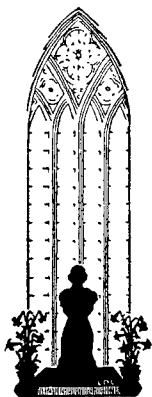




*The*  
**Ministry**

SEPTEMBER, 1961



## The Preacher's Wife

You may think it quite an easy task,  
And just a pleasant life,  
But really it takes lots of grace  
To be a preacher's wife.

She's supposed to be a paragon,  
Without a fault in view,  
A saint when in the parsonage,  
As well as in the pew.

Her home must be a small hotel,  
For folks that chance to roam,  
And yet have peace and harmony—  
The perfect preacher's home.

Though hearing people's burdens,  
Their griefs both night and day,  
She's supposed to spread but sunshine  
To those along the way.

She must lend a listening ear,  
To every tale of woe,  
And then forget about it,  
Lest it to others go.

Her children must be models rare,  
Of quietness and poise,  
But still stay on the level,  
With other girls and boys.

You may think it quite an easy task,  
And just a pleasant life,  
But really it takes lots of grace,  
To be a preacher's wife!

—*Western Ontario District Reporter*



# The Ministry

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### Our Cover

Today we do not sing as frequently as of yore the words of the following stanza from a Christian missionary hymn:

"The whole wide world is pleading:  
Ye men of God arise!  
His providence is leading  
To many a glad surprise.  
Lo! ev'ry sky is bright'ning,  
Rich promise clothes the soil;  
Wide fields for harvest whit'ning,  
Invite the reaper's toil."

—M. Anderson, arr.

Over large areas of the world it is no longer true that men are calling for Christian teaching. Only in the sense that human need, recognized or not, cries out for the message of salvation, can we sing such sentiments today.

This, however, is no reason why Christians should not more deeply than ever bear on their hearts the burdens of a judgment-bound world. History continues because there are still many souls to be saved. The church must agonize in prayer for the restlessly sinful world, that many may come to Christ.

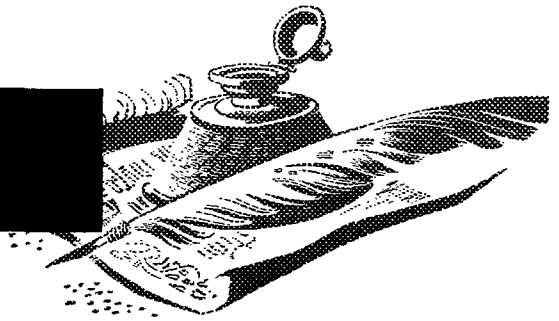
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SEPTEMBER, 1961

# EDITORIAL



## "Bring the Books"—Paul



**F**EW things are as important to a minister as his library, for books are his tools. Just as a carpenter needs different kinds of tools, so a minister needs books on many subjects. It is not the number of books one has but the type and quality of books that make a worth-while library. One of the great pastors of our generation was G. Campbell Morgan. He was an indefatigable student. From eight to twelve o'clock every morning he refused to be disturbed. If anybody rang on the telephone or called, Mrs. Morgan knew how to handle the situation. She knew how vital it was to guard her husband's study hours. His brilliant mind as well as his background of teaching in a Jewish school in his early days gave him a facility with the Hebrew language that became a great blessing to him in later years. Actually, he had received little academic training, but he was the acknowledged master of his subject. The fact that he was granted an honorary Doctor's degree must never be taken as evidence that he was not deserving of such high honor. Few men of his generation could measure with him in real scholarship in the areas in which he majored. He lived with great books and was an outstanding theologian, but he lived mostly with the Word. The eminence to which he rose reveals the importance of the right kind of reading and study.

There are some musts in an Adventist minister's basic library. *The Works of John Wesley* will prove particularly helpful. One is always helped by good commentaries, several of which are outstand-

ing. Matthew Henry is perhaps the most spiritual of commentators. (He wrote his commentary while pastoring the Foundry Church in London after the death of Wesley.) Clarke is one of the most accurate; Thomas Scott is excellent historically; Lange is one of the most theological (typical of German scholarship); Ellicott and Gray and Adams are very helpful; while the *Pulpit Commentary* is one of the most popular. And *The Seventh-day Adventist Bible Commentary* is unsurpassed in its treatment of the Bible writers and their times, shedding the light of modern scholarship on many areas little known until recent times. The exhaustive references to the Spirit of Prophecy are invaluable to Adventist preachers.

As a general rule it is wise to stay close to the older theological works because of the tendency of those of more recent date toward modernism. *The Interpreter's Bible*, for example, is very scholarly, but of little use to us because of its bias toward liberal theology. Even *The Commentary on the Old and New Testaments*, by Jamieson, Fausset, and Brown needs to be studied with care for the same reason.

A minister always enriches his knowledge, and therefore his contribution, by the help of good Bible dictionaries. Our own publication, *Seventh-day Adventist Bible Dictionary*, edited by Dr. S. H. Horn, is a classic, and very exhaustive. *The Oxford Dictionary of the Christian Church*, by F. L. Cross, 1958, is also a masterpiece of historical information, and represents the finest scholarship of Oxford. Old stand-bys like *Smith's Comprehensive Dictionary of the Bible* are also very helpful.

In the field of technical language study there is probably nothing better than *Robertson's Word Studies*. The tendency of some to overemphasize etymology becomes somewhat wearisome to a congregation.

There are many books on sermon construction, most of which are good. G. Campbell Morgan's *Westminster Pulpit*, a ten-volume set, provides a practical source for expository sermons. C. H. Spurgeon is best known as an evangelist and preacher, but his writings are excellent. His *Treasury of David*, a seven-volume commentary on the Psalms, is a mine of homiletic material. His great passion for the lost is revealed in all his writings. His books breathe the spirit of evangelism.

Among modern conservative theologians is Dr. Carl Henry, editor of *Christianity Today*. His recent three-volume set, *The Biblical Expositor*, is excellent. He is a Calvinist, but an outstanding scholar. Also among the Calvinistic scholars is Dr. Wilbur Smith. As a student of current literature he is unexcelled. His books are always a mine of inspiration.

Biographies of great men and women contain a wealth of illustration as well as inspiration. A preacher should always read much in the classics, especially in the language he uses. One should not only speak the language fluently but also accurately. The great poets will enrich the powers of expression. An authoritative and up-to-date dictionary is also a must, and with it a good book of synonyms. *Laird's Promptory*, published by Henry Holt and Company, New York, 1948, excels in its simplicity and usefulness.

In recent years many excellent translations of the Scriptures have appeared, such as Moffatt, Goodspeed, Phillips, the R.S.V., the Berkeley Bible, et cetera. The latest, *The New English Bible* (1961), in many ways is unequalled; but it reveals an interesting latitude when one reads in the Gospels the word "Sunday" instead of the "first day of the week." To counterbalance this, Acts 20:7 reads: "On the Saturday night," et cetera. Translations are good, but if too many are used during a sermon, it can become tiresome if not actually confusing.

A preacher should also be well versed in the history of Biblical manuscripts. That, however, is a field in itself. While one should know how and why scholars

have translated certain passages, yet he must never appear pedantic. No scholar can afford to give the impression of being smart. People will soon detect whether he knows his subject. Charles Jefferson, pastor of Broadway Tabernacle, New York, half a century ago, used to say, "A preacher should know ten thousand times more about his subject than he ever says." Two of Jefferson's books, *The Minister as Prophet* and *The Minister as Shepherd*, while small are outstanding, as is also *The Art of Preaching* by Charles Reynolds Brown. Some books on pastoral counseling are necessary to give helpful guidance to the pastor-evangelist. Bonnell's *Psychology for Pastor and People* (1952) has probably not been surpassed.

Nothing in a minister's work is more important than his leading of worship. Some works covering the philosophy, technique, and scope of worship are essential. W. R. McNutt's *Worship in the Churches* and *The Fine Art of Public Worship* by A. W. Blackwood will prove quite challenging to many. Some of the older works, like *Christian Worship*, by N. Micklem, 1936, are also worth-while inclusions.

A worship leader should also have a broad knowledge of hymns. Bailey's *The Gospel in Hymns* (modernist leanings notwithstanding) is an excellent and accurate source, as is also *Lyric Religion*, by H. Augustine Smith.

Much more could and should be said on the subject of books, for one's library is an indispensable part of his ministry. Dr. L. E. Froom's *The Prophetic Faith of Our Fathers*, in four volumes, is a must, but we have noticed that few seem to have studied these volumes so as to be able to really use this unequalled fund of source material. The book he is working on now in the area of conditional immortality will also be a wonderfully important contribution, not only to Adventist theology but to the Christian world in general.

A minister must live with historians, for history provides perspective to make our messages vital. Historians like Gibbon, Wylie, Green, Motley, and Macaulay enrich one's background, while more modern writers like H. G. Wells and Winston Churchill give the picture from our own generation. Reading Wylie's *History of the Reformation* is an education in itself. The language of such writers is always a challenge. Dr. Grattan Guinness' *Romanism and Reforma-*

tion *From the Standpoint of Prophecy*, a Hodder and Stoughton publication has been out of print for many decades, but nothing gives a clearer view of the rise of futurism.

In closing, let me stress the importance of the books of the Spirit of Prophecy. Some of the more recent compilations like *Selected Messages* and *The Adventist Home* are invaluable. The most comprehensive and inspirational unfolding of sacred history, of course, is the Conflict of the Ages Series. Saturate your mind with these.

Having said so much, one realizes that he has but touched the subject with his finger tips. I have been building a library

for decades, but there are many more authoritative books I would like to possess. Not what one has in his library but what one has in his head and in his heart is what counts. Abraham Lincoln changed the outlook of a whole generation with no more books than could be counted on his fingers. But what he read and how he read made him what he was. "How readest thou?" asked Jesus. The admonition to "give attention to reading" is as up to date today as when Paul wrote to Timothy nineteen centuries ago. Preaching out of the overflow makes preaching powerful.

R. ALLAN ANDERSON

## How Much Education Should a Minister Have?

NORVAL F. PEASE

Professor of Applied Theology, Andrews University



**T**HROUGHOUT Christian history God has called men of varying backgrounds to the Christian ministry. He used fishermen like Peter and philosophers like Paul. He used an obscure shoe clerk, Dwight L. Moody, and he also used a university-trained scholar, Martin Luther. However, when God calls a young man to devote his life to the ministry, He expects him to secure some measure of formal preparation. The question is, How much education should a young aspirant to the ministry seek to attain?

The answer is largely determined by circumstances. An adequate training for successful ministry in a primitive area would be different from adequate training for similar work in a highly cultural university center. Adequate training in the 1860's when few people finished high school, is different from adequate training in the 1960's when many people finish college. We may agree that, as a rule, *a minister's education should be comparable to the education of other professional people in his community.* Ellen G. White stresses this principle in the following statements.

Those who engage in the business of school teaching prepare for the work. They qualify themselves by attending school and interesting their minds in study. They are not allowed to teach children and youth in the sciences unless they are capable of instructing them. Upon applying for a

situation as teacher, they have to pass an examination before competent persons. It is an important work to deal with young minds and instruct them correctly in the sciences. *But of how much greater importance is the work of the ministry!*—*Testimonies*, vol. 2, p. 341. (Italics supplied.)

Some who have all their lives been led by feeling have thought that an education or a thorough knowledge of the Scriptures was of no consequence if they only had the Spirit. *But God never sends His Spirit to sanction ignorance.* Those who have not knowledge, and who are so situated that it is impossible for them to obtain it, the Lord may, and does, pity and bless, and sometimes condescends to make His strength perfect in their weakness.—*Ibid.*, p. 342. (Italics supplied.)

In order to determine how much training a young minister should have, one should look about at the level of education in contemporary society. In the United States today an elementary teacher is expected to be a college graduate, and preference is given to a person with one year of graduate work. Of course, exceptions are made, but only because of the current teacher shortage. A secondary teacher is generally expected to have the equivalent of a Master's degree. Nearly half of the country's college teachers have a Doctor's degree, and most of the others are somewhere between a Master's and Doctor's level in their educational attainments.

An attorney is expected to have approximately three years of professional training beyond college, a dentist four years, and

a physician four years plus an internship. More than 60 per cent of the young Protestant ministers have the Bachelor of Divinity degree when they enter the ministry. This degree represents three years of training beyond college.

In view of the statement quoted above, would it not seem that Seventh-day Adventist ministers in the United States, and in other countries with comparable educational standards, should have at least one to three years of specialized professional training beyond college? Of course, this training must be accompanied by the divine guidance of the Holy Spirit, but we must always remember that "God never sends His spirit to sanction ignorance."

The Seventh-day Adventist minister, of all ministers, needs thorough training because of the unique nature of his work and because of the problems he must meet. Again in *Testimonies*, volume 2, page 556, Ellen G. White referred to this fact. She said:

Ministers who are spreading unpopular truth for these last days, who have to meet men of learning, men of strong minds, and opposers of every type, should know what they are about. They should not take upon themselves the responsibility of teaching the truth unless they are qualified for the work. Before engaging in, or devoting themselves to, the work they should become Bible students. *If they have not an education so that they can speak in public with acceptance, and do justice to the truth, and honor the Lord whom they profess to serve, they should wait till they are fitted for the position.* (Italics supplied.)

If educational fitness for the ministry was important in the early days of our movement, surely corresponding fitness is appropriate today. "The times demand an intelligent, educated ministry, not novices."—*Ibid.*, vol. 5, p. 528.

But let us consider the counsel given to the teachers at Battle Creek College in 1895, regarding "A Speedy Preparation," as preserved in *Counsels to Parents and Teachers*, pages 404-420. Does not this counsel recommend a brief period of training for the ministry? A careful reading of these pages reveals the following points:

1. This was a protest against the plan for assisting "a few" through a comparatively long course of study while "many young men and women just as worthy cannot be assisted at all."—Page 404. In a day of very limited resources, it was wise for these resources to be wisely distributed.

2. It was also warning against "the pursuit of knowledge merely for its own sake."—Page 405. It is as true now, as then, that a prospective minister should study those things that will enhance his ministry, and not spend years in impractical, unnecessary study.

3. Battle Creek College, at the time, was offering a curriculum that emphasized classical languages and literature, while Bible study and practical training were minimized. An extended period of such study was not giving the ministers the training needed.

4. The messenger of the Lord was writing at a time when the rank and file of the population were fortunate if they finished grammar school. The prolonged classical curriculum of the college was neither preparing the ministers to minister to the common people of the day nor to interpret the Adventist truth to those few who had reached greater educational attainments.

5. It was also an emphasis that the truth of "God is not dependent upon men of perfect education." Dedication, devotion, and unselfishness were primary. Yet we cannot construe this statement to mean that we should be opposed to thorough education for the ministry. Such an interpretation would be out of harmony with the clearest counsel elsewhere.

6. On page 413 of *Counsels to Parents and Teachers* we read:

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand lifework; but to obtain true education it is necessary to possess that wisdom which comes from God alone. The Lord God should be represented in every phase of education; but it is a mistake to devote years to the study of one line of book knowledge. After a period of time has been devoted to study, let no one advise students to enter immediately upon another extended line of study, but rather advise them to enter upon the work for which they have been preparing. Let them be encouraged to put into use the education already obtained.

7. It is interesting to note the way in which this counsel was applied at the time. In the *General Conference Bulletin* of October, 1895, just seven months after the counsel was written, Battle Creek College

publicized a two-year "School for Christian Workers," enrolling sixty young men and women "of mature years." This article stated, "This course is one in which young people of mature age ought to be especially interested." It was altogether fitting that in 1895, the educational standard for mature students preparing for Christian work should have been a special two-year curriculum. This two-year curriculum was probably as adequate for the needs of 1895 as a Bachelor of Divinity curriculum is in 1961.

In view of the entire counsel of the Spirit of Prophecy advocating a thorough, adequate, practical training for the ministry, and in view of the present needs of the church, the following position seems tenable:

1. An undergraduate major in theology, however well taught, is no longer adequate preparation for most assignments in the gospel ministry.

2. The frontiers of human knowledge have been pushed back so far in recent years that the undergraduate college is hard put to teach all the liberal arts needed for an understanding of the world in which we live and work.

3. This means that the Seminary must bear the larger part of professional ministerial training. For this reason the Seminary is placing growing stress on evangelism, pastoral work, preaching, and other practical subjects. In addition, the Seminary endeavors to acquaint the student with his Bible. This is the foundation of ministerial education.

4. For these reasons we believe that almost every young minister should have at least one year at the Seminary and preferably two or three. These years spent in studying God's Word and the methods of proclaiming the message will pay great dividends in the evangelistic and pastoral program of the church.

None of these statements should be interpreted as depreciating the excellent work of God-fearing ministers who have had only limited formal educational op-

portunities. They deserve our honor and respect. But in a generation when we build better buildings, drive more dependable cars, ride airplanes, and preach over television networks we must adjust our educational standards to meet our age. Just as a good father wants his sons to have greater opportunities than he may have had, so an older minister with the welfare of the cause at heart will rejoice that his younger brethren may be supplied with tools that he was denied.

The Seventh-day Adventist Theological Seminary, now a part of Andrews University, has been established to provide professional training for the Adventist ministry. Present standards require one year of training at the Seminary for applicants for ministerial internships. And we are happy to note the increasing number of students preparing for the Bachelor of Divinity degree, which requires a three-year curriculum.

In time consumed, these curricula are comparable to the requirements for teacher preparation on various levels. Surely we would all agree that our ministers should be as well trained as our teachers.

The Seminary student spends his time studying in five fields: Old Testament, New Testament, Theology, Church History, and Applied Theology. All of these courses are focused on the objective of preparing effective evangelists and pastors. Time is not wasted on nonessentials.

