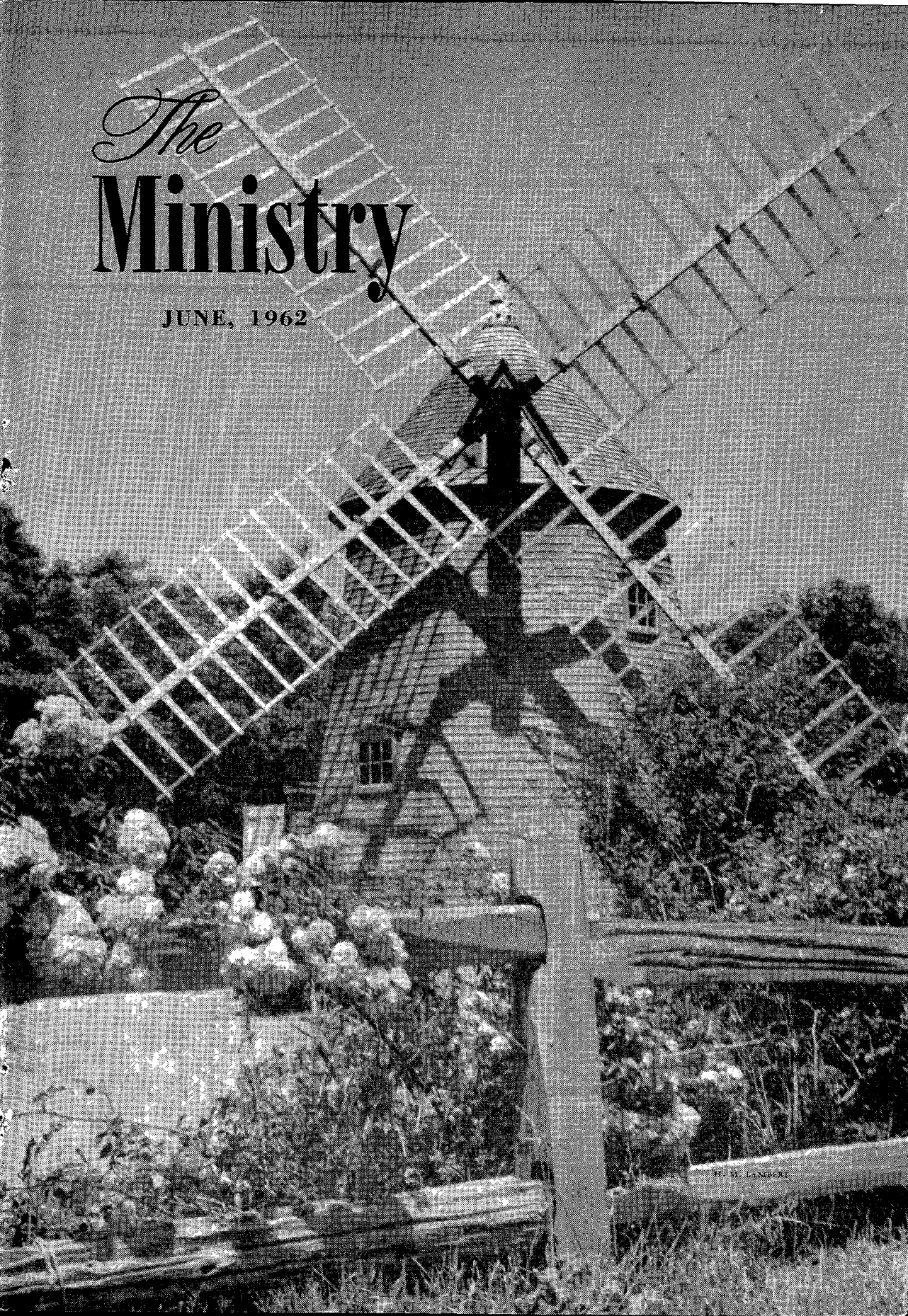


# *The* **Ministry**

JUNE, 1962



H. W. L. SHERK



Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXV

JUNE, 1962

No. 6

*Editor*

ROY ALLAN ANDERSON

*Associate Editor*

ANDREW C. FEARING

*Managing Editor*

HARRY W. LOWE

*Assistant Editors*

E. EARL CLEVELAND  
WALTER SCHUBERT

*Copy Editor*

J. INA WHITE

*Consulting Editors*

REUBEN R. FIGUHR, WALTER R. BEACH,  
EDWARD HEPPENSTALL, LOUISE C.  
KLEUSER, W. B. OCHS, R. HAMMILL

*Art Editor*

T. K. MARTIN

*Circulation Manager*

WALTER SCHUBERT  
E. EARL CLEVELAND, *Assistant*

*Overseas Contributors*

GEORGE BURNSIDE            Australia  
ERWIN BERNER                Central Europe  
J. R. SPANGLER                Far East  
H. J. WESTPHAL               Inter-America  
WAYNE E. OLSON               Middle East  
ODD JORDAL                    Northern Europe  
ENOCH OLIVEIRA               South America  
S. G. MAXWELL                 Southern Africa  
J. F. ASHLOCK                 Southern Asia  
G. CUPERTINO                 Southern Europe

Editorial Office: 6840 Eastern Avenue, NW.  
Washington, D.C.

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A. \$4.00 a year; 40c a copy. Prices slightly higher in Canada. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

## IN THIS ISSUE

### EDITORIAL

Thoughts on Bible Emphasis Year ..... H. W. Lowe 7

### ARTICLES

"I Believe in Jesus Christ—Born of the Virgin" ..... W. M. Smith 3  
"Be Still, and Know That I Am God" ..... W. B. Ochs 9  
Knowing Our Bible ..... H. M. Tippett 11  
Resurrection or Immortality? ..... E. W. H. Vick 13  
Analysis of Adventist Health Emphasis (Concluded) ..... T. R. Flaiz 15  
A Ministerial Training Center With a Future ..... R. A. Anderson 19  
Great Words of the Bible—No. 11—The Mercy Seat—*Hilasterion* (c) ..... W. T. Hyde 21  
The Bible in the Young African Churches ..... E. H. Robertson 24

### REGULAR FEATURES

HEALTH EVANGELISM  
New Frontiers in Medical Evangelism E. J. Folkenberg 27  
MUSIC IN WORSHIP  
Hymns of the Church ..... J. F. Colheart 31  
RESEARCH  
The Office and Ministry of the Angel Gabriel ..... D. E. Mansell 34  
SHEPHERDESS  
Candles in the Night—No. 7 ..... L. C. Kleuser 37  
BOOKS FOR YOUR LIBRARY ..... 41  
NEWS ..... 44  
PULPIT—POINTERS FOR PREACHERS ..... 48

### OUR COVER

On a windswept hill not far from my boyhood home, there stood an old windmill, and many's the time I climbed that hill and stood there with a thrill. The arms were huge and their movements slow as they moved the circle round, and oft I peked in through the door where the miller's grain was ground. The wind would howl, the slats would rattle, and the wheels for grease did squeak; but how I marveled at that mill as round and round it would creak!

Now the old miller is gone, the mill stands deserted, its wheels locked forever. We pump our water and grind our meal by means that are much more clever; but that flower-hung house with its graceful mill, was "a thing of joy forever." Its noise was music, its pace was soothing, the whole a scene without strife. I think that white mill on that sun-crowned hill has put something into my life.

—Anonymous

THE MINISTRY

# "I Believe in Jesus Christ . . .

## Born of the Virgin" \*

DR. WILBUR M. SMITH

[Dr. Wilbur M. Smith is one of the leading bibliographers of this generation. He is professor of English Bible at Fuller Theological Seminary, editor of "Peloubet's Select Notes," author of many valuable books, and is a regular contributor to the *Moody Monthly*.—Eds.]

**I**T MUST never be forgotten that the entire Christian Church, from its very beginning, has declared its faith in the doctrine of the Virgin Birth of the Lord. Luke, who says he examined many documents in the writing of his own Gospel, would seem to imply that this doctrine was *already* the faith of the Church even when he wrote, for he says that the things he writes are, "those matters which have been fulfilled among us," or, as the margin more accurately has it, "those matters which have been fully established among us."

Belief in the Virgin Birth "appeared in the earliest form of the Roman creed, which is placed by Kattenbusch as early as the year 100, and cannot be much later, the words being 'He was born of the Holy Ghost from the Virgin Mary.' This corresponds with the fact that we find it part of the regular Church tradition from the beginning of the second century. So Ignatius writing to the Ephesians (Chapters 18-19), said 'For our God, Jesus the Christ, was conceived in the womb by Mary, according to a dispensation, of the seed of David but also of the Holy Ghost.'"<sup>1</sup> . . .

### *Objections to the Virgin Birth*

There are a number of objections to the Virgin Birth continually raised by those

who deny the supernatural aspects of our Lord's life, and even by many who claim to be thorough-going Christians, but who refuse to accept this particular teaching of the New Testament scriptures. It is essential that we give some careful attention to the main criticisms brought against this important doctrine

### *That It Is a Biological Impossibility*

Some years ago a great deal was heard about the "impossibility" of such a thing as Christ being born of the Virgin Mary in any other way than by natural generation, it being claimed that such a birth was contrary to all biological law. The idea of an egg cell developing without fertilization by a male element or sperm cell is called *parthenogenesis*. For some decades, parthenogenesis was considered a biological impossibility, but today it is recognized as frequently happening, both in some plants and in some animals. In fact, the 14th Edition of the *Encyclopaedia Britannica* gives two full columns to this very subject. And the article begins, not by arguing that such is possible, but by stating that such a law actually prevails in nature. "A drone bee develops from an unfertilized egg, thus having a mother, the queen, but no father. . . . In three classes of animals, there is a frequent exhibition of parthenogenesis—namely in rotifers, crustaceans, and insects. Among insects, it occurs in many gall flies and saw flies. . . . Among plants, the development of an egg cell without fertilization is seen in *chara crinita*, one of the water stoneworts, represented in Northern Europe by female

\* Taken from WILBUR M. SMITH, *The Supernaturalness of Christ*, W. A. Wilde & Co., 313 Clarendon Street, Boston 16. Used by permission of the author.

plants only. Parthenogenesis is the rule in the dandelion, and also occurs in some hank weeds.”<sup>2</sup> No critic of the Virgin Birth today would dare speak of the “biological impossibility” of such an event. We dismiss this particular criticism without further discussion.

### *The Theory of Supposed Contradictions*

Others attempt to invalidate the New Testament evidence for the Virgin Birth by insisting that there are contradictions between Matthew’s and Luke’s account. But, as Professor Orr has well said, “It seems much more remarkable that there are agreements, for if we study them carefully, they prove to be more numerous than one would, at first, believe.” Professor Orr then proceeds to give a list of twelve points, “which lie really on the surface of the narratives, yet give very nearly the gist of the whole story. (1) Jesus was born in the last days of Herod. (2) He was conceived by the Holy Ghost. (3) His mother was a Virgin. (4) She was betrothed to Joseph. (5) Joseph was of the house and lineage of David. (6) Jesus was born at Bethlehem. (7) By divine direction He was called Jesus. (8) He was declared to be a Saviour. (9) Joseph knew beforehand of Mary’s condition and its cause. (10) Nevertheless he took Mary to wife, and assumed full paternal responsibilities for her child; was from the first *in loco parentis* to Jesus. (11) The Annunciation and birth were attended by revelations and visions. (12) After the birth of Jesus, Joseph and Mary dwelt in Nazareth. This, however, is not the whole. . . . But careful inspection of the narratives shows that, even in the respects in which they are divergent, so far from being discrepant, they are really, in a singular way, complementary; that where a careless glance suggests contrariety, there is really deep and beautiful harmony.”<sup>3</sup> This compact statement should be closely studied.

### *That the Story Was Written to Show a Fulfillment of Prophecy*

Some have attempted to discover the origin of the Gospel accounts of the Virgin Birth of Christ in the Messianic expectation of the Jewish people at the time of Christ’s advent, making out a case that, because of the prediction of Isaiah 7:4, wherein it is announced that the Messiah would be born of a Virgin, it was necessary for Matthew and Luke to *construct* such a story as this,

that the prophecy might seem to be fulfilled. The answer to this is a simple one: there was absolutely no expectation, among the Jewish people of Christ’s day, or among any of the Rabbinical teachers preceding the advent of Christ, that the Messiah would be (by miraculous conception) born of a Virgin. There is not one single sentence, in any contemporary Jewish writings, that would indicate that the Messiah would be born as Matthew and Luke indicate He was born. In fact, the prophecy of Isaiah 7:14 seems to have been either lost sight of, or was not understood by the Jewish people, until it *was* actually fulfilled in Christ’s Virgin Birth, and then it was recalled. The simple facts of the case make it impossible that Matthew and Luke should ever have built up such a remarkable story around a verse like this, which was not being discussed with these implications during the time of Christ’s advent on earth.

### *The So-Called “Argument From Silence”*

One of the most important arguments continually brought against the doctrine of the Virgin Birth is the so-called “silence” of the Gospels of Mark and John, and the Epistles of St. Paul, concerning this fundamental teaching of Matthew and Luke. This has been replied to again and again, and we believe in a very convincing way, but the words of Professor Headlam on this point are so unusually fine and conclusive, that we take the liberty of quoting his entire answer to this objection.

“Now the argument from silence is always precarious. How little stress can be laid on it in this case a single instance will shew. There is no reference to the Virgin Birth in the Acts of the Apostles. This is really quite natural, because it was not part of the ordinary apostolic missionary preaching. It would not be likely that it should be. It did not give any proof to outsiders. It was something that the convert would learn later, and would then harmonize with his other beliefs; but it was not part of the missionary preaching of the Apostles such as S. Luke gives in the Acts. There was therefore no need for it to be mentioned; but we know that S. Luke also wrote the Gospel, and he wrote it before the Acts. Therefore, he clearly knew of the Virgin Birth as part of the Christian teaching. If we had not the Gospel but only the Acts, it would at once have been argued that the author of that book had no

knowledge of the Virgin Birth. This is an instance which brings out how little stress can be laid on the argument from silence. The writers of the books of the New Testament composed their works to meet the needs of their own day, and did not write to assist people in the twentieth century in the particular controversy in which they might be engaged.

"As for the omission of the doctrine in the Gospels of St. Mark and St. John, we must content ourselves with asserting that there is nothing in either Gospel which could make us doubt the story of the Virgin Birth, and that it was not in accordance with the plan of the writers that they should give any account of the Nativity. All the books of the New Testament are very short, and it is obvious that the writers in producing them must in each case have confined themselves to the particular purpose they had in view.

"Similarly it is never safe to argue from the silence of S. Paul. His letters were in all cases occasional documents. They assume the ordinary Christian preaching and the ordinary knowledge of the Gospel history. They were not written to provide future ages with a complete idea of what Christianity was, and in a sense it must be considered accidental that any particular point of early Christianity is found in them. Supposing that I Corinthians had not survived, it would have been the customary thing to argue that S. Paul knew nothing at all about the Lord's Supper. S. Paul's Christological doctrine was of such a character that it would be natural for him to believe that our Lord was born in a remarkable manner. . . . It is more important to emphasize the general statement of S. Paul that the Second Man was from heaven, and his conception of our Lord as free from any taint of Adam's sin such as might be engendered by ordinary human birth. We may not have sufficient evidence to assert that S. Paul must have known the story and must have accepted it, although the fact of his relation to S. Luke would make it extremely probable. We can argue quite definitely that he had such a conception of the person of Christ, of His heavenly origin, of His freedom from sin, as might seem to justify the belief in His supernatural birth."<sup>4</sup>

In the matter of the "silence" of St. Paul, Professor Orr makes a very interesting point, when he reminds us of the deeper teachings of Romans 1:3, 4, where it is said

## NOTICE

We are anticipating our coming pre-session Ministerial Association meetings, to be held at General Conference time. Our motto this year: "MINISTERING THE MESSAGE OF RECONCILIATION." Our aim: "TO MAKE READY A PEOPLE PREPARED FOR THE LORD."

