebault told one patient during hypnosis to return at the same hour one year later, specifying certain things which he would then do. Everything was carried out on that date almost exactly as had been directed.<sup>6</sup>

Posthypnotic suggestion has been used to speed up later trance induction or to increase the depth of subsequent hypnosis. The suggestion is indelibly registered upon the subconscious mind and goes into effect when the subject is hypnotized at a later time. By means of posthypnotic suggestion, autohypnosis (the ability of the individual to hypnotize himself at will) has been established.

LeCron and Bordeaux tell us that "certain people seem to have this ability to a marked degree. Among them are the spiritualistic mediums who place themselves in a trance state; this refers to the few who believe themselves to be real mediums, not the large number of 'phonies.'" <sup>7</sup> The deep somnambulistic trance state induced by hypnotism is similar to that of the spiritualistic mediums.

### *Witch Doctor Hypnotism*

In primitive lands the hypnotic control exercised by the witch doctor has been so strong that its influence has even been felt in a waking state. On this point Rawcliffe observes:

"Waking" suggestion preceded by preliminaries designed to strike at the roots of the subject's emotions and beliefs, can operate powerfully in primitive societies, without the subject's co-operation and even against his will—a feat which all European and American hypnotists find impossible in their own countries.<sup>8</sup>

The implications of such powerful occult conditioning by hypnotism are most significant.

J. B. S. Haldane has expressed it well: "Anyone who has seen even an example of the power of hypnotism and suggestion must realize that the face of the world and the possibilities of existence will be totally altered when we cannot control their effects and standardize their application, as has been possible, for example, with drugs which were once regarded as equally magical."<sup>9</sup>

### *Close Relationship Between Deep Hypnotic State and Spiritualistic Trance*

"There is," writes Mr. Rawcliffe, "a close relationship between the hypnotic state and the state of mediumistic trance. Experi-

ments have shown that it is possible to induce an involuntary mediumistic trance in a hysterical subject by post-hypnotic suggestion, and that under these circumstances the subject will claim to be controlled by a 'spirit' whose utterances will be consonant with ideas previously suggested to him while under hypnosis."<sup>20</sup>

Rawcliffe believes that in many instances the mediums experience autohypnotism "which, as in normal hypnotic procedures, may result in a spontaneous aptitude for impersonation and dramatic ability." This form of impersonation, according to Rawcliffe, is the direct result of the medium's "expectancy of communication with the deceased."<sup>21</sup>

The similarity between phenomena occurring under deep hypnosis and phenomena occurring in spiritualistic trances is worthy of note. When the subconscious mind under hypnosis becomes so susceptible to outward suggestion, how can we be sure some astral interloper of the spirit world does not also intrude upon the subconscious, in its hypnotic trance state, and ply his occult arts as he does with an entranced medium? The "You have lived before and will live again" theme, is another occult philosophy that tends to draw its devotees into the whirlpool of psychic mysteries.

Long before Bernstein experimented with Ruth Simmons, and the Bridey Murphy case, others delved into the mysteries of hypnotism and age regression in an attempt to throw some possible light upon the mysteries of life and death. Previous life histories more strange than Bridey Murphy have been encountered.

*Age-regression experiments, which cause a subject to leap the chasm of time and come up with another supposed life cycle in some previous period of time, definitely constitute an occult use of hypnotism.* This implies a spiritistic theory of some sort of soul unit that goes from life cycle to life cycle in different human bodies.

Some psychic researchers, according to DeWitt Miller, have contended that supposed regression cases are actually instances of spirit impressions from discarnate entities who invade the "auric atmosphere" of the entranced individual.<sup>22</sup>

This is not in any way to suggest that all age-regression experiments under hypnosis result from spirit possession or spirit obsession. However, the astral interloper in cases

of strong informative evidence of former life existence may not be so easily detected as some might think.

### *Hypnotic and Mediumistic Trances*

The mediumistic trance is identical with the hypnotic trance, and therefore the same phenomena are obtainable. As we have seen, in the somnambulistic stage of hypnosis, it is easily possible to produce visual hallucinations. A hypnotized person in this deep state will readily see the figures of departed loved ones if told to do so by the hypnotist. In the case of the medium, the hypnosis, or trance state, is self-induced. If the medium is genuinely convinced that, while in this state she will see and hear her "spirit guide" and talk with other spirits, then she will do so with great conviction.<sup>23</sup>

The occult dangers of hypnotism are not idle fancies. Dr. Liljencrants in his book *Spiritism and Religion* tells of a certain woman, who, when hypnotized "would pass into somnambulism, and then, after a short interval of catalepsy, emerge a new personality, proclaiming herself one of the various spirits who had taken hold of her." When aroused from the hypnotic trance she apparently resumed her former personality. Mlle. Coueddon, according to the same writer, would hypnotize herself and imagine she was the angel Gabriel.<sup>24</sup>

Myers tells the story of a girl of fourteen called the Wateska Wonder who when she "was hypnotized developed the personality of a girl who had died twelve years previously. The new personality showed the most remarkable acquaintance with those things the dead girl knew in her lifetime, and the impersonation was most realistic. After five months the original personality returned to give room at intervals for the one developed."<sup>25</sup> Apparently some invading intelligence took the upper hand in this hypnotic imposition of a different personality upon the child.

In the mental phenomena of hypnotism the subject's senses no longer distinguish between the hypnotist's suggested pseudo or spirit personality and the subject's own. Hypnotism opens the door for personality changes and at least temporary control of the will of the hypnotized. From recorded instances of human experience, it seems clear that this control may be either that of a hypnotist or of a spirit entity or both. The voluntary surrender of the control of one's subconscious mind can be a very risky business. This obvious possibility of dangerous invasions of the human personality and the will cannot be safely overlooked.

Paranormal psychic perceptions are not immune to self-deception. The mediumistic trance state is akin to the hypnotic state, which we have seen is a state of mind easily susceptible to deception. The medium as a self-hypnotized person, or as the subject of a human or a spirit hypnotist, is extraordinarily sensitive to outside impressions and suggestions.

In a spiritualistic seance the medium is amenable to suggestions from the subconscious, and from any possible communicating spirit entity. Whether the mediumistic trance is induced by autohypnosis or by spirit hypnosis, it constitutes a *surrender of the subconscious to the impressions of the invading spirit, which takes over and works as a spirit-control-hypnotist, through the spirit-hypnotized medium.*

#### Are Mediums Hypnotized by the Spirits?

Hereward Carrington reports a conversation with Mrs. Eileen Garrett's spirit control, Uvani, in which the entity discussed how he operated through the medium. Stating that he was always in attendance upon the medium and that the moment he saw "the wanderings of her under-consciousness," he was "drawn to her," Uvani proceeded to describe the method of procedure in spirit communication:

As the time draws near, I am able to impress upon the under-consciousness not only my presence, but others, and *I control that under-consciousness.* Of the conscious mind I have no control at all, nor would I find it right. *But of the under-consciousness it has been given to me to impress. I have little by little gained suasion over the under-consciousness.* It is a part of her mind that is moving restlessly, and therefore right that we should use that figment of the mind, through what you may call Hypnotism; the consciousness then expresses it as now.<sup>18</sup>

In the light of this comment by the "spirit control" one can readily see the implications of a hypnotic trance state superimposed by spirit hypnotists. *Thus it is quite possible that the mediumistic trance is a form of spirit hypnosis induced upon the medium by operators from the other side,* thus establishing rapport between the medium and the spirit world. This also explains the supernormal information that can thus be relayed from the other side.

<sup>1</sup>D. H. Rawcliffe, *The Psychology of the Occult*, p. 71.  
<sup>2</sup>*Coronet*, August, 1956, "What Really Happens When You Are Hypnotized?"

<sup>3</sup>*Ibid.*

<sup>4</sup>Andrew Salter, *What Is Hypnosis?* (Farrar, Straus and Co., New York, 1955), p. 11. (Italics supplied.)

<sup>5</sup>Ralph B. Winn, *Scientific Hypnotism*, p. 122.

<sup>6</sup>*Pageant*, May, 1956.

<sup>7</sup>*Ibid.*

<sup>8</sup>*The Psychology of the Occult*, p. 74.

<sup>9</sup>*What Is Hypnosis?*, p. 56.

<sup>10</sup>*The Psychology of the Occult*, p. 176.

<sup>11</sup>*Ibid.*, p. 178.

<sup>12</sup>DeWitt Miller, *Reincarnation*, p. 37.

<sup>13</sup>Sydney J. Van Pelt, *Hypnotism and the Power Within* (Wehman Brothers, 1954), pp. 134-135.

<sup>14</sup>Baron Johan Liljencrants, *Spiritism and Religion*, pp. 189, 190.

<sup>15</sup>See Frederic William Henry Myers, *Human Personality and Its Survival of Bodily Death*, vol. 1, pp. 360-368.

<sup>16</sup>Hereward Carrington, *The Case for Psychic Survival* (The Citadel Press, New York, 1957), p. 142.

### Homiletic Echoes From the Past

"A sanctified person is like a silver bell, the harder he is smitten, the better he sounds."

—Sumnock (1673)

"To be angry is to revenge the faults of others upon ourselves."

—Pope (1688-1744)

"As prosperity blindeth the eyes of men, even so doth adversity open them."

—Vermullerus (1551)

"The soul may sooner leave off to subsist than to love; and, like the vine, it withers and dies if it has nothing to embrace."

—South (1633-1716)

"Though the night hide from us the beauty of the sun, yet it discovers the brightness and motions of the stars."

—Charnock

"The liberty of the subject could never be preserved in a lawless state of society, but violence and tyranny would reduce to a slavish obedience the weak and the timid."

—Salter

"If any sin or any sinner is allowed to pass, where is the justice of punishing any sin or any sinner?"

—Arnot

"A house uninhabited soon comes to ruin; and a soul uninhabited by the Holy Spirit of God verges faster and faster to destruction."

—Toplady

"Humility consists in not esteeming ourselves above others, and in not desiring to be so esteemed by others."

—Francis de Sales

"Seldom was ever any knowledge given to keep, but to impart: the grace of this rich jewel is lost in concealment."

—Hall

"When the state is most corrupt, then the laws are most multiplied."

—Tacitus

"A beggar's son dressed in the clothes of a rich man's child, may as well hope to be heir to the rich man's land, as, by an external reformation and profession, to be God's heir in glory."

—Gurnall (1617-1679)

"The sea enters into the rivers before the rivers can run into the sea. In like manner, God comes to us before we go to Him; and heaven enters into our souls before we can enter into heaven."

—Drelincoort (1666)

# Spirits Like Frogs

JAMES W. OSBORN

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.<sup>1</sup>

John, the beloved apostle, records his preview of a worldwide spiritual conspiracy led and inspired by evil spirits. These evil spirits issue from the mouths of the three spiritual leaderships of the world—"the dragon," "the beast," and the "false prophet." From the mouths of these groups, once so divergent in teaching and ministry, are to issue identical philosophies and pronouncements that will unite the inhabitants of the whole world, high and low, kings and vassals, into one mighty confederation arrayed against the God of heaven. Within this vast multitude there at last emerges unity from division, and harmony from discord. These unified philosophies are inspired by the spirits of devils that reinforce their teaching with miracles and supernatural phenomena designed to deceive all mankind and to move them to forsake and oppose the Creator, God.

## *The Frog Symbol*

In considering John's preview of these events, one cannot but be curious to know why God chose the frog as a symbol of these moving spirits that will rally the masses of the world into the camp of Satan near the close of time.

The frog is one of the most primitive and universally worshiped of all pagan gods. Its veneration can be found among the nations of antiquity, the Hindus and Buddhists of the Orient, and among the Indians of North, Central, and South America. In the Vedic poetry of India the frog is extolled as a deity of the returning rains ending the drought and refreshing the earth. "May the cow-toned, the goat-toned, the speckled, the green (frog, severally) grant us riches! May the frogs in the fertilizing (season of the rain), bestowing upon us hundreds of cows, prolong

(our) lives!"<sup>2</sup> In the writings of the ancient Egyptians are found many references to creation and the origin of life as being associated with certain small animals that were supposed to possess powers of creation and self-generation. The frog was among these.

Most of these referred the origin of life to some god, but there was a superstition which attributed self-generative powers to various small forms of animal life, such as mice, snakes, or flies. The frog was particularly prominent in this connection, doubtless owing to the numbers in which tadpoles appear, just as though they had come into existence by themselves out of the wet mud. Hence not only did the frog become a symbol of the resurrection . . . but it was intimately associated with the beginning of things.<sup>3</sup>

The cult of the frog is one of the oldest in Egypt, and the Frog-god and the Frog-goddess were believed to have played very prominent parts in the creation of the world.<sup>4</sup>

The association of the frog with new life and the resurrection was so much a part of the religious life of the Egyptians that small figurines, or amulets, of this little deity were made and deposited in the royal tombs. This symbol also was adopted by the Egyptian Christians (Coptic) for use in their churches.

Another amulet of importance in connection with new life and new birth is the frog, small models of which have been found in tombs of all periods of Egypt.<sup>5</sup>

There must have been some very profound and sacred meaning to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoölatry, the early Egyptian Christians adopted it in their Churches. A frog or toad, enshrined in a Lotus-flower, or simply without the latter emblem, was the form chosen for the Church-lamps, on which were engraved the words "Ἐγὼ εἰμι ἡ ἀνάστασις" ("I am the resurrection").<sup>6</sup>

The Frog was a prophet of Rain in some countries, and of spring-time in others. In Egypt it was the prophet of Inundation, hence Hekat was a consort of Khnum, the Lord of Inundation, and King of Frogs. . . . As prophesier of Rain, or of the Inundation, it was the herald of new life to the land of Egypt, and this would be one reason for its relationship to the resurrection. But, in making its transformation from the tadpole state to that of the

frog, it was the figure of a still more important natural fact. This, in the Mythology, was applied to the transformation and renewal of the Moon and to the transformation of the Mortal into an Immortal in the Eschatology, a type of Ptah, who in one form is portrayed as the frog-headed God.<sup>7</sup>

The foregoing gives evidence that the frog was a deity associated with the bringing of rain, and of new life and new birth. Likewise it was considered to be a self-generating deity, a symbol of immortality, possessing creative powers. These qualities should be noted in connection with John's prophecy of the "spirits like frogs," which are to shape and mold the spiritual conditions of the last days, for there is a definite parallel to be drawn from this.

To hold that the human mind is divine, immortal, possessing creative powers that can control man's physical environment and spiritual destiny, is to endorse the philosophies of the ancient frog cult. The parallel does not end here, for near the close of time Satan will inspire a worldwide religious revival. He will inundate the world with spiritual power, a spurious "latter rain," doing "great wonders" to deceive men into believing that they are witnessing a second Pentecost. Thus will climax the work of the "spirits like frogs," the satanic "gods of inundation."

#### *The Trio of Deception*

Heretofore Spiritualism and its satellites have been the chief contenders for the pantheistic doctrines that are now being revived and advocated in the field of parapsychology. Now, however, interest and support are coming from other sources. Dr. Rhine called attention to an increased interest on the part of scholars in parapsychology, and its spiritual significance.<sup>8</sup>

Some very prominent Protestant ministers are boldly affirming the spiritualistic concepts of parapsychology. This trend is seen in the writings and teachings of such distinguished men as Dr. Norman Vincent Peale, Dr. Alson J. Smith of the Methodist Church, and the Right Reverend Austen J. Pardue of the Protestant Episcopal

Church. These are doubtless but the beginnings of the public acclaim of parapsychology by Protestant leadership.

The Catholic Church will doubtless not be far behind in giving approval to these philosophies. Andre Dumas, writing of religious developments in France, says:

In religious circles there is keen interest in parapsychology and Spiritualism. The Catholic church is wondering how it can, without endangering itself, use them to strengthen its own teaching of a spirit life after death.<sup>9</sup>

This sympathetic attitude of the Catholic Church toward psychic phenomena that apparently reinforce her own teaching of inherent immortality, will undoubtedly cause her in due time to succumb to the powerful influence of miracle-working spirit forces.