Each Sabbath more than sixty of our Seminary young men visit surrounding churches, participating in pastoral activities. More than forty of our students are engaged in directed evangelistic activity under expert supervision and instruction by experienced evangelists.

We are happy to see that acceptances to the Seminary for the fall term are far ahead of last year. And our doors are still open for consecrated young men with adequate backgrounds. Those interested should write without delay to Dr. W. G. C. Murdoch (dean of the Seminary), Andrews University, Berrien Springs, Michigan.

## GOODNESS

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☞ There may be a certain pleasure in vice, but there is a higher in purity and virtue. The most commanding of all delights is the delight of goodness. The beauty of holiness is but one beauty, but it is the highest. It is the loss of the sense of sin and shame that destroys both men and states.—Independent.



# Pitfalls of the Ministry

B. B. BEACH

Educational Secretary, Northern European Division



**M**OST professions have what we call professional hazards, special liabilities attached to them. We are told that taxi drivers often suffer from stomach ulcers and business executives from coronary thrombosis.

The ministry is no exception. In fact, it may have more professional hazards and pitfalls than other professions. Perhaps these pitfalls are more subtle. The omnipresent forces of evil concentrate their sinister efforts in a special way to undermine the work of God's ambassadors of righteousness.

What are some of the professional hazards that we as ministers must recognize and carefully watch?

## *Professionalism*

Professionalism is a pitfall. When the young minister accepts God's call to service he is full of enthusiasm and holy energy. However, as time passes he faces the danger of losing this first love by dispatching his work in a mechanical way. Gradually he preaches, visits, and performs his other numerous duties not because the love of Christ constrains him but simply because his parishioners or the conference committee expect him to do certain tasks. Heart-to-heart service slowly degenerates into cold technique. The person in need becomes a professional case, like a numbered bank account. The minister goes through the form of service, yes; but he may do so without the spirit of personal interest.

It has been said that the real minister should be as kind as a saint. He should show interest and possess the personal touch. Professionalism may look dignified in the pulpit; it may even be efficient, but it draws few to Christ and does not solve or shed light upon the problems of the members.

We do not need mere theoreticians in the ministry. Such ecclesiastics think of

their church as a preaching station or a business concern. Though they may have some success in explaining certain passages of Scripture, they cannot make use of the Word of God to meet crying human needs.

The apostle Paul stands out as one of Christianity's most successful ministers. He was not tainted or contaminated by theoretical professionalism. He had a heart burden for the churches. Among the grueling hardships he endured were brutal police action, rioting crowds, sleepless and superless nights, cold waters, beatings, prisons, perils of nature and of man. These physical hardships were dreadful, but the spiritual hardships were worse because of his intense love for the churches. Paul's own words speak of his plight as "pressed out of measure, above strength, inasmuch that we despaired even of life" (2 Cor. 1:8). Like Paul, the true minister knows soul anguish and suffers empathically with his sheep. His heart beats with authentic compassion and is not constrained by bleak professionalism.

Let us avoid the pitfalls of professionalism by loving the church and our mission. The letter of professionalism killeth, but the spirit of heartfelt kindness maketh alive.

## *Pessimism*

Pessimism is a pitfall. It is the mildew and blight of life, destroying initiative and the expectation of victory. Do you know ministers who always seem to be wearing dark glasses? They see everything in somber hues. Their outlook is bleak indeed.

The minister should be as hopeful as God's promises. Again think of Paul. From his Roman prison he wrote the most joyous of his Epistles, the one to the Philippians. Doubtless he knew many moments of gloom, but in his association with his fellow workers and church members he kept free from the petrifying influence of Bunyan's Giant Despair.

All ministers should experience personally what has been called apostolic opti-

mism. By this we do not mean the incurable optimism of Dickens' great maker of speeches, Mr. Micawber, who simply waited for something to turn up that would make his fortune. Neither are we thinking of the rather fatuous optimism of Voltaire's Dr. Pangloss, who believed that "all is for the best in this best of all possible worlds." Optimism based upon a refusal to face the facts of our ministry is not optimism but self-deception. It is playing blindman's buff with our calling. The minister is not to live in a fool's paradise, but he must possess the enduring qualities of buoyancy, hopefulness, and abiding confidence in God and the church. These alone will make it possible for him to come to grips with the realities of a dynamic life situation.

Criticism is often a part of pessimism. No minister should speak to members critically or disapprovingly of the church or its leadership. Are we not ambassadors? No ambassador can speak disparagingly of his own country and continue in that office.

The minister may at times become weary in body and faint at heart. Discouragement wants to take over. Not one of us is completely immune from this hazard. Students of human nature have found that basically discouragement results from hurt self-love. Let us remember that laymen have troubles and burdens enough of their own without having to put up with a pessimistic, critical, and discouraged pastor. The minister has to put up with laymen who sometimes are less than ideal, but the laymen must also put up with the minister. Let us see to it that the latter is not worse than the former.

After a somewhat unpleasant experience with a disgruntled and pessimistic minister, a good woman spoke about the Pilgrim Fathers: "I thank God for those mighty men, but I praise Him more for the pilgrim mothers. Those heroic women not only endured all that their husbands had to suffer but the good sisters likewise put up with the Pilgrim Fathers!"

Let us avoid the bitter undertow of pes-

simism by entering the gate of Christian optimism.

### *Provincialism*

Provincialism, a child of ignorance, is a deadly fault of the minister. Too often preachers have a narrow and bigoted outlook on life. They see so many trees in their back yard that they do not see the forest of humanity languishing for redemption. Their microscopic minds magnify minutiae, but will not focus upon the larger and more basic problems of the church.

The mind of Christ was not a provincial mind. Jesus said, "The field is the world." His concern reached as far as the most distant human beings. We today must use Christ as our guide. His all-embracing Spirit must capture our imagination. Out of the seventeenth century come these beautiful and stirring words of the preacher-poet John Donne: "No man is an island entire of itself. Every man is a piece of the continent, a part of the main." A truly great preacher will, as did John Wesley, look upon the world as his parish. He will experience an involvement in the stormy lot of total mankind.

The Adventist Church recognizes that the Christian minister should be expansive in outlook. He must possess that dynamic, spreading influence which is the genius of the Advent Movement. A regrettable charge made in some circles against Adventist ministers is that they have a provincial frame of mind and an exclusiveness that isolates them from cooperation with other Christian communities. Let us leave no doubt as to the falsity of this charge by inviting friendship with all people.

Perhaps our minority theological views subject us more than other popular churches to the dangers of this provincialism. An insular outlook may issue from a sort of inferiority complex caused by belonging to a small and what may seem hopeless minority. Some fear the surprised glances of other people when they speak about their religious or health beliefs. In this way sometimes invisible walls of sepa-

## KINDNESS

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¶ Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. Your name and your good deeds will shine as the stars of heaven.—Chalmers.

ration between us and the rest of the world are erected.

Instead of being the salt and light of the earth, some ministers bury themselves in the salt cellar, or they hide themselves under a bushel. They are intimidated by the large numbers of those not of their faith. Christ's parables clearly show us that narrow-mindedness based on the quantitative way of counting is wrong in the spiritual sphere, for did He not give us to understand that the yeast outrates the meal, the salt is stronger in flavor than the soup, and even a small source of light eliminates darkness?

Science has multiplied the minister's possible contacts with others by inventions that have almost eliminated distance. Happenings of the morning on one side of the globe, in the afternoon inevitably influence and shape the thinking on the other side. Only by keeping abreast with events, trends, and thinking can the minister avoid the pitfall of provincialism. On the very practical side, significant movements around the circle of the globe will provide the alert preacher with numerous illustrations and living sermon material.

An odd story concerning a "canned" cuckoo is told in northern Germany. A forester found a tiny can in which a cuckoo was imprisoned. Apparently the can was the nest of a pair of smaller birds, and the cuckoo mother had deposited her egg in this nest. After the eggs had hatched, the cuckoo was reared with the other baby birds. When flying time came, the cuckoo was too large to leave by the small opening in the can. The foster parents continued to feed the cuckoo which became very fat and gradually filled the entire can.

Like the cuckoo, some ministers live surrounded by a thick protective shell of provincialism. Their world is very small. They never fly because they are not able to break the bonds that restrict them. They may be interested in building up their own local church, but they show relatively little interest in raising funds for a mission program of worldwide dimension. Adventist preachers are not called to be ministers for a small, local work, but to be witnesses for a great movement with a world-inclusive program and a task limited only by the ends of the earth.

An interesting Icelandic proverb says, "The altogether home-grown person is a dull person." The same could be said of

the provincial pastor. The English poet Rudyard Kipling asked this meaningful rhetorical question, "What should they know of England, who only England know?" What minister really understands the needs and problems of his local ministry without seeing these tasks in the setting of a world movement?

God certainly does not desire His chosen representatives on earth to live in isolation. Ministerial work cannot be successful when hampered by pin-point parochial notions.

The ministry of today needs to migrate from the narrow valley of human ignorance and shortsightedness to go and stand, as did Elijah, "upon the mount before the Lord" (1 Kings 19:11). This mountain-top experience will remove from the ministerial eyes the blinkers of provincialism and grant God's servants the hindsight, insight, and foresight of an enlarged heavenly vision.

#### *Fossilization*

Fossilization is a lurking chasm into which the minister may fall. Fossils are of great interest to the geologist or the paleontologist, but they have no value for heroic Christian living. It is a law of life that either we grow or decay. In the ministry there is no such thing as the *status quo*. Continued growth is an imperative, even if it involves a few growing pains. Paul invites us to grow up into Christ "in all things" (Eph. 4:15). No minister has been so long in God's work that he does not need to grow spiritually and intellectually. One of the sorriest spectacles to behold is the minister who stops growing and dies when still young, though, of course, he is buried much later.

As plants and trees have growing edges, so the minister has a surface where his growth takes place. The vitality of his growing edge is proportionate to his awareness of reality.

Nothing keeps a pastor growing more than personal and public evangelism. A preacher can wither up and die from lack of soul-winning efforts. You can die inch by inch and fade away like a withered leaf because of the want of vigorous evangelistic and missionary work.

Mental growth is a must for the Adventist minister. His mind is his chief instrument of work. Is not progress in knowledge as important and essential to the preacher

as to the physician, teacher, or lawyer? If the minister does not improve himself, he inevitably becomes a has-been, headed for the junk heap.

Lifelong intellectual application belongs to the avocation of ministerial work. It is quite doubtful that God calls many men to the ministry who do not enjoy studying. Exertion is as necessary for the mind as it is for the body. Continued fellowship with master minds will keep the minister from becoming trite in thought and word.

Are we starving our mind and thus keeping it from growing? Do we fear the clash of ideas? Are we petty, superficial preachers? Do we stand in the pulpit and, as one of the great Adventist thinkers recently said, "simply mouth the obvious?" A man may seem to be spiritual, but without studying he will become as dry as the sand of the Sahara.

It takes exhaustive study to master the religious library contained in the Bible. We also need to study great literature. Unacquaintance with such writings is almost intellectual suicide. Every minister needs books to stimulate mental growth. He must have an alert mind and a capacity to study, else he will be as though he were encased in a tomb.

The apostle Paul was a mighty student. While imprisoned in Rome he could have stagnated, fully convinced that he was already worthy of the prize. On the contrary, he wrote to the Philippians: "I count not myself to have apprehended: . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14). Again, during his last imprisonment, waiting for the executioner's ax, he still wanted to grow through study. Some

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## A First Step in the Christian Approach to Islam

G. ARTHUR KEOUGH

Educational and Public Relations Secretary, Middle East Division



**I**N A RECENT lecture on "Christianity and the Resurgence of Religions," Dr. J. Bouman, of the faculty of the Near East School of Theology, Beirut, Lebanon, made the suggestion that in seeking an approach to Islam perhaps

Christians ought to consider first "withdrawing from Christianity."

The suggestion strikes one as being heretical at first; how can the Christian consider withdrawing from Christianity? But on second thought, perhaps the suggestion is not so radical, especially when one considers that the word "Christianity" can have several different meanings.

Christianity may mean the original teaching of Jesus Christ and His apostles. But it can also mean the teaching of people called Christians, who have represented many different ideas, some of them conflicting, in an institution or institutions called Christian, which have had varying experiences down through the centuries. It is obvious that the Christian cannot deny the fundamental teachings of the Founder

of Christianity and remain true to his religion. But he may very well take issue with the way Christianity has been interpreted, and "withdraw" from implication in an organization that has proved a stumbling block because of weakness or arrogance or faulty doctrine.

Dr. Bouman pointed out in his lecture that while the Christian may consider "withdrawing from Christianity," he cannot forget the historicity of Christ and the full meaning of the Incarnation and the cross. There are truths from which the Christian finds it impossible to withdraw. They are the center and core of his teaching, the very reason for his existence.

There is no doubt that when the Christian approaches the Moslem he is balked by the Moslem conception of Christianity. The Moslem knows only what he sees, what he hears, and what he reads in history. This is often highly colored by his education and environment. For him official Christianity uses arms, oppresses minorities, makes racial distinctions, shows intolerance to fellow religionists, proves helpless before political, economic, and social problems. It

has high ideals, but none of them are practical. He usually sums up his position by saying to the Christian: "You have nothing to teach me. You Christians are not agreed on such fundamental matters as the inspiration of the Bible and the nature of Christ. Christianity as I see it is little more than a form of Western culture that is foreign to me. I shall stick to Islam because Christianity, as a religion, has not proved its superiority."

Is "withdrawing from Christianity" a means of meeting a situation like this? It is true that as Christians we are not trying to justify anything that is unjustifiable. We hold no brief for anything simply because it has been done in the name of Christianity. If a thing is wrong, it is wrong regardless of who does it. We must dissociate ourselves from our so-called Christian background and our "Christian" community if they are false to the name *Christian*, to the ideals for which Christianity really stands. We can associate ourselves only with truth.

In approaching the Moslem we ask him to set aside his preconceived notions of Christianity, if he will; to forget, if possible, anything that he has seen or heard with the name Christian. For we want to be heard, unencumbered by the prejudices raised by traditional forms and ceremonies. Basically, we want to approach the Moslem as one human being to another, both seeking right solutions. We may never be able to see eye to eye, but we would like the privilege of a personal encounter, the opportunity of presenting our witness. We believe that there is something in Christianity that is worth considering, which tradition and time have covered up. We would like to set aside all hindrances and get down to the root of the matter of true religion.

This is what we do when we ask a person not to judge the church by what an individual member may do, or even by the action of a large group. Christianity is founded on principles that have been revealed. It is not liable to modification by individual or community action. Furthermore, Christianity is not an organization of perfect men; it is a constant call to return to truth and righteousness. "Come out of her, my people," says the Scripture, "that ye be not partakers of her sins." Christians may have betrayed their trust many times, but the truth of Christianity is not compromised thereby.

The advantage of thus "withdrawing from Christianity" is that it disarms at least one phase of opposition. If the Moslem wants to be fair, he must first listen to what is being presented and judge it on its merits. The Christian may leave secondary issues aside and come to grips with the basic problems confronting man, that a mutual solution may be found. So often fruitful dialog has come to grief because the Christian has been accused of believing things he does not believe, because of the traditional mold in which certain truths have been presented. Terminology has oftentimes a traditional connotation that must be set aside before the ideas behind the terms can be reached.

The advantages of withdrawal from traditional forms of Christianity in order to arrive at mutual understanding are obvious. But then a number of questions arise: How far can a Christian legitimately withdraw from responsibility in the actions and beliefs of a church without undermining the essential unity of the church? Can a person be critical without being disloyal? Must not a member of a Christian church accept part of the blame for the church's action so long as he is part of it? Did not Daniel associate himself with the sins of his people even though he himself lived an exemplary life? Is the doctrine "Do as I say, but do not follow my example" strictly valid? Is not Christianity a religion that reveals its power in lives that have been transformed, and is not the strongest argument in its favor the life of a sanctified Christian?

It is easy to withdraw from those with whom one disagrees. It is comparatively easy to be individualistic and theoretical. But is this consistent with true Christianity?

Withdrawal also means judging. How far am I as a Christian justified in condemning my fellow Christian for his inability to see the truth as I see it? Can I safely assume that I alone am a depository of truth? How often people have been alienated by a spirit of arrogant self-confidence! Truth is surely not limited to the thinking of one person.

One thing is certain: Any withdrawal from a communal stand carries with it the responsibility to be right. To withdraw and only form another sect is not to help the Christian witness. If we withdraw, it is only

*(Continued on page 23)*

# The Psychology of Decision in Public and Personal Evangelism

CLIFFORD A. REEVES

Associate Professor of Religion, Southern Missionary College



**T**O EVANGELIZE is the supreme mission of the church. It is the primary business of every disciple. It is also the most important work in the universe, because it is the only business the gains of which will survive the wreck of this world and continue to pay dividends in the world that is to come. The Advent Movement is going to end soon with a great unparalleled outburst of Spirit-anointed evangelistic activity in the loud cry.

It is good to raise the question at the beginning of this study, What is evangelism? The word *evangelize* means to announce glad tidings, to bring good news, to confront people with the evangel in order that they may share in the fullness of life that it bestows. Evangelism begins with the conviction of the sinner and does not terminate until the believer has been conformed to the image of Jesus Christ and taught "to observe all things" that He commanded. Therefore, evangelism embraces the promotion of all aspects of the Christian life. It is not founded upon a collection of proof texts, but upon the total meaning of the Christian faith itself. The meaning of evangelism cannot be stated more pointedly than by the author of the Fourth Gospel: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."<sup>1</sup>

Any serious attempt to define evangelism indicates at once the central importance of this vital task. The Advent cause succeeds or fails on the issue of evangelism. Therefore it is utterly imperative that we give more and more consideration to that which lies at the heart of all true evangelism, namely, securing decisions for Christ and His truth. It is abidingly true that the number and lasting quality of the decisions we secure for the Lord are the real evidence of our calling and success in the work of

God. Unfortunately, this is a weak point in the ministry of many workers. For it is not easy to press home to the hearts of men the need and urgency of their immediate response to God and His last-day message.