The program will begin Tuesday evening, July 24, at 7:15 and continue through Wednesday and Thursday, closing at 5:00 P.M. The General Conference session will begin that Thursday evening. We are planning many practical, interesting, and inspirational features for the strengthening of our ministry.

that Christ was born of the seed of David according to the flesh, and was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." Professor Orr says, "I confess it is difficult for me to read this passage in Romans and rid my mind of the impression that there is a relation between it and what we find in Luke 1:35."<sup>5</sup> St. Paul's profound passage regarding the incarnation of our Lord, Phil. 2:6-8, certainly implies a miraculous entrance into human life, and what of his phrase, "made of a woman," in Gal. 4:4?

### *The Theory of Mythological Origin*

We must consider just one more attempt on the part of those who deny the truth of the Virgin Birth to account for this story appearing in the Gospel records, i.e. the attempt to trace it to Greek or Babylonian myths. This has been a favorite argument not only with rationalists, who have no regard at all for the Person of our Lord Jesus, but it is also frequently used, we regret to say, even by many professors in theological seminaries.

The two fundamental and, it seems to me, absolutely conclusive arguments against such an idea as this are, first, that in pagan mythology, it is not claimed that any hero is born of a virgin, and secondly, that it would be utterly horrifying for any Jewish writer or early Christian Gentile



writer of the first century to attempt to construct the story of Christ's birth and infancy from the sordid elements of pagan myths. In regard to the non-existence of virgin births in pagan mythology, we, of course, must admit that many of the Greek, and Babylonian, and Egyptian deities were said to have been born in some unusual or (as they claimed) supernatural manner. But not only do these myths refer for the most part to beings that never actually existed, but the records in themselves always involve lustful, sensual elements, which are wholly absent in the accounts of our Lord's nativity. Among the Greeks and the Babylonians, a god or goddess would be said to be brought into the world in some miraculous way either by the cohabitation of some heavenly being with a woman on earth, or, even more vulgarly, by the adulterous relationships of the gods and goddesses themselves. In no account of these fictitious births do we read of an actual *virgin* giving birth to a son. One can read hundreds of pages of these mythical stories and realize anew when he has finished what a chasm separates these humanly created and often wicked stories from the exquisite, beautiful, holy records of our Lord's own birth. In fact, as Dr. Thorburn has said, "All these various stories of supernatural conceptions and births, which we meet with in folklore and the history of mythology have this one point in common—they serve to point not so much to the similarity as to the complete *contrast* and dissimilarity which exist between the Christian Birth-story and the tales which were current in various pagan circles."<sup>8</sup>

Dr. Harry Emerson Fosdick, from time to time, in his writings, in advocating a mythological origin for the Virgin Birth story in the Gospels, compares this account of our Lord's birth to references in ancient literature to the birth of Buddha, Zoroaster, Caesar Augustus, Plato, and Perseus.<sup>7</sup> Let us look at the facts for the moment. As for the birth of Plato, the great Greek scholar, Prof. J. P. Mahaffy, begins his fa-

mous chapter on Plato in his *History of Classical Literature* with the following two sentences: "Plato, whose proper name was Aristocles, was born either 429 or 427 B.C. at Aegina, where his father held property. His father, Ariston, son of Aristocles, and his mother, Peristione (sister of Charmides), were both of ancient and noble descent." As to the birth of Perseus, who, by the way, was only a god of Greek mythology, and never actually lived and walked and suffered on earth, as did the Lord Jesus of whom we are speaking, one of the greatest authorities on Greek mythology begins his discussion of this Greek god as follows: "The daughter of Acrisius was Danaë, of surpassing loveliness. In consequence of an oracle which had prophesied that the son of Danaë would be the means of his grandfather's death, the hapless girl was shut in an underground chamber, that no man might love or wed her. But Jupiter, distilling himself into a shower of gold, flooded the girl's prison, wooed, and won her. Their son was Perseus." Such an account of a birth is as far from the beautiful, reasonable, believable narrative in Luke's Gospel as the East is from the West.

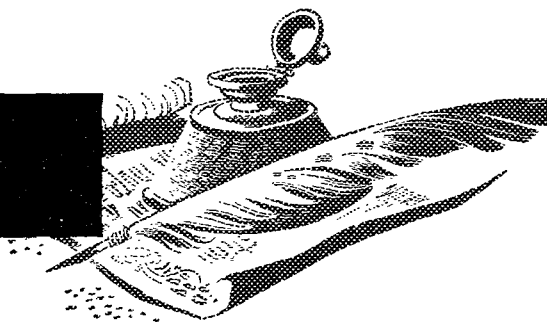
As for Zoroaster, many of the accounts of his birth are so vulgar that we are prevented from repeating them in this book, but we will note one of them which is not too gross. "According to another account which we find in Shahrastani God hid the spirit of Zoroaster in a tree (perhaps the Haoma plant) which he caused to grow in the highest heaven and which he afterward planted on the top of a mountain in Adarbaijan. There he mingled the spirit of Zoroaster, the Frohar, with the milk of a cow, which the father of Zoroaster drank. From this, seed and a portion of flesh passed into the body of Zoroaster's mother, who in the course of her pregnancy had a prophetic dream, which announced to her the divine greatness of her son." There is certainly nothing here which either Matthew or Luke

(Continued on page 23)

## THE PREACHER'S BUSINESS

¶ "The preacher's business is not merely to discuss repentance but to persuade people to repent; not merely to debate the meaning and possibility of Christian faith, but to produce Christian faith in the lives of his listeners; not merely to talk about the available power of God to bring victory over trouble and temptation, but to send people out . . . with victory in their possession."—HARRY EMERSON FOSDICK, *The Living of These Days* (New York: Harper and Brothers, 1956), p. 99.

# EDITORIAL



## Thoughts on Bible Emphasis Year



OUR Bible societies have a great case for wider distribution when we consider the challenging need for reading materials among the rapidly multiplying literate population of the world. Moreover, despite the tremendous circu-

lation of the world's best-seller, it has not kept pace with population growth any more than has Christian church membership, and it is paradoxically one of the most widely disseminated and one of the least read of all the world's books. In multitudes of homes the Bible has lain for years on some inconspicuous shelf, unread, often undusted, almost always unknown. Someone recently commiserated by remarking concerning these neglected Bibles, "Unread, but ready."

If world conditions should produce the spiritual hunger that would drive people back to the Book and its basic moral principles for the victorious spiritual life, how revolutionary would be the resultant changes in the moral atmosphere! Back to the first printed Book, the most bought Book, the least read, the least known Book, the best loved and the most hated! These and many more paradoxes are no more surprising than those that for nearly two thousand years have swirled around the great central figure of the Bible—Jesus of Nazareth.

It is said that some part of the Bible is available in 1,165 languages, covering the languages of 95 per cent of the population of the globe. This, however, still leaves

more than a thousand tongues in which no Scripture portion is available.

One wonders if we do not deceive ourselves sometimes in talking of huge sales and new versions of the Bible. Will not most of the purchasers of any new translation of the Bible that may appear tomorrow already be readers of the Book, or somewhat interested in it? If the millions who bought the Revised Standard Version and the New English Bible were all non-Christians, it would be a marvelous thing; but that certainly was not the case.

In an unusual book published in 1961—*The English Bible in America*—Margaret T. Hills, librarian of the American Bible Society, has listed chronologically, with some detail, every Bible printed in America in English from 1777 to 1957. A total of 2,573 titles appears. If this could be added to the British and Foreign Bible Society's total in Darlow and Monle's "Historical Catalog," and to editions by other Bible societies in other languages, then, while we have no exact figures, the Bible surely becomes the most translated book of all time. All of which complicates the paradox if it is also the least read of books.

When Luther translated the Bible into German and the Authorized Version was put into the hands of English-speaking people, the Bible was undoubtedly read more avidly than it is today. The influence of the Holy Bible penetrated our language, our customs, our laws. It entered into men's thinking in an age that was emerging from the gloom of the Middle Ages. It touched the life of the common man, lifting him

above his environment and giving him larger horizons, as in the case of men like lowly John Bunyan.

In the course of time there arose a bitter crisis, when modernism, humanism, and inter-church disputes entered the European scene and then spread over the New World and wherever the Western missionaries went. The consequent loss of faith in the Holy Word helped to leave men with little conviction of their sinfulness and with no sense of the presence of God in their lives. All of this adds up to a renewed and more acute need not only for the continued *distribution* of the Bible but for its *acceptance* and *assimilation*.

#### *The Life of God in the Soul of Man*

In the gloomy days when the opulence and cruelty of Rome had brought the end of the empire in sight, the Christian religion took flame and the teachings of the Bible spread to all the known world. The Scriptures were avidly read and absorbed into daily life, into jurisprudence, and in time became the foundation of Western civilization. Pentecost and thereafter saw men breaking through the cynicism and hopelessness of the times, risking their lives for Christ's sake, unafraid to die because they knew how to live with Christ in God. Thenceforth the ebb and flow of spiritual life has generally followed the rise and fall of worldly prosperity.

The lesson in all this is not that religion is only for the poor and oppressed, but that man's perversity turns from God unless circumstances arise to remind him that he cannot stand alone.

In Greece there is today what is called the *Zoë Movement*, organized to stimulate Bible study among the laity. *Zoë*, of course, is the life intensive, which Christ came to give: "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us" (1 John 1:2). "He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5:24). *Zoë* is the word which expresses "all of highest and best which the saints possess in God."—TRENCH, *New Testament Synonyms*, Paragraph XXVII.

Eternal life depends upon a knowledge of God, which comes to man primarily by external revelation through the Bible. This age is passing back into the gloom of un-

belief, due to the neglect of God's Word. We need a *Zoë* movement, or some kind of spiritual renewal that will turn men back to the Scriptures. Preachers need to return to the Word, preaching anew that the *Zoë* of the ages is ours in Christ Jesus, basing our sermons on sound principles of interpretation, of course, but nevertheless preaching Christ the living Word.

#### *A New Emphasis*

We have made everyday life so complicated and crowded that time can scarcely be found for Christ and His Word. Have we complicated our church and professional life to the point where routine often submerges message, where paraphernalia beclouds preaching, where human wisdom displaces the Word? Do we ministers and leaders need a new emphasis, a return to the sacred things of the Word of God?

Some few modernistic preachers need to return from the academic wastelands. All of us need to take sufficient time to study the *Word* deeply in order to escape from pulpit mediocrity and spiritual atrophy. Promotion is not preaching, organization is not spiritual power, good public relations are no substitute for prayer-filled, study-fortified preaching. There is no substitute for soundly exegetical, Spirit-filled Bible preaching—we need not lack divine fire in the soundness of our exposition. When the living Christ stands exposed to the eager vision of expectant congregations, then promotion, organization, publicity, and all other adjuncts fall into place and into their proper function to the glory of God.

When the living Word was among men, John said, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples."—*Patriarchs and Prophets*, p. 278.  
H. W. LOWE

---

★ A smile is a curve that can set a lot of things straight.—*Sunshine Magazine*.

---



# "Be Still, and Know That I Am God"

W. B. OCHS

Vice-President, General Conference, for North America



**A** PSYCHIATRIC report shows that in the examination of more than 70,000 cases those with religious convictions had better integrated personalities than those with none. We need faith in Jesus to help us to "be still, and know" that He is God. As workers for God we must remember and help our congregation to remember also that we cannot have faith when we need it unless we have it before the need arises. And it is vital that we understand fully what it means to "be still" and to wait upon the Lord.

One of the hardest lessons to learn in life is the art of being quiet in time of stress and strain. Human nature rebels against the words "be still." We love to talk, we want to be heard, we want others to listen to us. We feel insulted if we are told to "be still." But silence helps us to know and understand God better.

The words "be still" literally mean "let be," "desist," "give up." And we might add, "hush," "stop your tumult." Why? Because of the words, "I am God."

Looking at our text, found in Psalm 46: 10, "Be still, and know that I am God," we find that it teaches more than quietness; it also conveys the idea that we should get rid of tension in the life. Since the Lord desires to help us get rid of tension, we should pray:

Prince of Peace control my will,  
Bid this struggling heart be still;  
Bid my fears and doubtings cease,  
Hush my spirit into peace.

God is eager for His children to enjoy the quietness that alone is found in His presence. He asked Job, "When he giveth quietness, who then can make trouble?" (Job 34:29).

There is nothing so destructive and damaging spiritually as worry and fear. One of the outstanding signs of true greatness is quietness in face of hardships, trials, and

reverses. Often misfortunes come because we do not know how to live quietly, how to be still at the proper time. Someone has well said, "Stillness of person and steadiness of features are signal marks of good breeding."

## *Perfect Peace an Attribute of Heaven*

What lessons we as workers can learn from the Master! The quietness of Jesus baffled His enemies. Quietness of soul is the acid test of life. The words "When he giveth quietness" indicate that we cannot bring about quietness through our own achievement; it is a gift from God. "He giveth quietness." All the troubles that others may bring upon us are only external. They cannot reach and destroy the inner quietness of the heart when Christ dwells within. The promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). We read, "Inward peace and a conscience void of offense toward God will quicken and invigorate the intellect like dew distilled upon the tender plants. The will is then rightly directed and controlled, and is more decided, and yet free from perverseness. The meditations are pleasing because they are sanctified. The serenity of mind which you may possess, will bless all with whom you associate. This peace and calmness will, in time, become natural, and will reflect its precious rays upon all around you, to be again reflected upon you. The more you taste this heavenly peace and quietude of mind, the more it will increase. It is an animated, living pleasure which does not throw all the moral energies into a stupor, but awakens them to increased activity. Perfect peace is an attribute of heaven which angels possess."—*Testimonies*, vol. 2, p. 327.

Jesus says to His ministers today as He did to Peter and John of old, "My peace I give unto you" (John 14:27). Peace and quiet are twin allies. God's peace in the soul produces quietness. We must know by

experience that the way of escape from the turmoil and unrest in the world is found in the peace He alone can give. Although there is no escape from the uncertainties of life, thank God there can be and there will be relaxation of those inner tensions when the Prince of Peace rules supremely in our lives.

As workers in God's cause we would do well to restudy the Psalms, for they are full of wonderful promises. Many were written, as we know, during times of distress and peril. Listen as David said, "Leave it all quietly to God, my soul" (Ps. 62:1, Moffatt).<sup>\*</sup> When we face serious problems that cause grief and uneasiness of heart read these words of Israel's hunted king, "I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Ps. 40:1). Pondering these expressions it is wonderful what a change will come into our lives. Here is quiet and peace for the troubled heart.

Jesus said, "My peace I give unto you," and He assured us that His peace is to be our personal possession and that it is far different from that which the world giveth. The world's peace vanishes in the presence of sin and sorrow. Christ is the only One who can say, "Thy sins are forgiven thee." He gives joy in place of sorrow, and the result of this is quietness of heart and life.

Someone has said, "The secret of calm is to turn the current of the being to God, then it is like a sea at rest." If we stop and analyze these words we find helpful suggestions. Notice, the secret of stillness of soul is obtained when we "turn the current of the being to God." What does this do for us? The answer is clear, the current becomes "like a sea at rest." We must lean upon God.

David learned this secret, and he said to his own soul: "Leave it all quietly to God." The Lord is displeased when we live day after day with troubled hearts. We must learn that there is no peace or quietness apart from Christ. God says, "There is no peace . . . to the wicked" (Isa. 57:21). Some seek peace in the pleasures of the world, but they soon learn to their sorrow that "the way of peace they know not" (Isa. 59:8). Others try to find peace by self-righteousness which proves to be nothing but "filthy rags." Only as we commit all our affairs to the will of God can we appreciate the words "the peace of God,

which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

#### *God's Grace as the Dew*

The dew that waters the flowers and grass during the quiet evenings does not distill in wind or storm. Just so the dews of God's grace come to the souls that are calm and trustful. If our hearts are to be filled with joy and quiet we must hold still. It was Cecil who said, "The grandest operations, both in nature and grace, are the most silent and imperceptible. The shallow brook babbles in its passage and is heard by everyone; but the coming on of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted, and its effects are but partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity, and is the very life of large portions of the earth. And these are pictures of the operation of grace in the church and in the soul."—In *The New Dictionary of Thoughts* (1955 ed.), p. 518.

Israel's experience at the Red Sea teaches the importance of giving heed to the words, "Be still, and know that I am God." When the Israelites left Egypt they were pursued by the Egyptians and were nearly overtaken when they reached the Red Sea. When they saw the enemy drawing near they turned on Moses with all their fury and blamed him for the predicament in which they found themselves. They angrily said, "Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? . . . For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Ex. 14:11, 12).