It should be further observed that John did not see the spirits of devils entering *into* the three symbols of spiritual leadership, but rather issuing *from* them. This would suggest that the essence of the deceptive philosophy by which the "spirits like frogs" deceive the world was in these organizations already, needing only some impetus to activate it into a rallying force for worldwide religious unity. Such an impetus has been provided by psychical research in the field of parapsychology, which has led many psychic scientists to affirm their belief in the inherent divinity and immortality of the human mind. Spiritualism's self-immortality of the soul and self-deification of man, together with the repudiation of the Decalogue, will constitute the principal heresies that will gather mankind under one ecumenical banner for the great battle of God.

#### *Our Dependence Upon God*

Seventh-day Adventists must not suppose that they will be untouched or unaffected by these conditions. It is the enemy's avowed purpose to deceive the very elect. The "spirits like frogs" will not pass us by unnoticed. The danger from their deceptive teachings is far greater than

## THE DAY RETURNS

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☞ THE day returns and brings us the petty round of irritating concerns and duties. Help us to play the man. Help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us to go blithely on our business all this day, and bring us to our resting beds, weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—ROBERT LOUIS STEVENSON.

many would believe possible, for Paul writes about the "latter times" when some "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."<sup>10</sup>

We have been warned that—

the very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of His will, will surely wander from the right path and fall under the deception of Satan.<sup>11</sup>

If Satan can lead us to believe that within the mind there resides some inherent power that will aid us in acquiring the graces of godliness and defeating the tendencies of evil, if he can make us believe that we can use some device of parapsychology to achieve the excellencies of the victorious life, then he will have taken our eyes from the atonement of Jesus Christ, and from the central truth of the gospel. We have thereby lost our dependence upon God, and our danger in this self-dependence is great.

Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power.<sup>12</sup>

He who loses sight of his entire dependence upon God is sure to fall. We are contending with those who are stronger than we.<sup>13</sup>

It is not profound and startling theories about the mind that are needed, but rather an understanding of the teachings of Jesus concerning our personal relationship with Him in the matter of spiritual regenera-

tion. We need more of the facts of God and less of the fiction of men.

Let the thought, the aptitude, the keen exercise of brain power, be given to the study of the thoughts of God. Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth.<sup>14</sup>

### *The Danger of Near Truths*

The spiritual danger of our time is found in the near truths of the present-day forms of Satan's theories. So like the scriptural teaching of the indwelling power of God do they seem, that only by the intuition of the Holy Spirit can we be fortified against their falsehoods.

If there was ever a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven.<sup>15</sup>

He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard we shall fall an easy prey to his unnumbered deceptions.<sup>16</sup>

Satan through modern scientific occult philosophies seeks to gain control of the human mind, and unite it with his own. If he can succeed in doing this, he can silence the voice of God in the soul, steal the heart, and defeat the redemption of man.

For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of

## **SLOT-MACHINE RELIGION**

☐ It is a cheap slot-machine religion that is used as a means to an end rather than an end in itself. Would you like to have peace of mind? Try religion. Would you like to get along better with members of your family, with those with whom you work at the office? Religion might help. Would you like to have a healthier body, a healthier mind? Try religion. Don't misunderstand me. Religion does give peace of mind; it does provide better relationships; it does mean healthy minds in healthy bodies. But religion is not a means to anything other than the presence of God. We should seek God, not for what we can get out of Him, but for what He can get into us. We should love our earthly fathers, not to increase our allowance or inheritance, but because of our appreciation and respect. We should seek to be used of God rather than seek to use God.  
—GASTON FOOTE in *Town and Country Church*.

men and women that none but his voice will be heard.<sup>17</sup>

Our only safety is to be fully yielded to the divine power of the Spirit of the living God. His far greater power awaits our welcome at the portals of the mind. The divine Spirit will bring into the soul the voice of truth, silencing all the bewitching voices of error:

Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth, silencing every other voice but that which comes from Him who is the truth.<sup>18</sup>

We are nearing Satan's last hour of deception for the world. Into his final assault will be poured every scheme and stratagem that his hellish intellect can invent. The essential issues are now taking shape before us. Among these are (1) a satanic substitute for the new birth, and (2) a substitute for the divine memorial of creation. Seventh-day Adventists are not likely to be misled by a false Sabbath, but a "psychological" new-birth experience embodies a satanic counterfeit that the unaided human mind will fail to detect. Without the discerning power of the Holy Spirit we cannot escape being deluded.

It is impossible to discern between the human and the divine without the enlightenment of the Spirit of God. It is next to impossible for human beings to separate the sacred from the common—the divine from the human—notwithstanding discerning power is in our midst.<sup>19</sup>

### *The Hour of Temptation*

We are nearing also the close of our preparation for the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."<sup>20</sup> How are we spending these crucial hours? What thoughts absorb our minds? What activities fill our time?

The enemy of all righteousness is on our track. Satan is marshaling his host; and are we individually prepared for the fearful conflict that is just before us?<sup>21</sup>

These should be days of victory and triumph for us in our Christian experience. Days and nights of prayer should bring us into the greatest possible intimacy with God. Our heavenly Father, realizing our danger, eagerly awaits our reception of His provision for our spiritual security. Unless we avail ourselves of this divine protection, we face inescapable confusion and failure.

The "spirits of devils working miracles" will introduce a false religious experience into every mind to which they can gain access, and confirm this counterfeit with convincing spiritual power. We each stand in grave peril that we shall be unable to identify the origin of this experience.

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## John Wesley's Philosophy on Money

Nor indeed can a man properly be said to save anything if he only lays it up. You may as well throw your money into the sea as bury it in the earth. And you may as well bury it in the earth as in your chest, or in the Bank of England. Not to use is effectually to throw it away. If, therefore, you would indeed "make to yourselves friends of the mammon of unrighteousness," add the third rule to the two preceding. Having first gained all you can, and secondly, saved all you can, then "give all you can."—*New Christian Advocate*.

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The crisis is just before us when each will need much strength from God in order to stand against the wiles of Satan, for his deceptions will come in every conceivable form. Those who have allowed themselves to be the sport of Satan's temptations will be unprepared then to take the right side. Their ideas will be confused so that they cannot discern between the divine and the satanic.<sup>22</sup>

May the sense of our danger become real to each of us and drive us to a prayer life appropriate to these uncertain days of waiting for the soon return of our Lord.

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- <sup>9</sup> Andre Dumas in *The National Spiritualist*, vol. 35, no. 347, p. 7.
- <sup>10</sup> I Timothy 4:1.
- <sup>11</sup> Ellen G. White, *Testimonies*, vol. 5, p. 192.
- <sup>12</sup> White, in *The Review and Herald*, Sept. 3, 1889.
- <sup>13</sup> White, *Gospel Workers*, p. 332.
- <sup>14</sup> White, *Testimonies*, vol. 8, p. 319.
- <sup>15</sup> White, *Testimonies to Ministers*, p. 229.
- <sup>16</sup> White, *Testimonies*, vol. 8, p. 100.
- <sup>17</sup> White, *Medical Ministry*, p. 111.
- <sup>18</sup> White, *Gospel Workers*, p. 289.
- <sup>19</sup> White, in *The Review and Herald*, Dec. 18, 1888.
- <sup>20</sup> Revelation 3:10.
- <sup>21</sup> White, in *The Review and Herald*, April 23, 1889.
- <sup>22</sup> White, *Testimonies*, vol. 5, p. 479.

# Ecclesiastical Bird Watching

FRANK M. WEISKEL

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THE following is a summary of the annual report of the Ornithological Society of Ecclesia:

**Ecclesiasticus Criticus:** This is a rather common species of bird that inhabits most parishes. It is a close cousin of the ruffled grouse because it is easily ruffled and makes grouching noises when disturbed. It rarely joins in the activity of the flock, but hops around on the edges and utters critical cries that sound something like: "Why did they do that?" or "They should do something about it." Sometimes it leaves the flock altogether, but sooner or later it turns up to utter its odd cries. Often it builds a well-feathered nest in the better part of the parish, and the other birds tend to respect it.

**Backward-looking Dodo:** Though this bird is an odd creature, it is not a rare species. It is prevalent in parishes over 25 years old, and large flocks are found in what is known as "historic" parishes. Its head is turned backwards most of the time—it wants to see where it has been. It is disturbed by change; when other birds start to build new nests, it gives great cries of alarm that sound like: "Things-are-not-what-they-used-to-be." It lays no eggs because this would change its life and cause it to look to the future. Some normal birds become Dodos when they reach a certain age. When there are too many of them, they can stop the normal growth of a whole flock.

**Gregarious Conferencius:** This bird is attractive upon first sight. It likes to travel. It flits from flock to flock and its favorite haunt is the large bird conferences held throughout the country. It will often neglect its own nest and young to attend these gatherings, where it may chirp loudly about what it thinks, or thinks others should do. It becomes very enthusiastic about group action, but never really does anything because it is too busy going to another

gathering. This bird usually develops a certain disdain for its original flock. It lives in the reflected glory of the bigger birds who conduct flock gatherings. Its one wing is likely to be over-developed from continually patting other birds on the back and from shaking wings with bigger birds.

**Statisticus Primus:** This bird is distinguished by its great love for numbers of any kind. It likes to gather with big groups and count them over and over again. It can add and divide and get an average which it readily quotes. Its chief food is dry statistics, which it eats in huge amounts. It can be easily frightened by small numbers and has been known to go into a frenzy over the quotation: "Where two or three are gathered together . . ." It doesn't seem to care what the numbers are about as long as they are more and larger than last year. Recent increases in church attendance have given a great impetus to this species, and it flourishes especially in growing churches.

. . . . .

**Loyalus Laborus:** This bird provides basic structure in an otherwise flighty flock. Having no distinguishing call or feather markings, it is often mistaken for the common sparrow because of its humility and modesty. While the rest of the flock flits here and there and leaves for warmer climates, the Loyalus stays put and pecks away at whatever needs to be done. If attention is called to what it is doing it makes chirping noises, quickly distracts attention and disappears into the anonymity of the flock. Some ornithologists claim that under the right atmospheric conditions and in the right light, this bird has a kind of golden aura around its head. Legend says that the ancestor of the Loyalus was among the birds that listened to the preaching of Saint Francis of Assisi.

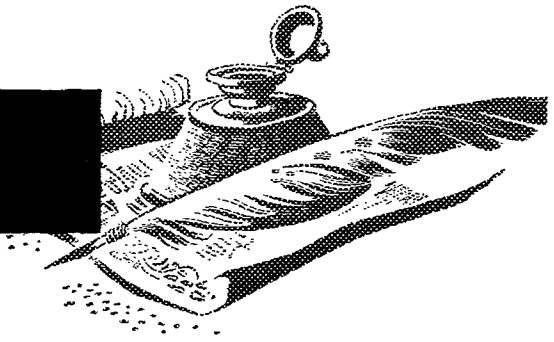
From *Christianity and Crisis*, Feb. 3, 1958.

## LITTLE THINGS

☞ Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—DEAN FARRAR.



# EDITORIAL



## The Challenge of Cleveland

**T**HE forty-eighth session of the General Conference is now history, but the inspiration of it all lingers in our hearts. It was indeed a great meeting. Everything seemed to combine to make this session one that will long be remembered. The weather was excellent, and the appointments and buildings left little to be desired.

Now, having returned to our tasks, we are endeavoring to put into effect the decisions made for advancement of the cause. Some of us are making adjustments in harmony with certain actions taken during the session. It is always disappointing when efficient associates are called to other tasks. But changes seem inevitable and are part of the movement we love. Many will already have noted that J. A. Buckwalter, one of our secretaries, and particularly prominent in the editorial work of our journal, has been elected secretary of the Religious Liberty Department of the General Conference. This is a distinct loss to us, and we shall miss him from the Association staff. We are confident, however, that the Lord will bless his leadership as he undertakes this important assignment.

Andrew Fearing, president of the Georgia-Cumberland Conference, has been called as an associate secretary in Brother Buckwalter's place. This strong evangelist, and winsome inspirational pastor, comes to the Ministerial Association with the kind of experience that will enable him to make a strong contribution. It is a joy, therefore, to welcome him to Washington. Our other personnel remains the same.

Prior to the opening of the session, many different meetings convened. These were conducted by the various departments of

the General Conference. The Public Auditorium in Cleveland is in many ways ideally suited for a program such as ours. There are many halls with seating facilities ranging from one hundred to twelve hundred, and these provided excellent accommodations for these departmental meetings.

The Ministerial Advisory Committee met two days before the actual presession Ministerial Convention in one of these club-rooms. Close to one hundred members comprise this important committee, and growing out of those discussions were a number of resolutions that later were presented to the full convention, some also going to the Plans Committee of the General Conference session.

On Tuesday evening, June 17, the Ministerial Convention opened, and two full days were occupied with this intensive program. Many subjects were studied, and candor as well as enthusiasm marked the discussions. Many subjects were presented in the form of panel discussions with eight panelists and a moderator seated on the platform, and three other panelists strategically placed in the audience. This rather unique arrangement brought a spirit of informality and freedom into the meetings, and many caught the spirit of the discussion and made their contributions from the floor, thus adding greatly to the presentations.

Each presentation was allotted an hour and fifteen minutes. Reports of these discussions will appear in later issues of *THE MINISTRY*. The October and probably the November issues will be larger than usual and will carry much of the inspiration of these intensive meetings. No one will want to miss these reports. Your editorial staff

has endeavored to capture the spirit of these presentations, for they were all recorded in order that we might serve the world field.

A fitting climax to the discussions of the Ministerial Association was the meeting held on the last Thursday of the session from 5:00 to 6:15 P.M. At that time a number of evangelists from different parts of the world field shared their methods of soul winning. Especially in areas where regular methods cannot be followed, what a variety of techniques are being used to capture and hold the interest. The Lord impresses our workers to find ways in spite of the difficulties.

The importance of an inspired, efficient, and consecrated ministry was stressed over and over again. In his keynote address at the opening meeting, our Association chairman, R. R. Figuhr, emphasized the importance of preaching, and this was followed by four 15-minute talks under the general heading, "Soul Winning in Action."

Four important panels were held each day covering subjects such as "Reaching the Masses," "Evangelism in Large City Centers," "More Powerful Preaching," "Pastoral and Personal Evangelism." On the second evening we were given an analysis of modern spiritism and its challenge to the church of today. Elman Folkenberg and J. Arthur Buckwalter brought some startling facts, and these were backed up by pictures. To one unaware of the power and subtlety of this great deception, that which was presented could be thought unbelievable. Some of the things they presented have already appeared in the July and August issues.

The convention was held in the Little Theater, one of the group of halls connected with the Auditorium. This seats between 600 and 700, and although more than 900 crowded into the meeting on spiritism, as many more were turned away because they could not get in. All the subjects presented dealt with some practical phase of evangelism, and many improved techniques were introduced.

It was an intensive program, and we were pleased that each moderator, in addition to stimulating and guiding the discussion, kept a strict watch on the time, thus permitting the whole program to move smoothly and efficiently. A deeply spiritual overtone was felt from the opening to the closing

meeting, and at the conclusion many leaders expressed their conviction that the inspiration of this convention would have a wholesome effect on the entire session, and that those present would carry back the stimulus they had received to all the scattered fields from which they had come.

Your Association staff takes this opportunity to especially thank those who participated in the program, as well as those whose attendance and interest made success possible. This is indeed a great hour in which to preach our God-given message, and we look forward to even greater results in coming days. Ministerial Association secretaries from several world divisions were

## IMPORTANT

Be sure to get the next two issues of *The Ministry*, October and November. These will carry the reports of the pre-session Ministerial Convention in Cleveland.