As we well know, there is the small group of comparatively few people who decide for truth just as fast as you can show them the way. But I believe the reason we are not getting larger results is that too often our evangelism is confined to or stops at this class who are on the verge of the kingdom just waiting for someone to invite them in. Beyond them is a great multitude of souls who would make good Adventist Christians, but they have problems; they are slow to decide. Did Ellen G. White have this larger group in mind when she wrote the following words?

Many are convinced that we have the truth, and yet they are held as with iron bands; they dare not risk the consequences of taking their position on the side of truth. Many are in the valley of decision, where special, close, and pointed appeals are necessary to move them to lay down the weapons of their warfare and take their position on the Lord's side.<sup>2</sup>

In these final crisis hours of human history the best thing we can do for any man is to bring him to a right decision; to lead him to act on what he knows to be right after we have taught him the truth. It is a matter of heaven or hell, life or death, for every soul as to how he receives God's last call; his destiny depends upon the decision he makes. Some of us will have to put forth far more effort on behalf of this larger segment of soul-winning potentiality than we have been doing.

## *What Is Decision?*

First, let us seek to define decision in its relationship to evangelism, for the problem of decision lies at the very heart of the soul-winning task. We might say that decision refers to a decisive act of the will. A decision resolves a crisis by a radical determination that literally "cuts" the ac-

tive agent off from other alternatives in favor of but one. A person, therefore, who decides, makes a definite stand. Thus decision, in the religious sense of the word, is a definite and conscious act by which God's revealed truth and His gracious provisions are personally received and appropriated. Because evangelism is so vitally concerned with decision every true worker whose heart is burdened to save men will anxiously inquire, "What can I do to bring more people to a lasting decision for Christ?"

### *The Power of the Will*

The human mind is made up of three parts—intellect, feeling (emotion), and will. Each of these divisions plays its part when a man or woman surrenders to Christ. George B. Cutten says:

The place of the emotions in religion has been variously estimated. There is no doubt about their importance. As sources of religion they are probably primal, and for furnishing material for religion they take a prominent place. The intellect and the emotions furnish the material with which the will operates.<sup>8</sup>

Dr. Edward Scribner Ames, however, warns against too great an emphasis on the emotions:

Great emotion is not evidence of the presence of great ideas. . . . On the contrary, intense feeling arises most easily and gains most demonstrative expression where the higher intellectual processes, such as abstraction . . . , are absent or in abeyance.<sup>4</sup>

As showing the primacy of the will, James H. Snowden remarks that—the will is the power of the soul to control itself in its thoughts and feelings, decisions and actions.<sup>5</sup>

It is the will that is the most important element in decision. Roland Q. Leavell, a leading Southern Baptist educationalist and soul winner, tells us that our strongest effort "should be aimed at the lost man's will."<sup>6</sup> In a more recent book he further states:

The ultimate psychological basis of conversion is neither in the intellect nor in the emotion, nor in the two combined. The ultimate basis of conversion is the will.<sup>7</sup>

Yet how many of our sermons and Bible studies are one-sided in that they are confined almost wholly to evidences and proofs, exposition and instruction, which are all essentially intellectual. One of the weakest points in our evangelistic preaching is this failure so to present our evidences and proofs, in the setting of per-

suasion, that the will shall be moved to act upon these points of truth. It is not enough that the sermon shall convince the mind and stir the emotions; *it must, above all, move the will.*

The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power.<sup>8</sup>

Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength.<sup>9</sup>

You cannot control your impulses, your emotions, as you may desire, but you can control the will.<sup>10</sup>

Your will is the spring of all your actions.<sup>11</sup>

Look at the closing appeal of the Bible, the final invitation of the gospel. It is not to the intellect or to the emotional faculty, but to the will. This is deeply significant. The will is the finally decisive factor in relation to God. "Whosoever *will*, let him take the water of life freely."<sup>12</sup>

However, no matter to what degree a preacher or worker educates the intelligence or stirs the emotions, unless he gets to the will he has failed of his true objective. We have all known people who go out from our meetings intellectually convinced in favor of the truth, and yet the will has not been prevailed upon to accept it. Similarly, we have known people who leave our meetings where their emotions have been deeply stirred by a passionate presentation of the claims of Christ, yet the will has not been moved to action, and Christ and His truth have not been received. The will is the final factor. It is the battle center. In the majority of cases the intellect is already on the side of truth, and the heart or emotions are drawn by the appeal of the Saviour's love, but the will fights against making a decision for Christ. The battle is on the will.

### *Christ's Method*

This centrality of the will, in all real decisions, is graphically illustrated in the soul-winning methods of the Master Evangelist. Having a thorough knowledge of human nature (John 2:24, 25), He conducted His work so as to appeal to the whole of man (intellect, emotion, and will). Watch Him at work as He "preached the most important discourse inspiration has given us, to only one listener."<sup>13</sup> He built up points of truth (intellect) and He stirred the emotions of the woman of Samaria by Jacob's well that day. But no-

tice how He clinched that interest as He guided her will toward a decision for eternal life. Then think of blind Bartimaeus. The faint cry of faith on his part was not missed by Jesus. See Him tactfully stimulate the weak response of Bartimaeus as He led him to exercise his will, thus making him an ardent disciple. Zacchaeus had a number of wrongs to put right. Jesus goes to his home for a Bible study. Christ triggers his will, and very soon the little tax gatherer is carrying out his newborn decision. Yes, even in all the agony and anguish of Calvary darkness this Mighty Lover of men's souls heard the cry that came from the hardened heart of a dying thief and won his decision to become a candidate for the kingdom.

#### *Qualifications of a Soul Winner*

The worker who is successfully used of God in obtaining decisions will be one who has pondered deeply the value of a soul, what it cost, what a sacrifice was made to redeem it, its capabilities, and its eternal destiny for glory or despair.

To obtain decisions a worker must know three things:

1. *He must know Christ* and the anointing power of His Holy Spirit. "The call is for men who will go forth imbued with the Spirit of Christ, and work for souls."<sup>24</sup>

2. *He must know the Bible* and how to present its saving truths, "because that Word is to make the decisions with the people."<sup>25</sup> "Bring the people to a decision; keep the voice of the Bible ever before them."<sup>26</sup>

3. *He must know men* and how to work according to the laws of man's mind. "In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind."<sup>27</sup>

#### *Work of the Holy Spirit in Securing Decisions*

We can by persuasion and manipulation get people to join a church, but only the Holy Spirit can baptize them into the body of Christ. The Holy Spirit works through individuals, but He must have possession of the individual. The Word of God is the Sword of the Spirit; but the handle of that sword is in the hand of the individual worker, and the Holy Spirit can wield that sword only as He is able to control the hand of the worker who holds the sword.

True and lasting decisions come only under the operation of the Spirit upon the human heart. This is an absolute requisite. It is the enabling power by which alone we can win men for God.

The presence of the Spirit with God's workers will give the presentation of the truth a power that not all the honor or glory of the world could give.<sup>18</sup>

Inspiration reveals that the ministry of the Holy Spirit:

1. Opens the minds of men to truth (*Evangelism*, p. 169).

2. Helps in rightly presenting the truth (*ibid.*, p. 663).

3. Guides into all truth (John 16:13).

4. Makes truth impressive (*Evangelism*, p. 124).

5. Gives power to the appeals (*ibid.*, p. 285).

6. Convinces of sin (John 16:8).

7. Shows the soul its need of Christ (*Evangelism*, p. 283).

8. Gives victory over sin (Romans 8:2).

9. Leads to acceptance of the message and baptism (Acts 2:37, 38).

We have an outstanding Bible example of a Spirit-filled soul winner in Barnabas. "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."<sup>19</sup> Notice the operation here of cause and effect. This can be true of each of us as we work under the Spirit's direction and power to become more effective and fruitful workers.

#### *Power of Prayer in Winning Men*

If there is one thing that is going to bring a change in the lives of our listeners and move them to decision, it is the power of prayer. Let the people know that you believe in prayer and that you are persuaded that prayer can do anything that God can do. Five minutes spent on our knees with the interested one, especially if we can get him to unite with us in prayer, will oftentimes achieve what hours of reasoning and studying will not accomplish. Often a burning prayer will make a man willing to give up the dearest friend in order to stand for Christ. It is the fervent prayer that helps break a man from his evil habits. Betimes it takes agonizing prayer to make a man willing to give up a good-paying job for the truth. There must be spiritual travail in prayer if souls are to be brought to birth in Christ. Paul knew this travail when he labored for the Galatian converts.<sup>20</sup>

Some years ago there was a Bible instruc-



tor in our ranks who demonstrated in her work that prayer brings victory in decision. She would take six or eight names of the more advanced interested ones on her visiting list, people whom she felt ought to be making decisive steps toward the message. Three times a day as she knelt in prayer she would place this group before the Lord. She would often pray with tears and earnest pleading that each would accept the point of truth then being presented by the evangelist. After prayer she would go out to visit these people in their homes, and she got an unusual number of favorable decisions. She wrestled with God and prayed hundreds through to a full acceptance of the message.

Let ministers and evangelists have more seasons of earnest prayer with those who are convicted by the truth.<sup>21</sup>

Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.<sup>22</sup>

With all the preaching and counseling, the instruction and studying, let us not forget that the one thing that will help our people the most is our prayers. And as we pray with the people let us mention their names in prayer. It melts the heart. The secret of getting a verdict for God is

found in having the person kneel with us and tell the Lord what he intends to do. This posture of the body has much more to do with the element of submission to God on the part of the will than we may think. As a rule the bended knee is the end of all argument. Thus bowed before the Lord, a person will usually tell what is the honest intention of his heart. As dear old Elder Haskell used to say, "There is a way to connect a man with heaven in spite of himself and that way is through prayer." Let us follow his counsel.

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- <sup>4</sup> Edward S. Ames, *The Psychology of Christian Experience*, pp. 163, 166.
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- <sup>7</sup> Leavell, *Evangelism, Christ's Imperative Commission*, p. 183.
- <sup>8</sup> *Testimonies*, vol. 5, p. 513.
- <sup>9</sup> *The Desire of Ages*, p. 203.
- <sup>10</sup> *Testimonies*, vol. 5, p. 514.
- <sup>11</sup> *Ibid.*, p. 515.
- <sup>12</sup> Revelation 22:17.
- <sup>13</sup> *Review and Herald*, March 23, 1886.
- <sup>14</sup> *Evangelism*, p. 435.
- <sup>15</sup> *Ibid.*, p. 300.
- <sup>16</sup> *Ibid.*, p. 296.
- <sup>17</sup> *Testimonies*, vol. 4, p. 67.
- <sup>18</sup> *Ibid.*, vol. 8, p. 22.
- <sup>19</sup> Acts 11:24.
- <sup>20</sup> Galatians 4:19.
- <sup>21</sup> *Gospel Workers*, p. 65.
- <sup>22</sup> *The Ministry of Healing*, pp. 143, 144.

## Why Enoch?

EDWARD E. WHITE

Educational Secretary, Australasian Division



THE Scriptures tell us that of all earth's millions who have been born since Creation, only two have escaped the last enemy—death. Many have been taken in childbirth, living only a few seconds; others have lived long lives extending, in the case of Methuselah, to 969 years. But with the exception of Enoch and Elijah, nothing has been more certain about life than its uncertainty, no one knowing how long will be his allotted span. Why, then, were these two men chosen as ever-living examples of the mighty power of God to save sinners, and to receive from Him the gift of eternal life without first passing through the sleep of the righteous?

In the days of Enoch there was a very good reason, from a human standpoint, for

the translation of one of the patriarchs. A brief arithmetical study of the fifth chapter of Genesis will reveal that at the time of Adam's death at the age of 930 years there were eight other known patriarchs living contemporaneously in the community of God-fearing people known as the "sons of God" (Gen. 6:2). Their names and ages are

Seth .....	800 years
Enos .....	695 "
Cainan .....	605 "
Mahalaleel .....	535 "
Jared .....	470 "
Enoch .....	308 "
Methuselah .....	243 "
Lamech .....	56 "

a list of numbers in obviously decreasing sequence, as each is the father of the one following.

While, of course, they were unaware of how many more years were vouchsafed to them, we know now that these were as follows:

Seth .....	112 years
Enos .....	210 "
Cainan .....	305 "
Mahalaleel .....	360 "
Jared .....	492 "
Enoch .....	57 "
Methuselah .....	726 "
Lamech .....	721 "

We would expect the numbers to be approximately an increasing sequence, the exceptions being those who died before their fathers, as did Lamech who died five years before the Flood, and Enoch who was translated. Indeed, this list shows that of the nine antediluvian patriarchs Enoch was the next to Adam to be taken, not only before his father but before his grandfather, his great-grandfather, his great-great-grandfather, and his great-great-great-grandfather, even five generations.

While these patriarchs and their families had known from Adam's own lips the story of the Garden of Eden and the entrance of sin, of the sentence of death and the hope of the return through the gates of Paradise at the entrance where they were accustomed to offer sacrifice (*Patriarchs and Prophets*, pp. 83, 84), yet while Adam was among them they received the mistaken impression that he would lead them back in person to enjoy again open communion with the Lord. After all, had not Adam been *in* the Garden? Was it not his birthplace? Had he not actually *eaten* of the tree of life also in the midst of the Garden? Surely with the vigor thus granted him from the fruit of that life-giving tree,

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The difference between failure and success is of doing a thing nearly right and doing it exactly right.

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which God had given Adam and Eve for their free use, he could not succumb to death—so they thought.

Abel, it is true, had previously incurred the penalty of death; possibly others of Adam's family also had died whom the Scripture does not name, but Adam himself had had the unique experience of partaking of the tree of life. "They were full of the vigor imparted by the tree of life."—*Ibid.*, p. 50. However, to their utter

amazement Adam was not immortal although he had eaten of the tree of life almost one thousand years before. To their grief and to their despair he came to the end of his days "and he died" (Gen. 5:5). To a large extent the hopes of the patriarchs were dashed and they were unable to distinguish between the fate of the sons of God and the sons of men. To them it appeared that death befell them one and all, without discrimination, and the godly and the ungodly perished together. To the infidels of their time, the death of Adam was but a proof of their assertion that God was unjust and that there was no profit in serving Him. He had expelled them from the Garden, and it was impossible to re-enter past those flaming cherubim, whether one offered sacrifice or not. So their philosophy of "Let us eat, drink, and be merry, for tomorrow we die" was strengthened, and Seth and his descendants were sorely perplexed.

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Nothing will ever be attempted if all possible objections must first be overcome.

—Samuel Johnson.

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Enoch, now not only a father but also a grandfather, was especially concerned. He had been walking with God in an even more intimate manner than his forefathers for a period of 243 years while Adam was alive, and Adam's death had been a tremendous shock. "Enoch had been troubled in regard to the dead" (*ibid.*, p. 85), and God saw fit to reveal to this godly man part of the future history of the world. He saw God's return to the earth to execute judgment, to convince the ungodly of their ungodly deeds (Jude 14, 15), to separate the wheat from the tares, and to gather the wheat into His garner. He was thus emboldened to preach of the life after death, which God would give to Adam and to those also who lived a godly life (note that the word "ungodly" is mentioned four times in Jude 15).

This patriarch was emphatic in his sermons that there was a Creator even though their eyes discerned Him not, and that there were additional reasons for living a godly life, for God was "a rewarder of them that diligently seek him" (Heb. 11:6). He labored more diligently among the haunts of men—both Sethites and Cainites (*Patriarchs and Prophets*, p. 86)—after his

seasons of solitude with his Maker, endeavoring to persuade them that all was not lost with the death of Adam. For another fifty-seven years he continued his testimony, pleasing God and persuading men, until the day came that "he was not; for God took him" (Gen. 5:24). His friends sought for him when he did not reappear from his favorite secluded haunt, but they were unsuccessful "because God had translated him" (Heb. 11:5).

They were finally persuaded that a miracle had happened and that God had gloriously justified Enoch's faith in the ultimate resurrection by denying the enemy of all souls the satanic satisfaction of seeing his body crumble to dust. The very next patriarch after Adam to terminate his earthly existence was Enoch whose translation demonstrated that death—to the righteous—is but an interlude. To him was raised no monument, no stone marked his last resting place, and the very manner of his passing was, is, and will be a continual testimony to the fact that He is faithful who has promised, and the sons of Adam who are called the sons of God will one day march into Paradise, a glorious company of the redeemed.

Had Enoch not been translated, the faith of Seth and his followers would have been well-nigh submerged under the waves of doubt, but his loss, while keenly felt on earth, was softened by the thought of his immortality, granted aforetime for our encouragement by the tender grace of God. So Enoch was the first among men to return to walk with God face to face thirteen years before the close of the first millennium of earth's history.

"By the translation of Enoch the Lord designed to teach an important lesson. There was danger that men would yield to discouragement, because of the fearful results of Adam's sin. . . . Satan was urging upon men the belief that there was no reward for the righteous or punishment for the wicked, and that it was impossible for men to obey the divine statutes. . . . His translation was an evidence of the truth of his prophecy concerning the hereafter, with its award of joy and glory and immortal life to the obedient."—*Ibid.*, p. 88.

The second human being of Adam's race to be granted this unique privilege was Elijah. But why Elijah? That, of course, is another story altogether, and of equal significance to God's people today.