Listen to Moses' response to these accusing, angry words, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace" (verses 13, 14).

God performed a great miracle by dividing the sea and permitting His people to pass over on dry land. And what happened to the enemy that followed God's people? The record says, "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (verse 28).

After this wonderful deliverance "the people stood in awe of the Eternal, believing in the Eternal and in his servant Moses" (verse 31, Moffatt).<sup>\*</sup> How much better it would have been if their faith in God and His deliverance would have been such that they could have quietly waited, without anger, for His hand to save them.

This experience should impress us with the truthfulness and beauty of the promise recorded in Psalm 107:29, 30: "He maketh the storm a calm. . . . He bringeth them unto their desired haven." In these verses we also find this beautiful thought expressed: "Then are they glad because they be quiet" (verse 30). Gladness of heart does not come because of our much speaking but because of quietly waiting upon God to work out His will in our lives. As the waters of sorrow, adversity, and sin

roar about us and our troubled hearts seem to crush, let us place our hand in the hand of God and quietly listen to the words, "Above the voices of many waters, . . . the Lord on high is mighty" (Ps. 93:3, 4, R.V.).

As we minister the Word to our congregations, let us assure them that we have a safe Pilot who will guide us safely home, regardless of the storms that may arise. "Be still, and know that I am God." May the prayer of our hearts ever be:

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

—JOHN GREENLEAF WHITTIER

<sup>\*</sup> From *The Bible: A New Translation*. Copyright by James Moffatt, 1954. Used by permission of Harper and Brothers.

# Knowing Our Bible

H. M. TIPPETT

Associate Book Editor, Review and Herald



IN THE dawn of the English Reformation, when the Great Bible, which had just been translated, stood on its desk chained to a pillar in the cathedral, the people gathered in throngs, and stood on the cold stone floor listening intently hour after hour to the one appointed to read it to the people. If he should pause as though to stop there would be cries of "Read on, read on." What a wonder it would be if we had a thirst like that for the living waters of God's Word. What a difference it would make in our lives. Tradition has dug for God's Word many a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it; many a Peter has denied it; many a Demas has forsaken it, but it still survives as the only authoritative voice of God to men.

I'm editing a new book on the life of James Chalmers, missionary to New Guinea in the last century. They called Chalmers,

Tamate, man of peace. On one of his inland trips where cannibalism was rife, he came at the end of one day to a large village where the chief asked him to come to the *dubu*, a house where the young warriors of the tribe lived, and speak to them.

Chalmers was very weary, but he went into the *dubu*, accompanied by a Port Moresby native interpreter, who had been converted to the gospel. He was surrounded by scores of naked savages, decorated with shells, seeds, and the human bones of enemies they had eaten. Chalmers talked only briefly and then asked his converted interpreter to tell them stories from the Bible. He himself went to lie down on the porch outside the evil-smelling place, for he was exhausted.

The sun was well up the next morning when he awoke, and not seeing activity about he peered into the *dubu*. It looked as though not a single savage had changed his position. And Asuba, his interpreter, was still telling stories, as he had been all night. His hearers sat in rapt attention and heard for the first time the stories of Adam and Noah and the Flood, of Abraham and the children of Israel, and the miracles.

No. 2 in a series of worship talks given at the General Conference, Washington, D.C.

## MINISTRY INDEX NOW READY!

The complete **MINISTRY INDEX** will be on sale in June at the following prices:

North America ..... \$2.50 postpaid  
Overseas ..... \$2.75 postpaid

The **INDEX** will also be on sale at the General Conference session in San Francisco.

Our printing order will not be large so we urge those interested to forward orders with cash without delay. We repeat that this will be a loose leaf **INDEX** and can thus be kept up to date from year to year.  
—H. W. L.

---

Chalmers thought Asuba must be dead tired and suggested he try to get some rest. But with the light of triumph in his eyes, he said, "No, please, masta. Me come now to story belong Jesus, and Him the best story."

And there in the steaming New Guinea jungle the primitive hearts of cannibal savages were subdued with the story of the cross. Oh, how I wish that the "story belong Jesus" would so capture our minds and hearts, so fortify our faith, and so humble our proud self-sufficiency that lost in wonder, love, and praise we would be implemented for the fulfillment of Revelation 18:1.

I grieve because so much of our Biblical research seems to be a program of negation of much that we have always held dear. A study of the Bible for its historicity instead of an oracle from God may rob us of its preciousness as indeed God's voice speaking to men. I read from *Patriarchs and Prophets*, page 504: "Every chapter and every verse of the Bible is a communication from God to men. . . . If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day, and by the pillar of fire by night." From *Testimonies*, volume 5, page 533 we read: "Do we receive the Bible as 'the oracle of God'? It is as really a divine communication as though its words came to us in an audible voice."

Our eight-year-old granddaughter said not long ago to Mrs. Tippett: "Grandma, I wish I could see and talk to an angel." And her eyes shone with the wonder of a child's in happy anticipation. And we said, "Yes, dear, and we'd love to see one too." But I have had several thrilling experiences in which through God's Word I

have felt in communication with angels.

I think of the day out there on the edge of the Flathead Indian reservation in Montana one Friday morning when I was puzzled as to whether I should ride up into a very sparsely settled side valley, for the distances between the homes seemed very great, and I was due to catch the train back to Missoula at two o'clock for my weekend rest.

That was a time when I wished I might talk to an angel for wisdom. But I had my little Testament with me, and I always like to pray before I read my Bible, because then if God has anything to say to me He can talk to me through His Word.

So I prayed for guidance and opened my Testament at random, and I think an angel must have opened it for me, for the first statement my eye caught was 1 Timothy 2:3, 4: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." That was all I needed to read. I mounted my bicycle, and headed for the only house I could see, a half mile away. In the next four hours I had my biggest and most successful day in canvassing.

To be sure, I took that bit of scripture right out of its context, which according to the scholars I shouldn't do. And I engaged in the most shameless bit of casuistry in letting my Bible fall open where it would. And I did rude disservice to proper Bible study by accepting a simple text as the word of God to me for that hour. But, granting all these things, like Jacob, I look back upon the event as a sort of Bethel and know in my heart God blessed me there.

I have had other experiences where certain texts of the Bible with no logical relation to a situation in which I found myself have nevertheless seemed to afford the very comfort I needed at that hour.

Accepting texts like that out of all keeping with their setting is not Bible study, friends, but it accentuates the fact that God, the all-knowing One, is a very present help in time of trouble, and that the Word is adequate for every situation. If God could speak to Gideon with a handful of fleece, He can speak *personally* to the believing heart through His Word.

Wide as the world is His command,

Vast as Eternity His love;

Firm as a rock His truth shall stand,

When rolling years shall cease to move.

# Resurrection or Immortality?

EDWARD W. H. VICK

Canadian Union College, Department of Theology

[This article reviews some teachings set forth in an important book on the witness of the New Testament to the question, "Immortality of the Soul or the Resurrection of the Dead?" It will serve to deepen our meditation on the stupendous event of the resurrection.—Evs.]



THE problem of the condition of man after death has been perennial. In the main, the solutions have been of two kinds. The Greek conception was that the soul is at death removed from the tension between time and eternity and is freed from the limiting condition of the body, its temporary housing. This is the direct outcome of Plato's doctrine of forms, which states that reality is not that which may be observed and touched but is to be found in the eternal, unchanging world of forms, of which temporal things are but the imperfect expression. This teaching has had tremendous influence in the Christian interpretation of the universe, with baneful results in the interpretation of the New Testament. It produced the Gnostic dualism between body and soul, the body being evil, the soul good. This teaching that the body is evil has led in two directions—first, to asceticism: the body must be punished by neglect or discipline, since the development of the soul is dependent upon the negation of the body; second, to libertinism: if the body is evil and it is man's lot to be saddled with it, since nothing can be done about the condition (Gnosticism was fatalistic in outlook), let the body be indulged to the full. Hence all kinds of immortality resulted as a consequence of such a doctrine.

Oscar Cullmann, professor of theology at the University of Basel, takes issue with the basic, albeit gratuitous assumption so prevalent in Christendom, that the Greek teaching of immortality is compatible with the New Testament doctrine of resurrection. His book *Immortality of the Soul or Resurrection of the Dead? The Witness of*

*the New Testament* is a frank examination of the conviction of the early church. His contention is that the two teachings are incompatible.

However sincere our admiration for both views, it cannot allow us to pretend, against our profound conviction and against the exegetical evidence, that they are compatible. . . . Precisely those things which distinguish the Christian teaching from the Greek belief are at the heart of primitive Christianity.—Pages 7, 8.

Our author contends that belief in the resurrection is integral to Christianity, whose early thought was based on *heilsgeschichte*, i.e., a view of history that made it the locus of revelation. God revealed His saving power in specific events that occurred at specific times. Hence death has been overcome and will be overthrown at specific points of time. This is the Christian, as opposed to the Greek, view of time.

A contrast is drawn between the philosophic spirit in which Socrates died, "a beautiful death" (page 20), and the death of Jesus, accompanied by distress and tears and the anguish of separation between Himself and God. Socrates was facing death as a friend, Jesus faced it as an enemy. Here the contrast is radical. For the Christian, "Whoever is in the hands of death is no longer in the hands of God, but in the hands of God's enemy" (page 23). To conquer the enemy, Jesus must enter the enemy's territory. He must Himself die, and following the death there must be an act of new creation, a re-creation of what death had destroyed. Resurrection is thus a "new act of creation by God" (page 27).

Death is not natural, but is the consequence of sin. Both are opposed to God. The body, a gift of God, was part of God's good creation. Body and soul are not opposites but correlatives. For the Christian the contrast is between the creation (which includes the body) as made by God and as corrupted by sin, not between the body

and soul as such, as in the Greek viewpoint. In the New Testament the "flesh" is the power of sin, the "spirit," the power of creation at work through the Holy Spirit, active at the resurrection and in the church. Body and soul are "good . . . as . . . created by God; they are both bad in so far as the deadly power of the flesh has hold of them" (page 35). The important word here is "both." For the Greek, the body was at best cumbersome, at worst, evil, the soul always good. For the New Testament writers both body and soul must be delivered by God's act of new creation, when they are both freed from "the flesh" (i.e., evil and corruptibility). God performs this act of creation at the resurrection, when life is given to the soul. "The soul is not immortal. There must be resurrection for both [i.e., soul, as well as body]; for since the Fall the whole man is 'sown corruptible'" (pages 36, 37).

Since the whole creation is involved in man's condition and will be newly created, the re-creation of man can only be at the End, when the new age dawns and the whole universe is renewed. Hence, there is no place for an individual transition at death.

---

The trouble with many people in trying times is that they stop trying.—*Sunshine Magazine*.

---

Yet believers still die, even as they did following the resurrection of Jesus. But the resurrection age has been inaugurated; it awaits its consummation, so death has lost its terror. This tension between "already fulfilled" and "not yet consummated" belongs to the fabric of the New Testament, according to Cullmann. The foretaste of the consummation is given through the Holy Spirit and becomes manifest in the breaking of the bread. At the consummation the body will be raised when all things are made new. It will be a body of glory in contrast to our present lowly body.

Death will be abolished at the End; it has already been conquered. Hence there is an interim period between the conquest and the annihilation of death. This means that the dead are still in some way "in time," i.e., since the resurrection at the End is an historical event, taking place at a point in time—in which those who are now dead,

share—they are not in their interim condition placed beyond the temporal sphere. This means, of course, that they are not immortal, since immortality would mean a loosing of the bounds of time, and would make resurrection superfluous. Cullmann then concludes that since this is the case, the transformation of the body does not (and indeed, on this view, cannot) take place at death, since the victory over death at the End is a cosmic event.

He now considers the interim condition, but does not speculate upon it, since any such speculation is lacking in the New Testament (page 51). Those "in Christ" sleep in death; they are waiting but they wait "in Christ." That is to say, there is a difference, because of the resurrection of Jesus, between the Christian who has died and the one not "in Christ." Christ is near, in a sense undefined by Cullmann, even in death to the believer. Since the Holy Spirit, given as a foretaste to the Christian while living, is the power of life, the Christian has nothing to fear from death. Our author interprets 2 Corinthians 5:1-10 as a desire on Paul's part not to have to undergo death, which even though vanquished still calls forth a natural fear when it must be faced, but a desire to share in the transformation at Christ's second advent. Paul is here expressing a wish not for death, but for translation at the parousia. This is a legitimate and powerful interpretation of Paul's words.

It is the Holy Spirit that makes the difference to the dead "in Christ." They are "closer to the final resurrection," "no longer alone" (page 54). He engages in no speculation on their condition. To have Christ in life is to be nearer Him in death than before. One does not have to interpret these expressions in terms of consciousness. They may be taken metaphorically. If so interpreted, they are quite legitimate. It is then true that the Christian in death is now nearer Christ. All that now he must await is the event of the resurrection, which will put him in Christ's direct presence. This interim condition is an "imperfect" state (page 56). This differentiates the Christian teaching from the Greek teaching of the immortality of the soul, which necessitates that the consummation take place at death. For the Greek the condition at death is not "imperfect" but perfect; in fact, death, in the Greek teaching, is the perfecting of life.



# Analysis of Adventist Health Emphasis

(Concluded)

T. R. FLAIZ, M.D.

Secretary, Medical Department, General Conference

## Factors in Origins of Our Health Emphasis



### I. COUNSEL SUITED TO THE INDIVIDUAL OR GROUP

Adventist health emphasis originated at times in counsel to specific individuals or institutions to meet or correct certain conditions or errors in that time and place. At other times the counsel was of a general nature with general application. These facts should be borne in mind in any study or application of Spirit of Prophecy counsel. Perhaps it has immediate application. Possibly it does not. Example—

1. Counsel to an early physician that he use raw eggs and grape juice to cure his condition (severe anemia brought on by his ill-advised restriction of his diet) does not infer a general recommendation of the use of eggs for everyone. Free use of eggs we now know may in some circumstances contribute to development of serious disease (cardiovascular disease in middle-aged or elderly people).

2. In volume 7 of *Testimonies to the Church* we have a discussion of the advantages of wooden structure over brick and stone for sanitariums. This might be difficult to understand except as we take into account the circumstances of the counsel. These circumstances were as follows:

a. She was speaking of small institutions.

b. She was speaking of these in a rural setting.

c. At that time there was no satisfactory ventilation system or controlled heating system.

d. The masonry buildings surviving from that time tell us why she did not regard them as satisfactory for patients as compared with the lighter, more dry and warm wooden structures.

We are not confused in our thinking on this subject today in the light of our all-masonry buildings, because we recognize

the circumstances prevailing at that time.

### II. ADVENTIST HEALTH EMPHASIS GIVEN BECAUSE OF GROSS IGNORANCE OF THE TIME

1. Our health counsel arose out of the ignorance of health matters on the part of everyone three quarters of a century ago. This ignorance resulted in high mortality from tuberculosis, pneumonia, and other respiratory diseases; typhoid fever and other enteric diseases; diphtheria, scarlet fever, smallpox, and other acute infectious diseases; and, perhaps most significant of all, malnutrition, often in the form of over-nutrition. On this general topic read *Counsels on Health*, pages 49 to 60.

2. There was at that time fear of night air, which led to poor ventilation. Danger of enteric diseases from water or milk was little suspected if the water or milk looked good. Rich heavy foods with plenty of grease and shortening were thought highly desirable. White bread was prized as superior. Advantages of fresh fruits and green vegetables were little suspected. Meat and potatoes were regarded as good staple foods for all. The important role of exercise, vigorous physical activity, in health had not been suggested.

3. Spirit of Prophecy counsel timely. It was to correct these gross misconceptions of the time that health reform came into the picture. Health reform did not come to serve as a shibboleth, or measuring rod of orthodoxy. It was not intended as a discipline, a code of taboos, or as a religious ritual.

### III. IS SCIENTIFIC AND SENSIBLE

1. Many of our health teachings regarded as faddist at the time are now hailed by the scientific world as sound and way ahead of their time. Particularly is this true in the field of nutrition.