Order these for your friends, *but order at once.*

present, and their counsel and help meant much to the smooth running of the program.

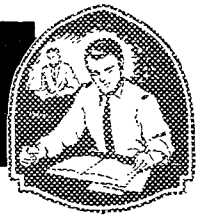
Any such convention, to have real worth, must carry over into the life and ministry of the church. Only then can it be called a success. The majority of our workers, of course, could not be there, but as already mentioned, the next two months' issues in particular will carry the story. In reporting this history-making convention, we have sought to preserve the atmosphere of the various discussions. Many declared that this was the best Ministerial Council they had ever attended.

The hour to which we have come calls for clear vision, improved techniques, and deeper consecration on the part of every minister in the Advent cause. Much depends upon the ministry if the church is to be inspired and led in her final march and mission to the lost world. Our privileges are great and our task is clear. The challenge we face should surely provide the incentive.

R. A. A.

THE MINISTRY

# SEMINARY -- Enriching the Ministry



## Helps for Busy Pastors and Evangelists

LEONA GLIDDEN RUNNING

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**B**ESIDES the obvious help contained in the verse-by-verse commentary of the *SDA Bible Commentary* in the study and teaching of the Bible, busy pastors and evangelists who deplore the fact that they do not have more time in which to carry on

independent study and research, will find valuable help in the textual criticism provided for all the New Testament verses in which there is a textual problem.

There is no need to base our teaching of the doctrines of the Bible upon a weak foundation textually; every doctrine is clearly taught by texts in which there is no textual problem. But too often texts are used as proof texts that should not be so used, for the best Biblical manuscripts *do not contain* those words that are being used to clinch an argument. A caution along this line is given in the "Hints and Helps to Bible Interpretation" on one of the introductory pages of Young's *Analytical Concordance to the Bible*. Section 25 reads as follows:

INTERPOLATIONS—are never to be adduced as proof texts, e.g.—Matt. 6:13; 10:8; 17:11; 21:44; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; 16:9-20; Luke 17:36; 23:17; 24:12, 40; John 5:4; 7:53-8:11; Acts 8:37; 15:34; 24:7; 28:29; 1 John 5:7, &c.

Every one of these except the second and the third is commented on in our *SDA Bible Commentary*. The minister will find it of value to check the comment on all of these. For example, the doxology is omitted from Matthew 6:13 in all the best manuscripts—evidently it was added later for liturgical purposes, and it does make a beautiful conclusion for the Lord's Prayer.

Important textual evidence may be cited (cf. p. 146) for the omission of this doxology. It is not in Luke's version of the prayer (Luke 11:4). How-

ever, the sentiment it expresses is certainly scriptural, and closely parallels 1 Chron. 29:11-13. A shorter doxology occurs in 2 Tim. 4:18.—*SDA Bible Commentary*, on Matt. 6:13.

### *The Troubling of the Water*

John 5:3, 4 is a more serious problem. The *Commentary* on these texts states:

Important textual evidence may be cited (cf. p. 146) for omitting the words "waiting for the moving of the water," and the whole of v. 4. Thus the story of an angel's bestowing supernatural healing powers upon the water of the pool appears not to have been part of the original gospel text, but was probably added in an attempt to explain v. 7. However, that this legend was based on an early tradition is indicated by the fact that Tertullian knew of it at the beginning of the 3d century. There is no evidence for this insertion prior to his time. In view of v. 7 this passage evidently preserves what was a popular opinion regarding the waters of the pool (see DA 201).

Ellen G. White comments thus:

At certain seasons the waters of this pool were agitated, and *it was commonly believed* that this was the result of supernatural power, and that whoever first after the troubling of the pool stepped into the waters, would be healed of whatever disease he had.—*The Desire of Ages*, p. 201. (Italics supplied.)

A. T. Robertson says:

Marginal glosses were sometimes incorporated into the text under the misapprehension that they were part of the text. Such crude interpolations account for many additions in a ms. like D. Thus it is probable that the story of the angel disturbing the water crept into the text (John v:4).—*Introduction to Textual Criticism*, p. 154.

### *The "Pericope Adulterae"*

The case is different with the textual problem of the story of the woman taken in adultery,

John 7:53-8:11. While it is omitted from the majority and the best of the early manuscripts, and appears in several positions in manuscripts that do have it, it sounds just like what Jesus' attitude would have been, and Mrs. White comments upon it as a true narrative (see *The Desire of Ages*, pp. 460-462). The later manuscripts apparently inserted a true tradition, in this case. The *Commentary* remarks as follows:

This entire section (chs. 7:53 to 8:11) appears in only one of the early uncial manuscripts (D), although Jerome claims that it was present in a number of Greek manuscripts. The large majority of the Old Latin manuscripts do not have it. The passage is nowhere commented on in the extant writings of the early Church Fathers. The first comments are found following the time of Jerome, in the West, and not until the 10th century in the East. A few manuscripts place the narrative after Luke 21:38. These and certain other considerations, such as an alleged difference of style, have led scholars to the conclusion that this narrative did not appear in John's autograph copy. However, they admit that the narrative appears to be authentic and that it is in full harmony with what Jesus did and taught. This commentary takes the position that the narrative is authentic.—On John 8:1.

### *The "Comma Johanneum"*

The most notorious interpolation in the New Testament is the so-called *Comma Johanneum*, concerning the three heavenly Witnesses of 1 John 4:7, 8. The italic section in the following quotation from the K.J.V. does not appear in any Greek manuscript before the fifteenth or sixteenth century: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The original form, then, was: "For there are three that bear record, the Spirit, and the water, and the blood: and these three agree in one." The addition was early made, probably from a marginal gloss, in the Latin Vulgate. Sir Frederic Kenyon states:

This text is found in no Greek manuscript, with the exception of two, in which it is manifestly inserted from the Latin. It is a purely Latin interpolation, though one of early origin, and it finds no place in Alcuin's corrected Vulgate.—*Our Bible and the Ancient Manuscripts*, p. 188.

The story of how it came into late Greek manuscripts is interesting. Erasmus did not have it in his editions of 1516 and 1519. Then Stunica, Cardinal Ximenes' chief editor for the Complutensian Polyglot, tried to persuade Erasmus to include this, since it was in the Vulgate

manuscripts he was using. Erasmus felt it was not original, and having been assured by a friend that it was not found in a certain ancient Greek manuscript in the Vatican Library (probably Codex B, Vaticanus, which is one of the oldest and best), Erasmus made a rash statement that if he could be shown a Greek manuscript containing it, he would put it into his next edition. Soon he was shown a Greek minuscule manuscript that contained it. The science of paleography not yet having been developed, so that Erasmus would recognize that the manuscript was not ancient, but of his own period, he had to keep his promise, but he did so with misgivings. After his third edition, of 1522, appeared containing it, he became convinced that the Dublin manuscript that had been shown to him was in reality a forgery, prepared for that specific purpose. Other minuscules were later copied from it, so that the *Comma Johanneum* appears in several late minuscules as well as in the Cavensis and the Toletanus manuscripts of the Vulgate, and in a couple of Old Latin manuscripts. Erasmus removed the insertion from his fourth and fifth editions, of 1527 and 1535. It is unfortunate that the K.J.V. came in the stream of manuscripts stemming from that third edition of Erasmus', the only one that contained this insertion!

Robertson's comment on this is as follows:

It is under suspicion, since Erasmus found it in no Greek ms. for his first edition and only put it in for his chief edition under the promise to do so if a Greek ms. containing it were produced. The one that was produced was very late (sixteenth century), apparently made to order to prove the doctrine of the Trinity in this passage, "a forged entry in a sixteenth century ms. now at Dublin" (Souter, *Text and Canon*, p. 95).—*Introduction to Textual Criticism*, p. 158.

Speaking of "other types of intentional change," *The Ancestry of Our English Bible*, by Ira M. Price (third revised edition by William A. Irwin and Allen P. Wikgren) states:

Theologically motivated variants are also found now and then, reflecting sometimes the views of different schools of believers in various parts of the Christian world. The most famous is the trinitarian passage in 1 John 5:7f., the omission of which in the Revised Version caused much excitement.—Page 158.

Most interesting of all is this comment in *A Catholic Commentary on Holy Scripture*, 1951:

It is now generally held that this passage, called the *Comma Johanneum*, is a gloss that crept into the text of the Old Latin and Vulgate at an early

date, but found its way into the Greek text only in the 15th and 16th centuries.—Page 1186.

Our *SDA Bible Commentary* has an illuminating discussion of this in volume 7, on 1 John 5:7.

Do we then need to feel a sense of loss, of weakening of our teaching concerning the doctrine of the Trinity? Not at all! There are many other passages that clearly teach it, without any textual problems or ambiguity. For instance: In the story of Jesus' baptism, Matthew 3:15-17, all three Persons are involved; in the gospel commission, Matthew 28:19, believers are to be baptized in the name of all three Persons; see also 1 Cor. 6:11; 12:4, 5; 2 Cor. 1:21, 22; 13:14; Gal. 3:11-14; 1 Thess. 5:18, 19; and 1 Peter 1:2.

### *Textual Critical Work in "SDA Bible Commentary"*

In making a verse-by-verse commentary on the New Testament, it was necessary to deal with these and other textual problems. It was decided to handle them in such a way that the ordinary lay reader would not be puzzled nor offended, but at the same time so that the scholarly reader could see the basis on which the comment was made. In the *Commentary*, page 146 of volume 5, and page 10 of volumes 6 and 7, is given the scale of five descriptions that were used in weighing the textual evidence for and against the variant readings. This judging and weighing was not done by merely one or two persons. Lists of the texts in each book, in which there were variants that were to be commented on, were sent out to a wide group of scholars, including teachers of Bible and Biblical languages in some of our colleges, as well as those located at headquarters. When the returns came in, the group who could be present met to compare their independent evaluations, including those that had come by mail, and then to arrive at a consensus of how to state the matter in the best way in the *Commentary*. It was most gratifying to all who worked together to see how closely all agreed in general, and how easily agreement could be reached where opinions differed somewhat. Many times the differences involved only the reverse way of stating the same thought, or merely choosing another way of stating the problem in order to avoid giving offense to someone less acquainted with the background and the problems involved.

If pastors and evangelists wish a quick, easy way to be certain that the texts on which their arguments are pegged in their sermons and Bible studies are absolutely sure, they may check

page 146 in volume 5 or page 10 in volumes 6 and 7, and then note how the comment is stated on this scale of five in the verse in question, and what other information may be given in certain cases. One never knows who may be in his audience; in practically every audience will be someone who does know the difference, and whose confidence in our whole message may be undermined by careless use of a text to support a doctrine or argument with words that he knows are simply not present in the earliest and best Biblical manuscripts. By checking with the *SDA Bible Commentary* the texts in each new sermon or Bible study as it is made up, and checking those in already used outlines before using them another time, the speaker can feel confident that he is "rightly dividing [literally, "cutting straight"] the word of truth" (2 Tim. 2:15).

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### Follow God's Opening Providence

If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach. . . . There is a fearfulness to venture out and run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to do nothing. You know not which shall prosper—this or that.

Men will invest in patent rights and meet with heavy losses, and it is taken as a matter of course. But in the work and cause of God, men are afraid to venture. Money seems to them to be a dead loss that does not bring immediate returns when invested in the work of saving souls. The very means that is now so sparingly invested in the cause of God, and that is selfishly retained, will in a little while be cast . . . to the moles and to the bats. Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man.

God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase.—*Evangelism*, pp. 62, 63.

# PASTOR -- Shepherding the Flock



## The Soils of the Soul\*

ALBERT P. SHIRKEY

Minister, Mount Vernon Methodist Church, Washington, D.C.

IT IS always a pleasure for me to have the opportunity to come and share with you some of the truths so deeply important to all of our lives. My congratulations on this new university, and may God richly bless it and bring it to its highest and finest fulfillment.

Today I want to talk about the program of the greatest Teacher of all time. As you well know, of all the teachers that have ever come to the world, Jesus was the best. He is without a peer. He had that rare ability to take the simplest things of our everyday experience and to weave around them great eternal lessons. One day the Master sat in a boat on the lake and looked across to where He saw the sower sowing the seed in a field. "And the sower went forth to sow," He began. He found there different kinds of soil—the stony ground, the places without much earth, the earth choked with thorns, the good soil. The emphasis of the story is not on the sower. One can be a good sower. One can have good seed, and yet a harvest will not be brought forth simply because of the poor soils.

In this parable our blessed Lord helps us to understand that as good sowers and as we sow the seed of the eternal kingdom, we must find good soil in which to sow the seed to bring forth the harvest. It is our job to break up hard soil, to deepen thin soil, to keep soil from becoming thorny.

I was secretary of a Crusade for Christ in the Methodist Church. We set out to raise \$2 million and raised \$27 million. It was a quest to try to do something for the rural church, and we came to the definite understanding that if we were ever able to do anything for the rural

church we would have to do something for the soil on which people made a living. There was no use to talk about stewardship or the young people's going to college. It was better to do something for the people on the soil. We needed to study the nature of the soils. We went down into the Rio Grande Valley of Texas. There we found an immigrant farmer who was making \$100,000 a year as a truck farmer. He was a wonderful man. What did he do? Contour farming, rotation of crops so that he planted the crop that put back into the soil that which the crop before had taken out. He studied the use of the best fertilizers. He told us, "This land is better than when I found it." Within a stone's throw was a Mexican farmer who was not even eking out a living. What made the difference? Soil. Not thin, hard, or crowded soil, but soil that was good.

### Types of Soils

*Your business and mine is that we do something with the soils of the soul.* We must take the *hard* soil and break it up. I have come to the very definite conclusion that there is one thing that makes life terribly hard. We have to watch it every moment we live as ministers of Christ and as teachers, as Christian workers. That is that we do not let people lose sight of the fact that they are to be doers of the Word of the Lord Jesus Christ as well as to be hearers. We live in the most dangerous age I know. Do not let anybody get the idea that I am an old fogey and do not like things that are modern. I live in a modern world and like to draw the very best out of it. I think we ought to do that. But it is still terribly dangerous. I will tell you where it is dangerous. We sit down before the television or listen to the radio and are

\* Recent chapel talk at our Theological Seminary.

moved emotionally, but those mediums do not ask you to do anything about it. You may just cry, feel yourself to be a hearer but never a doer. The danger in reading great books is that people read, they are moved to tears, but the moving of great emotions by a book does not require them to do a thing about it. Or you may go to a movie and sit there and see what many people call a five-handkerchief movie. Emotions are stirred, but people do not have to do anything about it.

The danger, my dear friends, is that they can sit under the preaching of the Lord Jesus Christ and feel and be stirred, yet this influence of a modern world carries over into their understanding so that they do not do a thing about it. When you feel and do not act, you pack the soil of the soul until it becomes hard. To be stirred in the deepest emotions of the soul without corresponding action is a dangerous thing. *People are either made better or worse when they worship. The danger is that we shall leave people right where they are.* Our work is to teach people and lead them so that when the Word of God is preached they will have corresponding actions for every feeling.

Some seed fell on soil that was *thin*. Without knowledge of the Book the lives of the people will become thin. This is one of the hardest things you will have to put up with in your work. You are people who are training in the knowledge of the Bible and spiritual things, but you are going to preach to people that do not even know the message that you speak. Some of the allusions we make to the Scriptures they do not know; they do not have any education in that direction at all. We are going to have to teach people the Bible, teach them to read it and to live it so that they will have freedom of soul. That is the only way in which they can put down spiritual roots.

We not only have to deepen the soil, but we have to see that the soil does not become *crowded*. The most dangerous thing in the world is to go through what we are going through now. We are enjoying the greatest age of comfort that the world has ever known. But we have to teach the people the great message that life does not consist in the abundance of what they possess. I stood in Union Station near the statue of Baker—I have a sermon on the Pioneer Woman based on that statue. She has a lovely face, and is holding a little child by the hand. On her arm is a little bandanna handkerchief holding all that they possess. Was there ever anyone so rich as our pioneer mother?