## SOME BOOKS I CAN RECOMMEND

**George Burnside**

Ministerial Secretary, Australasian Division

(These books are printed and subsidized; therefore their price is only 13/6 Australian, or \$1.50 U.S.)

*A Body of Divinity*, Thomas Watson. Banner of Truth Trust, 58-59, Highgate West Hill, London, N.6. England. Reprinted 1958, 221 pages.

In his preface of this book C. H. Spurgeon says that it "is one of the most precious of the peerless works of the Puritans" and is a "happy union of sound doctrine, heart searching experience and practical wisdom." It is just studded with the Scriptures we love. As I read this book I marveled at the writer's amazing knowledge of God's Word. It truly was written by one who believed in, loved, and knew the Scriptures of truth.

*The Ten Commandments*, Thomas Watson. Banner of Truth Trust, 78B, Chiltern Street, London, W.1. England. Reprinted 1959, 188 pages.

This book not only goes through the commandments in detail, providing material for at least several sermons on each of the eternal ten principles of our God, but it also gives much under the following headings: Obedience to God's Revealed Will, Love, Preface to the Ten Commandments, Man's Inability to Keep the Moral Law, All Sins Not Equally Heinous, What Sin Deserves, Faith, Repentance, The Word Read and Preached, How Effectual, Lord's Supper, and Prayer.

On the Sabbath commandment we find scores of gems, such as: "This is the queen of days, which God crowned with a blessing." "As there was one day in the week on which God rained manna twice as much as on any other day, so He rains down the manna of heavenly blessings twice as much on the Sabbath as any other day."

"This commandment was engraven on stone by God's own finger, and it will be our comfort to have it engraven in our hearts."

"The Sabbath was not abrogated with the ceremonial law, but is purely moral, and the observation of it is to be continued to the end of the world."

*The Lord's Prayer*, Thomas Watson. Banner of Truth Trust, 78B, Chiltern Street, London, W.1. England, Reprinted 1960, 241 pages.

This is the third and final volume of Thomas Watson's expositions of the Westminster Assembly's Catechism and is of the same high quality as the other two.

# "Agape"—The Great Christian Virtue

A. P. SALOM

Instructor in Bible and Biblical Languages, Australasian Missionary College



THE Scriptures have been compared to a mine in which are to be found hidden treasures.<sup>1</sup> But as with a mine, these treasures do not lie about on the surface. While it is true that an occasional precious object may be picked from the surface, it is also true that the most valuable stones are to be found only as the miner digs deep into the earth. So in Bible study, many precious gems of truth are to be found only where the student exerts himself and digs deep into the Word of God.

Some of these gems are hidden by the very words of which the Bible is composed. Many ministers today are limited to the English language in their study of the Bible, and therefore are almost wholly dependent on our English translations. It must always be remembered that our English translations (good as they may be) are translations, and thus have certain limitations. Translations, no matter how devout and scholarly their authors, will always possess certain inadequacies. This is true even in the transference of ideas from one living language to another. The Frenchman is balked by an English idiom and is only satisfied after much explanation. This difficulty is greatly increased when one of the languages is not a contemporary language (e.g., Old Testament Hebrew or New Testament Greek). In translating from the languages of the Old and New Testaments, translators meet certain difficulties that sometimes cause the resultant translation to be inaccurate. For instance, some Greek and Hebrew words have more than one meaning, and when these meanings are very close, it is easy for the translator to choose one that may give the wrong impression to the English reader and thus cause an incorrect interpretation of the passage. Some Greek and Hebrew words have no adequate single English equivalent, and thus a phrase, clause, or sentence

must be used to translate such words. This too may lead to a wrong impression on the reader of the English Bible. Furthermore, some English words have several meanings, and when one such word is used it sometimes causes doubts to arise in the mind of the reader as to the correct meaning of the passage. Another difficulty (and the present article is concerned with this) lies in the fact that some concepts are expressed in English by only one word, while Greek and Hebrew might have a number of words to express different nuances of the same concept.

These inadequacies of Bible translations suggest that the minister, if he is truly to be a "man of the Word," should engage in "below the surface" study of the Word. E. G. White says that in our Bible study we have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure.<sup>2</sup>

## *The Divine Virtue—Love*

The great virtue of the Christian life is love. It is the theme that runs through the entire New Testament. Out of the richness of the Greek language there came no fewer than four words to express this divine virtue, while in English we have only the one word to express all kinds of love. We do well to ask ourselves which word is being used when we read "love" in the New Testament. The word form that came to be the characteristic word for Christian love is *agapē*, and our study of the great Christian virtue will center in this word. First, let us see how it developed.

There is actually no certain appearance of the noun *agapē* in classical Greek, although the verb *agapan* does occasionally occur where it means "to greet affectionately." It also describes a love of money or

of precious stones and is used for "being content" with something or some situation. In the Septuagint *agapē* occurs, and although it has not yet become a great word, there are hints of what is to come. Here it is used two or three times of the love of God for man and of man for God. It is also used fourteen times in the Septuagint to describe sexual love and twice as the antithesis of *misos* ("hatred").

But it is in the New Testament that *agapē* rises to the heights and becomes one of the great words of the Bible. Indeed, some have said that it was a purely Christian word with only Christian content. This, however, is not quite true. "Though it would be going too far to say this important Biblical word was 'born within the bosom of revealed religion,' it is remarkable that there are only three supposed instances of its use in 'profane' Greek, two of which are now read otherwise and the third is doubtful."<sup>3</sup> In the New Testament *agapē* is always used of the higher type of love—Christian love. It is used to describe the love of God for mankind, and the love God expects man to have for Him and for one another. Altogether it is used nearly 120 times throughout the New Testament while the verb form occurs more than 130 times. The real significance of this word can best be discovered by comparing it with the other words for love that were available to the New Testament writers but were rejected by them as unsuitable for the purpose of describing the great Christian virtue.

#### *Eros, Eran*

These words were mainly used to describe sexual love. They can also be used to describe the passion of ambition and patriotic fervor, but characteristically they were used for physical love. *Erōs* and its verb *eran* had degenerated in meaning so that by New Testament times they had become so steeped in sensual passion that they carried an atmosphere of unholiness. Thus they were unfitted for use by Christianity and do not appear at all in the New Testament.

#### *Storge, Storgein*

These words have especially to do with family affection. They describe the love of parents for children and of children for parents. Their only uses in the New Testament are in the form of compound adjectives, *philostorgos* translated "brotherly af-

fection" in the RSV<sup>4</sup> and *astorgos* translated "without natural affection."<sup>5</sup> *Storgē* was too narrow in extent to be used for Christian love.

#### *Philia, Philein*

These are the most common words for love in Greek, although they are not the common ones in the New Testament. The noun, verb, and adjective of this root appear in the New Testament some fifty times, including combination words. There is a lovely warmth about these words. Basically they mean "to look on someone with affectionate regard." They can be used for the love of husband and wife. The verb *philein* is perhaps best translated "to cherish." It includes physical love, but it includes much else beside. There is in it the warmth of real affection and real love. In the New Testament *philein* is used of the love of father and mother and son and daughter,<sup>6</sup> also of the love of Jesus for Lazarus<sup>7</sup> and of Jesus for the beloved disciple.<sup>8</sup>

#### *Agape, Agapan*

As has been pointed out, *agapē* is the characteristic New Testament word for love. Its distinction from *philein* can be seen in a remark from Antony's famous speech about Caesar as reported by Dio Cassius, "You loved (*philein*) him as a father and cherished him (*agapan*) as a benefactor."<sup>9</sup> *Philein* describes the warm love for a father while *agapan* is used as the regard for a benefactor. *Philein* is used to describe a love that springs spontaneously from the heart, while *agapan* describes rather a love of respect, of principle. As Archbishop Trench pointed out, men are continually commanded [to] *agapan* God (e.g., Matt. 22:37; Luke 10:27), but they are never commanded [to] *philein* Him.<sup>10</sup>

Another illustration of the difference between *agapan* and *philein* is seen in John's use of these words when describing Jesus' relations with Lazarus and his sisters. When speaking of Jesus' love for Lazarus—a deep, warm affection for a close friend—John used *philein*;<sup>11</sup> but when John spoke of Jesus' love for Mary and Martha he used *agapan*;<sup>12</sup> lest Jesus' motives be misunderstood. It is not true to say that the New Testament never uses anything but *agapē* or *agapan* to express Christian love; *philein* is used a few times (e.g., John 5:20; 16:27; 1 Cor. 16:22), but such cases are rare.

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It is easy to see why the New Testament writers chose *agapē* and *agapan* and abandoned (to a greater or lesser degree) the other words for love. All the other words had acquired certain flavors that made them unsuitable. *Eros* had definite associations with the lower side of love. *Storgē* was tied up with family affection; it never had in it the breadth demanded by the concept of Christian love. *Philia* was a lovely word, but it was definitely a word that could only be properly used of the near and dear. Christianity needed a much more inclusive word. So *agapē* was chosen. It was the only word capable of being filled with the breadth and depth of meaning of Christian love.

*The Meaning of Agape in the  
New Testament*

"The great reason why Christian thought fastened on *agapē* is that *agapē* demands the exercise of the whole man."<sup>13</sup> Christian love is not merely an emotion that rises unbidden in our hearts. It is a principle by which we live. It has to do with the will. The key passage for understanding the meaning of love in the New Testament is Matthew 5:43-48. Here we are commanded to love our enemies in order that we might be like God. And what is God like? He sends His "rain on the just and on the unjust" (verse 45). No matter what a man is like, God seeks nothing but his highest good. This is what *agapē* is. "Christian love, *agapē*, is *unconquerable benevolence, invincible good will.*"<sup>14</sup> No one ever naturally loves his enemies. To do this we have to conquer our natural inclinations and emotions. Christian love is that power which enables us to love even the unlovable, to love people we do not like.

A significant passage for the understand-

ing of New Testament love is John 21:15-17. Here Jesus put His thrice-stated question to Peter, "Lovest thou me?" On the first two occasions John in reporting the conversation has Jesus use the verb *agapan*, but in answer to the question Peter uses the verb *philein*, "Yea, Lord; thou knowest that I love thee." Jesus was asking Peter whether he loved Him with the highest type of love, the love of approbation, the love that guides one's life. Peter did not answer the question, but replied, "Yes, Lord, I love you with the warm affection of a friend." It appears from John's report of the conversation (realizing that the original conversation would have taken place in Aramaic) that Peter was dodging the issue. He was not willing to confess to the type of love that Jesus required. The third time Jesus asked the question He descended to Peter's word for love (*philein*). "Do you really love me with the warm affection of a friend?" To this Peter could truthfully reply that he most certainly did. The warm, spontaneous love of the moment for Jesus is not to be denied, but He also asks that we have the higher type of love, the consistent love that acts as a guiding principle in all our relations in this life.

As we study the New Testament we find that love is the basis of every perfect relationship in heaven and in earth. In His great intercessory prayer Jesus declared that love was the basis of the Father's relationship with the Son (John 17:26. See also John 3:35; 10:17; 15:9; 17:23, 24). In the opposite direction we find that the same love is the basis of the relationship between the Son and the Father (John 14:31). God's attitude to men is one of love (John 3:16; Rom. 5:8; 8:37; Eph. 2:4; 1 John 3:1, 16; 4:9, 10). And it is man's duty to

love God (Matt. 22:37; Rom. 8:28; 1 Cor. 2:9; 1 John 4:19). The principle by which Jesus lived, which caused Him to give His life for men, was His love for them (John 15:9; Gal. 2:20; Eph. 5:2; Rev. 1:5). The great virtue of the Christian life is the love of Christians for their fellow men (John 13:34; 5:12, 17; 1 Peter 1:22; 1 John 3:11, 23; 4:7).

The concept of love as presented in the New Testament is that which marks Christianity as a divinely inspired religion and not merely another set of religious ethics. The twin pillars of the Christian life are love for God and love for man. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."<sup>15</sup> This marks the scope of our love in the vertical plane. We are not asked to love God with a feeling that moves us erratically, but with a principle that moves us consistently. This principle of love will guide our whole spiritual experience. Likewise, our love on the horizontal plane is to be of the same type. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren (*philadelphian*), see that ye love (*agapē-sate*) one another with a pure heart fervently."<sup>16</sup> Why does Peter exhort the saints to love one another when they are already loving one another? The first type of love that Peter speaks of (using a compound word based on *philia*) is the love of affection and friendship. The brethren were in a right relationship to one another in their fellowship with one another. But Christian love requires more than this. It is a love that springs from an awakened sense of value in an object that causes one to prize the object loved. It includes sacrificial love. Peter urges the brethren to love one another with a sacrificial love because of the preciousness of the one loved. This love, of course, should be directed to both our fellow brethren in the church and those without. It is a love that seeks the highest good of our fellow men, be they saints or sinners.

And so beneath the word "love," which we read so often in the New Testament, there lies a wealth of "rich golden ore," material that may bring rewards in meditation, in sermon, or in the classroom. From it we may learn more of the "breadth, and length, and depth, and height" of the love of Christ. We may learn, too, more of

our responsibility to our fellow men. And above all, we may discover the supreme importance of Paul's benediction "and the love of God . . . be with you all."

<sup>1</sup> ELLEN G. WHITE, *Christ's Object Lessons*, pp. 111-114.  
<sup>2</sup> *Ibid.*, p. 113.  
<sup>3</sup> JAMES HOPE MOULTON and GEORGE MILLIGAN, *The Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), p. 2.  
<sup>4</sup> Rom. 12:10, R.S.V.  
<sup>5</sup> Rom. 1:31; 2 Tim. 3:3, R.S.V.  
<sup>6</sup> Matt. 10:37.  
<sup>7</sup> John 11:3, 36.  
<sup>8</sup> John 20:2.  
<sup>9</sup> Dio Cassius, 44.48.  
<sup>10</sup> R. C. TRENCH, *Synonyms of the New Testament* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1948), p. 42.  
<sup>11</sup> John 11:3, 36.  
<sup>12</sup> John 11:3.  
<sup>13</sup> WILLIAM BARCLAY, *More New Testament Words* (New York: Harper and Brothers), p. 14.  
<sup>14</sup> *Ibid.*, p. 16.  
<sup>15</sup> Matt. 22:37.  
<sup>16</sup> 1 Peter 1:22.

## A First Step in the Christian Approach to Islam

(Continued from page 13)

that we "be not partakers of her sins." We withdraw from that which has turned aside from the straight path, to remain loyally with that group which is still in it. There is a unity in the church that is a safeguard from radical individualism; and no withdrawal should undermine this unity.

Only when we recognize the true nature of "withdrawal from Christianity," when we know what it is that we withdraw from, and what it is that we withdraw into, can we say that we have found a step toward meeting the Moslem. This step is largely negative, a removal of obstacles. We take it with utmost humility, recognizing that faults and failures are everywhere. We take it in order to take the next step, that of understanding the Moslem, for understanding must be mutual. Perhaps the Moslem must also "withdraw" from his traditions and occasions for stumbling. And we must project ourselves into his pattern of thinking. Only in this way can we take the third and important step—to present Jesus as the solution to all the world's problems. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

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In choosing a life career for yourself, make it a tough one, then you won't have so much competition.

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# Stewardship and Character

R. J.  
Secretary, Ministeria

**T**HE acid test of a man's character is his relationship to his money. "If you know how a man deals with his money, how he gets it, spends it, keeps it, shares it, you know one of the most important things about him," says Henry Taylor. Blessing and cursing are bound up with our money, and of all the many things that stand between a man and his God, this is one of the most vital, "for the love of money is the root of all evil." A minister, therefore, to be faithful to his flock must deal with this question because it is so definitely related to the spiritual nature of those under his care.

In the twenty-nine recorded parables of our Lord, thirteen refer in some way to money. When He spoke of talents He was referring to a denomination of money, or, as we would say, \$12,000. All too frequently the word "talent" is turned into an abstract noun and we think of a talented man as one who has many gifts or abilities. But originally a talented man was a man who possessed money or had the ability for making money. Some do have special ability in this line. But wherever a man's sphere of service may lie, he is a steward of his Master's goods, and God holds him accountable for the use of that which He has given. The New Testament sets forth that principle clearly. It is "according to that a man hath" and "as he may prosper" that our responsibility as stewards is determined. It is this that makes the principle of tithing so equitable.

From the earliest days of our denominational history the tithe has been a well-recognized principle. It was first emphasized under the title of "systematic benevolence." That phrase may or may not have originated with us, because as far back as 1858 the General Assembly of the Presbyterian denomination set up a special committee for the consideration of Christian stewardship, and when the report was rendered it was under the title of Systematic Benevolence Committee. One or two of the statements sound familiar to us, such as "Every man is a steward of God in the use and management of the talents, time, and substance which God has entrusted to him." Then again emphasizing



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Association, General Conference

the importance of this trust, another statement says it is "for God's glory and the good of the world." The report also takes cognizance of the spirit of covetousness so natural to the human heart, emphasizing that if one were to "neglect or slightly perform at his own pleasure" this ministry of giving, it would reveal that such a person could not be a consistent Christian.

Just about that time, or perhaps a little before, the founders of our movement were studying the whole question of church finance, and some were under the strong conviction that tithing was the principle the Lord had laid down for the support of His work. Inasmuch as these had no relationship whatsoever to the above-mentioned committee or to any of the other movements of Protestantism, for in those days we were much misunderstood by the great majority, it is therefore self-evident that our founders received their convictions not from others but directly from the Word of God. Actually, Adventists were being criticized as legalists, and on two counts mainly—their Sabbathkeeping and their practice of tithing. A few voices here and there among the other churches, however, were emphasizing the importance of tithing. In more recent days, instead of being censured for this so-called Mosaic principle, Adventists are being eulogized.