"There is real common sense in health reform. People cannot all eat the same things. Some articles of food that are whole-

some and palatable to one person, may be hurtful to another. Some cannot use milk, while others can subsist upon it. For some, dried beans and peas are wholesome, while others cannot digest them. Some stomachs have become so sensitive that they cannot make use of the coarser kind of graham flour. So it is impossible to make an unvarying rule by which to regulate everyone's dietetic habits."—*Counsels on Health*, pp. 154, 155.

2. Apply health reform with charity.

"We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. . . . If we should allow the people as much time as we have required to come up to the present advanced state in reform, we would be very patient with them, and allow them to advance step by step, as we have done, until their feet are firmly established upon the health-reform platform. But we should be very cautious not to advance too fast, lest we be obliged to retrace our steps. *In reforms, we would better come one step short of the mark than to go one step beyond it.* And if there is error at all, let it be on the side next to the people."—*Ibid.*, p. 438. (Italics supplied.)

#### IV. BREADTH AND SCOPE OF HEALTH REFORM

Unfortunately, many confuse health reform with one limited phase of the question, vegetarianism. This is doubtless responsible for the unhappy attitude of some who thus dissociate themselves with the whole concept of health reform. An understanding of its broader significance would lead to wider acceptance in its various phases. Many do not realize how much of health reform they already practice as a matter of course. Health reform had concerned itself with a wide range of health subjects during the past hundred years. We here list the seven most important areas of health reform concern.

1. *Alcohol*.—Adventists have been prominent in the fight against alcoholic beverages from the very first of our history.

2. *Tobacco*.—Early Adventists, even ministers, used tobacco. (See *The Story of Our Health Message*, pp. 22, 23.)

However, at a very early date Adventists declared against the use of tobacco. Both alcohol and tobacco became tests for church fellowship.

3. *Tea and Coffee*.—It was at a later time that tea and coffee came to be recognized as detrimental to health, and a strong program of education against their use has been maintained. Opposition to the use of tea and coffee, though not a subject of church discipline, is one on which Adventists generally are quite united.

4. *Drugs and Medicines*.—*a.* Drugs of three quarters of a century ago listed arsenic, calomel, strychnine, quinine (used in appetizers or bitters), and many others whose effect was quite unknown, but which were in common use by the medical profession. Many people today are inclined to place a blanket condemnation over all medications, anything which comes from the drugstore, regardless of its value. It should be borne in mind that practically all the medications in use when the Spirit of Prophecy counsel was written have been discarded by the medical profession.

*b.* Rational medicine today seeks to learn the cause of the disease and suit the medication to the need. Thus we have insulin, which has saved the lives of millions of diabetics; liver extract for pernicious anemia cases; the sulfas and the antibiotics by which countless millions have been saved from the acute infections, including such killers as bubonic plague, typhoid fever, and now tuberculosis and leprosy. These are but a few examples of the remarkable new developments for the saving of life.

As mentioned above there are a few people who condemn the use of any drug or medicament.

*c.* The attitude of Seventh-day Adventists on this subject is set forth in the booklet entitled *The Use of Drugs*. This is available at your Book and Bible House.

5. *Overwork*.—Many of our early ministers literally overworked themselves into an early grave. This was a serious problem among our people at that time, and major emphasis was placed upon the need for moderation. (Read *Counsels on Health*, pp. 563, 564.)

6. *Dress Reform*.—A major health problem of a century ago was concerned with women's dress. The corset binding to attain the wasp-waist effect was highly injurious to circulation, digestion, and to actual organic structure. This was rightly condemned. The long-flowing dresses that swept the floors and streets, swirling up clouds of germ-laden dust were likewise

brought under censure. Generally speaking, dress today by both men and women is sensible. Occasional fads such as the high heels at present are foibles which come and go. Dress reform is not an important issue today. References to this subject are so numerous that we do not select any specific one.

7. *Diet.*—*a.* Diet is perhaps one of the most significant areas of counsel mentioned in all of our health writings. Diet is a very comprehensive subject, so much so that physicians recognize that a major portion of all illness today is closely related to our eating habits. Unfortunately, many of our people, when thinking of Spirit of Prophecy counsel regarding diet, think only of the restrictions. Those who do so miss the true significance of our health emphasis. Health reform is built around the positive, the things we should do, not what we should not do.

*b.* "God calls upon those for whom Christ died to take proper care of themselves, and set a right example to others. My brother, you are not to make a test for the people of God, upon the question of diet; for they will lose confidence in teachings that are strained to the farthest point of extension. The Lord desires His people to be sound on every point in health reform, but we must not go to extremes."—*Counsels on Diet and Foods*, p. 205.

*c.* "Investigate your habits of diet. Study from cause to effect, but do not bear false witness against health reform by ignorantly pursuing a course which militates against it. Do not neglect or abuse the body, and thus unfit it to render to God that service which is His due. To my certain knowledge some of the most useful workers in our cause have died through such neglect."—*Counsels on Health*, pp. 155, 156.

*d.* We list the following important matters relating to diet and health.

(1) Vegetarianism.—"We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. . . . We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others."—*Ibid.*, p. 133. In the light of recent developments in the field of cardiovascular

## Nutrition Conference Slated Following GC Session

The General Conference Medical Department is pleased to announce the second Food and Nutrition Convention, to be held at La Sierra, California, August 6-9. This intensive four-day study session, conducted by the International Nutrition Research Foundation, under the direction of Dr. John A. Scharffenberg, will begin the day after General Conference session to meet the convenience of out-of-State visitors.

Members of the ministry will be interested in hearing firsthand from well-known international figures in nutrition, such as Dr. Ancel Keys, of the University of Minnesota, and Dr. Laurence Kinsell, of Oakland, California. Denominational leaders and faculty members of the Loma Linda University will also participate. Topics on the agenda will cover the latest scientific facts on fats, proteins, survival problems, and common errors in food selection and preparation. Panel discussions will deal with frequently asked Biblical questions on nutrition and other problems. Methods of health education which ministers can readily utilize, including the latest in visual aids, will also be featured.

Those registering from a considerable distance will be provided housing at La Sierra College without additional expense. Wholesome, inexpensive meals may also be obtained at the LSC cafeteria. Registration fees of \$10 per person or \$15 per married couple may be sent directly to International Nutrition Research Foundation, 11503 Pierce Place, Arlington, California. Two semester hours of credit will be given to those who qualify.

JOYCE W. HOPP

General Conference Medical Department

disease research, we are on solid scientific ground in our position on flesh food. World Health and the International Nutrition authorities are now accepting the concept that only through the better development of vegetarian food sources can the world be adequately fed.

- (2) Excessive use of grease, fried foods.—Here again scientific research undergirds the counsel of the Spirit of Prophecy condemning the excessive use of grease. (See *Counsels on Diet and Foods*, pp. 255, 256.)
- (3) Excessive use of rich pastries, cakes, pies, etc.—Now commonly recognized by physicians as a common cause of gastrointestinal disease. (See *Counsels on Diet and Foods*, pp. 87, 333.)
- (4) Excessive use of sugar and milk com-

binations.—Note it is the excessive use that is condemned. This is a common cause of indigestion among people of a high standard of living. (See *Counsels on Diet and Foods*, p. 113.)

(5) Overeating.—The one dietetic indiscretion more severely condemned than any other. (Both by Spirit of Prophecy and scientific medicine.) It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable. Many feel that if they do not eat meat and the grosser articles of food they may eat of simple food until they cannot well eat more. This is a mistake. Many professed health reformers are nothing less than gluttons. Overeating has a worse effect upon the system than overworking (*Counsels on Health*, p. 50. Regarding exercise and diet see p. 572).

(6) Emphasize use of simple natural foods.—“Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet.”—*Ibid.*, p. 115.

“Eat only plain, simple, wholesome food.”—*Ibid.*, p. 137.

(7) Emphasize fresh fruit, fresh vegetables, green salads (*Counsels on Diet and Foods*, p. 200).

Adventists through their diet program at the Battle Creek Sanitarium are largely responsible for the popularizing of green leafy salads, for the prepared whole-grain breakfast cereals, and the introduction to the world of peanut butter, for better or for worse.

(8) Importance of regularity in eating habits.

(a) Irregular eating habits, eating between meals, and eating late at night, all contribute to indigestion and general ill health.

(b) Two meals a day is definitely desirable for elderly people or those of sedentary habits, provided the timing of the meals permits proper spacing, as for

example, eight or nine o'clock in the morning and three or four o'clock in the afternoon. The practice of two meals a day, breakfast in the morning and dinner at noon, to fit today's business and school schedule, is not recommended for anyone, least of all for growing children.

It should be borne in mind that the body requires a certain minimum amount of nourishment. If this requirement is low, as in the case of elderly people or those engaged in sedentary labor, the stomach may be able to take this amount of food in two installments. For the active person the food requirement may well be of such quantity that if compressed into two meals, the result will be indigestion. The body can much better care for the same amount of food in three well-spaced meals. Having eaten with families on the two-meal-a-day plan, and having observed the quantity of food consumed, I am not in a position to recommend it for its temperance or for any health advantage. Those who have espoused the plan usually do so as a kind of religious discipline, quite distinct from any question of health. This accounts for the fanatic zeal with which the plan is carried out even in the face of acute suffering and possible health damage to the children involved.

(9) In summary.—“True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny.”—*Patriarchs and Prophets*, p. 562. “The kingdom of God is not meat and drink” (Rom. 14:17). “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Cor. 10:31).

(Continued on page 20)

# A Ministerial Training Center With a Future



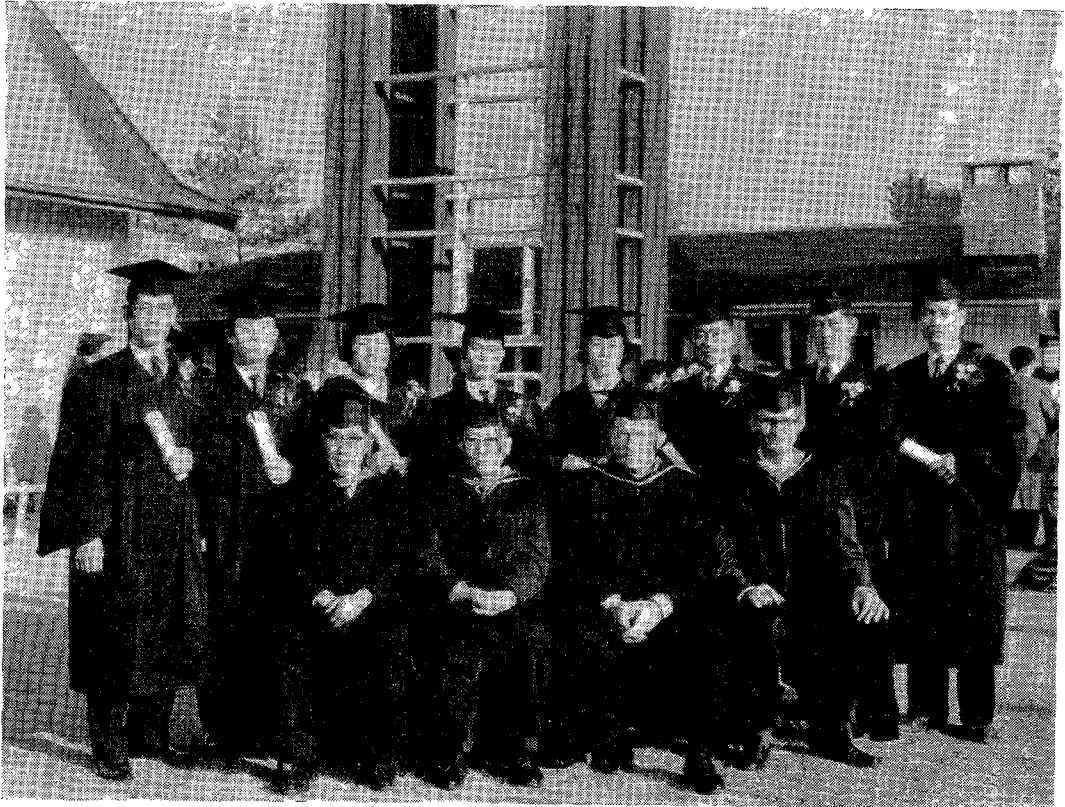
**N**INE years ago we attended the graduation exercises of the Korean Union College. At that time one could not help being impressed with the earnestness of both students and faculty. The college buildings had been badly

damaged by war, but the spirit of the people was unbroken.

A few weeks ago we were again on the campus. And what a difference! Practically all the buildings are new, and the crowded chapel spoke eloquently of progress. Seldom have we witnessed more enthusiasm, and the fine group of college students means much to the future of God's work in Korea. President T. V. Zytoskee and the faculty

are making a rich contribution both academically and spiritually.

The accompanying pictures show the college students only. Add to this an academy enrollment of more than 350, and one begins to realize the worker potential for this land in coming days. And they will surely need everyone who can be pressed into service, for upon Korea the Spirit of God is being poured out in power. It is impossible to keep abreast of the advancing work there, for things are moving so fast. What is reported today is outdated tomorrow. During the days of our visit the ministerial classrooms were crowded with young people eager to get all the knowledge of God's Word and spiritual help possible.



*A fine group of Korean Union College graduates.*



*Most of the Korean Union College students and faculty.*

Even before the graduation some of the young men were called away to the army, and that means almost certain imprisonment, because Korea does not have a clause in her constitution exempting conscientious objectors from bearing arms and from service on Sabbath. So practically all our young men are compelled to serve a prison term of from six months to six years, and even more, for conscience' sake. Yet our youth are undaunted, seemingly happy to serve and suffer for Christ's sake. So earnest are they in studying with their prison inmates that they make many conversions.

While in Korea we had the privilege of making special representation to high-ranking government officials in the hope that something might be worked out in the future for our young men. We were graciously received, and we pray that some good may come from our contact.

While in Pusan we addressed 850 prisoners in the army correction center. Among these were fourteen of our own young men. The chaplain there invited me to take the Sunday morning chapel service. Some features of this meeting were particularly impressive, especially the response of these young men to the appeal to accept Christ. The man in charge of the music and the choir had been brought to the Lord by our Adventist prisoners.

So many things are happening in this

land of opportunity that one witnessing it can only exclaim, "What hath God wrought!"

R. A. ANDERSON.

## Analysis of Adventist Health Emphasis

*(Continued from page 18)*

### V. EXERCISE, RECREATION, OUTDOOR ACTIVITY

1. "More people die for want of exercise than through overfatigue; very many more rust out than wear out. Those who accustom themselves to proper exercise in the open air, will generally have a good and vigorous circulation. We are more dependent upon the air we breathe than upon the food we eat. . . . Whatever their business and inclinations, they should make up their minds to exercise in the open air as much as they can. They should feel it a religious duty to overcome the conditions of health which have kept them confined indoors, deprived of exercise in the open air."—*Counsels on Health*, p. 173.

2. The best medical authorities today declare that next after proper diet, regular vigorous exercise—preferably walking—is the most significant protection against heart attack or stroke.



## VI. NEED FOR REST, RELAXATION, AND CHANGE

1. "I was shown that Sabbathkeepers as a people labor too hard, without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental."—*Ibid.*, p. 195. Speaking of holidays, Mrs. White has advised, "Let several families living in a city or a village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery, will quicken the appetite, and they can enjoy a repast which kings might envy. . . . Let

the whole day be given to recreation. . . . All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease."—*Ibid.*, pp. 195, 196.

2. *Modern application.*—Under the tension of today's high-pressure occupations and professions in a largely urbanized way of life, we need to study how we can adapt the principle of the above statement on recreation to our particular situation. Daily exercise, frequent diversion from the press of work, and a conscientious acceptance and appropriate use of vacations and holidays will do much to preserve our vigor and health.

## VII. A QUIET AND PEACEFUL TRUST IN GOD

"Casting all your care upon him; for he careth for you" (1 Peter 5:7).

*Great Words of the Bible—No. 11*

# The Mercy Seat—"Hilasterion" (e)

W. T. HYDE

Professor of Religion, Pacific Union College



THE mercy seat does not represent the throne of God. It is a seat only in the sense that Washington, D.C., is the seat of government. Luther used *Gnadenstuhl* for the cover of the ark, regarding it as the center from which the mercy of God was dispensed in the typical system. Tyndale used the same expression in his English version.