I remember my home very well when we had vast possessions. We had a great Virginia

estate. Dad was one of the richest men of the time. But he lost it all. I know what it is to go to bed hungry. I wore my mother's shoes to school. They were all I had. Let me pay the greatest compliment to my father. I never noticed the slightest difference in my father when he had everything and when he had nothing. He could stand before the lacy loveliness of the trees, and say, "Poems are made by fools like me, but only God can make a tree." He made God so intimate that we could take the blinds clear apart and "put a finger on God's heart." One day mother was in the hospital—she just couldn't take it. He took a little bit of corn meal, baked it, and held it out in front of us. "Father, we thank Thee for this corn meal." I saw it in his hands that day, and I saw my Lord. One lesson we must teach is that life does not consist in the abundance of the things that we possess. Do not let your people get doubtful and critical. Preach this thing of stewardship. Give to them the best that Jesus Christ has given you the ability to give.

### *Improving the Soil*

Your job and mine as good sowers is to break up the soil that has become hard, deepen the thin soil, and plant the seed in the good soil so that people see that which should be seen. I want to tell you the story of a will. It was written by a tramp to a little girl, and it was put on probate here in Washington. It read, "To you I leave the stars at night. To you I leave the lacy loveliness of old trees. To you I leave the stream bubbling over the rocks making music as it goes. To you I leave the world of God." He did not have a single thing; he had everything.

Jesus Christ never had a place to lay His head. Somebody gave Him a place to sleep when He came down from the cross. He never had a thing of His own, and yet He stands in the middle of the world holding it up. There was never such a rich soul as Jesus. Dear friends, I do not know how this agrees with your teaching, but I want to share with you some of mine. I am very definitely of the opinion that our blessed Lord in planning for His kingdom did not mean that the victory would belong to Jesus Christ alone. I believe He meant the victory to be our victory. I think He meant the victory would be ours together, Saviour and workers—a Lord who lived, died, and rose again, and a world for those of us who live there to serve in cooperation with Him in saving men and women. It is to be our victory as we stand together.

*(Turn to page 46)*

# Facing Our Real Problem

G. CUPERTINO

Ministerial Association Secretary, Southern European Division

**T**HE ministry of the Seventh-day Adventist Church face many problems in this trying age. But the problem that surpasses all others in importance is: How can the work of God be finished and the return of Jesus hastened? Nothing is to be gained by ignoring or repressing this problem. Absorbed as we are by the thousand and one daily duties, we must nevertheless give it first place in our planning, in our prayers, in our service. The church or the pastor that courageously faces this problem, and directs attention to finding the solution, is not far from the kingdom of heaven.

Evangelism is a real problem. Let us admit it frankly! If some sectors of the world field have made encouraging progress in baptisms, in other sectors the problem is far from being solved. Does not the present situation demand that we reconsider our methods and change our opinions as we confront the unfinished task? Let us not forget that that bark which during the night was driven farther and farther from shore despite the desperate efforts of the disciples, reached land immediately at the command of the Pilot. The Bible and the Spirit of prophecy tell us of extraordinary times when the Spirit of God will be poured out upon all flesh, and thousands will be converted in a day. But, like Gideon of old, we are inclined to exclaim, "If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of?" (Judges 6:13).

## Chief Concern

No one in Adventist ranks would pretend that we have exhausted all media to reach the masses of mankind. Until probation closes the chief concern of every evangelist must be to find new methods to save lost sinners.

Night after night I am unable to sleep, because of this burden resting upon me in behalf of the unwarned cities. Night after night I am praying and trying to devise methods by which we can enter these cities and give the warning message.—*Evangelism*, p. 62.

Evangelistic campaigns certainly have their place in God's work, and we must uphold and encourage them by our means, our prayers, and

our presence. But, alas! good evangelists are not frequently found. We are also limited financially, and there is no liberty for public evangelism in many of our fields. How then will the work be finished?

The medical work, the literature ministry, the Bible correspondence course, radio and television, all are useful, fruitful, and necessary—and still the work advances slowly. Years go by, and the Lord does not return. The "few weeks" that would have sufficed for modern Israel to reach the Promised Land, have lengthened into many years. Surely this is not because God has been unfaithful in keeping His promises, but because the church has been slow to follow the divine plan. History repeats itself, and we would do well to reflect upon its lessons.

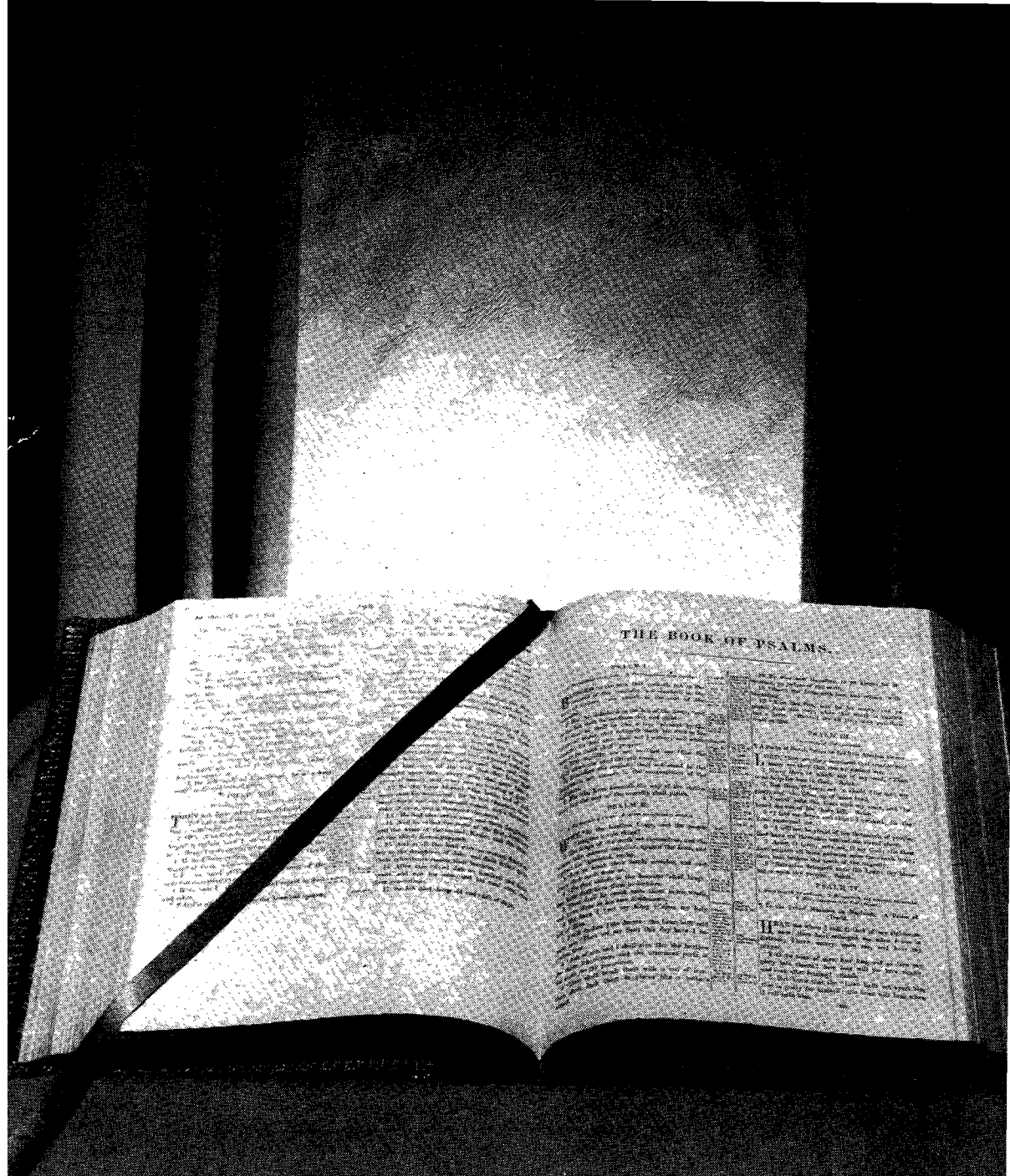
## The Divine Solution

Let no one wait for the revelation of some great secret to solve this problem. The solution is written in plain letters in the history of the apostolic church. It consists of replacing the totally false idea that the priest or pastor must do all the work of the church by the true idea that the pastor, far from being the "soldier" who does all the fighting in the battle, is on the contrary, the "general" who directs the plans of action and rallies each one of his Christian soldiers to fulfill his role, and leads them unitedly into the conflict.

In an army, war is waged by soldiers. It is the workers in a factory that produce labor. But, extraordinary as it is, in the church of God we witness a most alarming inconsistency. The "general" does the fighting, and the "soldiers" look on complacently. Or, using another comparison, the pastor, or "foreman," wears himself out at the task, and his "employees," either admire or criticize him as they may choose. Here we face the most unbelievable paradox of Christianity—the masterpiece of the arch-enemy who seems to have succeeded in lulling the church to sleep on the very eve of its final, decisive battle.

The simple and logical solution to this problem is clearly outlined in the Sacred Writings. It was the church, or men and women from the





The Bible is a vein of pure gold, unalloyed by quartz or any earthly substance. This is a star without a speck, a sun without a blot, a light without darkness, a moon without its paleness, a glory without a dimness. O Bible! it cannot be said of any other book that it is perfect and pure, but of thee we can declare all wisdom is gathered up in thee, without a particle of folly. This is the judge that ends the strife, where wit and reason fail. This is the book untainted by any error, but is pure, unalloyed, perfect truth.—CHARLES H. SPURGEON.

common walks of life under the leadership of the apostles and evangelists, that proclaimed the good news to the then-known world. The first heralds of the gospel were men and women like Stephen, Philip, Aquila, and Priscilla, from all ranks of society, beginning with the slaves and reaching those of Caesar's household.

But in time apostasy and error forced their way into the church, and the church militant became more dead than alive. The Reformation partially resurrected it, producing men who restored to the masses of the faithful their dignity and sense of responsibility. Then came the Wesleys, Moody, Spurgeon—those spiritual giants. These men are worthy of our admiration; but the false idea that the duty of the pastor is to preach, and the duty of the church is to listen to his preaching, continued to be the predominating weakness and tragic heritage of the modern church. Few indeed were the exceptions to this general opinion.

#### *Deadly Danger of a Dormant Church*

Near the middle of the past century God called a young woman, with a view to arousing the church to reassume her responsibilities. With declarations of extraordinary power, this servant of God denounced the deadly danger of a dormant church.

Truly these solemn statements are a challenge to all whose names are registered upon the church books:

The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct.—*Christian Service*, p. 45.

Today a large part of those who compose our congregations are dead in trespasses and sins. They come and go like the door upon its hinges.—*Ibid.*, p. 44.

Church members . . . are to be ever ready. . . . We have no time to lose. . . . Wake up, brethren and sisters, wake up. Sleep no longer. "Why stand ye here all the day idle?" Jesus calls you, saying: "Go work today in My vineyard."—*Ibid.*, pp. 78-80.

How shall we face this situation? I have had occasion to observe closely the serious efforts to set the church to work. It has been my privilege to attend and take part in the conventions organized by the home missionary de-

partment of our division. These conventions have been seasons of great blessing to those who were present. But, alas! generally speaking, they were attended by only a few church members. Aflame with enthusiasm and inspired, they returned home to find themselves in the midst of a majority of members in spiritual somnolence; and the convention became only a beautiful memory of a past experience. The great majority of the members had not warmed themselves with the spiritual fire of the Holy Spirit.

#### *The Church at Work*

These lines are being written from Angola, where we have held four conventions for African workers and lay members. I have been deeply impressed to learn that more than 50 per cent of the baptisms in this mission field are due to the missionary work of laymen. I have followed the practical work of these volunteers who, often with great difficulty, have tried to learn to prepare Bible studies to give to the people of their villages. I have seen them plead with village chiefs for permission to enter their territories. Often they were chased away, but they held on, insisting "in season and out of season," entreating—sometimes on their knees—and singing hymns. Sometimes the heathen chiefs, hardened to all reason, were softened by the music; and as they listened, distrustfully at first, interest was awakened in their defiant hearts. It is not easy to enter these heathen villages, but the courage and perseverance of these African brethren won many victories.

Considering all this, it is easy to conclude that, far from being the privilege of a few members, instruction for missionary work should be the privilege of the majority of our members. We should indeed be worthy of the remark made by a Catholic author who, in speaking of the members of the Adventist Church said, "Every Seventh-day Adventist church member is a missionary." If this is to be true, then every Seventh-day Adventist church should be a center of missionary training for our lay forces. Instead of home missionary conventions being limited to two weeks once a

## **Man Without God More to Be Feared Than Hydrogen Bomb**

¶ AT THE Cleveland Conference on World Order reference was made to the hydrogen bomb by a speaker who said, "The thing to fear is not the bomb, but man." It is when the inventive genius of man is prostituted to evil ends by self-centered, God-disowning men and women that men must look with foreboding upon the possible destruction of the human race. The prophecy of Revelation 11:19 declares that God will of necessity need to intervene to destroy those who corrupt and destroy the earth.

year, attended by a few members, they should be considered by the workers as the breath of life of the entire church.

When the day comes that half of the time of our workers' meetings is consecrated to the study of current problems, and the other half to the study of how it is possible to organize in every church a continuous course in missionary training, that day the church will have found the solution to its real problem. She will arise in the plenitude of her power and new vitality will lay hold of her members.

Definite plans must be laid and practical suggestions made by our colleagues in the ministry. We must not deceive ourselves. There will always be those who will hesitate and criticize—those who will say, "We have heard all that before. Just wait, and you will see that everything will settle down and become as 'comfortable' as before." But others will be willing to adopt such a program. They will be on fire themselves, and will succeed in communicating their own enthusiasm, and the church will set to work. Such pastors will see their prayer and testimony meetings become a stimulus to action, and a revival will take place that will be the solution to our most important problem.

Work is the most powerful means to develop and invigorate our talents. Our members will grow in grace, and in saving others they themselves will be made ready to meet Jesus. Instead of the pastor "crying in the wilderness" of a deserted hall, "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven."—*The Great Controversy*, p. 612.

Just as an army finds an appropriate uniform for every soldier, just so the church must find the service best adapted to each of her members. Work that is forced upon the members will please no one. But volunteers who can testify to the joy they find in service for their Master, will actuate others to follow their example. Then the church will no longer run the risk of becoming simply "a theological expression." She will be a power for the conversion of the heathen, and for the sanctification of the flock. When that day comes the church of Christ will have solved its real problem.

Jesus cannot, will not, return before the church has entered upon her final crisis and moved into her final victory. This is the climactic hour of all history, the focal point to which creation moves. Let us pray that the church may arise and go forth triumphantly to meet the Bridegroom.

## Recreation That Re-creates

WILLIAM T. HYDE

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RECREATION and amusement are both fun while they last, but there is a vital difference between their aftereffects. Amusement excites and then leaves us empty, flat, and disenchanted in inverse proportion to the pitch of excitement. Recreation may tire us, but it is a healthy tiredness. Like the village blacksmith, we feel the reward of accomplishment. "Something attempted, something done, Has earned a night's repose"—and a cheerful, refreshing awakening!

One reason for the difference is the activity. Netball players go home to sleep, while the "passive," excited onlookers find their nerves tense and their sleep restless and broken. Too many of the things we are invited to spend time on today are passive—radio, television, films, reading for reading's sake. Our emotions are stirred up, but there is no corresponding activity to work off the adrenalin in our blood.

But not everything active is re-creative. Skating is active, but few mature persons would skate round and round a hall like a squirrel in a cage if it were not for the association and the music. Activities must also be judged by whether they are a good preparation for a night of sleep and a day of good work.