We were interested to note in a recent publication, *The Story of Stewardship in the United States of America*, that the author, George A. E. Salstrand, Th.D., claims that Thomas Kane, a Chicago busi-

nessman, was the pioneer among modern Christian tithers and says that in 1876 this man did not know of another tither in the Christian church. While we esteem this good man for his earnestness, yet it is a matter of record that more than a decade earlier Adventists had accepted the tithing system not only as something advocated by a few sincere people but also as a principle and doctrine of the church. Actually, we were pioneers in this field of study, and what wonderful blessing the Lord has poured upon His people in fulfillment of His promise! Although many other Protestant denominations today are emphasizing the tithe as a divinely appointed means of support of the ministry, yet many of these suggest that tithe may be used for offerings in general, and for worthy causes in both the church and the community. Adventists, on the other hand, have from their earliest days taught that the tithe is sacred; it is God's money and not theirs, and is for the support of the ministry and that only. The Scriptures speak of *tithes and offerings*, thereby making a clear distinction.

The January, 1959, issue of the Roman Catholic journal *Information*, published by the Paulist fathers, contains the article "What Protestants Can Teach Catholics," by William J. Whalen. With remarkable candor this Catholic writer emphasizes that in many ways Protestants can teach Catho-



lics quite a lot. He suggests that Roman Catholics would benefit from the study of the Protestant "manner of church support, their use of the vernacular and congregational singing, their charitable friendliness, their wholesome respect for temperance in drinking liquor, the extent of lay participation in the operations of their church affairs, and their dedication to reading of the Word of God."—Pages 5, 6.

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A grateful thought toward heaven is of itself a prayer.—Lessing.

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Then he goes on to say that Catholic "parishioners with the oddest notions about church giving often are the very ones who criticize Catholic pastors for undignified, annoying and even illegal methods of fund raising. They dislike Bingo, raffles and carnivals, but consider fifty cents or a dollar a week to be an eminently general contribution toward the support of the pastor and his assistants." Then he points out that some of "the smaller Protestant sects put most Catholics to shame when it comes to supporting their churches." He mentions us by name, saying, "Seventh-day Adventists, for example, contribute an average of \$173 per year per member. They give another \$32 for foreign missions." He further says, "Many sects such as the Adventists and the Mormons insist on tithing as a membership requirement. Other denominations representing 35 million Protestants are promoting tithing as the preferred system of church giving: the Methodists, Southern and American Baptists, Presbyterians, Disciples of Christ, and others."—*Ibid.*, p. 7.

It is interesting that three times in this article we are mentioned by name. Who among us would have thought that Adventists would be held up as examples by Roman Catholic writers! But we must not be surprised at that, for it is the Lord's purpose that this message shall come into prominence, for the whole world is soon to be lightened with the glory of God's final message to mankind.

This Roman Catholic writer continues: "Tithing need not be considered a Protestant monopoly. The Jews and early Christians believed tithing to be the normal and just method of supporting religion. Some 20th century Catholics tithe and many

others will find tithing as satisfying and rewarding as it was to their spiritual ancestors."—*Ibid.* In this he certainly is correct, for in the earliest decades of Christianity, tithing was taught and practiced. True, the New Testament does not give specific instruction as to how to pay tithe, but it definitely recognizes the principle. There was no need for any specific instruction on this, because it was a well-established practice not only among the Jews but throughout even the pagan world. Tablets dating back as far as 3800 B.C. (nearly 2,000 years before Abraham) contain references to tithing. Throughout ancient Egypt the principle of tithing was a recognized duty. From Pharaoh to the humblest citizen, all were expected to give for the support of their temples, and "it seems to have been not less than a tenth, and in some cases is believed to have reached a sixth."—HENRY LANSDELL, *The Sacred Tenth*, vol. 1, p. 20.

Assyriologists, such as Professor Sayce, have traced the importance of the tithe in the support of the temple worship of both Assyria and Babylon. Both Nabonidus and Belshazzar, his son, were tithe payers, Nabonidus paying as much as six minas of gold, or an amount equal to \$2,500 just after his accession in 555 B.C. In fact, it can be said that all the kings of the Euphrates Valley—Tiglath-pileser, Nebuchadnezzar, Nabonidus, Belshazzar, Cyrus—paid a tenth and even more for the support of their religion.

The same principle was practiced among the Greeks from the earliest mythological times as is ably attested by writers and lawgivers such as Hesiod and Draco. King Agamemnon, who played such an important part in the Trojan War, consecrated a tenth of his goods to the temple service, and the custom was just as definite among the Romans. Tithing was recognized from the earliest Roman times, even as far back as Romulus in 753 B.C. Many of their writers refer to the tithes and first-fruit offerings of the crops.

The tithing system, therefore, is certainly not just a Jewish custom: it was well established long before the Hebrews ever existed or became a separate nation. Consequently, there was no need for any special instruction to be given by the apostles or by Christ on this matter. However, our Lord sets forth the principle with the strongest possible emphasis saying, "These ought ye to have done." And it was to the scribes and Phari-

sees that He was speaking, who excelled in their exactitude in the paying of tithe. Moreover, this group and the Jews in general paid not only one tithe but two tithes of their income a year, and a third tithe each third year, this latter being required for the poor. A reference in *Tobit*, one of the apocryphal books written about 190-175 B.C., tells us that it was the definite custom of the day that these three tithes were practiced by the devout Jews.

The same practice was observed in the time of our Lord, for Josephus says, "Beside those two tithes which I have already said you are to pay every year, the one for the Levites, and the other for the festivals, you are to bring every third year a tithe to be distributed to those that want, to women also that are widows, and to children that are orphans."—*Ibid.*, p. 64. When the Lord spoke of tithing, saying, "These ought ye to have done," He was not only approving of the tithing principle but by His use of the word "ought" He chose the strongest Greek word possible to emphasize its importance. It is therefore a New Testament doctrine taught by both Christ and the apostles.

As ministers of the new covenant, it is our privilege and responsibility to teach and urge the importance of tithes and offerings. How can we do it most effectively? The following suggestion may prove helpful; at least we have found it so. It is easier to enunciate the principles of tithing if we go back to the beginning. When God created Adam He placed him in a garden in the midst of which was the tree of the knowledge of *good and evil*.\* On the side of good it reminded Adam that

God was the Creator.

He owned all.

Man was the custodian of God's property.

Man's life depended on faithful obedience.

On the other hand, it was a tree of the knowledge of evil. Failure to recognize God's full ownership could lead to

Covetousness

Theft

Breaking of fellowship with God

Expulsion from His presence, and finally death.

These two great principles, life and death, were clearly set forth in Eden. Today we have no such tree, but exactly the same principles are emphasized. Man must learn

## Slow Me Down

Slow me down, Lord. Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with the vision of the eternal reach of time. Give me, amid the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in the memory. Teach me the art of taking minute vacations—of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Let me look upward into the branches of a towering oak and know that it grew great and strong because it grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values.

—Author Unknown

outside of Paradise what he should have recognized inside—that God is still the owner of all, that He is the one who gives man power to get wealth, that everything we own comes from His bountiful hand, and that we are only stewards of His goods. As long as we recognize this, we will not take that which is the Lord's. Speaking to ancient Israel, God said, "Will a man rob God? Yet ye have robbed me." Failure to return to God the tithe or making wrong use of tithe is actually breaking the eighth commandment. And as James says, if we break one we are guilty of all, for all sin begins with covetousness.

Setting these great principles before our members helps them to grow in grace and understanding. Every minister, whether evangelist or pastor, administrator or educator, promoter of church plans and programs or leader in the field of evangelism, has the duty as well as the privilege of holding up before our dear people the importance of faithfulness in tithes and offerings, for this is part of the development of Christian character. Paul definitely had in mind a systematic method of support when he wrote: "Let every one of you lay by him in store, as God hath prospered him." Note that it says *everyone*. This includes each member from the oldest to the youngest, from the richest to the poorest. And nothing will develop the character of a child more than to help him to see that he too is a steward of God's goods. A pastor is wise who helps children and youth to cooperate in this part of the church program. To each of us comes the call: "Prove me now herewith, saith the Lord."

Faithfulness in the support of God's work guards against the perils of avarice. It

also promotes thrift. It increases faith. It proves our sincerity and love. The Lord who gave His all for us permits even the least of His children to have a part with Him in making known His salvation. And that salvation is by grace and grace alone. The price of our salvation has been fully met. Nothing that we can give in tithes or offerings can in any way add to the great gift the

Saviour has made for us. Nor do we pay tithes and offerings as a payment in any way for what the Lord has done for us, for nothing that we can do can add anything to His finished work of sacrifice. But our gifts and service, our faithfulness in returning to Him what is His, are expressions of our love.

(Continued on page 39)

## More About the Teachings of the "Radio Church of God"

G. BURNSIDE

Ministerial Association Secretary, Australasian Division



"God has made mankind so we will *desire* (lust) to go *contrary to His laws!* Unbelievable, but true." (Italics his.)—*The Plain Truth*, January, 1960, p. 19.

It is almost inconceivable that any professed Christian could utter such a blasphemous statement, yet this is printed in Herbert W. Armstrong's magazine. I thought it must be a misprint; but no, for he further states:

"Mankind was made to *desire things of no value*—corruptible and sinful things, by God himself! God has made mankind with the *inherent* capacity to be upright but has given them a *carnal mind!*"—*Ibid.*, p. 19.

"Today, God is letting the world *prove* that He has *not* bestowed on human minds the capacity of working out laws of happiness for themselves! He is letting them prove that happiness is beyond their reach as they are now constituted. It is no wonder then that God is perfectly willing that the Devil deceive the world now by encouraging the people in it to be 'as gods.' . . . God declared the end result from the beginning. He planned it this way! *After* we learn the folly of *our* ways God says 'the creature shall be delivered from the bondage of corruption' and be '*created* in Christ Jesus unto good works.'"—*Ibid.*, p. 20.

These statements illustrate the confusion that fills the minds of people when they leave God's message, and Mr. Armstrong's statements are certainly no exception, for Mr. Armstrong is an offshoot of an offshoot of an offshoot of the Seventh-day Adventist Church.

In 1866 Elders B. F. Snook and W. H. Brinkerhoff, two ministers of the small and newly organized Iowa Conference of Seventh-day Adventists, apostatized, and with a few members formed a group of their own. They directed their work from Marion, Iowa. In 1889 they centered their work in Stanberry, Missouri, calling their company The Church of God (Adventist).

Mr. Armstrong joined this church, and after a stormy experience with them, he reported that Mr. Duggar, in a dispute over leadership, led off a sizable part of the membership and called the group The Church of God (Seventh-day). Mr. Armstrong joined this offshoot movement. Some time later, because of Mr. Armstrong's acceptance of the British Israelism theory and other subjects, he went out on his own and formed his own church, calling it the Radio Church of God.

Many have thought that he is a Seventh-day Adventist, and have sent him money, accordingly. They have told me this. Others have inquired as to whether his teachings are correct. The statements by Mr. Armstrong, which are quoted previously, answer at least some of the questions, for these statements are so full of error that one hardly knows where to begin in answering them.

First, may I say that God did not make mankind so he would lust to go contrary to His laws. If that were true, God would be entirely responsible for sin with its resulting war, suffering, crime, and death. If God had given man a desire to go contrary to His laws, then God would be to blame. Mankind would be blameless; it would be God who was at fault, not man. However,

the Scriptures show clearly that God does hold man responsible. He will judge man accordingly. God held the antediluvians responsible for their sins; likewise the people of Sodom and Gomorrah. At the last day all people will be judged according to their deeds.

### *"Now Is the Accepted Time"*

Evidently Mr. Armstrong knows nothing of, or certainly does not take into account, conversion and its resulting joy and peace when he says that God has not bestowed on human minds the capacity of working out laws of happiness for themselves. Thousands of God's saints could testify that God has made us capable of peace and happiness today. In John 13:17 Jesus said, speaking of the commandments, "Happy are ye if ye do them." In Proverbs 29:18 we read, "He that keepeth the law, happy is he," and "rejoice in the Lord" is the frequent command of Scriptures.

Mr. Armstrong seems to place conversion and salvation over into the millennium, at which time he assumes Christ will reign upon the earth. Under the heading "Conditions During the Millennium" he states:

"As Lord of Lords, Christ will begin to convert and save the entire world during His reign."—*The Plain Truth*, October, 1959, p. 30.

"All peoples will then come to know God. Their blindness and religious confusion will be removed and they will finally be converted. The resurrected saints will teach the people God's ways."—*Ibid.*, p. 30.

"It will be a startling experience for some to have a voice behind them suddenly boom out and warn them *not to break one of God's commandments!* But, the saints of God—now born of the Spirit and become spirit at the resurrection—will be able to be invisible or visible at will."—*Ibid.*, p. 30.

These statements are surely filled with error. In fact, practically every line is a contradiction of the plain truth of God. The facts are that Christ began to convert and save people thousands of years ago, and does not reserve this work until the millennium. Jesus said to Zacchaeus, "This day is salvation come to this house, forso-much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:9, 10). "For

the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). Or as in the Revised Standard Version, "are being saved." Salvation is a present experience. Thank God it is not left for the millennium. Anyone can have it by trusting Jesus Christ and thus receiving His peace and joy right now. Thousands of God's people can testify to this.

People will not come to know God and be converted during the millennium. This second-chance theory originated with the enemy of souls, to encourage people to put off the responsibility of following Christ; but the Scriptures state, "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Of all deceptions of the devil, and their name is legion, perhaps none is more dangerous than the teaching offering salvation after the second advent of Christ. The Bible is clear on the fact that the close of the day of mercy or the close of human probation will take place prior to the second advent of our Lord. There will be no conversions during the millennium.

The resurrected saints will not teach the people God's ways, for then "they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:11). Mr. Armstrong's so-called plain truth is contrary to God's plain truth. Thus it becomes plain false doctrine.

### *Resurrected Body Real*

The saints of God will not "become spirit at the resurrection." They will have a real body as Jesus had after His resurrection, for at the coming of Christ He will "change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Therefore at the resurrection we will have a body just like the one Jesus had when He arose from the dead. "We shall be like him" (1 John 3:2). Jesus rose in a body of flesh and bones. After His resurrection He invited His disciples to "behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). Jesus promised His people that they would drink grape juice in His Father's kingdom (Matt. 26:29). How could mere spirits drink wine? Why does Mr. Armstrong invent mere human specu-

lations that so contradict the Word of God? Note another promise made by Jesus: "Ye may eat and drink at my table in my kingdom" (Luke 22:30). In the resurrection God's people must be real people, for they are going to eat and drink. The home of the saved will be a real place for a real people. It will not be a spook country of disembodied spirits. Jesus rose from the dead with a body of flesh and bones, and He is "the firstfruits of them that slept" (1 Cor. 15:20). Thus His resurrection is a figure, or a forerunner, of our resurrection. Notice a few more of Mr. Armstrong's erroneous teachings.

### "They Shall Not Cleave"

"For more than twenty-five years I have been telling the radio audience that there will rise in Europe a resurrection of the ancient Roman Empire. It may be called 'the United States of Europe,'" he declares. But God says in Daniel 2:43, referring to the nations of Europe, "They shall not cleave one to another." God says there shall not be a united states of Europe. God says one thing and Mr. Armstrong says another.

Referring to Daniel 11:23, Armstrong says, "This prophecy means something that is going to happen in Europe, the Middle East, the Mediterranean region, yet in the future—somewhere around ten or fifteen years from now."—*The Plain Truth*, August, 1959, p. 4.

This prophecy was fulfilled many years ago. For evidence of that see *Daniel and the Revelation*, by Uriah Smith, or *God's Good News*, by W. L. Emmerson. I am afraid that when Mr. Armstrong talks about what is going to happen on this earth ten to fifteen years in the future, he is teaching "my lord delayeth his coming." How does Mr. Armstrong know what is going to happen in ten or fifteen years? He gives no evidence at all for the majority of his statements, and this is but a sample. Even a casual reading will show that the majority of Mr. Armstrong's statements are made without any attempt whatsoever to prove them.

He is also very critical of the godly of days gone by. He refers to "the uninspired William Miller," and then proceeds to condemn Martin Luther's teaching along with the atrocities against the Jews by the Nazis. He says, "Thus, when we read of the atrocities committed against the Jews by Hitler's

Third Reich, we may be reminded that this has been a tendency among many German zealots and was remarkably displayed in the founder of German Protestantism."—*Ibid.*, p. 13. And, further, he states that "Luther was very unhappy and wretched during the last months of his life. Disturbed by the terrible state of morality to which his doctrine of faith *alone* had brought the inhabitants, . . . and he seriously wondered if he were not bringing many souls with him to eternal condemnation."—*The Plain Truth*, p. 13, December, 1958.

### No Lost Tribes

What a blessing that Christ and not Mr. Herbert Armstrong will be the final judge!

He has resurrected the popular but absurd and refuted theory of British Israelism. He refers to "the lost House of Israel." Why does Mr. Armstrong wrest and alter the words of our Lord? Jesus speaks of "the lost sheep of the house of Israel." There is a vast difference between the "lost sheep" of a house and a "lost house." Nowhere in the Word of God does one read of the lost house of Israel. "The lost tribes of Israel" is also a favorite expression of Mr. Armstrong to uphold his theory, but nowhere can he find such an expression in the Bible. It is not there. The whole theory is only a last-day idea that pampers to national pride. Remember that not only is the Bible entirely silent about the ten lost tribes of Israel but also the Word of God shows clearly that at the restoration from captivity there were no lost tribes; they were all definitely represented, and many of Israel as well as many from Judah returned. In Ezra 2:70 we read, "and all Israel in their cities." Note that it was Israel, not merely Judah, that was returning. Mr. Armstrong would have us believe that only Judah returned from captivity; that the Israelites did not return and therefore were lost. However, Ezra 6:17 mentions "a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Note again that Israel is the one emphasized, not Judah. This was in direct fulfillment of the prophecy of Jeremiah that states, in chapter 50, verse 4, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together." Thus it was prophesied that both the house of Israel and of Judah would return. They were coming to

gether. In Ezra 8:35 we find all the tribes of Israel represented where we read of "twelve bullocks for all Israel."