In the Old Testament the cover of the ark is called the *kapporeth*, from *kipper*, to cover symbolically, usually translated "to make at-one-ment for." The Septuagint uses *hilastērion* in most instances where *kapporeth* occurs, and it seems to be almost a Bible word, rarely used in classical Greek. Dr. Julius Fuerst tells of the claim that the Septuagint at first used *epithema*, a cover, but that a gloss or mar-

ginal note was copied in its place. (See *Hebrew and Chaldee Lexicon to the Old Testament on kapporeth*.)

The Greek word *hilastērion* means that which propitiates, and might be taken as proof that Christ does propitiate God. But no doctrine can safely be based upon a translation unless the changed meaning can be shown to have been used by another inspired writer. Only if the New Testament clearly teaches the fact of propitiation can *hilastērion* be given its classical meaning.

The New Testament has two occurrences of the word, both part of the teaching of the apostle Paul. (On Paul as the source, if not the author, of Hebrews, see *The Great Controversy*, pages 411-415.) In Hebrews 9:5 there is no question as to the meaning. It describes the mercy seat, overshadowed by the cherubim. The differences of opinion come in reference to Romans 3:25.

There are two major positions. Many believe that the verse states that God is made propitiuous to man, either by a change in Him or by a change in conditions brought about by the shed blood of Christ.

One difficulty with this position is that "in his blood" cannot be held to modify "set forth." It is grammatically related to the noun *hilastērion*. God does not set forth the Saviour as a propitiation through His blood. All Christ is to us, or does for us, is through faith—our faith—in His blood. The righteous life that He lived and the sin-caused death that He died, typified by His blood, both become ours by faith.

The other view is that Paul is saying that the covering of the ark represented the work of Christ in protecting man from the consequences of his sinfulness, in covering the repentant sinner with His own righteousness and in justifying the mercy of God to men.

The mercy seat played no active part in the services of the sanctuary. It represents what Christ is, rather than what He does. On the Day of Atonement the high priest sprinkled the blood of the bullock upon it to "cover" himself and his family from their sins, in order that he might fitly represent the sinless Saviour in this climactic service. After this, the high priest brought in the blood of the Lord's goat and sprinkled it upon the mercy seat as he symbolically "took the sins upon himself, and leaving the sanctuary, . . . bore with him the burden of Israel's guilt."—*Patriarchs and Prophets*, p. 356. These actions dramatized the transfer of sin to the sanctuary during the year, and its removal to the scapegoat on the Day of Atonement.

This reception of the guilt of confessed sins by the mercy seat justified God in accepting as sinless those who were "covered" by the sacrifices and whose sins had been set aside (K.J.V., "passed over").

The golden *kapporeth* covered the law. Every sin was an offense against that holy law, and the law could only condemn the sinner. The Mediator stepped between the man and the consequences of his rebellion, interposing the grace that He would ratify by His death.

The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but *above the law was the mercy-seat*, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the

repentant sinner. Thus, in *the work of Christ* for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other."—*Patriarchs and Prophets*, p. 349. (Italics supplied.)

The covering of the sinner by the righteousness of Christ is the real meaning of the word translated "make an atonement" in Exodus and Leviticus. In the later books of the Old Testament the symbolic covering was referred to the sin rather than the sinner. In such passages as Psalm 78:38; Proverbs 16:6; Isaiah 22:14; and others that can be found by means of a Hebrew concordance or, less easily, with *Young's Analytical Concordance*, the K.J.V. and R.S.V. translate *kipper* by "forgive," "purge," "put away," instead of the usual "make an atonement," or its real meaning of "cover." That Paul had this thought of the covering of sins in his mind when writing Romans is shown by his quotation in the next chapter from Psalm 32:1, where David, speaking of the blessing of sins covered, uses the common word for cover, *kasah*.

A translation of the Greek of Romans 3:25, 26 in the light of these points may help to show the purpose of the verses and their relation to the sanctuary service (supplied words are put in italics and explanatory notes in parentheses):

Whom God set-forth-for-Himself (the middle voice adds the "for Himself," and the placing of the verb first strongly emphasizes the setting forth) the symbolic-covering *to be obtained* through faith in His blood, this *setting-forth serves* to a pointing-out of the righteousness (*dikaio-sunē* is here forensic, that is, it speaks not of the sinlessness of God, but of the legality of His acts) of Him, because of the *temporary setting-aside* (*pareisin* is from *para*, "beside," and *hiēmi*, "to send or dismiss") of the having-come-about-before missings-of-the-mark, in the forbearance of God moving-toward the pointing-out of the legal-rightness of God in the present time, to the to-be of Him legally-right, and as-declaring-to-be-righteous those *who are* of the faith of Jesus.

This is one of the many passages of Scripture that unite to show that God is much more interested in the sinner than in the sin. This "declaring-to-be-righteous" not only states that the individual's sins have been blotted out but that he has been transformed so completely that a thorough ex-

amination leads to a declaration that he is free from that sinfulness which was the root cause of the sins.

The setting forth of Christ wins the heart and leads to the transformation; but Paul is here concerned with the legality of forgiveness, and he tells that the setting forth of Christ also serves to justify that forgiveness on the part of God.

The golden cover over the ark represented the two kinds of cover. First, the general, temporary cover which Christ has put over all men to protect them from their sinfulness until they can have time to repent and be changed (see *The Great Controversy*, p. 36), and second, the special, personal cover, which He puts upon those who accept Him as their Saviour. (See *Christ's Object Lessons*, p. 311.) Since Paul says that it is obtained through faith in the blood of Christ, *hilastērion* here refers to Christ as the personal Saviour of the contrite sinner.

---

### "I Believe in Jesus Christ . . . Born of the Virgin"

(Continued from page 6)

could ever have used for the foundation of our Lord's birth.<sup>8</sup>

As regards Caesar Augustus, every historian knows that his mother was Atia, the niece of Julius Caesar, and his father was Caesar Octavius of a respectable family from Velitrae.

Furthermore, the attitude of the early Christians, as well as of the Hebrews, whether they were Christians or not, in the first century of our era, was utterly antagonistic to all pagan myths, and the idolatrous practices that accompanied contemporary paganism. Christianity did not take its materials from paganism, but by its coming into the world, it was that which destroyed paganism. *There is not a single "mythical" element in all the four Gospel stories.* There seems to be here a previously unknown beauty and purity characterizing the thoughts and acts of men, as though a veritable breath of heaven had fallen upon them. There is a loftiness, a sweetness, a heavenliness, a freedom from all the foolish traditions and vain imaginations of men, in the Gospel stories that is really amazing, when we consider that they were written in the very midst of an atmosphere

that had been saturated with paganism for centuries. If the Hebrews of Christ's day could rise up in revolt against Herod because he attempted to hang images in the Temple of Jerusalem, how utterly inconceivable it would be for these same Hebrew people, with the spirit of Christ dwelling in them, to ever even conceive of attempting to explain the advent of Christ into the world by these sordid, historically unfounded stories from a pagan world which they themselves looked down upon.

### *Testimonies to the Truthfulness of the Virgin Birth*

Just this week I happened to be turning the pages of a very sane, stimulating, but not too well-known book, *We Would Know Jesus*, by Dr. John A. Scott, Professor of Greek in Northwestern University for the last forty years. Professor Scott received his Doctor of Philosophy Degree from Johns Hopkins University in 1897, continuing advanced study in Gottingen and Munich. During his brilliant career, he has been President of the American Philological Association, and President of the Classical Association of the Midwest and South. Dr. Scott published this particular book at the age of seventy, so that we can safely say that whatever is here written may be considered as the mature convictions of one of the greatest Greek scholars of our country, a man of the highest intellectual ability, who knows what is worth knowing about classical literature, and is able to accurately appraise the historical value of any ancient record. In turning the pages of this book, as I have said, I came across a remarkable paragraph relating to Luke's account of the very matter we are discussing, and I would like to place Professor Scott's verdict on this matter before my young readers, that they might have the assurance of knowing what one of our leading scholars, even of this modern day, is willing to tell the world is his own conviction regarding this supernatural event. "Luke was not only a Doctor, and a historian, but he was one of the world's greatest men of letters. He wrote the clearest and the best Greek written in that century. . . . Without Luke, we never could have had a report from a competent man of science on the birth from a Virgin. If Jesus had two human parents, why did the shrewd Gentile Physician never suspect that fact? Since the arguments were suf-

(Continued on page 39)

# The Bible in the Young

Afr

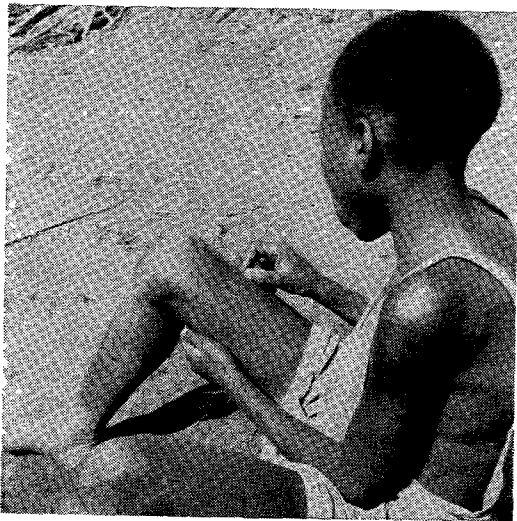
**T**HE exploitation of Africa's rich natural resources has brought with it rapid social change. Everywhere in Africa new societies are evolving—societies with new attitudes, new controls and values; everywhere tribal life has disintegrated or is in the process of disintegration; old social bounds are giving way to new groupings. Communities which have hitherto known only simple village life find themselves forced into new patterns. But men and women still remain. The church has a mission to fulfill—a duty to give these uprooted people hope and assure them of God's redeeming love."

The above is quoted from a talk early in 1958 by Henry Makulu, an African from Northern Rhodesia. Apart from its clear statement of the situation and its lively command of English, it is remarkable for one new fact: here is an African speaking for the whole of Africa, not only for his own country. Until quite recently an African was not so much conscious of being an African as of being a Kikuyu or a Yoruba,

a Hausa or a Waganda. A few have risen above this to a common loyalty in Kenya or Nigeria or Uganda; but very few so far see it for the whole of Africa. The Dark Continent, once it was opened up by Europeans, became a patch-work of colonial territories, and now is one of separate emergent nations. The breaking in upon Africa of European ideas has meant demands for independence, freedom from control by other nations, even extreme cries of "Africa for the Africans."

It is a very dangerous period in the development of Africa; in the heart of this restlessness is the Church of Christ. Her guidance during the next few decades is the most important factor in modern Africa. Her function is seen as a stabilizing element that will enable Africa to change without doing violence to herself or the rest of the world. It is the church that has taken education to Africa, and with it the Bible. If the African is thinking of independence today, it is because the church taught him to read—taught him to read the Bible, thus nurturing the African upon that Food which produced the Western democracies. Here are two examples of how effectively the Bible is used in Africa. The first is from a recent talk on the subject of Christian home life by an assistant bishop in Kenya, Obadiah Kariuki.

"I propose to say something first about Christian home life as it ought to be," he began in startling simplicity. "It is well understood that God is love, and that in His love He made man. It was not enough for man to live by himself. God made a wife and blessed the couple to multiply on earth. As the Bible says, a man shall 'leave his father and his mother, and shall cleave to his wife: and they shall be one flesh.' It is only in a truly Christian home that such a state of affairs is possible. The future of Africa depends on the Christian home, which in turn requires trained African leaders."



*Thousands of young Africans are still learning their sums on their skin.*

# can Churches

The second example comes from the Buganda Church in Uganda. The language of this people is Luganda, and their Bible has a remarkable history. It was born of careful experiment, men like Mackay and George Pilkington taking their part; but it was the Africans who hammered out the version on their native anvil. The men who did that knew how to use the Bible, whether as preachers or as Christians confronting the problems of their daily lives. Frequently the chiefs would refer to the Bible for the solution of political difficulties.

However, faced with Islam's confidence in the Koran, the unsure, halting Christians—particularly as I met them in West Africa



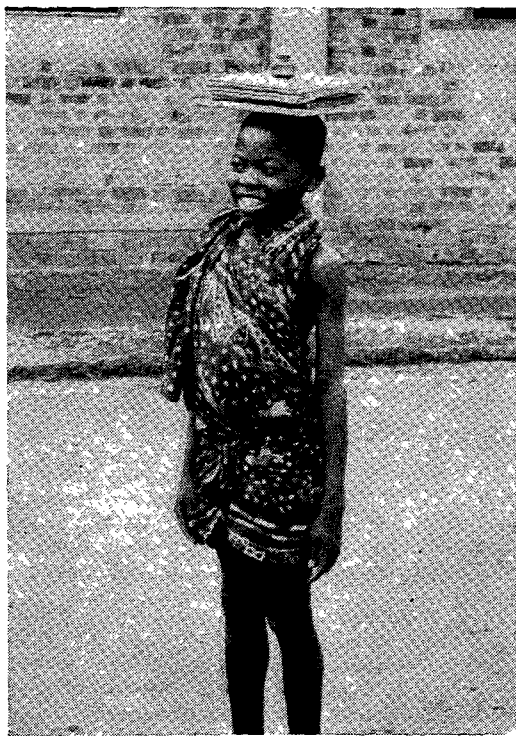
**E. H. ROBERTSON**

Study Secretary, United Bible Societies

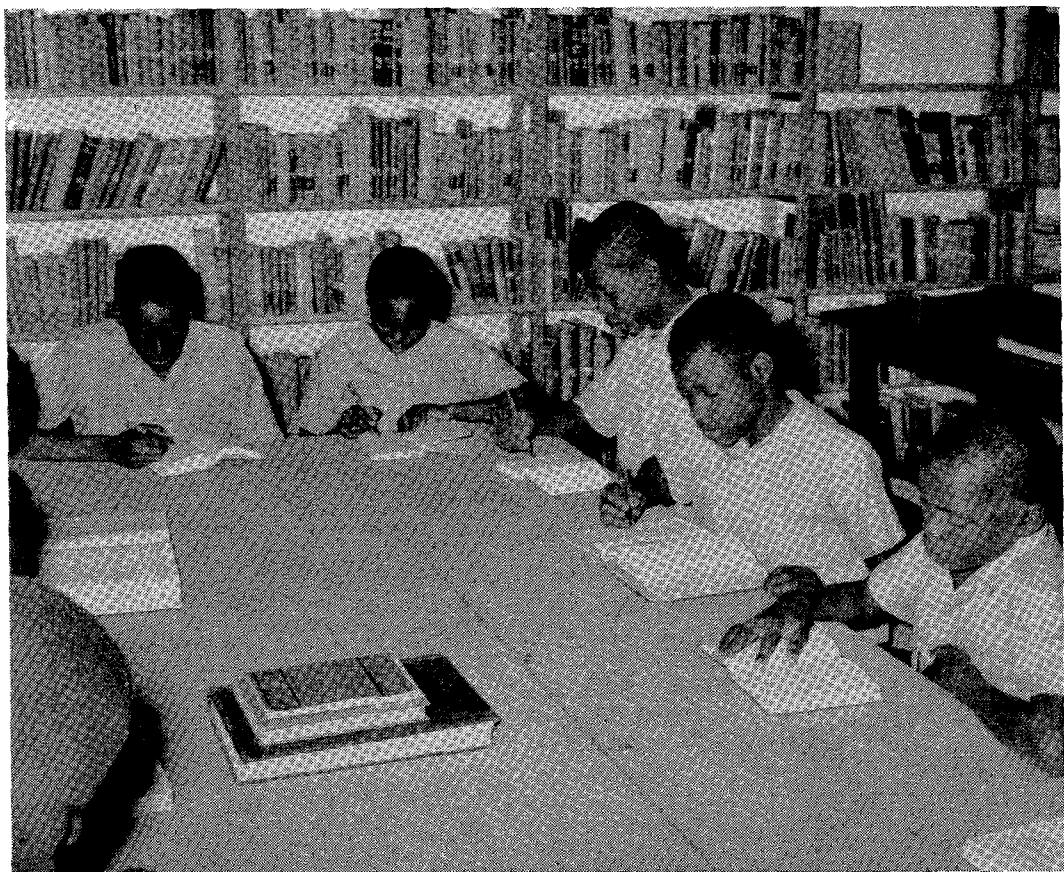
—are falling back. The commonest description of Christians by a Moslem is, "You are like people living in unfinished houses." At the moment when the teaching of the Bible is needed to help build a just new social order, Christians hardly know how to use it. This is the tragedy of the African church today.