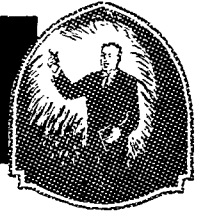
There is one formula that will always ensure genuine re-creation—bring yourself in touch with the reviving and life-giving power of the Spirit of God. There are three good ways of doing this. First, in the study of nature itself—not just books *about* nature. Second, in personal, *direct* study of the Bible. And third, in working for others.

Check the results of your spare-time activity. If it is not building you up, it is only amusement. Change it for the recreations that renew, then see and enjoy the difference.

### True Recreation

There is a distinction between recreation and amusement. Recreation, when true to its name, *re-creation*, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to *return with new vigor* to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure and is often carried to excess; it absorbs the energies that are required for useful work and thus proves a hindrance to life's true success.—ELLEN G. WHITE, *Education*, p. 207. (Italics supplied.)

# EVANGELISM -- Winning Men for God



## Music in Evangelism

NORMAN L. KROGSTAD

Chairman of the Music Department, Washington Missionary College

THERE never has been in the history of the world a more urgent need than there is now for the mobilization of all forces at our command in the proclamation of God's message of saving grace for human beings. The power of music has a potency for good or evil that few of us realize. Since it is one of the strongest potential forces in soul winning, it behooves us to examine again and again the means of directing it toward the greatest gain.

Evangelism should be considered in its broadest sense. The word usually connotes to most of us the evangelistic effort, or series of meetings under a tent or in a public hall where we spare no means to attract seekers after truth. This is, of course, probably the most popular approach to public evangelism in our ministry today, and it will be one of our purposes in a subsequent article to examine the uses to which music is put in this area.

It is a modern tragedy oft repeated, however, that we forget the evangelistic potential that exists in every function of the church, and we forget that there are those who sit with us in the pews every Sabbath day who are in need of conversion, which is the primary function of evangelism. Not only do interested unchurched or other-churched visit among us, but numerous church members have become cool spiritually, doubt ridden and insecure in the faith, in some degree backslidden, continuing with the church more out of habit than because of beliefs. These church members standing in the peril of eternal loss are as much in need of evangelism for their individual souls as are those who have never heard the message of hope we have to offer. And what of our children who will be the church members of tomorrow—and what of the youth and junior youth in their adventurous and perilous teens, an age of world-shaking consequence for them?

Any realistic program of evangelism must reach out continually through the various agencies of the church to bring full conversion and Christian maturity to these folks who are all too often taken for granted, and often eventually lost.

There is evangelism in a discerning, deeply spiritual church worship service, even though its functions are quite different from the evangelistic service. Eternity alone will reveal how many souls in the valley of decision have decided for or against following the light of truth while they watched the minister and the members of his congregation in the corporate act of divine worship. The relative simplicity or formality of the service is not as much the point of influence here (though this matter deserves evaluation) as is the spirit with which all enter into the several parts of the worship service. Each of us soon reveals whether he is or is not convinced of the efficacy of his worship, whether or not he is truly aware of God.

### *Evangelism in Congregational Singing*

Evangelism is the province of every believing member who sings the congregational hymns of the church with meaning.

The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls.<sup>1</sup>

The way in which church members sing their songs of praise can have a telling effect on the prospective convert. He soon judges whether the worshiper is entering into the tribute of praise with a sincerity motivated by love for God and a reverence for His realized presence or is otherwise merely mouthing the words mechanically, the mind obviously functioning with no significant cognizance of the nature of his act. If among the worshipers the tendency

is toward carelessness in the singing, or in the attitude during prayer, or in the attention given the words of admonition from the minister, the prospective convert has a right to assume that here is a religion possessing a form of godliness but an unawareness of its power. On the other hand, caught up in the spirit of worship among sincere and discerning worshipers whose singing and praying and reverence bespeak a loving acquaintance with the Father and Son and a personal experience of God's saving grace, the observer will be led more readily to assume: "This is God's place, His people, His message of salvation for me."

Mrs. White urged congregational singing, favoring it somewhat over the singing of a few.<sup>2</sup> Her appeal was that all singing be done with the spirit and the understanding<sup>3</sup> and that in our songs of praise we "approach as nearly as possible to the harmony of the heavenly choirs,"<sup>4</sup> avoiding rasping and unpleasant singing.<sup>5</sup> "Some think that the louder they sing the more music they make; but noise is not music. Good singing is like the music of the birds—subdued and melodious."<sup>6</sup> While these and many similar exhortations were doubtless directed toward the improvement of this important avenue of expressing praise and adoration to God, one can readily discern the evangelistic by-product of a worship that has thus been made more acceptable to Him.

Couched effectively in music and sung in clear, distinct tones, the truths of God find ready lodgment in sincere hearts. Moses taught basic truths to the children of Israel in song, "that in strains of melody they should become familiar with them, and be impressed upon the minds of the whole nation, young and old. . . . It was a continual sermon."<sup>7</sup> David composed psalms, not only for the use of the priests but also for the people to sing in their journeys to the national altar at the annual feasts.

The influence thus exerted was far-reaching, and it resulted in freeing the nation from idolatry. Many of the surrounding peoples, beholding the prosperity of Israel, were led to think favorably of Israel's God, who had done such great things for His people.<sup>8</sup>

### *The Saviour's Songs of Praise*

Would that we as individuals might fill our lives with evangelism simply by carrying a sacred song in our hearts and on our lips! Our Saviour has taught us the value of such a practice by His own example:

The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanks-

giving He cheered His hours of labor and brought heaven's gladness to the toilworn and disheartened.<sup>9</sup>

Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home.<sup>10</sup>

It is thus within the province of each of us to carry with us an atmosphere that will disperse in our own hearts and in the hearts of those around us the clouds of any negative attitudes and prepare the way for the working of God's Spirit. This is evangelism!

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A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Pope.

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And is there a more effective means than in song to evangelize our children for a lifetime with Christ? Look again to the example of our Lord:

When Christ was a child like these children here, He was tempted to sin, but He did not yield to temptation. As He grew older He was tempted, but the songs His mother had taught Him to sing came into His mind, and He would lift His voice in praise. And before His companions were aware of it, they would be singing with Him. God wants us to use every facility which Heaven has provided for resisting the enemy.<sup>11</sup>

Moses realized the value of song as an avenue for fixing the law of God in the minds and hearts of the children.

While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood.

If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God's Word! Let us come up to the help of the Lord, instructing our children to keep the commandments to the letter. Let us do everything in our power to make music in our homes, that God may come in.<sup>12</sup>

I praise God for the parents in the homes, and the teachers in our schools, who recognize the

evangelistic power of sacred song for the young lambs of the flock. Years after we have forgotten most of what we have learned through formal years of study at school, the songs that we learned in those first tender years at home, in the classroom, and at Sabbath school, return to assist us along the paths of Christ's righteousness. Accordingly we are instructed:

Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.<sup>13</sup>

In recognition of the special need of evangelistic music for evangelistic meetings, I would urge the ministry to present to the members of their respective flocks the direct and effective part in soul-winning evangelism which they may individually have through the means of sacred song. Our church services will have more evangelistic power as we heed the counsel of the Lord and learn to sing as unto God, with

spirit and understanding. The message of truth and the love of our God will have renewed vitality as it is thus lifted up in song. The life of the Christian will be sweeter and more successful as he carries a sacred song into his life at home, and on the job, and when temptation presses in upon him. All around him, his loved ones, friends, and business associates will know Christ better because of him. Infinitely more will be accomplished through his evangelistic medium as we educate our believers and make them aware of its power and its availability to each one of us.

#### REFERENCES

- <sup>1</sup> E. G. White, *Testimonies for the Church*, vol. 5, p. 493.
- <sup>2</sup> *Ibid.*, vol. 9, p. 144; Letter 157, 1902; Letter 49, 1902; White, *Education*, pp. 167, 168.
- <sup>3</sup> White, *Evangelism*, p. 508.
- <sup>4</sup> *Ibid.*, p. 507.
- <sup>5</sup> *Testimonies*, vol. 1, p. 146; *Ibid.*, vol. 9, pp. 143, 144.
- <sup>6</sup> *Evangelism*, p. 510.
- <sup>7</sup> *Ibid.*, p. 497.
- <sup>8</sup> White, *Patriarchs and Prophets*, p. 711.
- <sup>9</sup> White, *The Ministry of Healing*, p. 52.
- <sup>10</sup> White, *The Desire of Ages*, p. 73.
- <sup>11</sup> *Evangelism*, p. 498.
- <sup>12</sup> *Ibid.*, p. 500.
- <sup>13</sup> *Education*, p. 168.

## The Evangelistic Preaching Wheel—Part II

J. L. SHULER

Veteran Evangelist



**A**S THE spokes in the wagon wheel must be centered in the hub, so we must learn to preach every doctrine as it is centered in the Lord Jesus. We are admonished:

In order to be rightly understood and appreciated, every truth in the Word of God . . . must be studied in the light that streams from the cross of Calvary.—*Evangelism*, p. 190.

This principle holds good for the minister when he is engaged in Bible study for his own soul as well as when he is preaching to others. Would you like to have every truth you preach rightly understood? Do you want every truth you preach to be appreciated? Of course you do, for unless truth is rightly understood and really appreciated, it avails nothing. How much we need to pray and study, that we may present the truths of the gospel in the light that streams from Calvary. When truth is rightly understood

and appreciated people are much more inclined to act on it.

All true doctrines are highways that lead to Jesus Christ. In the days of ancient Rome there was in the city of Rome a golden milestone from which highways went out to the then-known world. Regardless of what road a man followed, if he kept on, it would bring him to that golden milestone in Rome. So regardless of what doctrine we expound, it must be presented in a way that will bring men to the golden spiritual milestone of "Christ in you, the hope of glory."

#### *The Sermon a Highway to Christ*

A fundamental principle of preaching is stated in *Evangelism*, page 188. It reads:

There should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved.

When we are gathering material for a sermon,

when we arrange the sequence of thought, we need to be praying, "O God, help me to make this sermon a highway that will bring people to Christ."

It is of course proper at times for Adventist ministers to lecture on subjects that are not connected with the gospel's threefold message. We have men among us who are qualified to lecture on psychology, family relations, writing for the press, health, diet, and varied subjects of social value. But when they do, we should not make the mistake of calling it preaching. It is not preaching. Preaching is the spoken communication of divine truth with the view to persuading men and women for God. In the case of sinners, it is persuasion to accept Jesus as their Saviour; in the case of those who are already Christians, it is persuasion to undertake more for Christ, to give Christ a larger place in their lives.

Think again of this figure of the wheel. Any spoke, even though of solid silver or pure gold, is out of place in the wheel unless it is centered in the hub. So any doctrine, any sermon that does not center in Christ has no place in preaching. Do you know what this will mean? If we follow through on this principle, we will leave off some subjects that now appear on our evangelistic advertising, or at least present them in a different setting.

How to present the doctrines of the faith to secure the best results is a matter of prime importance. One vital aspect of the answer is: "Let the truth be presented as it is in Jesus."—*Gospel Workers*, p. 326. One of the greatest evangelists who ever lived, the apostle Paul, answers this question on how to present the doctrines, in Ephesians 4:21. Paul tells us to present the truth as it is in Jesus. Did Paul get results by his method? Look at the record in the New Testament. Paul went from city to city and raised up church after church, and they became towers of strength in the Christian cause. If we had a hundred Pauls today, how quickly this work would be finished. Jesus said: "I, if I be lifted up . . . will draw all men unto me" (John 12:32). These words are just as true today as they were then. "The truth, as it is in Jesus, will subdue the most powerful opponents, bringing them into captivity to Jesus Christ."—ELLEN G. WHITE, *General Conference Bulletin*, Feb. 25, 1895. I would like to preach God's truth in a way that would subdue the most powerful opponents, and so would you. Only as we preach the doctrines as they are in Jesus will they subdue the heart and bring even powerful opponents into captivity to Jesus Christ.

Do you know how to present the fundamentals of Adventist beliefs as listed in the *Seventh-day Adventist Yearbook*? Certainly you do. There isn't a man among you who could not quickly cite proof texts for the items of belief as listed in the *Yearbook*. But do you know how to present those truths as they are in Jesus?

#### *A Clear, Simple Manner Needed*

One of our great needs is that "ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus."—*Evangelism*, p. 188. Think again of the figure of the wheel. Little boys who do not have money and want a wagon, sometimes take a soapbox as a wagon bed and for wheels they cut disks from a log. Sometimes in making holes in these disks they fail to strike center. What happens? The wagon wobbles as it goes. So we wobble in our preaching when we fail to strike center in Christ. The serious part about this is that men may wobble in their preaching and not know it. It is bad to wobble and know it, but it is still worse to wobble and not know it. We need to strike the Christ center in our preaching so that our sermons do not wobble.

Christ-centered preaching does not mean less emphasis on the distinctive doctrines of the faith. There is no place in the counsel we have received through the servant of the Lord where we are told to preach the Sabbath less forcefully or less publicly. On the contrary we are informed that in the closing movements when we are filled with the Holy Ghost under the latter rain, we will go forth and preach the Sabbath more fully. This portrayal is a plea for us to preach Christ in the Sabbath, to preach the Sabbath as it is in Christ. Preaching Christ does not do away with preaching the Sabbath or with preaching the great prophecies of Daniel and the Revelation. The appeal is to preach Christ in those themes.

We should not conclude that Christ-centered preaching as generally understood is all that is needed today. If that were true, Adventist preaching would not differ from the preaching of other evangelicals. We must admit that there are thousands of preachers in other churches who preach splendid Christ-centered sermons. If this is all that is needed, then our preaching need be no different from theirs. But in this mighty closing hour according to Revelation 14:6-12, God calls for Christ-centered, cross-concentric preaching to meet the specific spiritual needs of man, which can only adequately be met in the setting of God's great threefold message for this hour.

### *The Third Angel's Message*

Let us look again at the preaching wheel. The spokes of doctrine must be fastened in the outer rim of the threefold message just as they need to be fastened in the inner hub, Christ. The third angel's message, we are told, must be presented as the only hope for the salvation of a perishing world.

The third angel's message, embracing the messages of the first and second angels, is the message for this time.—*Testimonies*, vol. 8, p. 197.

We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy.—*Ibid.*, p. 36.

No watered-down message will have the effect that is needed. Truth must not be removed from its God-appointed setting. Christ-centered preaching does not mean soft-pedaling distinctive Christian doctrines and practices. It is only as the threefold message is given in a Christ-centered, cross-concentric setting that the work will be finished.

We have been warned that it will be the consistent effort of the enemy to remove our distinctive truths from their setting.

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. . . . The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.—*Special Testimonies*, Series B, No. 2, p. 51.

When you buy a ticket for a long railroad journey, such as going from coast to coast, you generally pass over several lines of railways, and there will be a coupon in your ticket for each of these respective lines. Have you noticed when you get one of these tickets there is a notation "not good if detached"? Brethren, your preaching ticket has a notation "not good if detached from Christ, not good if detached from the threefold message."

Progress has been made in a long overdue recognition of the evangelical Christian nature of Seventh-day Adventism. This has been done without any toning down of the truths that separate us from others, as is evidenced by the book *Questions on Doctrine*. But let none anywhere conclude that agreement with the evangelicals on certain fundamentals of the gospel means that we are now to soft-pedal any of our distinctive doctrines. The devil would like noth-

ing better than to take the rim off our preaching wheel by tempting us to let the threefold message fade out. The devil tries to keep us from striking center in Christ. He also endeavors to take the rim off our preaching wheel and to cause us to minimize our distinctive doctrines.