Mr. Armstrong would have us believe that the so-called lost tribes of Israel became inhabitants of the British Isles and the United States. The British, he maintains, are of the tribe of Ephraim and the people of the United States, modern Manasseh. This teaching, he says, "is the key that unlocks the doors to all prophecy." The facts are that it is a key that unlocks nothing but a foolish error that has been refuted a thousand times, but is still repeated; and some people accept it. The lost tribes are not mentioned in the Bible; they are a figment of Mr. Armstrong's imagination. It is interesting to note that Ephraim is not mentioned among the re-

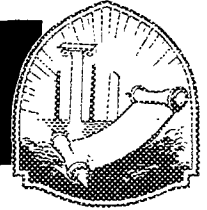
deemed in the seventh chapter of Revelation. Would that mean that no Britishers will be listed among the saved? As a Britisher I am most thankful that Mr. Armstrong's theory is not correct.

"The Jews are a different nation altogether from Israel. It is wrong to call the Jews of today 'Israel.' They are not 'Israel,'" writes Mr. Armstrong, but the Scriptures use the words *Jew* and *Israel* interchangeably. For instance, in Acts 22:3 Paul says, "I am verily a man which am a Jew," and in Romans 11:1 Paul writes, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

A careful reading of the book of Ezra shows that some people are called Jews eight times and Israelites 40 times. The

(Continued on page 33)

## RESEARCH--Theology, History, Science



### The Serpent of Genesis 3:1

W. E. READ

Editor, The Israelite Magazine



**T**HROUGH the centuries, the question has been raised as to whether it was a serpent that deceived Eve, or whether it was Satan who spoke through and used the serpent as the medium of approach.

Some maintain that as the serpent was perhaps the most intellectual of animals, and as it had the power of speech and could stand erect, it was the serpent as such that was responsible for the fall of our first parents.

One Jewish writer maintains that—

according to Rabbinic legend, the serpent in its original state had the power of speech, and its intellectual powers exceeded those of all other animals, and it was envy of man that made it plot his downfall.—J. H. HERTZ, *Pentateuch and Haf-torahs*, on Genesis 3.

Others, on the other hand, admit that the serpent played a part, that he was the tool of Satan, the accuser, the archdeceiver.

Some, however, might further contend, and with some reason, that the serpent is a symbol of two opposite concepts; that, in one case, it represents the wicked (Ps. 58:4; 140:3) and, in the other, one who can save from sin and its consequences. In this case they could refer to Numbers 21:8, 9 where the Lord instructed Moses to make a fiery serpent and set it upon a pole, so that everyone who had been bitten in the camp might look upon it and live. Jesus Himself made reference to this illustration when He declared, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).

In the light of these considerations it must be admitted that there is little or no direct evidence in the Old Testament to give guidance on the matter, and little, if any, indirect evidence either.

The New Testament, on the other hand, does give clear evidence that it was Satan who caused the fall of Adam and Eve. We might note the following passages

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head, and thou shalt bruise his heel."

At this point it might be well to get a clear picture of what this verse really means. Observe the pronouns that are used. Concerning the serpent, we have "thee" and "thy." Concerning the woman, we have "her." Concerning the seed of the woman, we have "it" and "his." The "thy," "thee," and "her" in relation to the serpent and the woman appear quite consistent, but when it comes to the seed, this is spoken of in one instance as "it" and in the other as "his." For the sake of clarity we should recognize the "it" as "he" and thus bring it into harmony with the later reference to "his." Actually, this is the way the passage is rendered in the Septuagint and in the Leeser, Young, and Rotherham translations.

The "thee" in the expression "I will put enmity between thee and the woman" refers to the serpent, and the "woman" refers to the church. The "seed" of the woman would reach its more complete fulfillment in the Messiah. The ancient Jewish Targums on this verse recognize this, for we read:

There shall be a remedy for the heel in the days of the King Meshila (Messiah).—J. W. ETHERIDGE, *Jerusalem and Palestine Targums*, Vol. I, p. 336.

Observe also other expressions in the text. "Thou shalt bruise his heel." This was accomplished at the cross.

"It shall bruise thy head." It (he) the Messiah, shall bruise thy (the serpent's or Satan's) head. This was fulfilled in part at the cross, but its complete fulfillment will be in the close of the millennial period (Revelation 20).

Let us now see what the ancient Jewish writings taught concerning the meaning of the "serpent."

From the Zohar we quote:

R. Isaac said: "This is the evil tempter." R. Judah said that it means literally the serpent.

They consulted R. Simeon, and he said to them: Both are correct. It was Samael, and he appeared on a serpent, for the ideal form of the serpent is the Satan.—Zohar (Soncino Press, 1931), Vol. I:35b.

From Rabbi Eleazer, we note:

Sammael [Satan] was the great prince in heaven . . . he . . . saw all the creatures which the Holy One, Blessed be He, had created . . . and he found among them none so skilled to do evil as the serpent . . . he mounted and rode upon it. . .

All the deeds which it [the serpent] did, and all the words which it spake, it did not speak except

of Scripture: "The serpent beguiled Eve through his subtilty" (2 Cor. 11:3); "Satan himself is transformed into an angel of light" (verse 14); "That old serpent, called the Devil, and Satan" (Rev. 12:9); "Ye are of your father the devil. . . . For he is a liar, and the father of it" (John 8:44).

We are still faced with the problem of proving this to our Jewish friends, for their Bible is what we have learned to call the Old Testament. They do not accept the New Testament. We can, however, appeal to their ancient writings, and to the writings of others, in an endeavor to show that actually it was Satan who used the serpent for his nefarious purpose.

First of all, however, let us look at Genesis 3:15 where the curse is pronounced upon the serpent. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy



by the intention of Sammael.—PIRKE DE RABBI ELEAZER, Ch. XIII, *The Serpent in Paradise*, pp. 92, 93.

Dr. Kalisch comments:

Almost throughout the East the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy . . . and in the Egyptian symbolical alphabet the serpent represents subtlety and cunning, lust and sensual pleasure.—M. M. KALISCH, *Commentary on the Old Testament*, p. 117, col. 1.

From the Jewish Encyclopaedia:

Satan was the seducer . . . of Eve, and was hurled from heaven together with other angels because of his iniquity.

From the apocryphal writings:

The devil . . . entered and seduced Eve.—Book of the Secrets of Enoch, 31:4-6, R. H. Charles, *Apocrypha and Pseudepigrapha*, Vol. II, pp. 450, 451.

By the envy of the devil death entered into the world.—Wisdom of Solomon, 2:24 (*ibid.*, p. 538).

From The Soncino Chumash:

According to S (Sforno) the serpent is a symbol of the tempter (Satan).—A. COHEN, *The Soncino Chumash*, on Gen. 3:1, p. 12.

From the non-Jewish writers:

In the account of the creation it [the serpent] is also described as "the serpent of night," "the serpent of darkness," "the wicked serpent," and "the mighty strong serpent." . . . It is not difficult to compare the serpent of Genesis with this serpent of Babylonian mythology. . . . In the British Museum . . . a tree is represented with a human figure seated on either side of it, with the hands stretched out towards the fruit, and a serpent standing erect behind one of them.—GEORGE SMITH, *The Chaldean Account of Genesis* (London, 1880), pp. 88, 89.

This identification of the Serpent and Satan is the ever-recurring feature of Judaism and Christianity alike.—"Satan," Hastings' *Dictionary of the Bible*, p. 409.

Ellen G. White has clear and definite word on this:

*Satan assumes the form of a serpent, and enters Eden.* The serpent was a beautiful creature, with wings; and while flying through the air, his appearance was bright, resembling burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man. *Satan entered into the serpent.*—*The Spirit of Prophecy*, vol. 1, p. 35. (Italics supplied.)

In the light of these evidences there can be no doubt that the serpent in Genesis 3 refers to Satan, the great accuser of the church of God. He manifested his subtlety then; he does the same today. We need to be on our guard continually. Let us heed the warning of the apostle to the Gentiles:

"I am jealous over you with godly jealousy. . . . But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:2, 3).

Shall we not say with Paul: "We don't want Satan to win any victory here, and well we know his methods!" (2 Cor. 2:11; from *The New Testament in Modern English*, by J. B. Phillips. Copyright 1958, by J. B. Phillips. Used by permission of the Macmillan Company).

## The "Radio Church of God"

(Continued from page 31)

book of Nehemiah calls them Jews 11 times and Israelites 21 times, while in the New Testament the same people are called Jews 174 times and Israelites 74 times. It is interesting to note that the gospel was to go to the Jews first and then to the Gentiles (Rom. 1:16). Now if the Israelites are not Jews, as taught by Mr. Armstrong, and they certainly are not Gentiles, just where do they come in for the gospel? They must be excluded entirely, for the gospel is only for the Jews and the Gentiles—there are no others.

How true are the words of Scripture; men are still "speaking perverse things, to draw away disciples after them." However, the everlasting gospel is outlined in Revelation 14 as going to every nation, tongue, and people. Hold fast to Christ and His wonderful message that is so clear, for when people start heeding an offshoot doctrine, there is no saying how far they and all the deceived followers will slide into deceptions and even "damnable heresies." May the God of truth keep us true, and warm our hearts with His love, that we may spread the truth as it is in Jesus.

(This study will be made available in mimeographed form to ministers on request, along with the two previous studies on this subject by R. L. Odom.)

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# EVANGELISM -- Winning Men for God



## The By-products of Evangelism

HENRY J. WESTPHAL

Ministerial Association Secretary, Inter-American Division

**T**HE part we like best about the evangelistic crusade here is that now our church is humming with activity and enthusiasm, while before, it was just going along half asleep and lifeless." This statement, made just after one hundred new members had been added to the church, made us stop and consider some of the by-products of public evangelism.

Many observers calculate the effectiveness of an evangelistic campaign only on the basis of dividing the total cost of the series by the number of converts baptized. The result is often a figure that seems to prove public evangelism an expensive method of soul winning. But as we count the cost let us consider some valuable by-products.

The church members themselves are more firmly established in the faith by hearing the doctrines presented once more. There are always some who did not receive adequate instruction before baptism. Others have grown up in the church, and as mature adults, realize their need of understanding the Bible truths more fully than they were able to comprehend as children or young people. Others have simply forgotten much they once knew, and they are glad for a refresher course.

A church member, who had to walk five miles to reach his home after the evening meetings because the buses were no longer running at that hour, told us, "I enjoy that long walk home, even when it is raining, because it gives me time to think through the doctrines I have just heard. If the subject is deep for me, I go to the lecture in both halls to hear it presented twice, then I have two evenings in which to meditate and better digest all I heard as I walk home."

It is always our aim that after a series of evangelistic meetings the tithes shall increase sufficiently to put on one new worker. This is a very tangible result of evangelism, understood even by those who draw their conclusions from mathematical reasoning. The church members, seeing the financial results, feel the responsibility of paying tithe more faithfully themselves. In a recent campaign one unexpected amount of tithe given by a woman not a church member more than paid for the total expense of the evangelistic crusade. In other campaigns we have seen the tithes in the church doubled after the meetings.

A well-organized evangelistic crusade stirs up all the activities in the church. The Sabbath school, the MV Society, the welfare society, all try to put on the kind of program that will appeal to the visitors who are beginning to attend.

Since most other denominations do not carry on evangelism as we do, a successful series of meetings gives our people a feeling of pride in their church, of satisfaction with their pastor or evangelist, as they realize that an impressive impact has been made on their city. The concept of the Adventist Church has taken on new proportions for them as Adventism has gained prestige.

Probably the greatest by-product of all is the blessing that the church members receive as they cooperate with the evangelist in working for others and bringing them to meetings. In San Salvador we had one church member who, during a series of thirty-six lectures in each of the two halls, brought 395 visitors to the meetings. This good brother received a tremendous blessing and showed a marked change of attitude. Those who invite friends to the meet-

ings, or bring them, immediately feel a responsibility to set the right example before those friends, to show them special kindnesses, and to encourage them in every way.

A good evangelist is always training some young ministers in the best methods, in order that they may branch out later on their own and be more effective soul winners. These young workers learn some intangible facts and many practical ideas that they could not possibly absorb in their theoretical studies in college or in the Seminary. They learn through practice and through observation. It is a real satisfaction to the evangelist to see those young workers become outstanding ministers in their own right in the next few years. We felt the truth of this in a certain country where the six workers who were assigned to assist in the evangelistic crusade became the outstanding soul winners in their conference the next year, baptizing among them more than the other twenty district leaders together. Each one baptized more than the most experienced of the other workers. They had truly been awakened to new zeal and new methods.

Need we mention the tremendous blessing that comes to the minister-evangelist himself as he presents once more the great truths of our salvation, endeavoring to give them to his audience from a fresh and original outlook? He benefits from the deep study he must make, and his faith is strengthened as he sees the results of conversion in the lives of others. Nothing else can bring such satisfaction to a minister as that he feels when he sees the transforming power of the gospel giving purpose to wayward lives, lighting up countenances that were dark with despondency or hard with indifference. His heart is moved when he hears such testimonies as:

"My husband is completely different now. He used to drink and mistreat me and neglect me, but now he is kind and faithful."

"After hearing the truth about the state of the dead, I went home and slept peacefully for the first time in forty years. That question had haunted me all that time"—this from a prominent lawyer.

"I was never so happy even when my husband was alive and we had a good business. Now I am alone and poor and crippled, but I have peace in my heart for the first time."

So let us not only count the effectiveness of evangelism mathematically. Let us realize that its blessings are manifold and its results far reaching.

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## Pitfalls of the Ministry

*(Continued from page 12)*

sneer at what they call "book knowledge"; but Paul loved his books. No doubt one of his last requests here in this life was made to Timothy: "When thou comest, bring with thee . . . the books, but especially the parchments" (2 Tim. 4:13). Paul never counted himself as having attained, but continued to press toward greater growth. He was not a fossil but a luminous example of ministerial growth.

There never was such a time as this, with its tremendous opportunities for growth. We are living in a completely new age. Advances in all fields of human endeavor are constantly taking place before our eyes. A great deal has been said in recent months about frontiersmanship and the New Frontier. Scientists have claimed that they are the only adventurers of modern times, the real explorers, the real intellectuals of the day. Though the scientists may be the leaders of mankind's greatest inquiry into the mysteries of matter and space, should not the ministry represent the heart of spiritual inquiry into the mysteries of soul, life, and eternity? Great spiritual frontiers lie ahead. What a challenge and what great potentialities!

We have considered some of the pitfalls along the road of the ministry. The most serious pitfalls for the minister really lie within his soul. This is the battlefield where he meets the archenemy. We may use modern language and talk about isms and psychological and subjective obstacles, but what we really mean is that each minister must struggle against the outworkings of original sin within his own soul.

How can the faithful shepherd-evangelist avoid these pitfalls and surmount these barriers to a fruitful ministry? The inspiring and reassuring answer comes to us in the spiritual autobiography of the apostle Paul. In his second letter to the Corinthians (12:9) he points out the source of power that makes the minister a channel of blessing, useful, and successful:

"My grace is sufficient for thee: for my strength is made perfect in weakness."



Discussions on the Contemporary Religions of America—No. 5

## Our Friends the Lutherans

LOUISE C. KLEUSER

**L**UTHERANISM developed in sixteenth-century Europe from Martin Luther's intense experience with the doctrine of righteousness by *faith*, instead of by *works*, as practiced by Roman Catholicism. Lutherans are not inclined to be satisfied with any faith, or merely the godly living of a trusting believer; they have a real concern for their particular faith. They feel that their forebears earnestly protested for that faith at the cost of life itself. The Reformation to them is an experience in the doctrine of Christ! Briefly, they believe that man's salvation is by the grace of God, in Christ, through faith. Good works are the fruitage, and not the means of faith.

While today Lutherans are friendly, and far more tolerant and interested in other Protestant groups than a century ago, Lutheranism is not classified with interdenominational thinking that is so popular in our times. If anything at all, there is a theoretical emphasis on reviving the Reformation spirit. Here we might refer specifically to the annual Reformation Day celebration.

While Lutherans place great value on ethical and cultural religion, Martin Luther is not regarded by them as a saint. Biographies treat him as a dynamic reformer type, and exceedingly "earthly," homey, and human. Luther's name was first connected with this church as a nickname by the opponents of his teachings. Sainthood in Lutheranism has a different connotation than in Catholicism. As expressed in the Apostles' Creed—one of the basic confessions of faith of Lutherans—the "communion of saints" is to be understood in the setting of another Lutheran doctrine—the "priesthood of every believer."

Today the breach between this church and

Catholicism is not so obvious as in past centuries, owing to the uniting and unionizing trends of the Christian church per se. It should be noted, however, that up to the present, Lutheranism is not ready to surrender its doctrinal faith, despite the fact that modernism is definitely pressing into its ranks. Some prefer to express this trend by making vague the great dogmatic protests of the Reformation, and by confusing the connotations of vital Christian doctrine. While the Christian should live on a high ethical level, Lutherans are sensitive to church regulations and prohibitions, declaring that these restrict our liberty in Christ. Lutheranism is ritualistic. It has contributed to church music in the works of Johann Sebastian Bach, and claims a just pride in Luther's Reformation hymn, "A Mighty Fortress Is Our God." Adventism appreciates these uplifting and inspirational contributions.