John Taylor of the International Missionary Council can report about this Buganda Church that it is dangerously out of touch with the Word of God. "The simple village people," he writes, "struggle to read the Bible but are baffled very easily by its apparent contradictions. Among Christians who have some knowledge of the faith—catechists and clergy, devout laity, even those in revival fellowship—the Bible is used more often to underline and illustrate familiar and stereotyped doctrines than as a living source of new knowledge and direction. Where it is read without comprehension it leads to discouragement; where there is some understanding it is used conservatively in much the same way as proverbial wisdom."

In the south a pattern of relations between blacks and whites is now developing that alarms the whole of Africa. Christians are being told that this pattern of "apartheid" is what the white man's religion inevitably brings; to become Christian seems to mean remaining a second-class citizen, if you are a black man. This is an impression



*Going to mission school.*



*Study hour at the Solusi Training School, Zambesi Union.*

which a Bible-reading church must deal with, and in some parts of Africa is dealing with, whereas in the north a vigorous Islam is laying claim to the whole of Africa.

In the discussion at the All-Africa Church Conference we watched Africa discovering herself. One group in particular, which included a former president of this African Congress from South Africa, plus the leader of the opposition in Ghana, struck a note of awareness: "We thank God that He has planted His church in Africa. . . . The church has a duty to bear witness in humility to the will of God for man in organized society. It must uphold righteousness, champion the oppressed and declare the sovereignty of God over all creation, including the institutions of man." "The church should encourage its members to meet together to consider their common Christian responsibility in relation to the issues of government facing Africa at this hour," the group statement concludes.

Finally, the church has a duty to give true pastoral care to those of its members who are called to take an active part in the politics of the new African lands. That is the voice of Africa—the Christian Africa that is to be.—Reprinted by permission from the *Bible Society Record*.

---

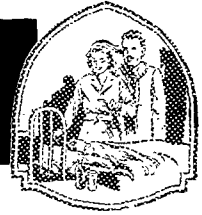
### Emergency Bibles

The American Bible Society has donated over 290,000 volumes of Scripture to 1,931 portable emergency hospitals. The hospitals are being held in readiness in all parts of the country for immediate use in case of attack. Through the office of *Civil and Defense Mobilization*, each has been provided with a carton of religious materials to help chaplains minister to the spiritual needs of persons who are injured or hospitalized. The cartons include Roman Catholic and Jewish devotional publications as well as the Scriptures furnished by the Bible Society for Protestants.

—*American Bible Society*



# HEALTH EVANGELISM



## New Frontiers in Medical Evangelism

E. J. FOLKENBERG

Ministerial Association Secretary, Atlantic Union Conference



SOME time ago I decided it was time to frankly ascertain whether or not my work for souls attained to the scope that Heaven designed it should, so I embarked on a closer examination of Christ's methods of labor while here on earth. Before long I experienced a definite fracturing of several concepts of ministerial labor, leading into an intensive program of experimentation during this past year, which has opened new frontiers for service right before my eyes. While it would probably be somewhat theatrical even to compare happenings of this past year to Paul's experience on the Damascus road, certain aspects might well be compared to a bursting of light, a certain falling to the knees, in addition to a much broader concept of ministerial labor.

As a basis for this discussion let's pause to review several vital quotations that have triggered a thrilling series of medical-ministerial experiments here in the Atlantic Union Conference. Said the servant of the Lord, "I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached."—*Counsels on Health*, p. 535. Now let's thoughtfully read this striking sentence: "How slow men are to understand God's preparation for the day of His power! God works to-day to reach hearts in the same way that He worked when Christ was upon this earth. In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Can-

not we understand the commission He gave to His disciples and to us?"—*Medical Ministry*, p. 246. Or again, "Ministers, do not confine your work to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul."—*Ibid.*, p. 240. Then please notice this striking sentence: "No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body."—*Ibid.*, p. 250. Now let's examine yet one more statement that seems to illuminate the very heart of this vital subject: "The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel."—*Welfare Ministry*, p. 33. This brings us to the solemn counsel that "we are now to unify and by true medical missionary work prepare the way for our coming King."—*Testimonies*, vol. 8, p. 212.

Within these and numerous similar statements the embryo would-be medical missionary discovers a seeming gulf all too often separating the theory of medical missionary work from his ability actually to translate that theory into action. However, let's allow the following prophetic words to inspire us with both fresh courage and personal preparation for the day when "we shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until

the whole earth is covered as the waters cover the sea.”—*Medical Ministry*, p. 317.

None will deny that our worldwide network of sanitariums and hospitals obviously fulfills a large portion of the aforementioned prophecy. However, if we stop there we will ignore Heaven’s far wider plans for every minister’s and every member’s participation in genuine medical missionary work as revealed in the following inspired words: “We have come to a time when every member of the church should take hold of medical missionary work.”—*Testimonies*, vol. 7, p. 62. Let us frankly acknowledge that such plain statements, in view of today’s civilized populations living within telephone’s reach of advanced medical care, plus stringent laws restricting lay medical efforts, that such statements at first reading seem nearly impossible to put into actual operation. On the other hand, before these articles are concluded we may discover a practical breakthrough by means of a modern medical missionary plan Dr. J. Wayne McFarland and I have been quietly testing by means of pilot programs in the Atlantic Union for more than a year now.

But first, there’s little use in discussing medical missionary principles from a ministerial viewpoint unless we realize afresh that in Eden man originally fell through Satan’s three-pronged assault against his physical, mental, and spiritual natures. Having launched a successful attack against man’s physical nature, Satan proceeded successfully to disrupt the spiritual connection with man’s Creator. Because man fell on all three levels, is it not immediately apparent that genuine ministerial attempts to save the whole man must therefore be equally expended upon his physical, mental, and spiritual natures if God is to be pleased with our efforts?

That bleak and satanic pagan philosophy, “Let us eat and drink for tomorrow we die,” with all its baleful historic consequences, has to a larger-than-suspected degree permeated even today’s religious thinking. After a recent health lecture presented by Dr. McFarland to a city ministerial association, a prominent clergyman declared, “As ministers we have too long believed that mind and soul were the most important elements of man, religiously speaking, hence we have paid all too scant attention to his physical nature.” It was to protect from this erroneous concept that

Jesus, the great Medical Missionary, usually ministered first to the body before endeavoring to reach the human heart. Jesus certainly knew what He was doing when He stooped down to the dust and shaped a physical body as a house for the brain, thus enabling Adam to worship his Creator. Hence we were created on the tripod design consisting of physical, mental, and spiritual legs. In order, then, to attain balanced ministerial labor for the whole man, we dare not specialize mainly upon his spiritual and mental restoration, laboring only half-heartedly for his physical restoration. If we neglect the physical, our work will be compared by Heaven to a somewhat deformed tripod with one leg far shorter than the other two, and lopsided, if able to stand at all. Then let’s read well these inspired words: “Christ stands before us as the pattern Man, the great Medical Missionary,—an example for all who should come after.”—*Medical Ministry*, p. 20. Then follows an almost plaintive, pleading question: “Will men and women ever do a work that bears the features and character of the great Medical Missionary?”—*Ibid.* Because the grace of God is always reformatory and truly effective, ministerial teaching of Heaven’s gospel of grace will at once involve an intelligent three-pronged program of education on behalf of man’s physical, mental, and spiritual aspects, and will usually be best prosecuted in that order.

As Adventists we have developed considerable skills in preaching the binding nature of the Ten Commandments, with particular skills reserved for the fourth command. Yet I wonder whether we have yet realized that within the sixth command, “Thou shalt not kill,” lies the actual heart principle of true medical missionary work. Morally, then, it becomes our sacred duty to declare that whatever physical practice lays the groundwork for future disease and possible premature death constitutes a solemn violation of God’s direct command “Thou shalt not kill.”

Watching the ebb and flow of humanity from a New York street corner one day, I found myself thinking, “How can I use our health message as the entering wedge to these hearts?” After considerable thought upon the fact that God has conferred upon us a superior plan of living designed to reform the living practices of the world, I thought it only seemed natural to delve into *The Ministry of Healing* and adapt its

timeless principles to a modern setting. Then, during a meeting to plan advertising for a series of meetings on general health, the bold idea popped up, "Why not charge program admission, thus removing the necessity for an offering?" Consequently, our advertisement in the *New York Times* stated that reserved seats would cost \$1.25 each. To my amazement the phone rang steadily for several days, culminating in our auditorium's being packed with 800 of the most attentive hearers imaginable, each determined to get his money's worth. Thus encouraged, we continued the idea by selling tickets for twenty additional programs on health, resulting in an attendance far larger than for other free meetings dealing with religion alone. Obviously, although such a method can be used only under certain conditions and only with extreme caution, after that initial success I needed no additional proof that good health principles can effectively become a powerful entering wedge. But I realized that I had only barely scratched the surface in God's plan for reaching hearts. To fellow ministers wishing to develop more fully their own philosophy of medical missionary evangelism I can highly recommend a prayerful study of a 47-page Spirit of Prophecy compilation entitled *A Call to Medical Evangelism and Health Education*, with its challenging foreword by the General Conference Medical Department, and printed by the Southern Publishing Association. On page eight we read, "The gospel of health is to be firmly linked with the ministry of the word" (quoted from *Medical Ministry*, p. 259). Then came the inevitable question "Is my ministry inseparably joined with medical missionary work?"

For more than a year now it has been my privilege here in the Atlantic Union to carry forward, in association with Dr. McFarland, a series of controlled medical missionary experiments. As a background I had observed Dr. and Mrs. H. W. Vollmer, in their schools of nutrition conducted throughout our union, training our ministers' wives in the art of demonstration cooking. It was a thrill to observe a young wife, thus trained, step to the platform for thirty minutes preceding her husband's evangelistic sermon, and deftly prepare a healthful food. Her husband modestly declared, "They come to see her cook and stay to hear me preach." He's partially right, of

## A Graduate Program Leading to a Master of Science Degree in Health Education

now offered through  
The School of Graduate  
Studies  
Loma Linda University.  
Ministers and teachers  
are among those whose  
background qualifies them  
for this work.

**For information regarding pre-  
requisites write to:**

*Chairman, Graduate Committee  
Division of Public Health and  
Tropical Medicine  
Loma Linda University  
Loma Linda, California*

course. These two young workers are only demonstrating the very genius of health evangelism. Plainly we are told that schools of nutrition should accompany every evangelistic campaign, thus using Heaven's plan for saving the whole man.

During this past year I watched ministers open evangelistic meetings, invite local physicians to their platforms, and side by side proceed through a series of prearranged questions, which to me was often more effective than a physician's fifteen-minute health talk alone. Audiences are impressed by the fact that minister and doctor are visibly associated in close cooperation. Other pastors, lacking a dedicated local physician, injected the medical aspect into their evening meetings by presenting Dr. Clifford Anderson's *Radio Doctor* filmstrip series with accompanying tape narration. Some nights a local nurse would demonstrate simple home treatments before a fascinated audience. And what was happening? These ministers were simply utilizing the first basic principles of medical missionary work, gaining foundation experience for much greater exploits in the future.

Then one day a singular statement struck me with compelling force: "A new element needs to be brought into the work. God's

people must receive the warning, and work for souls right where they are; for people do not realize their great need and peril." —*Ibid.*, p. 319.

Over and over revolved the question, "What is this 'new element' that should be brought into my work?" Such a question must not be lightly passed over. For a long time I had felt a basic dissatisfaction in merely preaching to and visiting with people from the intellectual or spiritual plane alone, realizing all too well that their minds were often so beclouded by wrong habits of living that they were unable fully to grasp great themes of duty and destiny. Also, in the previous quotation we are urged as a people to "work for souls right where they are." Obviously, this suggests an attempt to elevate humanity, beginning with a plan that helps to free them from enslaving habits by which they have long been bound to Satan's car.

Naturally there must be a point of beginning such a work, and that point must also be one of common interest with those we wish to help. Obviously, the average person feels no compelling need to change his views on the millennium or state of the dead, but multitudes of thinking people are worried about smoking and general health. Could it be that here is a key to a new frontier for medical missionary work? As a people, we have for many decades been both proclaiming the dangers in tobacco and assisting people to quit its use. Then from a historic and health viewpoint are we not the logical people to show the world precisely how to break this defiling habit?

The thought came, "But those we help are usually spiritually motivated in their struggle with tobacco, and the average man on the street is not." Somehow a recurring conviction urged that if we were to employ many techniques already successfully used for years by ministers and doctors in this denomination, a plan could be devised capable of breaking the tobacco habit in large groups of people, even though they were not motivated from religious conviction.

At this early stage of the experiment it was encouraging to have Elder W. J. Hackett, our Atlantic Union president, express strong confidence in the basic idea and urge Dr. McFarland and myself to embark upon a full-scale program of experimentation. After nearly a year of experimentation we find ourselves connected with a thrilling program of tremendous possibil-

ities in which this approach does more than merely open doors before us. When rightly done, this plan figuratively knocks those doors right off their hinges. Called the Five Day Plan to Stop Smoking, this program will be more fully described in another article.

---

## Preaching in "Sad State"

Preaching says a man who reads hundreds of sermons a year, is in "a sad state."

The Reverend William H. Gentz, book editor of Augsburg Publishing House in Minneapolis, Minnesota, recalled his "bad experience" of the past year in trying to put together a collection of sermons.

A year ago he sent letters to presidents of the nineteen districts of the American Lutheran Church, which operates Augsburg. He asked for the names of the best preachers in each district.

According to Mr. Gentz, he wanted "something fresh, something good" in sermons—something that would help pastors strengthen their own sermons.

He received the names of more than one hundred clergymen and wrote letters to all. "I told them we were trying to put out a Lenten sermon collection for 1962," he explained.

About forty-five of the one hundred replied and said they'd like to participate. Each was asked for a sample sermon. Twenty-two, or nearly half, sent samples. The rest said they were "too busy."

Mr. Gentz worked on the contributions and returned them with suggestions for rewriting. Ten clergymen returned rewritten sermons.

"We figured these would be the best in the country," the editor said. However, all were rejected. . . .

"Some did a fair job of writing, but didn't have much content," Mr. Gentz said. "Some did fairly well in content, but were dull.

"And none of them had enough originality to make them worth publication. They said the same things pastors have been saying for centuries.

He said that seminaries tend to look upon homiletics as the "trade school" end of things—a feeling shared by the seminarians.

The major reason why sermons are poor, Mr. Gentz declared, is that ministers "don't spend enough time on them."

"They've had the training. They feel it's important. But it gets put off day to day. And pretty soon it's Saturday and it's too late to do a good job," he said. "Many of our men are relying on the canned sermon. They take last year's out of a drawer and dust it off."

"Preaching is a terribly exciting and important job," he said. "But it doesn't get the attention it should. Despite the fact that more and more people are attending church, there are fewer and fewer good pulpit orators.

"Pastoral counseling and things like that take up most of a minister's time now."—Religious News Service.

# MUSIC IN WORSHIP



## Hymns of the Church

JOHN F. COLTHEART

Evangelist, Australasian Division

If vivacious twenty-year-old Anne Boleyn had not snared with her dark eyes the heart of forty-one-year-old Henry VIII there might not have been any English hymnody.—A. E. BAILEY.



WHILE it is historically inaccurate to assume that the English Reformation was brought about by the "marrying monarch's" desire for a divorce, nevertheless it is a fact that this love affair was one of a series of events that was to lead to a break with the Roman Church. "The episode was the occasion of the Reformation not its cause."—NORMAN SYKES, *The Crisis of the Reformation*, p. 110. It was during the early days of the English Reformation that Latin hymns were discarded from church worship.

For three years Henry waged his cold war with Rome. Cardinal Wolsey paid the penalty, not, as he claimed upon his deathbed, for having served his king better than his God, but for having served himself better than his king. Thomas Cranmer became Archbishop of Canterbury and through him, Henry had his hopes fulfilled.