### *Preaching the Sabbath*

A Seventh Day Baptist minister may present the Sabbath with Jesus in the center, but would that be an adequate presentation of the Sabbath for an Adventist minister? No, it would not. We must not only preach the Sabbath with Jesus in the center, but we must preach the Sabbath in the setting of the threefold message. Christ-centered preaching apart from the setting of the God-ordained threefold gospel message for this hour is the disarrangement of traveling on a wheel without a rim. The Seventh Day Baptists are a good people. They have stood nobly for the Sabbath. They had the light on the true Sabbath two hundred years before there was a Seventh-day Adventist. This gave them a great advantage over Seventh-day Adventists. But today they number only a few thousand. In fact, they are actually decreasing.

The Adventist Sabbathkeeping Christian movement arose in weakness and poverty on an obscure mountainside in New Hampshire in 1844. Now it has girdled the world with more than a million Sabbathkeepers. Tell me, what has made this vast difference in the growth of Seventh Day Baptists and of Seventh-day Adventists? This significant answer has been penned by Ellen G. White:

Separate the Sabbath from the messages, and it loses its power; but when connected with the message of the third angel, a power attends it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord.—*Testimonies*, vol. 1, p. 337.

In the decline of Seventh Day Baptists and in the growth of Seventh-day Adventists, you have the results of the difference of preaching the Sabbath in the setting of the threefold message, rather than holding the Sabbath as a detached truth. The Seventh Day Baptists have the Sabbath as a spoke in the preaching wheel, centered in the hub—Christ, but their wheel does not have the rim of God's threefold message. The Seventh-day Adventists have the Sabbath as a spoke centered in Jesus Christ, anchored in the rim of the threefold message. This is what makes the difference. It is the difference be-

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He who prays as he ought, will endeavor to live as he prays.—Owen.



tween keeping the Sabbath as a detached truth and of observing the Sabbath in its God-appointed setting for the last days.

Never forget that every doctrine you preach comes into its power only as it is Christ centered, cross concentric in the setting of the threefold message. In *THE MINISTRY* of February, 1937, our late beloved brother W. A. Spicer, an Adventist of Adventists, wrote:

In this time of the closing judgment hour, any doctrine that we preach comes in the fullness of its power only as we give it its place as a very part of the advent message. . . . Every truth is to come from within the message, a very living, vital part of the one whole system of truth that is "to make ready a people." The spiritual life blood of this advent message circulates through every Bible truth today, vitalizing it. . . . No truth stands by itself in our movement. . . . In our time, even these essential doctrines of the Christian life—of faith, righteousness by faith, holiness, sanctification, and all experience of the power and grace of Christ in the soul—derive their fullness of power when they come to the advent people as a very part of the message of the judgment hour.

#### *Preaching Repentance and Justification*

When it comes to preaching on faith, prayer, repentance, conversion, the atonement, justification, sanctification, and kindred themes, some of our men think they have to go outside our message to preach on such subjects. This is a wrong idea. The spiritual lifeblood of God's special message circulates through every gospel truth, just like your heart sends the life current to every tissue. So the life current of the everlasting gospel is to circulate through every sermon we preach.

When I insist on the vital importance of preaching in the setting of the threefold message I do not mean that you should actually include a phrase from the threefold message in every sermon. I mean that every sermon you preach will be in the urgency of that mighty message, men will sense in it the urgency of these closing days, the significance of the judgment now going on, and the call to get ready for the coming of the Lord. The urgency to prepare to meet God will filter through every sermon we preach whether to Adventists on the Sabbath day, or to non-Adventists in the evangelistic campaign. All our sermons ought to have a tag on them. "Every discourse should be given under a sense of the awful judgments soon to fall on the world."—*Testimonies*, vol. 8, pp. 36, 37.

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Christians and camels receive their burdens kneeling.—Ambrose Bierce.

In preaching the doctrine of repentance, the Adventist minister must preach it in the setting of the judgment hour.

Noah preached repentance. Jonah preached repentance. Isaiah and all the prophets preached repentance. John the Baptist preached repentance. Jesus preached repentance. The apostles preached repentance. Did they all preach it in the same way? No. The basic principle of repentance never changes, but its application must be in the setting of the time, in relation to the particular sin that needs to be put away and of the kind of life that is to be lived.

May God help us as ministers of the gospel to preach Christ-centered, cross-concentric, message-pointed sermons. Today we need to achieve larger and quicker results for the finishing of the task. We need to go places for God with His Christ-centered, message-rimmed preaching wheel.

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### Principles of Persuasion

- Study how to make direct personal appeals in a winsome way, how to engage in persuasive reasoning, and how to intensify desire leading to the ultimate surrender of the heart to God.
- Persuasive preaching is saturated with the Bible and with Christ, in recognition of the fact that true decisions in the spiritual life are the result of the operation of the Holy Spirit of God upon the individual heart.
- The groundwork for a persuasive appeal in a sermon is laid by (1) clearness of presentation that enables an audience to intelligently decide on the issues that may be involved, (2) the understanding of the individual responsibility that enables the audience to grasp what God expects them to do, (3) the clearing away of any objections upon which they may lean as the grounds for the postponement of their decisions, and (4) the convicting power of the Holy Spirit.
- Persuasive preaching is positive preaching. It has a summons to action. It is not based on negative denunciation of immoral or unrighteous practices. It does not deal in denunciation or tirade. Its whole purpose is to help men and women walk worthily of the calling wherein they are called by a relationship to the Lord Jesus Christ that makes His life real to them. Persuasive preaching is a summons to a change of life, to maturity of life, to victory in life. It reveals the truth that in the drama of human life there are divine characters at work, as well as human ones, and that God is ready always to do something for us if we are willing to let Him help us.



The Voice of Prophecy group

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The Faith for Today group

# SHEPHERDESS -- Her Vital Partnership



Lesson IX

## The School Bell Rings!

LOUISE C. KLEUSER

September's bright blue weather is again with us, with its fields of goldenrod and purple asters. The sounding of the school bell suggests to young and old that they can no longer revel in relaxation—more important tasks await them. There is something exhilarating about the changing seasons. The carefree teen-ager may now enjoy his novel pencil box, new brief case, or beckoning lunch kit. Yes, September provides her own thrills.

Now the family's youngest, Robert James, proudly marches away from home to face a school program, entirely unconscious of the prolonged epoch of education he has begun. He has longed for the day to come, and this morning he was dressed an hour ahead of time. As mother sees him skipping along she wonders about her baby son. It is good that mothers still wonder, for like Mary's pondering the future of her young son, Jesus, this is a matter of the heart. And what do mothers wonder about when the school bell rings? Let's see.

Has little "half-past-six Bobby" been well prepared for his school career? Is he ready for its gregarious way of life? Has he learned lessons about organized play with other children? Has he been weaned from mother's attention so freely bestowed since he first opened his inquisitive eyes? Is he prepared to accept his teacher in mother's stead, at least during school hours? Has he been instructed at home that he cannot always expect to be at the head of his class? Does he realize the value of property—desks, books, and pencils? Will he take care of his clothes, especially of the coat he will not be needing indoors? Has he had some practice in eating his lunch away from home? And does he know how to eat so that he will be properly nourished?

### *Children's Attitudes*

Next let us discuss the attitude of children toward school and schooling. Because of his

favored heritage, the minister's lad, born of cultured, educated stock, would be expected to have a wholesome attitude toward school. Are parents assuming that their child's attitude is cooperative? Perhaps young Joan is hiding behind her mother's lack of interest in reading, or Edgar is allergic to his father's poor penmanship. Only a few months ago Marilyn had built up a decided dislike for one of her classmates. Her teacher, too, had fallen from grace because of "unfair grades." Fortunately the summer months brought new interests; children forget more readily than their elders do. But these are all home problems to be handled with care. Parents and teachers should work together in character building, and happy the teacher whose pupils' parents sense their responsibility.

### *The Minister's Child*

And what about the children who are ministers' sons and daughters? They are not museum curios nor "out-of-this-world" winged creatures. Indeed they are human, and take their place with other husky democrats. You have trained them not to expect special favors at home—or at school! Parents have to guard the appellation "minister's boy" as well as the proverbial "don't." It may be upsetting to Jimmy when some expressive playmate taunts him with this title, even though it is not meant unkindly. After all, he is only a primary boy. There are always well-meaning folks in the church who lavish gifts on the ministerial family, setting its children apart in a special bracket. Your boy's material blessings may exceed those of the laymen's children. Just help him to take a few taunts in his stride; they will help to develop his character. And this will not be difficult if you do not allow yourself to become upset.

Incidentally, it does help our workers' children when their parents dress them sensibly for school. Little girls are very conscious of the fancy frock of some "cute" little schoolmate.

The school should be the most democratic institution in the land, and parents of good judgment will plan their children's clothes for comfort and utility. What mother with seamstress ability would not enjoy "dolling up" her charming little daughter? Here young ministerial mothers must use Christian restraint—or face trouble. Medical people and "mothers in Israel" keep parents and teachers aware of the need of protecting little legs in cold weather. Yes,

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### Little Children

I saw the little children of the earth  
Pass by me, one by one—  
I watched them idly, holding close the while  
The hand of my small son.  
My son was safe—they were so hungry, cold,  
So pitifully lame.  
And some were crying, some had lost their way,  
These children of the land.  
I saw the little children of the earth  
Pass by me in a line,  
They blurred before my eyes—became one  
child—  
And that one child was mine!  
Then eagerly I ran to comfort him,  
To feed and clothe him there,  
To give him what his hungry heart had missed—  
A mother's love and care.  
And falling on my knees, I prayed, "Dear God,  
Forgive and let me be  
Henceforth a mother to each needy child—  
They all belong to me!"

—Author Unknown  
*Watchman-Examiner*, March 14, 1957.

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shepherdesses, it is all a part of our health message.

Now let us consider the homework problem, which is hardly an unreasonable assignment in American education today. One asset of church school training is the fact that even young children learn to apply themselves to their desk work while the teacher hears the recitations of another class. Where children are cooperative with their teachers, very few will complain about a homework problem. When the children come home from school they should be free to play outdoors for a time. After supper the older children should help with the dishwashing, caring for the refuse, and other chores. It is a part of their home education and will help to make them practical citizens.

Before the hour of family worship, mother may wish to take her turn with father in having an intimate visit with one of the children. While she is chatting happily with Ruthie, father may be showing Johnny some new exper-

iment in household science. Being a minister, father's time at home in the evening may be limited; but mother will take over and steer the older children to a short period of homework while she tucks the younger members of the family into bed. The rest hours of the child must be guarded conscientiously, as well as the routine rising hour.

### Lingering Warm Weather

During September, while summer still lingers, the family will be taking advantage of outdoor life. Woods and field are never lacking in subjects for nature study, and participating in junior plans ties the family group together. The Sabbath vesper hour by the lakeside provides an inspiring setting for memory-verse drills. And if you invite another family or two to join you in this Sabbath delight, the children will not quickly forget the event, especially if they have had a part in preparing the vesper scripture and song. The ministerial family is God's teaching unit for the other children of the church, and a good example is a most eloquent sermon. In such an atmosphere pleasant contact may be provided with some unhappy, surly child, and Heaven marks these noble deeds of missionary endeavor.

After some of the foregoing suggestions have been presented, impressions will be deepened by discussion. Select from the following points those you know will be most profitable to your shepherdesses.

1. Preparing the first grader for school.
2. The lunch box and its contents.
3. Family "allergies" and their cures.
4. Suitable school clothes for the minister's child.
5. The homework problem.

An excellent help for ministerial mothers is that book by Ellen G. White, *The Adventist Home*. Here is a gem from this work:

"In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness. If the child is not instructed aright here, Satan will educate him through agencies of his choosing."—Page 182.



## Sayings of Sir James Baillie\*

Formerly Vice-Chancellor of Leeds University  
and Professor of Moral Philosophy, Aberdeen University

### I. Reflections on Religion

1. Religion is effective participation in the life of God, acting by His strength and thinking by His thought.
2. We become aware of God, not because we go to seek the reality of God, but because God Himself invades our experience and imposes His Presence within it. The kind of experience in which we become aware of and accept this reality is what we call Religion. God thus creates the religious attitude of mind within us; the religious attitude does not create God: it *begins* by accepting God as a reality in human life and that means that we cannot escape from Him, we can only lay our account with Him and enter into conscious relations with Him.
3. Remember that the important matter is not how little you can believe, but how much.
4. The difference between paganism or natural religion and Christianity or spiritual religion is that in the first men make gods in their own image, in the second God is said to make men in His image.
5. The incarnation and the resurrection seem complementary phases of the same reality. It is small surprise that the creed of Christendom has held firmly by both, as indeed do the writers of the New Testament.
6. Incarnation and Mediation are complementary aspects of the life of Christ; the one disclosing His mission on earth, the other disclosing His mission after leaving it; the one the revelation of God to man at a particular historical time, the other the continuing revelation of God to man through all eternity: the one God "manifest in the flesh," the other man manifest in the spirit by communion with God through Christ's perpetual presence with

those believing on Him. So the whole is complete, a perfected system of spiritual life.

7. It seems foolish to question the reality of the miraculous if we accept the reality of Christ as portrayed in the Gospels; and if we do not, the question of the miraculous does not arise. Christ's life is the main miracle that ever occurred, and may well be the source of many lesser miracles.

8. The question, or the doubt, "whether there is a God" is a superb illustration of human vanity and self-importance. It means almost in so many words "is there a greater mental power than mine?", "is there a higher spirit than myself?"—a question which turns in mocking irony on its proposer.

9. When law and the State take charge of religion, the spirit of religion is doomed. It is a matter of time when it will become a mere instrument for governmental uses, a kind of reserve police force, or a round of conventional forms and ceremonies of the same value as the ritual associated with the dignities of the State.

It is impossible for religion to accept the protection and direction of the State without the State requiring a *quid pro quo*. The *quid pro quo* is always a surrender of the claims of religion to its predominant influence in man's life.

10. Gratitude is the rarest of virtues, want of generosity the commonest of vices.

11. It is those who can command the resources of the next world who have the greatest power in this; and that is the difference between the value of religion and the value of science.

12. The gifts or "fruits" of the spirit—joy, peace, love, faith—are not man's by nature, and cannot be obtained by unaided human nature, or by discipline or by education. The natural man neither needs nor wants them. They come through communion with a divine life and are of grace, for they are graces.

13. Men always come back to God in their

\* Taken from Sir James Baillie's book, *Reflections on Life and Religion*, and used by the kind permission of the publishers, George Allen & Unwin Ltd., London.

troubles: if they would commune with God with greater constancy, they would have fewer troubles.

14. If you seek to do the will of God, you will not even try to do your own: you will have so much to do that you will forget you have a will of your own at all.

15. One of the profoundest truths of Christianity is that all a man can do "of himself," unaided by a divine power, is to do wrong.

## II. Reflections on Human Nature and Conduct

1. One of the great secrets of life is how to make a choice which, when worked out with all its results, can be cheerfully accepted as a destiny. Those who know this secret are successful and happy in life: those who do not know it are neither successful nor happy.

2. Mercy is the generous overflow of goodness without passing judgment. And the good need it as much as the bad.

3. There is, perhaps, that which is worse than a consciousness of sin, and that is a consciousness of none. . . . But to make a virtue of the consciousness of sin is itself sin.

4. The only proper attitude of a human being towards sin is repentance and sorrow at the very thought of it. Morbidly or remorsefully to dwell on it is to substantiate, establish it, give it a reality which it essentially cannot, and will not, have. This attitude towards it is only a stage removed from vice and wickedness which assert and believe in, and seek to establish, evil as a positive reality. Hence the close affinity between morbid and wicked people, often noticed by observers. On the other hand, to ignore and be indifferent to sin and evil is to treat it as non-existent, and that is certainly false also.

5. The reluctance to admit having done a wrong usually rests on a deeper evil than the wrong done. It generally proceeds from the vanity of self-righteousness or the moral conceit of thinking ourselves better than we really are.

Very few have the moral dignity to confess a wrong willingly, and with unabashed regret. People who are mean about their faults cannot be expected to be lofty in their virtues.