### *Lutheran Doctrine and Practice*

Lutherans emphasize "original sin" and predestination. Two sacraments—baptism (infant) and the Lord's Supper or Holy Communion—are not just memorials instituted by Christ but definite means of saving grace by which the Christian experience is developed as a preparation to dwell in God's presence. However, confirmation, marriage, and the ordination of the clergy are considered as rites of the church, without the unique promise of divine grace attached. Anointing the sick with oil, with prayer for recovery, is a Christian therapy, but not Biblical requirement. Belief in the Trinity is strong. Lutheran teachings on heaven and hell carry a Calvinistic meaning, but lack the Jonathan Edwards' emphasis or severity. Here modern influences allow for "picture language" and far less certainty or

literality than characterizes the beliefs of Adventism. Our new-earth doctrine, also our scriptural backing for the state-of-the-dead teachings, provide interesting basis for discussions with inquiring Lutherans.

According to Lutheran theology, the kingdom of God does not come by gradual improvement of man's nature and the betterment of society; God carries out His purpose beyond our present life. Those who die in the faith of Jesus Christ, live with Him eternally. Luther's rigid antichrist teachings have mellowed into a modern consciousness that the Papacy has undergone a drastic reform since Reformation times. This must perplex Adventists who are informed on the final results of antichristian practices. In America there is active contention for the separation of church and state. Lutheranism gained vision on American soil and frequently boldly asserts itself against hierarchial aggression. Adventism should be ready to laud Lutheranism's courage and foresight.

#### *A Family-centered Church*

Lutherans are church anchored and family centered. The church leads out in educating the youth as to its authority and oversight. Children learn obedience in the home where the example of Jesus' life is stressed in service for one another. Our Lutheran friends have led out in the field of premarriage counseling. Such counseling is far more Biblical than psychological, however. Youthful delinquency, it is claimed, should be forestalled by Christian home influences. Let Adventism admire their interest in Christian education and in their enthusiastic youth movement, and their philanthropic leanings, for Lutherans often lead out in agencies that direct vocational guidance and good citizenship.

#### *Spread of Lutheranism*

Luther had written his Longer and Shorter Catechisms in 1529. The Augsburg Confession was authored by Philip Melanchthon in 1530. By 1537 Luther, Melanchthon, and other German Reformers sponsored the Schmalkald Articles of Faith. The completing doctrinal document of Lutheran faith—the Formula of Concord—was drawn up in 1580. But the Reformation resulted in a Protestantism with two branches—Evangelical Lutheranism with Luther and Melanchthon as leaders; and the Reformed Church led by Calvin, Zwingli, and John Knox. Lutheranism began in Germany, but it soon entered Lithuania, Poland, Russia, Czechoslovakia, Austria, Hungary, Yugoslavia, Holland, and France. In time it became the

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state church of Norway, Sweden, Denmark, Latvia, Estonia, Finland, and Iceland. Lutheranism then came to America.

#### *American Lutheranism*

Henry Melchior Muhlenberg from the University of Halle, Germany, effected the first real organization of American Lutherans. In 1748 he organized pastors and congregations on the Eastern seaboard into the Ministerium of Pennsylvania, which became the first of many Lutheran synods. Each synod had to face its peculiar language and national background problems with Lutheran authorities of the homelands. Soon the increasing immigrations necessitated the General Synod in 1820. Breaking its European ties, this denomination was now on its own. Rustic stock then pressed westward so that in 1847 the Missouri Ohio Synod was formed, and by 1854 the German Iowa Synod and the Norwegian Lutheran Church were established. The Augustana Synod in 1860 cared for the Swedes of the opening West. By 1870 Lutheranism in America numbered about 400,000.

It was the Civil War in 1863 that divided northern and southern Lutherans and was responsible for the organization of the United Synod of the South. Soon the Ministerium of Pennsylvania withdrew from the General Synod to become the General Council. Between 1870 and 1910 Lutheran immigrations swelled to the figure of about 2,250,000. Since that time the Lutheran Church has worked incessantly toward unification. (For detailed developments, we suggest the *Handbook of Denominations* by Frank S. Mead, Abingdon Press, as the most up-to-date source.)

#### *The Adaptability of Lutheranism*

Despite their organizational divisions, it is claimed that there is real unity among American Lutherans, based more upon faith than organization, perhaps. That faith is built on Luther's theology. The National Lutheran Council today coordinates the business of welfare service to refugees, American missions, ministry to the armed forces, public relations, and student service. The cooperative work of American Lutheranism in the Lutheran World Ac-

## "Dear Child, I Understand"

"The road is too rough," I said, "dear Lord.  
There are stones that hurt me so."  
And He said, "Dear child, I understand:  
I walked it long ago."

"But there's a cool green path," I said.  
"Let me walk there for a time."  
"No, child," He gently answered me,  
"The green road does not climb."

"My burden," I said, "is far too great;  
How can I bear it so?"  
"My child," said He, "I remember its weight:  
I carried My cross, you know."

And so I climbed the stony path,  
Content at last to know  
That where my Master had not gone  
I would not need to go.

—Selected

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tion has made possible a praiseworthy distribution of cash and Government-donated goods for the earth's needy. Here Adventism has also found an avenue for its welfare zeal.

### *Significant Events Today*

While at one time there were about 150 bodies in American Lutheranism, the number has been reduced to less than 20 through constant efforts of consolidation, unification, and federation. Former national and language barriers are fast disappearing. Since 1947 the Lutheran World Federation, organized for global relief and rehabilitation and having 50 million members, now serves 32 countries. When Lutheran groups participate in interdenominational organizations, it may be said to their credit that two operating principles are stressed—Christ's deity and saviourhood, and the determination that these organizations shall be composed of officially chosen representatives of the churches taking part. There is a definite congregational emphasis veering away from any hierarchical tendencies.

On April 22, 1960, three American Lutheran bodies merged to become the American Lutheran Church, and four other bodies are working toward a merger. When this is consummated, Lutheranism in America will claim a membership of three million. Headquarters for 14 of the 22 boards involved will be in New York City.

But merger enthusiasm and welfare leadership is not the only way whereby we can measure Lutheranism today. In many areas we have observed new evangelistic zeal to promote basic

Reformation doctrines. Also, wholesale appeals are made to enlist selected men for ministerial work, and to train capable young men for administration at home and abroad. Lutheranism is also sighing for global peace, to crown Christ king in the hearts of men! Adventists can share many of these ambitions with their Lutheran friends and neighbors.

### *Sharing Our Faith*

During the last decade, and since the close of World War II, perhaps, the suburbs of our American cities have been turned into large housing communities. Other lands show similar characteristics. One change is definitely evident—today no one lives to himself; we must share the responsibility of our neighbors. Christians, above all people, dare not live apart; the blessings of the gospel should be shared.

This consciousness should materially and psychologically change the attitude of any Christian group toward the churches in its community. Old prejudices and superstitions are breaking down, for if we wish to survive the destructive forces of our age, we must leave our aloofness and learn to love our neighbors as ourselves. Each Christian group must initiate its own friendly gestures and not wait for others to make the first move. Aside from the good Samaritan services, tragic disaster may necessitate that the Christians of a community learn to live together in love and understanding.

There is an approach that Adventism may confidently initiate in any community—enlisting other Christians in our well-developed temperance and welfare work. Let our SDA youth and adult missionary societies now undertake positive action to enlist, instruct, and guide for community soberness, safety, and welfare. Leadership in such projects will soon take us out of our isolationism, causing our observing friends to interpret our distinctive doctrinal beliefs in a far more friendly light.

Young couples in a growing community will respond to friendliness better than their aging parents, perhaps. The hour has arrived when our doctrines, whatever they involve, should be inquired into by those who want to know us better as neighbors and friends. To focus this stimulation on our Lutheran friends under discussion in this article is bound to produce new friendships. Making new friends is the first step toward letting our light shine for Christ.

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In nothing do men approach so nearly to the gods as in doing good to men.—Cicero.

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## Building Up Church Attendance

**A**RE there seats in your church that should be filled? Is your church sometimes accused of being out of touch with the community?

You may be aware that the Religion in American Life program is a national campaign supported by American advertising, communications, and industry to "sell" the single idea "Go to church." On television, radio, and billboards; in newspapers, magazines, and advertising pieces, the message is repeated more than a billion times each season.

But what has this to do with you and your problems as a pastor? Briefly, this:

The Ministerial and Public Affairs departments of the General Conference support jointly the annual Religion in American Life program because it provides Adventist pastors with a proved means of increasing church attendance and improving community relations.

Whether your coming evangelistic program is to be centered around public meetings, lay visitation, or cottage meetings, one of your chief concerns will be to attract the attention of the people who you hope will listen to your message.

When you use the printed materials provided by RIAL, you are buying more than paper and printing. You are putting behind your own church program the accumulated impact of advertising that has already gained wide acceptance. The skills of artists and copywriters beyond the resources of the church are contributed to the preparation of advertising of professional appearance and strong appeal. All this is available through our participation in the program, with no restrictions on how the pastor may use it.

In communities that sponsor a local RIAL campaign, Adventist pastors may reap the added benefits of working with other pastors and community leaders on a project that Adventists can support wholeheartedly. In times like these, when issues such as Sunday legislation divide us from some of our fellow Americans, such an opportunity for cooperation is invaluable.

When your RIAL announcement reaches you through the mail, send for the congregational program kit and give some serious study to how the materials in it can strengthen the work of your church.

Remember, Religion in American Life is not another campaign to promote. It is a strong arm extended to help you carry out more effectively the program of evangelism to which you and your members have committed yourselves. Pastors who have used these facilities have increased their church attendance 10 to 15 per cent. The Religion in American Life program will work for your church too.

HELEN F. SMITH  
*Bureau of Public Relations*

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## Stewardship and Character

*(Continued from page 28)*

As we look back over the centuries and millenniums and see what others have done we could well ask, "Shall a pagan give more to his god than a Christian gives to the Lord Jesus?" Surely a pagan's religion cannot mean as much to him as Christianity does to us. To ask the question is to answer it. Then, too, our righteousness should surely exceed the righteousness of the scribes and Pharisees. They were meticulous in their tithing. Should not our service and faithfulness exceed theirs? And could one really call himself a Christian if he refuses to do the very thing that Jesus emphasized? "These ought ye to have done," said our Lord.

Leading our churches to faithfulness in the support of God's work will bring untold blessing upon the members individually and upon the church as a whole. It will be a faithful church upon which the Lord will pour out His Holy Spirit in the power of the latter rain. We cannot by our faithfulness in tithing buy that blessing which brings all other blessings in its train, but our faithfulness is the expression of our love to Him who owns all and has given all to redeem us from covetousness, sin, and death.

The greatest days for the evangelistic witness of the church are just ahead. Let us by precept and practice prepare our members for their part in the great advance when the message of God will lighten the whole earth with His glory. Faithfulness on the part of each will supply the needed funds for the advance of God's work. And let us never forget that it is upon a faithful people that God will pour out His Spirit in the showers of the latter rain.

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\*When presenting this publicly the use of a visual aid makes these points impressive. Picture a tree with positive and negative points on either side.

# SHEPHERDESS -- Her Vital Partnership



## Candles in the Night—No. 2

LOUISE C. KLEUSER



**D**URING the period of the early Christian church, history records many noble examples of womanhood. Christianity was not popular in its infancy; the times were turbulent and many suffered persecution for their faith. We have a number of examples of outstanding women who bore a true witness for Christ, women whose influence was felt outside of their homes as well as in their families.

### *Faithful Unto Death*

I recall W. A. Spicer's visit to our local Missionary Volunteer Society. Having more recently accepted the Advent faith, my youthful heart was deeply moved as he spoke about the devoted lives of several young women in the days when Christianity was still young. The speaker mentioned the faith of a young woman named Perpetua who lived in the latter part of the second century in Carthage, North Africa. Perpetua refused to listen to the pleadings of her loved ones that she place only a pinch of incense on the altar of a heathen deity and thus save her life. Why was she so deaf to their entreaties? By that small act this young woman would have denied her Christian faith. Because she would not yield she was sent to prison while still in her early twenties.

Since that youth gathering in our MV Society the recital of such an act of courage has at times served as an appeal for young people to unflinchingly walk in the revealed light of God's Word.

During her imprisonment Perpetua had a Christian companion, Felicitas, who suffered similar hardships. Together they stood firm for their convictions, and became martyrs for Christ. We shudder at the historian's account of the trials of these faithful young women who offered their lives in sacrifice rather than deny their Saviour.

### *A Mother's Prayers*

As we keep turning the pages of early church history we find the stories of many women who had to live their faith under the most testing circumstances. One mother named Monica stands out in a special way. She was born into a Christian home but married the irritable pagan Patricius, who later, because of her noble influence, was converted to Christianity. Monica agonized in prayer for her son Augustine, who was eventually converted from a life of sin and became one of the church's leaders. This Church Father attributed the drastic change that had come into his life and thinking to his mother's long and faithful prayer vigils and her strong faith in God's promises to mothers who dedicate their sons to His cause.

### *Making Preachers*

The mother of John Chrysostum was another of these noble women. Anthusa lived in Antioch, Syria, the base of Paul's three missionary journeys. She was left a widow when she was about twenty years of age and when her son was an infant. Her husband had been an illustrious army man and did not leave his family penniless. Anthusa realized that the luxury and vice of the Roman city might draw her son into sin, therefore, during his formative years she taught him to love and study the Bible. She also helped him to develop a deep sense of truth and justice then important in remaining steadfast in the Christian faith.

Then came a day when John thought he should become a hermit instead of continuing his law profession. Having been trained under the great orator Libanius, John showed much talent for giving appealing court speeches. His mother was not in favor of his becoming a hermit, however, and recommended to him an active Christianity among men, not in a hermitage. He heeded her counsel and became one of the church's greatest reformers and Bible ex-



positors. Later he wrote many excellent homilies on the books of the Bible.

There are times when mothers, directed by God's Spirit, may have their way. We are reminded, too, of the influence of Timothy's mother, Eunice, and her mother, Lois. From the New Testament writers, and especially the apostle Paul, we could enlarge the "Order of Anthusa." Christianity was young and women were needed, who with the leaders of that day could prepare preachers for the Lord.

### *Intellectual Stimulus*

A contemporary of Anthusa was Paula, a Christian young woman with rare talents. Today we might refer to her as a career woman in the field of research. She was a disciple of the famous Jerome, who dedicated many of his Bible translations and several of his commentaries to her. Paula was a woman of great refinement, culture, wealth, and education. She did not use her wealth on herself, however, but was active in making the poor, sick, and lonely more comfortable. She also helped materially in providing hospitals, schools, and chapels.

Paula was an intellectual stimulus to Jerome while he labored on his Biblical material, correcting and revising the Latin translations then in use and making new Latin translations from the original Hebrew and Greek texts.

Left a widow in her early thirties, her deep grief almost caused her death. But at that time her friend Marcella won her to Christianity. Marcella had persuaded Jerome to come to Rome to teach a Bible class in which Paula and her four daughters enrolled. The lives of these Christian women were then in great contrast to the luxurious lives of their pagan sisters.

Our Adventist sisters will be interested in the following statement from Edith Deen's book *Great Women of the Christian Faith* \* : "Before her conversion, Paula had dressed in rich silks and decked herself in the finest jewels. Like other women of her rank, she painted her face, darkened her eyes and plaited her dark hair with false yellow tresses. She wore gold shoes and was carried in a litter, a row of eunuchs walking in front of her.

"When she became a Christian, she began to adopt many austerities. . . . She began to pray longer than she slept. Yet the woman in her was never lost in the saint."—Pages 30, 31.

Sainthood such as the Bible teaches is a practical life patterned after that of the lowly Saviour. It is a definite separation from the excesses, frivolities, and vanities of the world. It quietly grows out of a surrendered heart to Christ.



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### *Lessons From the Past*

Womanhood in the early Christian Era presents a composite picture of feminine talents within the church. Adventist women are helping to write its closing chapters, and these, prophecy tells us, are pressing a last-day message into our consciousness. Only the future will tell how soon our Adventist young women will witness for the Saviour as did Perpetua. Already our cause is beginning to record its martyrs, and others are doomed to die for their faith.

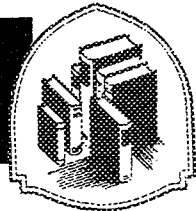
Are Adventist mothers and workers' wives more occupied with the task of producing pretty garments for their worldly-minded daughters so they may fit into the "culture" of our day than they are in teaching them, as only a mother can, the beauties and excellences of a Bible faith? Are they so occupied with earning money to send their children to Christian schools that they have to leave their spiritual education to the teacher? Home training is the first responsibility of parents: no church school, important as it is, will compensate for the neglect of Bible instruction in the home.

How many mothers today have the wisdom of Anthusa in guiding their sons and daughters past the shoals of worldliness? Or how many in spirit follow the Parents' Fellowship of Prayer featured weekly in the *Review*, pressing at the throne of grace their own case of straying youth?

Would you, an Adventist mother, know how to guide your John Chrysostom away from secular ambitions into the ministry of Christ? Would you guide your daughter into the Bible work rather than into a worldly position with better pay? Are your sons seeking fame and position? Are your daughters just "too soft" for some missionary tasks that keep pressing into the General Conference Appointees Committee? To maintain the missionary spirit for the cause, we must have fathers and mothers with missionary enthusiasm. We do have many devoted parents, but there is a need for many more.

\* Used by permission, Harper and Brothers. New York.