One of Cranmer's greatest deeds for the Reformation was the encouragement he gave to the sale and translation of the Bible. In 1539 a parliamentary order saw that every church had a copy of the English Bible placed in an accessible position. The Renaissance in Italy and the Netherlands, along with Luther's Reformation in Germany, unloosed a flood of ideas in England that helped Cranmer break the Roman grip. He discouraged the veneration of saints, images, and relics, and he put out the candles. Henry and Cranmer were able to effect the break with Rome and establish

a national church, but the problem was, what were they to do with the entire service of prayers, hymns, sacraments, and mass that was in Latin? They must make it over into an English Church.

In the new ritual that had to be made, Cranmer omitted all hymns. Ordinary citizens could not read Latin and without choirs of monks who were experienced in plain-song tunes, congregational singing was impossible. Thus was discarded, at a stroke, the hymnology that the Roman Church had built up during a thousand years.

Glorious hymns such as Bernard of Clairvaux's "Jesu, the Very Thought of Thee, With Sweetness Fills My Breast," were lost sight of in English-speaking Christendom until the middle of the nineteenth century. Medieval hymns from the time of Thomas Aquinas and St. Francis, along with hymns from the days of Charlemagne and even from the time of the barbarian invasions of the fourth and fifth centuries, were all swept out of sight for three hundred years. Treasures like Bernard of Cluny's "Jerusalem the Golden," the sixth century "O Christ, Our King, Creator, Lord," the ninth century "Creator Spirit, by Whose Aid," the incomparably beautiful "Jesu, Thou Joy of Loving Hearts," "Jerusalem, My Happy Home," and many others were discarded in the urgent clamor to dispense with anything connected with Rome. Bailey says, "Cranmer has made a clean sweep of the hymnic treasure of the centuries."

S. T. Bindoff, in *Tudor England*, page 155, says, "In one thing only Cranmer failed. He could not render the hymns of the Catholic Breviary into singable English, and three centuries were to pass be-

fore *Hymns Ancient and Modern* was to complete, with the Prayer Book and the Authorized Version, the splendid trilogy with which the Anglican Church has endowed the English-speaking world."

A healthy trend developed at that time, however, in church architecture, for in 1549 Cranmer did away with the divided chancel, so that the pulpit now occupied the central position in the church. In 1550, Ridley ("Be of good comfort, Master Ridley, and play the man") replaced the altar with the communion table, which took its place just in front of the preaching desk, as can be seen in that later model of all Protestant churches—Wesley's church in London. Worship now became pulpit-centered rather than altar-centered. Scripture came more and more to the fore and was especially important in the English Reformation. Norman Sykes says, "The importance of the vernacular Bible was as great in England as in Germany, perhaps even greater, for the English Reformation gave birth to no such outbursts of hymnody as the Lutheran movement."—*Crisis of the Reformation*, p. 118.

It was during the reign of Henry's successor, the boy king Edward VI, that the singing of psalms became popular. Thomas Sternhold, a Groom of the Robes, set Psalm 23 to a Genevan tune, and the youthful monarch liked it so much that he commissioned Sternhold to produce more. In 1549 there appeared the book by Sternhold "*Certayne Psalmes, chosē out of the Psalter of David and drawē into Englishe metre by Thomas Sternhold, grome of ye kynges Maiesties robes.*" This was the beginning of an endless procession of Metrical Psalms that dominated the Established Church and the Non-Conformists for centuries, until the genius of Isaac Watts "broke its stranglehold and led the way to the use of true hymns of 'human composure.'"

Altogether 326 metrical versions of the psalms were produced and by Act of Parliament (for the Established Church), and by General Assembly (for the Presbyterians) their use was enforced. Calvinism at Geneva still further rooted the idea of Metrical Psalms. Only the Scripture words were considered appropriate for hymns. Exiles from Bloody Mary's persecutions, who had found refuge in Geneva, came flocking back to England when Elizabeth came to the throne, and they brought with them an enthusiasm for psalm singing

on a greater scale. Psalms were "roared aloud" not only in church but in every street. Shakespeare mentions "singing Psalms to hornpipes." Elizabeth herself had very little time for these "Geneva jiggs" as she called them. Bishop Jewell wrote:

You may now sometimes see at Paul's Cross after the sermon, six thousand persons, young and old, of both sexes, all singing together and praising God. This madly annoys the mass-priests and the devil.

When Oliver Cromwell and the Puritans came to power in 1649, organs and stained glass went from the churches. Psalms were set to popular tunes and sung everywhere—"at Lord Mayors dinners, by soldiers on the march and at parade," and by families sitting in window seats overlooking the streets.

The Puritans felt that antiphonal singing and part-singing were too much like popery.

Concerning the singing of Psalms, we allow of the people's joining with one another in a plain tune, but not of tossing the Psalm from one side to the other, with the intermingling of organs.

While England went on psalm singing for the next two centuries, quite oblivious of the needs of developing hymns in the vernacular, in Germany, the land of the Reformation, a prodigious number of hymns of human experience were developed. There was much in life to give rise to this lyric religion—the fighting spirit of the Reformation, the tragedy and misery of the Thirty Years' War that led to penitence and introspection, the deplorable condition of the peasants, and the great Moravian missionary movement, just to mention a few. The religious toleration under Frederick William the Great Elector and under Frederick the Great did much to foster German hymn singing. It has been said that possibly 100,000 sacred songs were produced in Germany during these years. Wesley translated some of them for us and others have continued to do so.

What more wonderful hymn can one imagine than the Pietist Joachim Neander's song of praise "Praise to the Lord, the Almighty, the King of Creation"? While a university student, and leading a riotous life, Neander was converted to Christ. He only lived to the age of thirty, but he left nineteen hymns. His familiarity with the beautiful Heidelberg region and the streams of the Neanderthal awakened his appreciation of the revelation of God in nature.



Praise to the Lord, the Almighty, the King of creation!  
O my soul, praise Him, for He is thy health and salvation!  
All ye who hear, Now to His temple draw near;  
Join ye in glad adoration!

Praise to the Lord, who doth prosper thy work and defend thee;  
Surely His goodness and mercy here daily attend thee.  
Ponder anew What the Almighty can do  
If with His love He befriend thee.

While the holocaust of the Thirty Years' War was drawing to a close, Matthaus Von Lowenstern was writing the stirring hymn,  
Lord of our life, and God of our salvation,  
Star of our night, and hope of every nation,  
Hear and receive Thy church's supplication,  
Lord God Almighty.

The second stanza reflects the age of conflict,

Lord, Thou canst help when earthly armor faileth;  
Lord, Thou canst save, when deadly sin assaileth.

And the beautiful prayer for the peace of God in our hearts no matter what the exigencies of life,

Peace in our hearts our evil thought assuaging;  
Peace in Thy church, where brothers are engaging;  
Peace, when the world its busy war is waging;  
Send us, O Saviour.

When John Huss was condemned at the Council of Constance and burned at the stake in 1415, religious wars broke out in Bohemia (Czechoslovakia), and war and dissension continued for many years. The Counter Reformation purge in the 1620's in Bohemia allowed Protestants six months to leave the country. Thousands moved to Silesia. They carried with them the songs and hymns of their homeland. There was no involved theology in these beautiful peasant lyrics but there was the fragrant breath of the country air, of the cornfields and the woodlands.

One of these hymns was recorded in the town of Glaz in Silesia, where so many of the refugees had found asylum. It is a hymn that becomes even more meaningful to the worshiper when sung on a gorgeous spring morning with all nature bathed in bright sunshine.

Fairest Lord Jesus, Ruler of all nature,  
O Thou of God and man the Son!  
Thee will I cherish, Thee will I honor,  
Thou art my glory, joy, and crown.

Fair are the meadows, Fairer still the woodlands,  
Robed in the blooming garb of spring;  
Jesus is fairer, Jesus is purer,  
Who makes the woeful heart to sing.

Fair is the sunshine, Fairer still the moonlight,  
And all the twinkling, starry host;  
Jesus shines brighter, Jesus shines purer  
Than all the angels heaven can boast.

With the coming of Isaac Watts (1674-1748) English hymnology cast aside the Psalter, and the hymns of human composure came into being. Our hymnals today are liberally sprinkled with Watts's hymns—"When I Survey the Wondrous Cross," "Praise Ye the Lord," "O God, Our Help," "I Sing the Mighty Power," "Joy to the World," "Jesus Invites His Saints," "Come, We that Love the Lord," et cetera.

Following Isaac Watts came the great religious revival of the Wesleys and the Methodist beginning. John Wesley was a dynamo of energy. He covered a quarter of a million miles on horseback, preached about forty thousand sermons, and was instrumental in converting at least one hundred thousand persons. He published 233 original tracts and booklets. A terrible storm at sea and the bravery of Moravian missionaries convinced Wesley of the value of hymn singing—there being none at that time in the Anglican Church. Even psalm singing had fallen a good deal into disuse.

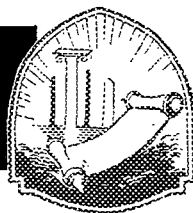
John Wesley wrote many hymns but his main work lay in the editing and publishing of those of his brother Charles. It is said that Charles wrote some 6,500 hymns. They all breathe the very atmosphere of heaven—"Jesus, Lover of My Soul," "Love Divine," "O for a Thousand Tongues," "Hark! the Herald Angels Sing" and that rousing song of the resurrection,

Christ the Lord is risen today, Alleluia!  
Sons of men and angels say, Alleluia!  
Raise your joys and triumphs high, Alleluia!  
Sing, ye heavens, and earth reply, Alleluia!

Then came those majestic expressions such as: "Love's redeeming work is done," "Death in vain forbids Him rise," "Soar we then where Christ has led," "Ours the cross, the grave, the skies, Alleluia!"

After hundreds of years, hymns were now coming back to church worship. The psalms were giving way to the touching favorites of our day. Many, many great hymn writers endowed the church with their consecrated genius as the years rolled by, but

*(Continued on page 38)*



## The Office and Ministry of the Angel Gabriel

(Concluded)

D. E. MANSELL

Pastor, Southern New England Conference



**I**N THE preceding section of this study we examined the information available concerning Gabriel as set forth in the Bible and the writings of Ellen G. White, with special attention to Gabriel's relationship to Christ's earthly life. We now proceed to examine some of Gabriel's other relationships.

One of the most fascinating aspects of the office and ministry of the angel Gabriel is his relationship to the people of God, especially His prophets. It has already been shown that he was sent to the prophets Daniel and John the revelator. A statement found in *Testimonies*, volume 3, page 80, declares:

The humble tasks before us are to be taken up by someone; and those who do them should feel that they are doing a necessary and honorable work, and that in their mission, humble though it may be, they are doing the work of God just as surely as was Gabriel when sent to the prophets.

Compare this statement with the statement in *The Desire of Ages*, page 99, which says, "And to John the angel [Gabriel] declared, 'I am a fellow servant with thee and with thy brethren the prophets.' Rev. 22:9, R.V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men." The conclusion seems quite reasonable that Gabriel is the only being God employs in giving the messages to the prophets. But such a conclusion does not necessarily follow in every instance, as will be shown presently. Ellen G. White manuscript 59, 1900, makes this quite plain:

The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. (Quoted in *The SDA Bible Commentary*, vol. 7, p. 971.)

Taken by itself, the sentence which says that it was Jesus Christ Himself who instructed John, might seem to contradict the statement in *The Desire of Ages*, page 99, which shows that Gabriel, Christ's angel, was the one who opened the purposes of God to John. However, an examination of the context shows that it is speaking specifically of the angel of Revelation 10. It is entirely possible that Christ assisted Gabriel in giving certain portions of the Revelation to John, even as He assisted Gabriel in giving certain portions of the book of Daniel.

The statement which follows, taken from the *Review and Herald*, February 8, 1881, has this to say:

No less a personage than the Son of God appeared to Daniel. This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days.

Ellen G. White letter 201, 1899, identifies the other heavenly messenger:

The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. (Quoted in *The SDA Bible Commentary*, vol. 4, p. 1173.)

Apparently there was the same sort of

## Good News on Evangelism

Elder Fordyce Detamore has been holding an evangelistic campaign in a large Adventist center in Florida with good results, as the following paragraph from him indicates:

"We have held our meetings here in a large seven-pole tent on the Forest Lake Academy ball grounds. Our lowest attendance was 550 and that on a very cold windy night—the temperature that night was below freezing a degree or two. Our highest attendance was 1,485. We have been more than pleased with the attendances, but what thrilled us was the large number of non-Adventists who came, especially in a community like this. But best of all was the number who took their stand—147. Some were reconsecrations on the part of students, and a few children too young for baptism were among those who came forward, but fifty-four have been baptized and there will be another baptism this weekend making the total at least 100 and there of course will be more in the follow-up work. We are more than thankful for what the Lord has done."

We can rejoice in these good results and pray that the souls thus won for the truth may stand steadfast in days to come.

---

cooperation between Christ and "His angel" in the giving of certain portions of Revelation as there was in the giving of certain portions of Daniel. The fact remains, however, that Gabriel was the angel sent to the prophets to open the purposes of God to sinful men. We may therefore add this fact to the list.

28. Gabriel was sent to the prophets.

When we come to the nineteenth and twenty-second chapters of Revelation we have definite evidence that the angel who was giving the vision to John was Gabriel. *Spiritual Gifts*, volume 1, page 131, states:

The countenance of the angel grew radiant with joy, and was exceeding glorious, as he showed to John the final triumph of the church of God. John was enraptured as he beheld the final deliverance of the church, and as he was carried away with the glory of the scene, with deep reverence and awe he fell at the feet of the angel to worship him. The angel instantly raised him up, and gently reproved him, saying, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy. The angel then showed John the heavenly city with all its splendor

and dazzling glory. John was enraptured and overwhelmed with the glory of the city. He did not bear in mind his former reproof from the angel, but again fell to worship before the feet of the angel, who again gave the gentle reproof, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book; worship God.

The simple fact that this angel refused worship and directed John to worship God proves that he was not Christ. *The Desire of Ages*, page 99, states that the angel who spoke to John the words of Revelation 22:9 was Gabriel. Not only was Gabriel the angel of Revelation 22:9, but he was also the angel of Revelation 19:10. This latter fact may now be added to the list.

29. Gabriel is the angel of Revelation 19:10.

Since the third person of the Godhead is not mentioned in Revelation 1:1 in the chain of transmission of divine relation, some have concluded that Gabriel is the Holy Spirit in angelic form. Such a conclusion is contradicted by the facts. A comparison of *The Desire of Ages*, page 99, where the angel of Revelation 1:1 and 22:9 is identified as being Gabriel, with *Spiritual Gifts*, volume 1, page 131, just quoted, reveals that Gabriel is not God, and hence, cannot be the Holy Spirit. This is not to say that the Holy Spirit could not assume angelic form, nor does it mean that Gabriel could not be the representative of the Holy Spirit. It simply means that Gabriel is not the Holy Spirit.

The last glimpse given us of Gabriel in the writings of the Spirit of Prophecy is found in the description of Christ's coronation at the end of the great controversy:

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his.—*The Great Controversy*, p. 669.

Two additional facts may be gleaned from this statement:

30. Gabriel is a seraph.

31. He is the angel who places the crown on Christ's head in the coronation scene.

The statements cited thus far do not by any means exhaust the extent of available

information, but perhaps they may be considered sufficient to form a basis for further investigation. The facts gleaned from these statements may be summarized according to office and ministry, as follows:

#### *Office*

a. Gabriel holds a position of high honor in the heavenly courts.

b. He occupies the position from which Satan fell.

c. He declared that he stood in the presence of God.

d. He is the angel next in honor to the Son of God.

e. He is the highest angel.

f. He is the mightiest angel.

g. He is a seraph.

h. He is the angel chosen to open the purposes of God to sinful men.

i. It was he who told Daniel, "There is none that holdeth with me in these things, but Michael your prince."

j. He was standing on the right side of the altar of incense when he appeared to Zacharias in the Temple.

k. Christ calls him "His angel."

l. He was a fellow servant with John and with John's brethren the prophets.