6. The man who "can't forgive himself" or accept the forgiveness of Heaven is distorting his moral nature by making a virtue of his misfortune, and is playing hangman to the devil in his own cause.

7. How singularly subtle evil shows itself! The sheer delight with which some virtuous men and women talk of evil and of the evil ways of others is mistaken by them for superior virtue; but it is in reality one way at least in which

they show the mark of the beast upon themselves.

8. One of the subtlest forms of evil is found where men find a good motive for doing wrong.

9. The secret of self-discipline consists in applying the same measure of judgment to one's own thoughts and feelings and actions as we apply to those of other people, without self-indulgence or self-excusing and without self-satisfaction or the brooding morbidity of self-analysis. When we judge another person, we expect the rebuke to be taken and we expect a change of procedure: otherwise we consider him radically dishonest or bad. When we judge ourselves, we should accept the judgment in the same way: otherwise we fall into mere self-sophistication and insincerity of mind.

Much, if not most, self-consciousness is due to misdirected or misapplied self-judgment. Those who are self-conscious are aware of themselves without a clear recognition of the standards to which they mean to conform and by which they mean to judge both themselves and others in daily thought and action. We should be as severe towards ourselves as towards others, no more and no less.

10. Cynicism of the ordinary kind seems the easy refuge of disappointed incompetence: a sort of articulate envy.

11. To tamper with truth at any point is to destroy one's belief in it and one's sincerity towards it, and that is the beginning—indeed, the kernel—of all shame, fear and cowardice.

12. A man's suspicions of evil in others are the reflection of his own temptations: a man's judgments on others bear the stamp of his own ideal of himself.

13. A man who has made up his mind about everything has probably not had a mind worth making up on anything. He has merely put his prejudices into pigeonholes and labelled them principles.

14. There are men who mistake the phosphorescence of an excited brain for the light of an intelligent mind, incessant effervescence for plenary inspiration.

15. The last sin of all is the pride which will not accept forgiveness.



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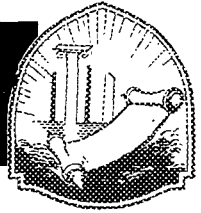
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## Baptism in the New Testament

A. P. SALOM

Former Professor of Religion and Languages, Atlantic Union College

ORDINANCES of baptism had a long and checkered history before the Founder of Christianity instituted the Christian rite as we know it today. Baptism played an important role in Judaism, both in the ritual cleansing acts and as a rite of proselytizing. Pagan forms of baptism were an important aspect of the Greco-Oriental mysteries. With Christianity baptism attained its highest significance. The immersion of the Christian believer in water signified his entrance by faith into the communion of Christ's death and resurrection, and his regeneration through union with Christ. The fact that baptism existed prior to the advent of Christianity necessitates at least a summary perusal of its background if it is to be correctly understood in its New Testament environment.

### *Jewish Baptism*

Baptism, as it is known in the Judaeo-Christian tradition, had its antecedents in the rituals prescribed for the cleansing of various types of defilements described in Leviticus 15 and Numbers 19. The ceremonial washing was performed in order that the worshiper might come before his God with a clean heart and a clean body. In the Levitical code the emphasis was placed upon the *ceremonial* defilement and *ceremonial* washing. The water was not regarded as having magical qualities; its virtue lay in the fact that it was commanded by God. By the time of the prophets the rites appear to have ceased to possess vital importance and the ritual vocabulary was used in prophetic exhortations to supply metaphors of moral cleansing.<sup>1</sup> By later Jewish times, at least, as seen in the Mishnah, the ritual bathing for cleansing was by immersion.<sup>2</sup> It is particularly fitting that Christian baptism, which signifies the spiritual cleansing in the new man, should have such a background.

Proselyte baptism in Judaism goes back to the threefold requirement for Israelites entering the covenant—circumcision, baptism by wa-

ter, and sprinkling by blood.<sup>3</sup> The purpose of proselyte baptism for Gentiles was to cleanse them from the defilement of their contact with pagan gods and practices. The Essenes, a group which have recently come to prominence in connection with the Qumrân discoveries, appear also to have laid emphasis on ceremonial washings in which baptism played a part. Thus baptism was no new concept when John came preaching in the wilderness.

### *Johannine Baptism*

The New Testament reveals a marked distinction between the significance of the baptism of John and Christian baptism. John himself explained the difference in the following terms: "I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire."<sup>4</sup> The baptism preached by John was not essentially different from that practiced by the Jews in proselytizing. Its significance lay in the fact that John appeared *at that particular time*, as a forerunner of Jesus, preaching a baptism of forgiveness of sins.

The expression "unto repentance," found in Matthew 3:11, with similar expressions found in parallel passages, has caused not a little discussion in recent years. This aspect of the Johannine baptism is important because it later became a part of Peter's preaching.<sup>5</sup> The usual meaning of *eis metanoian* ("unto repentance," K.J.V.) would necessitate the translation, "I baptize you with water for the purpose of obtaining repentance" or "as a result you shall obtain repentance." But the analogy of Scripture would not allow such a translation. J. R. Mantey attempted to show that *eis* is casual in this expression.<sup>6</sup> Thus the meaning would be, "I baptize you with water because of repentance." However, Ralph Marcus has effectively proved that the illustrations used by Mantey to support his theory can be satisfactorily explained on

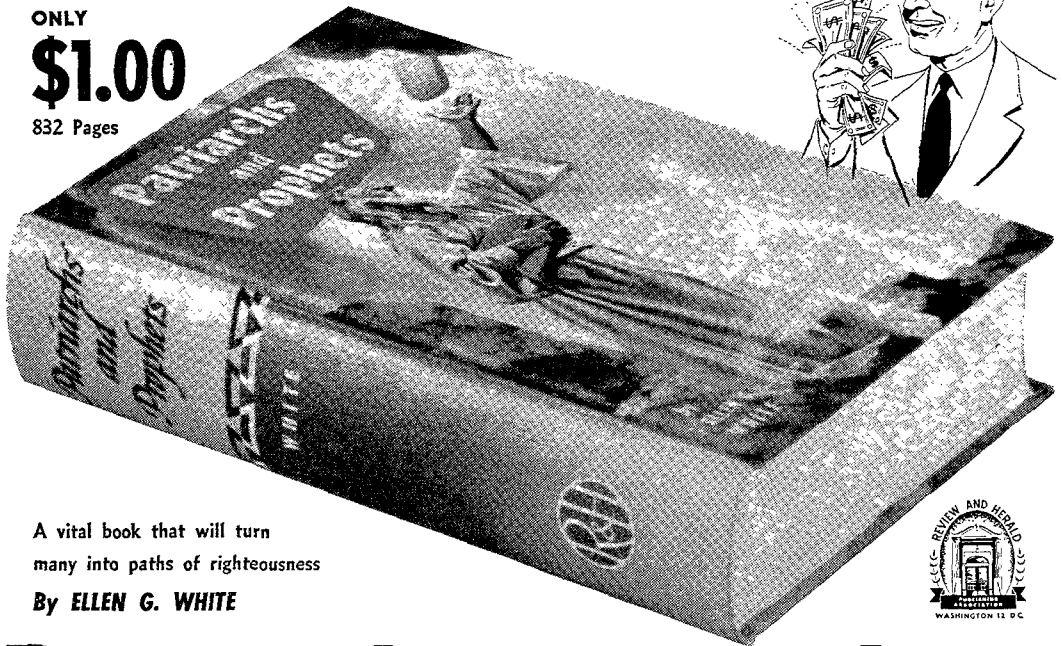
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other grounds.<sup>7</sup> It was suggested to me by Prof. A. P. Wikgren of the University of Chicago that *eis* is here used in the sense of the dative of reference, meaning "with reference to" or "in relation to."<sup>8</sup> This suggestion seems plausible in view of the fact that the Septuagint uses *eis* in the sense of the dative case<sup>9</sup> and that in modern Greek *sto* (= *eis to*) with the accusative case is used for the dative.

### Christian Baptism

Christian baptism consists of three elements: (1) baptism by immersion in water, (2) forgiveness of sins, and (3) the gift of the Holy Spirit. (1) and (2) are to be found also in Jewish proselyte baptism and in Johannine baptism, but (3) is new and different from anything seen in the past. This is what Cullmann calls "the new element in Christian Baptism."<sup>10</sup> It is indeed the most outstanding fact associated with baptism in the New Testament. It marks the climax of the revelation of God with regard to the ordinance of baptism. A partial revelation is seen in the Jewish ceremonial washing and proselyte baptism and in the baptism of John, but with the coming of Jesus the full revelation is given.

The connection between baptism and the gift of the Holy Spirit in the New Testament is so close that some maintain the Spirit was *sacramentally* mediated at baptism,<sup>11</sup> i.e., the rite was an actual vehicle of grace *ex opere operato*. We cannot agree with this, but it cannot be denied that the Apostolic Church expected the gift of the Spirit to *accompany* baptism. Notice the following passages:

Acts 2:37, 38. Under Peter's preaching the multitude were pricked in their heart and asked what they should do. Peter's reply was, "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost." Peter spoke with certainty, promising that the Holy Spirit would accompany baptism. The use of the future indicative points to an event in the future that the speaker considered would certainly take place.

Acts 9:17, 18. Ananias said that Paul should regain his sight and be filled with the Holy Spirit. What actually happened was that he regained his sight and was baptized. This is indirect evidence that in the mind of Luke, the author of Acts, the two events were intimately connected and took place at the same time. This is confirmed by the later account of this incident (Acts 22:16) where, instead of telling Paul that he is to receive the Spirit, Ananias tells him simply to be baptized.

Acts 19:1-7. This passage records Paul's meeting with the disciples at Ephesus who had re-

ceived the baptism of John. After further instruction they were baptized in the name of the Lord Jesus "and when Paul had laid his hands upon them, the Holy Ghost came on them" (verse 6). This reception of the Holy Spirit took place at the time of their baptism in the name of the Lord Jesus.

Acts 10:44-48. This is an example of the Holy Spirit being given before baptism but nonetheless in connection with it. The reversal of procedure (the gift of the Spirit and then baptism) was apparently because these people were Gentiles and Peter's companions were unprepared to accept Gentiles fully into the church until the

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**Circumstances are the rulers of the weak; they are but the instruments of the wise.—Samuel Lover.**

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gift of the Spirit had demonstrated that they were acceptable to God. Thus Peter could say, "Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?" (verse 47, R.S.V.).

Acts 8:14-17. The very wording of this passage suggests that it was unusual for baptism not to be accompanied by the gift of the Spirit. When the church in Samaria had received baptism in the name of the Lord Jesus but had failed to receive the Spirit, the brethren at Jerusalem sent down to see what hindered the reception of the Spirit. It was the expected thing that the Holy Spirit be received at the time of baptism.

Acts 1:5. The very close connection between baptism and the gift of the Holy Spirit was shown by Jesus Himself when He made the distinction between John's baptism and Christian baptism: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost." This certainly applies primarily to the Pentecostal gift of the Spirit, but the book of Acts makes clear that the Spirit was also made available to the individual at baptism.

These passages from Acts abundantly illustrate the fact that the Apostolic Church expected the gift of the Spirit in connection with the ordinance of baptism. This is not surprising when Jesus Himself received the Spirit at His baptism.<sup>12</sup> The fact that it later came to be believed that the Spirit was sacramentally received at baptism is also indirect evidence that there was a time, earlier, when the effects of the Spirit were felt and seen in the lives of those who had received baptism.

This aspect of the Apostolic Church has

largely been lost sight of by Christians today. How many of those attending baptismal classes are taught to expect the gift of the Spirit as a personal possession at baptism? The converts to the Apostolic Church were certainly so instructed.<sup>13</sup> While we pray for the outpouring of the latter rain of God's Spirit, should we neglect the means of grace that lie at hand? If we are to live up to our objective of leading men and women to return to apostolic Christianity, should we be placing more emphasis upon the reception of the Spirit by the individual at the time of baptism? Our message should be that given by Peter, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."<sup>14</sup>

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# The Three Tithes of the Old Testament

C. G. TULAND

Pastor, Illinois Conference

**A** NUMBER of years ago the editor of one of our church papers sent me a letter in which a troubled brother raised some questions about the proper use of the tithe. While he, and we with him, believe that the tithe has to be used for the promotion of the gospel, a text like Deuteronomy 14:22-27 seemed to admit of a use other than for the temple service, Levites, and priests. In fact, that text says explicitly that the priest may use the tithe for eating and drinking for himself, his family, and the Levite from his own town.

For the benefit of those who have to answer questions of this nature I would like to present the Old Testament tithing system. It may be a consolation to those who find it hard to pay *one* tithe under our present system, to know that in Old Testament times there were actually *three* different kinds of tithe. Each one of these had a definite purpose, and although not all of them are enjoined upon the New Testament Christian, the study of the significance of each is highly recommended.

The three different types are as follows:

1. The Levitical, or sacred tithe (Num. 18:21, 24).
2. The tithe of the feasts (Deut. 14:22-27).

3. The tithe for the poor (Deut. 14:28, 29).

The first tithe, the one we trace back to Abraham (Gen. 14:18-20), is the sacred tithe, given to the Levites and priests for their service to the temple and the congregation in the Old Testament. This is the tithe we continue to give under the priesthood of Melchizedek in the New Testament. It is the tithe consecrated to God and the furtherance of the gospel and has, therefore, validity for all believers in Christ.

The second tithe had an entirely different aspect, and we would do well to contemplate its meaning and purposes. Our enlightened generation prides itself on its social laws and provisions. Even a superficial study of the tithing system reveals that several thousand years back, Israel had something that resembles the Christmas Club savings system, only with a much broader religious and social meaning. The Levitical law required that a Jew had to go up to Jerusalem on certain occasions. In reality this religious ordinance included a definite social provision—periods of vacation for the family. And how should the head of the household provide for the vacation expense? By setting aside a second tithe, the one described in Deuteronomy 14:22-27, the tithe for the feasts. Thus the sec-

ond tithe was dedicated to the good of man himself, for a vacation and specifically, a vacation with a religious purpose, such as going to camp meeting.

The third tithe was the tithe for the poor. According to our text in Deuteronomy 14:28, 29, this tithe was given only every third year. As the text states, the produce had to be laid up in "your towns" for the Levite, sojourner, fatherless, and the widow. It suggests that the distribution was not left to the individual but was a community project to which everybody had to contribute. This tithe, therefore, was for the neighbor. Summarizing the three types of tithe in the Old Testament period we find a much broader concept of giving than we generally assume, giving that included first, God; second, man's own physical and spiritual welfare; and third, their neighbor's need. God, you, and your neighbor is a good trinity in planning one's giving.

Some of our readers might think that this is quite a novel idea. In reality, it was quite well known among the Jews and was practiced among the pious. In the book of Tobit, which according to R. H. Charles was written between c. 350 and c. 170 B.C. (*The Apocrypha and Pseudepigrapha of the O.T.*, vol 1, p. 185), the following statement is found: "I used to go to Jerusalem with the firstfruits and the firstlings and the tenths of the cattle and the first shearings of the sheep, and give them to the priests, the sons of Aaron, for the altar, and the tenth of the corn and the wine and oil and pomegranates and the rest of the fruits to the sons of Levi, who ministered at Jerusalem."—*Ibid.*, p. 203, Tobit

1:6, 7. This is the first, or holy tithe. Tobit then continues: "And the second tenth I tithed in money for the six years, and went and spent it each year at Jerusalem . . ." (Tobit 1:7, 8).

The translation of the comment on the third tithe, which follows, has been rendered differently by different scholars. Since Charles mentions the tithe given to the orphans, widows, and proselytes, we must assume that he refers to the third tithe, the only one dedicated to the poor, and not given annually but only every third year. The translation by Bunsen (German) is worthy of acceptance as correctly translating the original meaning. He says: "And the third tithe I gave unto those to whom it belonged," that is, to the poor, widows, and orphans.