# BOOKS - For Your Library



*The Epistles to the Corinthians*, Herschel H. Hobbs, Baker Book House, Grand Rapids, Michigan, 1960, 127 pages, \$1.95; *The Gospel of John*, V. Wayne Barton, Baker Book House, Grand Rapids, Michigan, 1960, 96 pages, \$1.75.

These are the recent additions to the *Shield Study Series*; both manuals are by prominent Bible teachers. To date, twelve of these manuals are in print and further volumes are to be announced when ready. These manuals are inexpensive, paper bound, and well organized into study guides. They are of special interest for seminaries, colleges, universities, ministers, and gospel workers. In each of these manuals an excellent introduction, analytical outline, and careful fundamentalist commentary are provided. Sound scholarship and able authorship mark these helpful manuals. Herschel Hobbs is pastor of the First Baptist church of Oklahoma City and is the preacher on the Baptist Hour. He is also the author of several inspiring books. V. Wayne Barton is a professor of New Testament and Greek at the New Orleans Baptist Theological Seminary. Teachers and librarians please take notice.

LOUISE C. KLEUSER

*Letters to Young Churches*, J. B. Phillips, The Macmillan Company, 60 Fifth Avenue, New York, 1960, paperback edition, 225 pages, \$1.25.

The author's translation of the New Testament Epistles here needs no introduction. But to be able to have such an excellent reference work in modern language and in an inexpensive yet sturdy book, we consider to be an opportunity for those who appreciate a study help. Far from having been robbed of their original force and purpose, these letters are provokingly personal and have remarkable relevance today. This is a well-organized, easy-to-read-and-understand verbal translation of the New Testament Epistles. We enjoyed reading this translation as a revealing running story of the early church.

LOUISE C. KLEUSER

*Handbook of Denominations in the United States*, Second Revised Edition, Frank S. Mead, Abingdon Press, 1961, 272 pages, \$2.95.

Teachers and students of contemporary religions will welcome this up-to-date treatise of more than 260 religious bodies, their history, doctrines, distinctive characteristics, and present status. Here is concise, complete, and generally fair information by a well-recognized authority in this incisive field of research. Frank S. Mead has had broad experi-

ence as a pastor and editor, himself having authored religious books. Denominations are grouped alphabetically.

LOUISE C. KLEUSER

*For One Moment*, Christmas Carol Kauffman, Herald Press, Scottdale, Pennsylvania, 1960, 320 pages, \$3.25.

Here is a true story of a German youth who became Hitler's flag-bearer. He received a medal for being fifty times in close contact with the enemy as he worked for the Nazi cause.

The chapters of this book cover his experience and big decisions as a war prisoner, a boarder in a Christian home, a man in need of God, as a new creature in Christ, as a reconstruction worker, and finally an American churchman. It is a moving story, full of pathos, but it eventually reveals Christian satisfactions. This book reveals a deep understanding of the strength of the forces of evil, and will prove to be a timely enlightener for Christians. Here is thinking on a high plane and guidance for inexperienced Christians and for all who value truth and righteousness. Its ideals will shape character.

LOUISE C. KLEUSER

*Out of My Life*, V. Raymond Edman, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 224 pages, \$3.50.

Here is a work that we cheerfully recommend to our university, seminary, and college presidents. The author is the president of Wheaton College. A great man and a deep Christian is writing out of his life's experiences. The chapters are brief and filled with the richest and most practical experiences that come to any young man or woman, especially those who anticipate service in ministerial work. The author's theme is the personal, intimate relationship that exists between a child of God and his Lord. There is an overseas touch, which makes all men akin. The very reality of these soul-searching and heart-warming chapters reveals the author's God-centered philosophy. Here is clear-cut insight into youthful nature and its temptations, and not without a dignified humor, which holds the reader's interest and befriends the one who may be walking in "slippery places." This book is a gem and demonstrates God's dealings with His children.

Pastors will appreciate the rare thinking displayed by Dr. Edman, for he has had pastorates in peace and in war settings, was also a missionary in Ecuador, and has had a distinguished career in scholarship and education. Librarians will consider it a treasured book. The leadership of your college or university will relish its inspiration.

L. C. K.



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## NEWS -- From Current Journals



[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ Dr. Arthur M. Ramsey, the new Archbishop of Canterbury, has called for further contacts with the Vatican. To accomplish this he appointed a special representative to serve as a liaison with the Vatican for the forthcoming Second Vatican (Ecumenical) Council.—*United Evangelical Action*.

¶ The huge task of translating the Bible into some 800 different African tongues is only half finished, according to Maynard W. Booth, secretary of the British and Foreign Bible Society in Salisbury.—*Moody Monthly*.

¶ Missionaries in Anghong, Thailand, report that Buddhist priests of the town have become regular borrowers of one particular book. Its title: *Peace with God*, by Billy Graham.—*Moody Monthly*.

¶ U.S. Roman Catholics now form 24 per cent of the population, compared with 19 per cent a decade ago. According to the *Official Catholic Directory* for 1961, baptized Catholics number 42,104,899—13,470,021 more than in 1951. Although the increase makes Catholics the fastest-growing religion in the land, with a growth rate of 47 per cent over the decade, the directory reflects some trends that worry the church. Among them: more and more mixed marriages, reflected by a drop of 511 weddings in the church compared with the year before. A decrease of 14,571 in the number of conversions to 136,953. A drop of 30,923 infant baptisms, to 1,313,653.—*Time Magazine*.

¶ The Lutheran Church-Missouri Synod and the Wisconsin Evangelical Lutheran Synod apparently put off indefinitely a threat to continuation of the Lutheran Synodical Conference of North America, although both denominations clung to their positions. Delegates from the two bodies and representatives of the Synodical Conference's other two members adopted a resolution calling for a restudy and formulation of doctrine. The study will be undertaken by a commission representing the conference's four constituents.

¶ The United Church of Christ should wait "at least a dozen years" before acting on the proposed merger with the Methodist and Protestant Episcopal Churches and the United Presbyterian Church in the U.S.A., an "elder statesman" of Congregationalism warned. The statement was made at the annual Ohio Conference of Congregational Churches by

Dr. Walter M. Horton, who helped engineer the 1957 union of the Congregational Christian Churches' General Council and the Evangelical and Reformed Church to form the United Church of Christ. Referring to the four-way merger suggested by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, Dr. Horton said the United Church of Christ should wait until "we shall have become emotionally adjusted to the step we have already taken and explored the rich possibilities of our new role more fully."

¶ A letter written by Martin Luther in 1518, missing for more than 300 years, has been found in Boston. The priceless "one-of-a-kind" letter has been acquired by Dr. H. Spencer Gliddon, associate professor at the Tufts University School of Medicine. The doctor obtained the letter from a collector who, he said, had bought it from an old Boston family. Where it lay for more than three centuries is something that probably can never be explained. The professor said scholars were aware of the existence of the letter and labeled it No. 96 in the Weimar Collection of Luther's works, but until recently they assumed it had been destroyed.

¶ A distinguished international diplomat told delegates to the General Assembly of the United Presbyterian Church in the U.S.A. that the trouble with the world is that it ignores and dislikes to be reminded of its source—God. Dr. Charles Malik, president in 1958-59 of the United Nations General Assembly, said: "The Judaeo-Christian thrust alienates the world because the world enjoys its alienness from God; because the world wants to be left alone, left wallowing in its own corruption, left in its own inherent drift toward nothingness. The world is by no means converted, and those who love Christ today must fight against the forces of evil with all their strength."

¶ A photo-printed copy of the New Testament portion of the New English Bible has become a best-seller in Taipei, Formosa. Reproduced and distributed without permission, the copies retail for 75 cents as compared with \$4.95 for those being sold in the United States.

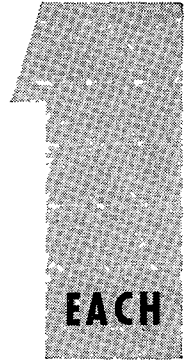
¶ A Dixieland jazz combo, a modern dance group from the University of New Mexico, and a folk singer took part in a unique vesper service at First Presbyterian church in Albuquerque. The service, entitled "Worship in Contemporary Expression," was conceived by the Reverend William O. Evans,

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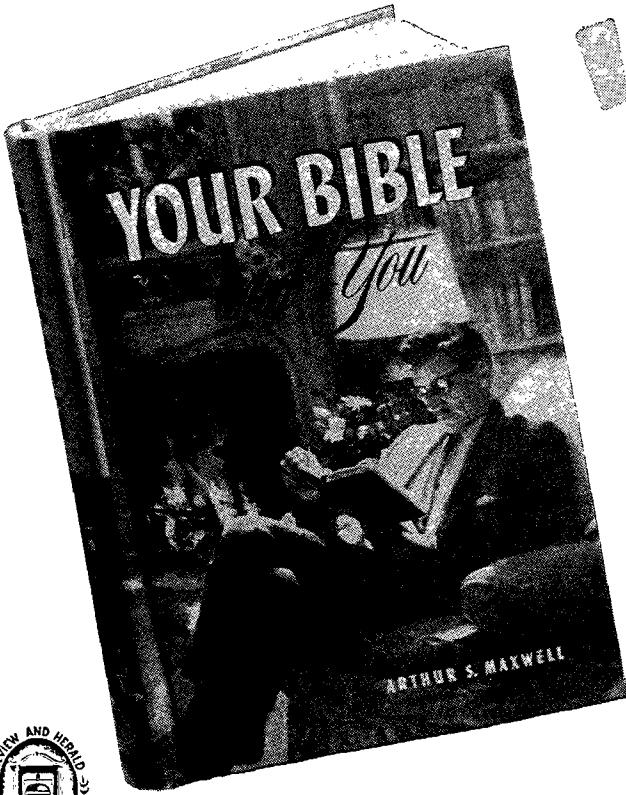
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minister of youth for the church. Designed to attract a youthful audience, it drew worshipers of all ages who filled the 1,500-seat church to capacity. According to church officials, it was probably the first time a jazz band had ever played in the sanctuary of a church here as part of a worship service. It was also the first time that a barefooted, swaying dance group performed in the aisles of an Albuquerque church. A number of the church board agreed that the service was in good taste and presented a worthy message. The band played the jazz versions of "The Saints Come Marching In," "Shall We Gather at the River?" "Battle Hymn of the Republic," and a series of Negro spirituals. The dance group performed a Jewish dance to stress, as Mr. Evans described it, "our Hebrew heritage and the brotherhood of man."

¶ Dropping the word "Protestant" from the name of the Episcopal Church has been urged by the *Living Church*, an unofficial Episcopal news weekly published in Milwaukee, Wisconsin. Changing the name to "the Episcopal Church in the U.S.A." would be no reason to fear that the denomination was moving in the direction of Roman Catholicism, the magazine commented in an editorial. "Our firm belief is that nothing of the kind is in the minds of those who advocate the change of name, except perhaps a few extremists (fewer today than they were a generation ago), who are no more likely to be able to push the Episcopal Church Romeward with the revised title than with the present one." Dropping "Protestant" from its name is a perennial issue in the Episcopal Church. Proposals along the line are expected to be presented to the denomination's General Convention, September 17-29, at Detroit, Michigan. The editorial said that the word "Protestant" was the source of confusion. The Episcopal Church holds to the apostolic succession or the consecration of bishops in a direct line from the apostles. In Communion, Christ is believed to be truly present in a spiritual manner in the bread and wine, in contrast to the more common Protestant view that these are merely symbols.

¶ Another historic milestone in relations between the Roman Catholic Church and other churches may be reached next year when the moderator of the Church of Scotland (Presbyterian) pays a courtesy call on Pope John XXIII. The possibility that Dr.

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Archibald Campbell Craig, top official of the Scottish Church, would visit the Pope was seen in Edinburgh, Scotland, when the General Assembly by a large majority, instructed its Inter-Church Relations Committee, together with the General Administration and Colonial and Continental Committees, to study the advisability of this unprecedented gesture. Dr. Craig will be in Rome next year to take part in celebrations marking the centenary of the Scots Kirk (St. Andrew's church) there. Should he utilize the occasion also to meet with Pope John, he will follow in the footsteps of Dr. Geoffrey Francis Fisher, who last December became the first Anglican Archbishop of Canterbury to visit the Vatican and converse with the Pope.

¶ The ancient English ritual known as change ringing will soon come to Washington, D.C., Dean Francis B. Sayre, Jr., of Washington Cathedral (Episcopal) announced. He disclosed that the new Gloria in Excelsis Tower, which will rise 300 feet above the Cathedral on the height of Mount St. Alban, will be the only church tower in the world that will have two sets of bells—a ten-bell set of peals for change ringing and a 53-bell carillon that will be one of the finest instruments of its kind in the United States. The announcement was made as officials of the Cathedral signed the largest single construction contract in its history, for \$1,860,000. The great church has been under construction since 1907. Completion is expected about the year 2007, the one hundredth anniversary of the laying of the cornerstone. Under the contract the George A. Fuller Co. has promised completion of the great bell tower by the fall of 1964.

¶ The Second Vatican Council is "destined to leave an indelible imprint on the history of the Church," Pope John XXIII declared at the opening of a ten-day session of the Pontifical Central Commission set up in preparation for the Council. Presided over by the Pope, the Commission met in the Hall of Congregations of the Vatican Palace, with 31 cardinals, two patriarchs, 12 archbishops and bishops, four superiors general of religious orders, and 23 advisers present. In his speech, delivered in Latin, the Pontiff said the various other preparatory commissions set up for the coming Council have done much groundwork for it, and now the Central Commission, "the highest and most important, is going to work for the success of the Council. Our heart," he said, "opens wide at the hope of great successes in seeing so united a rising number of participants from throughout the world. The world is waiting for this Council, and this waiting is widespread not only among our own beloved sons but also among those outside the Church."

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# PULPIT -- Pointers for Preachers



## "HOW READEST THOU?"

OCCASIONALLY we publish articles of a provocative nature. Much of their content is obviously in line with what we already believe, but here and there is a certain amount of challenge. The provocative writer—by which we mean one who just *makes* his readers think—like the provocative teacher, is open to misunderstanding; but who wants to read only what leaves his mind unchallenged, undisturbed?

Research material, which is not easily come by, is very apt to make us stop and think. Even otherwise good, orthodox material may contain certain things with which we do not agree. The man who cannot read with equanimity some things with which he does not agree, will live in a narrow groove. Indeed, he may in time develop atrophied powers of reason. He certainly will never understand men of differing ideas and outlook.

It seldom seems to occur to the man who cannot endure to read anything except what he already believes, and who rushes in to castigate the editor in question, that both editor and author were aware of opposite points of view before they went into print.

The justification for provocative material is that: (a) too few of us really know how to think logically and deeply; (b) it may stimulate thought and help those people who apparently fall victim to anything they hear or read to analyze and evaluate; (c) many questions have more than one answer, and it cultivates the mind to examine all angles involved; (d) we should seek to cultivate a sense of discrimination in reading, so that the mind is invigorated and fortified by accepting the true and discarding the erroneous; (e) opposite schools of religious thought must be studied if they are to be understood.

H. W. L.

## "PROVE THIS WRONG, OTHERWISE IT'S CORRECT"

THE mail often brings strange things—"new light," mimeographed and printed, and, sad to say, once in a while a "scavenger" production whose sponsors love nothing so much as items calculated to injure the church and truth.

Before me today is a tract with these words above the caption: "Prove This Wrong, Otherwise It's Correct." How naive can these people be? If they want to shift the burden of substantiating their pet ideas onto me, they will be disappointed. I never waste a moment in such a pastime.

If I read something and I detect that it is basically erroneous, or if I am unimpressed by its logic, I am under no burden to waste time to communicate

with an author who cannot prove his own contentions. A man who expects to prove what he wants to believe is hard pressed for proof. Moreover, some things that the mail brings are so inconsequential that they are not susceptible of proof either way. Life is too short to waste on the unimportant and the inconsequential.

H. W. L.

## SLAVES OR SERVANTS?

A well-known preacher tells how he gave a series of Lenten talks on "Great Protestants." For his talk on Bach, the piano was pressed into service. Rembrandt was pictorially represented through the epidiascope, but for his closing talk on Luther he decided to use no audio or visual aids of any kind.

He comments thus: "I was reminded of the old preacher who was asked whether he needed a magic-lantern to illustrate his talk. 'Lantern!' he exclaimed indignantly, 'When I talk, they don't need no pictures!'"

This is an age of gadgets, some of which are admirable aids. But some of them, used too much and too long, can ruin a man's preaching. The man whose power is based on the Word, prayer, personal consecration, can use mechanical aids whenever he wishes, but the man who depends consistently on aids of any kind will become their slave. There is no real substitute for an intelligent, Spirit-filled preaching of the Word.

H. W. L.

## "THE ONLY PREACHING I CAN DO"

The City Temple, London, England, has had some famous preachers. When looking for a successor to the capable Dr. Leslie Weatherhead, the church chose the Reverend A. L. Griffith, a vastly different type of preacher from his predecessor.

When asked about his type of preaching Mr. Griffith said they would have to go back to the famous expository preacher, Dr. Joseph Parker, for a parallel to his style of preaching.

"Will the City Temple under your ministry become the center of such preaching?" he was asked. "This is the only preaching I can do," he replied. "I don't know how to preach any other way. There is only one way to sustain a long ministry, and that is to let the Word of God speak. I shall continually search the Word of God for His message for the people."—*British Weekly*, April 6, 1961.

This man studied at a liberal seminary, only to find after graduation "that I had no gospel to preach, and I had not met Jesus Christ in a saving experience."

There are great secrets here. Biblical assurance, saving experience with a redeeming Lord—without these all preaching is vain.

H. W. L.