The Jewish historian, Flavius Josephus, mentions the custom of paying three tithes: "In addition to the two tithes which I have already directed you to pay each year, the one for the Levites and the other for the banquets, ye should devote a third every third year to the distribution of such things as are lacking to widowed women and orphan children."—*Antiquities* iv. 240; Loeb ed.

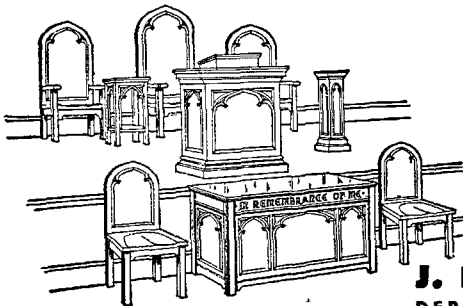
A more penetrating study of some Old Testament laws would be quite profitable for ministry and church members alike, since it demonstrates that if analyzed correctly, they appear to be quite modern and permeated with concern for the spiritual welfare of the individual, the family, and the community. We could give thought to these aspects of Israel's economy and the benefits of looking at our own tithing and systematic benevolence from this angle.

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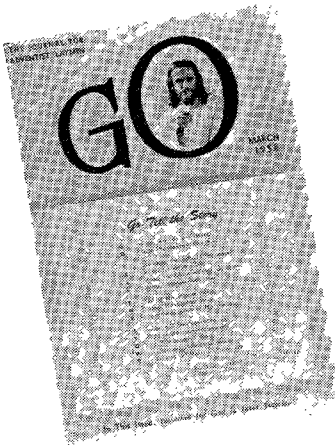
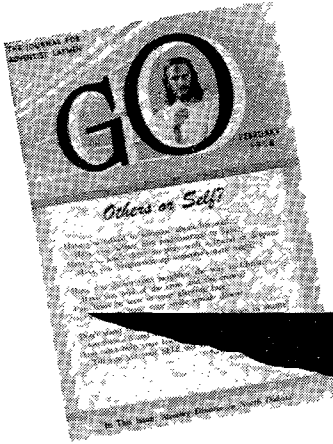


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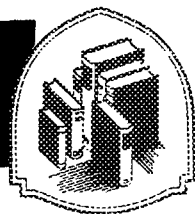
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# BOOKS -- For Your Library



***Grace for Today*, William Goulooze, Baker Book House, Grand Rapids, Michigan, 1957, 114 pages, \$2.50.**

The author wrote this book knowing that an incurable disease would soon bring his earthly life to a close. It is his sixth and final book on the subject of suffering. While hardly of great literary value, the chapters written by this consecrated servant of God inspire the reader with faith and courage to meet man's most trying experiences in the shadows of the dark valley. *Grace for Today* can be recommended to our chaplains, doctors, and nurses. There are patients who would be greatly comforted by its simple lessons of God's everlasting help. Our ministers need just such a book to guide the sick—those who are still able to use its meditations to good advantage.

LOUISE C. KLEUSER

***Jonathan Edwards the Preacher*, Ralph G. Turnbull, Baker Book House, Grand Rapids, Michigan, 1958, 192 pages, \$3.95.**

Here is a different approach to the life and work of this distinguished New Englander. From this notable theologian-pastor combination we learn many secrets of a great preacher.

Today the Calvinistic and Arminian positions in Protestant theology are again being discussed. Jonathan Edwards was not always a devotee of his father's Calvinistic preaching. From his youth his theological concepts were practical. The author of this biography emphasizes the fact that Edwards' evangelistic temperament was ahead of England's puritanical ways. The unveiling of Edwards' inner life reveals Christianity at white heat.

The author gives us a glimpse of the habits of a scholar-teacher:

Abstemious, almost ascetic, he was temperate in eating and drinking, always husbanding his not too great strength of body. Twice a day he sought to pray in private (*Works*, I, p. 6). He spent thirteen hours in study. His exercise consisted of walking, chopping wood, or riding on horseback to the woods for further meditation and reflection. He lived by rule, and in his thirst for knowledge he spared no pains to secure and read books of every description, especially theological works (*Works*, I, p. 25). . . . However, he kept in touch with the congregation; and, if called, he would attend at once to the sick and the needy. He held private meetings in different neighborhoods, and from time to time he invited young people to his home for prayer and question. He believed that he could do most for his people by writing and preaching and by conversing with individuals under religious conviction in his study. It was customary for seeking souls to visit his home,

and in times of revival there was constant calling upon him for spiritual counsel. Throughout these years we are conscious of a spirit surcharged with divine concern for others and a life that knew no rest when time should be utilized for spiritual profit.—Page 19.

Before American preachers became conscious of psychology, Jonathan Edwards' sermons were molded by psychological principles. Puritan religion had become unemotional, with a type of preaching uncondusive to revivals and conversions. Through his preaching, new and emotional reaction set in which we know as the Great Awakening; New England awakened as from sleep! Edwards' "stabbing" preaching disturbed and probed the conscience. It is gratifying to read of his profound interest in preparing prophetic sermons from the Book of Revelation. Turnbull remarks:

Edwards begins to write in the realm of eschatology. In this he follows the chiliasm (Revelation 20) of the idea of the millennium and its attendant events on to the consummation of time. He might be called a millennialist not unlike certain today who desire to read the signs of the times and await the Second Advent of Christ.—Pages 138, 139.

The student of preaching will find in this rather exhaustive and analytical book some marvelous patterns for doctrinal and prophetic themes. He will not always agree with Edwards' theology, but he will be stimulated by his fervent, timely evangelistic appeals. This preacher was adaptable in his era because he was a great student of the Bible and of changing humanity. He lived ahead of his time and foreshadowed the hosts of evangelists who in our day strike at sin and prepare a people for the coming of our Lord.

The certainty of Jonathan Edwards' message cannot be mistaken. A man of conviction, and a preacher with a definite message for the hour, Edwards believed profoundly that the sermon was an agency of God in the conversion of men and women. He proclaimed the whole counsel of God, not shunning the unpopular themes of revelation. A champion in the cause of truth and godliness, it was said of him that he was "an individualist, but not an independent in matters ecclesiastical."

Evangelists, pastors, Bible teachers, and all other types of ministerial workers will be deeply blessed and inspired by a study of this excellent book. It is usable as a college and seminary textbook, for its content material will broaden the concepts of the minister in training. Here is set forth ministerial skill in sermon art and theological writing. It emphasizes the solemn and gracious calling of God's

(Turn to page 47)

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## The Soils of the Soul

(Continued from page 23)

During the world war a piece of wasteland was given to old Pat, an Irishman, to cultivate. He went to work and made a beautiful garden out of this piece of land. A Quaker superintendent said to him, "Pat, the Lord has done a great work here."

"You have spoken a true word, sir, but you should have seen this piece of land when only the Lord had it."

We are not concerned with Pat's theology, but the point is important. God works through men. So, dear friends, the world in so many places remains a wilderness until God finds a man. Then when He finds the man, and God and man are working together, He makes a garden. We are told that He walked in the Garden after He made Adam.

We must give the best we have so that He may be able to work through us to help the people for whom we minister. We must build up the thin soil, break up the hard soil, and remove the thorns so that the seed may fall on the good soil and bring forth a harvest of sixty-, eighty-, and one hundredfold. God bless you in your ministry. Since I began my ministry in my first church thirty years have passed. My only regret is that I did not start sooner. You are in the greatest thing that God ever gave men or women to do. Now be good sowers, sowing good seed on good soil.

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## Books

(Continued from page 45)

spokesman whose dedication to the ministry made him a devoted father and a true friend of young people. Every age level was helped by the untiring services of this man of God. LOUISE C. KLEUSER

***The Church Faces the Isms***, edited by Arnold B. Rhodes, Abingdon Press, New York, 1958, 305 pages, \$4.50.

The Christian church is today in a world of competing allegiances. There are movements out of variance with traditional teachings of "main-line Protestantism." In this book the faculty of Louisville Presbyterian Seminary have analyzed the present religio-economic situation and have suggested practical approaches to differing groups. Some evaluations are noteworthy: As various isms are discussed we are reminded that many of them emphasize truths forgotten or neglected by the main stream of Protestantism. Again, the fact that there is a large area of agreement and a widely accepted methodology of interpretation may bring pressure on groups that consider the Bible their authority.

*The Church Faces the Isms* includes a rather fair evaluation of the sects of Protestantism, Roman Catholicism, Judaism, and various ideologies. The first chapter deals with the problem of Biblical interpretation, the tools, and the dangers involved. Then follows a basic discussion—rather a bird's-eye view of the rise of sects and isms.

"The rest of the book is divided into three sections; 'Isms Predominantly Biblical,' dealing with Fundamentalism, Adventism, Dispensationalism, and Perfectionism; 'Isms Both Biblical and Cultural,' discussing Judaism, Roman Catholicism, Denominationalism and Ecumenism, and the Healing Sects; and 'Isms Predominantly Cultural,' reviewing Totalitarianism, Racism, Naturalism, Scientism, Modernism, and Secularism."—*Christian Life*, May, 1958.

Stated facts help the reader to receive more than a casual look at the group under discussion, and an ample bibliography permits a thorough checking. On the whole the book's approach commends it. One might wish that the chapter on Adventism could stir up more positive inquiry, but here again the honest truth seeker will find good sources for further investigation.

Ecumenism is another great issue Christians are facing. In the providence of God more than Adventism is in review. We do well to remain conversant with these isms and movements that affect the entire Christian church. LOUISE C. KLEUSER

***David Livingstone: His Life and Letters***, George Seaver, Harper and Brothers, New York, 1957, 650 pages, \$6.95.

If reading the lives of pioneer missionaries of the last century would build new sinew in our missionary purposes today, then there ought to be a great deal of reading of books like this new life of

David Livingstone. It should be in the library of every leader in the field of missions, and it would be a welcome addition to the library of every minister. Its chapters are full of incidents and anecdotes that would supply for years to come sermon material illustrating the life of purpose and devotion.

Dr. George Seaver, the author of this unusual book, has produced several noteworthy biographies, the best known of which is that of Albert Schweitzer. Dr. Seaver's work is faithful and painstaking. He does not paint his biography picture with fast, wide brush strokes but with care for the minute details that give authenticity. Dr. Seaver lived for a period in Central Africa and there had access to the fine collection of Livingstone manuscripts in the archives in Salisbury, Southern Rhodesia. In this biography of Livingstone this new material is used for the first time, and the author has also drawn upon valuable material still in the possession of the Livingstone family.

The book is complete enough so as to permit the inclusion of copious extracts of the Livingstone journals and letters, as well as material from those who had firsthand contact with him. As a result, the person of David Livingstone becomes very complete and real, also quite human.

To write of David Livingstone is to deal with a giant who compressed many careers into a strenuous lifetime of sixty years. Best known as a pioneer medical missionary, he was also an accomplished linguist who knew more African languages than any other European. He was also a very keen naturalist, and a geographer whose explorations filled in much of the empty space in the maps of Central Africa of the last century.

This man who began his life as a worker in the cotton mills of Blantyre in his native Scotland, who came to be elected a Fellow of the Royal Society, and whose body was finally laid to rest in Westminster Abbey, was one of the great missionary statesmen of all time. Sometimes the center of controversy, always the idealist, working under the conviction that he was serving God and the peoples of Africa, he left his name written high in the annals of missionary history.

His purposes were expressed in his own words: "I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation I am or wish to be. In this service I hope to live, in it I wish to die."

Stanley said of David Livingstone: "He preached no sermon, by word of mouth, while I was in company with him; but each day witnessed a sermon acted. . . . Lowly of spirit, meek in speech, merciful of heart, pure in mind and peaceful in act, . . . often offended at evils committed by his own servants, but ever forgiving, often robbed and thwarted, yet bearing no ill-will, . . . most despitely used, yet praying daily for all manner and condition of men! . . . He was, in short, consistently noble, upright, pious, and manly, all the days of my companionship with him."

This is the book to have if you really want to know Livingstone and his Africa. W. P. BRADLEY

# POINTERS TO PROGRESS



## THE PREACHER AND HIS WORLD

THE preacher's function is to witness to the changeless truth in these changing times, to speak of eternal verities to those who are buffeted by the shifting and stormy scenes of life's drama. The voice of surety is needed now amid earth's heartbreaking experiences. Men need a vision of the permanent, surrounded as they are by the perishable.

The men who have moved their age have been men alive to the trends and needs of their own era. They saw its dangers and its possibilities. They were neither its slaves nor its favorites, but truly served their generation by the will of God (Acts 13:36).

Truth must never be suppressed out of deference to the prejudice of our age, but it must be proclaimed with the fullest compassion for all our contemporaries. When dealing with prejudice we must ever remember that to insult prejudice does not dispel it. Constructive, not destructive, preaching is the need of these times. Everything else is headed for destruction—at least our preaching ought to be geared to salvation and the ultimate triumph of divine love. Never should we speak in an offensive fashion. Never knock the crutch out from under the lame until you have brought him healing.

Above all, do not preach because you have to say something, but speak because you have something vital to say.

While it is important to understand the spirit of the age, it is of still greater importance to minister to this age in the spirit of Jesus.

Study the language that reaches the hearts of the people. The obsolete phraseology of days of yore must give way to the living language of today. Be abreast of the times. Living sympathy finds expression in simple and natural language. J. A. B.

## MAKING ONESELF UNDERSTOOD

ONE of the great arts of speaking or writing is the ability to make oneself understood. It is of vital importance for the speaker to keep his audience in mind, and to employ clear picturesque language. Such language employs concrete, specific words and avoids all empty phraseology. The expression of ideas by metaphors and similes clarifies meaning by comparison. The use of simple sentences, concrete words, and the human touch clarifies truth by readily understood meaning and feeling. A sentence of from eight to ten words of common usage is very easily understood. Sentences of from eleven to fourteen words are fairly easily understood, provided, of course, well-known and concrete words are used. But diffi-

culty in understanding grows when the words in the sentence are multiplied beyond fifteen.

To achieve clarity in preaching or writing be direct, simple, vigorous, and lucid. Remember active verbs are live words, and sentences as a rule should not be crowded with adjectives. Employ the familiar in place of the farfetched, the concrete word instead of the abstract, the short word in preference to the long one, and the pointed sentence rather than circumlocution. J. A. B.

## LETTERS

How important they are! Letters can be either heralds of peace or harbingers of ill will. Sometimes a short letter may be the easiest way of meeting a problem; but unless it is carefully and tactfully worded it may have just the opposite effect. Nothing is more discouraging to one bowed down with care than to open a letter and get the impression that the writer feels little or no interest in his problem, or that he is too busy with other things to take time to be kind and courteous.

Returning from a few weeks' itinerary, I picked up a pile of correspondence on my desk and began to read. Soon I came to a kindly message from a friend. Attached to the outside were these lines:

Friendly letter go your way;  
Hearts have need of you today.  
Bless the folks who speed your trip—  
On land or air or sailing ship.

Make the home in which you stay  
A happy, healthy one each day;  
Bless the one whose name you bear  
And bless their loved ones everywhere!

What a wealth of thought these verses contain! To be able to say the right thing in the right way at the right time is an art that can be cultivated by all. Gospel workers especially need to study how to write and say things that build confidence rather than create discouragement. People all around us, and among them some of our workers, have much in their lives to depress them, and as ambassadors of the kingdom of peace we should study how to bear the burdens of others and cheer them on with kindness. Great decisions are not always made in the atmosphere of logic and reason, but sometimes because of a kindly word, or a smile.

Letter writing is an art, but an art worth cultivating. Even if reproof seems necessary, let us learn to express such counsel in words that commend rather than condemn. The Spirit of Him of whom it was prophesied that He would not break a bruised reed or quench a smoking flax awaits our demand and reception, that we each may learn to do the Lord's work in the Lord's way. R. A. A.