#### *Ministry*

a. Gabriel was sent to the prophets.

b. He was sent to Daniel to explain the vision of the ram and the he-goat.

c. He was sent to Daniel to explain the vision of the seventy weeks.

d. He announced the birth of John the Baptist to Zacharias.

e. He gave instructions to Zacharias concerning the care of his child similar to the message given to Manoah concerning his child.

f. He announced the birth of Jesus to Mary.

g. He hovered over the chosen city for a time before making the announcement of the birth of Christ to the shepherds.

h. He was the angel who sang the song of triumph at Christ's birth.

i. He was one of the two angels who had been with Christ throughout His life on earth.

j. He was the angel who came to strengthen Christ in Gethsemane.

k. He was the angel who caused the mob to fall back when they were about to arrest Jesus.

l. He was sent from heaven with a com-

mission from the Father on the morning of Christ's resurrection.

m. He was joined by another angel who with his company had been keeping guard over the Lord's body.

n. He was the angel who rolled away the stone from the door of the sepulcher.

o. He was the angel who announced, "Thy Father calls Thee."

p. He was the angel who said, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee."

q. He was one of the two angels who appeared to the disciples at Christ's ascension.

r. He is the angel of Revelation 19:10.

s. He is the angel who places the crown on Christ's head in the coronation scene.

It should be pointed out that the order of these facts has been rearranged in the summary in order to conform to a more chronological sequence. Such an arrangement is, of course, purely arbitrary. Other arrangements would do just as well. Naturally there is some overlapping between these two groupings, for obviously Gabriel's office determines to some extent his ministry, and conversely, his ministry, at least in some degree, determines his office.

On the basis of these identifying characteristics it is possible to identify Gabriel as being certain angels otherwise not named either by the Bible writers or the Spirit of Prophecy writings.

Take, for example, the sealing angel. In *Testimonies to Ministers*, pages 444 and 445, the statement is made:

The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads. The mighty angel is seen ascending from the east (or sunrising). This mightiest of angels has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is the voice of this highest angel that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.

The expression "the mighty angel" is sometimes used of Gabriel (see *The Desire of Ages*, p. 693; *The Youth's Instructor*,

*(Continued on page 40)*

# SHEPHERDESS -- Her Vital Partnership



## Candles in the Night—No. 7

LOUISE C. KLEUSER



THE Bible reveals that at the foundation of our world "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). Joyful praise is basic in our worship of the Creator. It requires no stretch of the imagination to think of Mother Eve singing her original lullaby to her infant son, accompanied, perhaps, by the whispering south wind. This has always been the way of motherhood. Women have ever lifted their voices in expressing gratitude to their Creator. Woman is fitted by nature to use song as an expression of love for the gift of life. It is natural for her to use her voice in an act of worship.

Miriam, the sister of Moses the prophet, sang at the Red Sea with her journeying, marching sisters, the oldest national anthem—"Sing ye to the Lord, for he hath triumphed gloriously" (Ex. 15:21). Later in history, Deborah's victory for the Israelites was celebrated in her martial song (Judges 5). Here, in holy lyric, this great woman judge praised the battle cooperation of leadership and people. We observe that "her wise ladies answered her." The daughters of God have long distinguished themselves in voicing their holy enthusiasm. Often woman's gratitude to God was expressed in original poetry set to spontaneous music. The virgin Mary dedicated the Magnificat to God when she became His joyous handmaiden.

Edith Deen's inspiring book *Great Women of the Christian Faith* has an interesting chapter titled, "They Sang to the World." From this source we may receive a larger vision of the influence of lyric and song in Christendom. Throughout the

centuries women became the composers of gospel hymns and songs. In recent times Christian women have supplemented the evangelist's preaching talents by inspiring audience response to appropriate altar calls. Theirs is a ministry of song! The familiar dedication hymn "Just as I Am," written by Charlotte Elliott, became the moving power to assist many a halting sinner to step out boldly for Christ. For a quarter of a century Charlotte Elliott's *Christian Remembrance Pocket-Book* and her revised hymnbook for invalids, served an evangelistic need. This included about one hundred of her lyrical compositions. Nearing her eighty-first year, she wrote to a trusted friend: "I feel so great an age as mine requires three things—great faith, great patience and peace. Come what may during the year upon which we have entered, I firmly believe that goodness and mercy, like two guardian angels, will follow me every day."—*Great Women of the Christian Faith*, p. 304.

Did you know that Harriet Beecher Stowe's hymn "Still, Still With Thee" was written after her little son Charles had died from cholera? Or that Julia Ward Howe's majestic march of victory was written on a scrap of paper in the dark? It was our nation's gloomiest hour during the Civil War when this woman framed her poem on a Bible prophecy,

Mine eyes have seen the glory of the coming of the Lord:  
He is trampling out the vintage where the grapes of wrath are stored.

It broke the spell of national discouragement. The beloved, blind Fanny Crosby became the author of more than eight thousand religious poems. Many of these were set to music by her blind husband who was

## NOW... 3 SIZES



Unbreakable . . . noise-free . . .  
lightweight . . . boilproof com-  
munion glasses . . . \$1.25 Doz.

**FREE** sample of each size

*Sudbury* BRASS GOODS CO.

Order from  
your dealer  
Dept. C. 70 Pearl Street Brookline 46, Mass.

the organist in two New York City churches. These songs were the inspiration to launch the young Christian into a new life in Christ. Some of the lesser spiritual gospel ditties of our day are a decided contrast to her deeply spiritual songs.

Here are a few of the musical contributions of dedicated women to the Christian church. "Nearer, My God, to Thee" was written by Sarah Flower Adams (1805-1849); "I Need Thee Every Hour" by Annie S. Hawks (1835-1918); "I Gave My Life for Thee" and "Take My Life and Let It Be" by Frances Ridley Havergal (1836-1879); "That Sweet Story of Old" was composed by Jemima Luke (1813-1906); "More Love to Thee" was composed by Elizabeth Prentiss (1818-1878); "God the Father Gives Us Grace" by one of the greatest English poets, Christina Rossetti (1830-1894); "He Lives, the Great Redeemer Lives" by Anne Steele (1716-1778) who is the foremost of Baptist hymn writers.

My youthful experience in Lutheranism brought me in touch with the masters such as Bach, Haydn, Beethoven, and many others. My musical essences early "jelled" in my soul. But never do I hear or sing Martin Luther's Reformation hymn, "A Mighty Fortress Is Our God," without becoming profoundly stirred into a reformation mood. When Adventism dawned on my consciousness, the desire to complete the Reformation in earth's last warning messages pressed for the right decision.

These impressions should come to Adventists today with a new impact. We owe the world a responsibility to have the Advent Movement portrayed in verse and song. The Mormon believers in their great westward trek have captured the pioneering spirit in the music of their group. To us as a people comes the challenge to rise with fervor by pen, voice, and instrumental compositions to feature a distinctive Adventist song ministry.

Not infrequently Adventist youth enjoy

reliving the pioneer experiences set forth in some of the hymns and songs we find in our *Church Hymnal* (numbers 659-670). How we thrill to Annie R. Smith's songs, "Long Upon the Mountains" and "How Far From Home?" Her brother, Uriah Smith, also gave us two very appropriate songs—"O Brother, Be Faithful" and "Dark Is the Hour." The first may have been a suggestion on the occasion of an ordination service, the other by the need of doctrinal orthodoxy on the state of the dead. Here Annie Smith helped her brother by her lyrical contribution "He Sleeps in Jesus." Ten of her productions are listed in our hymnal and these reveal a rugged Adventist mood. Our hymnal lists three hymns by Anne Steele, the afore-mentioned Baptist hymn writer. She composed the well-known hymn "My Maker and My King!"

We have placed much emphasis on Christian education, and music has been fostered well in our ranks. But are we satisfied to let other Christian groups supply our hymnody? Do we need to substitute for "responses" of our worship service the mystical "chants," or shall we rightly belong with the originators and the church artists? We want to challenge our shepherdesses, many of whom are skilled musicians and gifted with talent for composing. Must we wait for another generation of believers to give us this Adventist ministry of song? Dare we wait, knowing the significance of the times in which we live?

God has provided for the church all the talents required for this hour. May we hope that the next decade will mark a wholesome upsurge in Adventist hymn writing? Perhaps a few more student contests initiated by our teaching shepherdesses and artists could prove effective for creating worshipful and inspirational Adventist music.

### Hymns of the Church

(Continued from page 33)

we must mention a little of the American contribution of the last century. Fanny Crosby, the blind poet, wrote 6,000 hymns and gospel songs. Her songs went straight to the human heart and thousands of people found themselves singing or whistling them. The Moody-Sankey evangelistic revivals used many of Fanny Crosby's songs.

John Greenleaf Whittier was the greatest of all the American hymn writers. A

Quaker, with nevertheless a fighting spirit when it came to opposing slavery, Whittier brings us in humility to the great God of all in the words of his grand hymn of worship:

Dear Lord and Father of mankind,  
Forgive our foolish ways!  
Reclothe us in our rightful mind,  
In purer lives thy service find,  
In deeper reverence, praise.

In simple trust like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up and follow thee.

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

How wonderfully God has enriched the church with the hymn treasures of the centuries. For every occasion and every human emotion there is a hymn that speaks to our soul.

"Sing ye praises with understanding"  
(Ps. 47:7).

---

### **"I Believe in Jesus Christ . . . Born of the Virgin"**

*(Continued from page 23)*

ficient to convince Dr. Luke, we know that we are dealing with no ignorant childish fancy.<sup>9</sup>

I think that to get the full emphasis of this quotation, we ought to repeat the question which Dr. Scott asked: "If Jesus had two human parents, why did the shrewd Gentile Physician never suspect that fact?"

And while we are here speaking of Luke as a physician, we might do well to quote what one of the greatest surgeons of our country has to say about this matter, i.e., about Luke's account of the Virgin birth. The physician I refer to is Dr. Howard A. Kelly. . . . For thirty years was one of the four world-famous members of the medical school of Johns Hopkins University, as Professor of Gynecology and Obstetrics. . . . His work from which we quote, *A Scientific Man and the Bible*, was written when Dr. Kelly was sixty-seven years of age.

"The Bible being a living book, its right use soon genders conviction, and so as I read, unsophisticated and as a child,

these lofty and spiritually beautiful narratives drive arrows of conviction deep into my heart, first arousing wonder, then adoration and absolute faith, and then follow the very fruits of the life. . . . The Virgin Birth is the great key to the Bible storehouse. If I reject the Virgin Birth, the New Testament becomes a dead, man-made letter, recounting the well-intentioned imaginings of honest but misguided men. . . . He who violently wrenches the narratives of the Virgin Birth from the New Testament in order to be consistent must also uniformly expunge all other miracles and with them the atoning death, the Resurrection, the Ascension, and the present mediatorial office of our Lord. The Virgin Birth is a fact fully established by competent testimony and abundant collateral evidences, believed by men all through the ages as a necessary factor in their salvation, secured by an ever-living, ever-acting Saviour, viewed with wonder by angels in heaven and acknowledged by the Father."<sup>10</sup>

Supplementing Dr. Kelly's fine testimony, it may be of interest to all of our readers to have a second, later testimony, . . . from another distinguished surgeon, Dr. D. M. Blair, formerly the Professor of Anatomy and Dean of the Medical Faculty of the University of London. . . . "It may be well to explain why such special regard can be paid to a physician of nearly two thousand years ago. Had Luke lived nearly one thousand years ago, it would be a very different thing; no weight could have been put on the medical testimony of a physician of those times which were the Dark Ages in medicine as in much else. But Luke was a product of the Greek medical school that flourished from the time of Hippocrates in the fourth century before Christ to the days of Galen in the second century of the Christian era, and is recognized as having been imbued with a true scientific spirit. Diagnosis, in this school, meant logical deduction from careful observation. . . . Such, then, was the man whom the Holy Spirit chose to write that Gospel, and the first history of the Christian Church. Of what advantage to us is it that he was a doctor? The answer to that question begins in the very first chapter of his Gospel. Has it ever struck you that the only circumstantial account of the Virgin Birth of our Lord is found in the one Gospel written by a medical man? Luke goes into extraordinary detail. It is as though his professional instincts



were aroused and he said to himself, 'Here is a marvellous thing; it is my duty, as a medical man, to see that a careful record is made of all relevant details. . . . It is essential to recognize, without any equivocation whatever, the Divinity of our Lord Jesus Christ, and to deny the Virgin Birth is the first step towards denying that Divinity.'"<sup>11</sup>

#### BIBLIOGRAPHY

- <sup>1</sup> A. C. Headlam: *The Miracles of the New Testament*, London, 1914, pp. 280, 281.  
<sup>2</sup> Sir John Arthur Thomson, art. "Parthenogenesis," in *Encyclopaedia Britannica*, 14th ed., XVII, 341, 342.  
<sup>3</sup> James Orr: *The Virgin Birth of Christ*, pp. 36, 37.  
<sup>4</sup> A. C. Headlam, *ut supra*, pp. 278-281. See the similar testimony of T. Zahn, in Orr, pp. 220-223.  
<sup>5</sup> James Orr, *ibid.*, pp. 119, 120. Those who wish to examine this particular subject, should read Bishop Richard J. Cooke's *Did Paul Know of the Virgin Birth?* New York, 1926, p. 152.  
<sup>6</sup> Thomas James Thorburn: *A Critical Examination of the Evidences for the Doctrine of the Virgin Birth*, London, 1908, p. 158.  
<sup>7</sup> As, e.g., in his *As I See Religion*, 1932, p. 36.  
<sup>8</sup> The references for this material are J. P. Mahaffy, *A History of Classical Greek Literature*, Vol. II, Part I, 5th ed., London, 1910, p. 162; Charles M. Gayley, *The Classic Myths in English Literature and in the Art*, new ed., 1911, p. 208; Elwood Worcester, *Studies in the Birth of the Lord*, New York, 1932, p. 168.  
<sup>9</sup> John A. Scott: *We Would Know Jesus*, Chicago, 1936, pp. 124, 131.  
<sup>10</sup> Howard A. Kelly: *A Scientific Man and the Bible*, Philadelphia, 1925, pp. 89, 90, 94.  
<sup>11</sup> D. M. Blair: *A Doctor Looks at the Bible*, London, 1936, pp. 17-19.

## The Office and Ministry of the Angel Gabriel

(Continued from page 36)

Aug. 4, 1898, etc.), but it is also used in referring to Christ (*Patriarchs and Prophets*, p. 419), though here the word *Angel* is capitalized. Hence, the identification of Gabriel as the sealing angel might be questioned on the basis of this single expression. However, when we add to it the other two which accompany it in this statement—"this mightiest of angels" and "this highest angel"—there is little room left for doubt that the sealing angel is Gabriel.

Having established that Gabriel is the sealing angel, we now quote from Ellen G. White letter 12, 1886:

The angel with the writer's ink horn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel. (Quoted in *The SDA Bible Commentary*, vol. 4, p. 1161.)

To this we add a quotation from *Early Writings*, page 279:

I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed.

Taken together, these two statements prove that the sealing angel, Gabriel, is also the man clothed in white linen with the writer's inkhorn brought to view in Ezekiel, chapter 9. They also prove that Christ cannot be the sealing angel, since the angel that does the sealing reports to Jesus that his work is done.

In *Early Writings*, page 89, we find the following intriguing statement:

Said the angel, "The third angel is binding, or sealing them in bundles for the heavenly garner."

And on page 118 we read:

I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner."

And *Testimonies*, volume 6, page 166, declares:

"Who are proclaiming the message of the third angel, calling the world to make ready for the great day of God? The message we bear has the seal of the living God."

Another statement taken from *Testimonies*, volume 5, page 383, clarifies the symbolism of the third angel:

The third angel, flying in the midst of heaven and heralding the commandments of God and the testimony of Jesus, represents our work.

Taken together, it appears quite conclusive that Gabriel is the angel who represents the people who proclaim the third angel's message. This is at once a thrilling and a sobering thought. That God should have designated the highest angel in heaven to represent His remnant people is indeed a high honor, but at the same time the angel's warning is an indication of the awful solemnity of our message.

This study does not profess to be exhaustive. The following topics are suggested for further study:

1. Why was Gabriel, out of all the myriads of angels, chosen to take Lucifer's place after the Fall?

2. Was Gabriel one of the angels whom Abraham entertained unawares?

3. Is there any significance in the fact that Gabriel appeared to Zacharias on the right side of the altar of incense other than that the right side indicated favor?

4. Is there any significance in Gabriel's declaration, "I am thy [John's] fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book"?

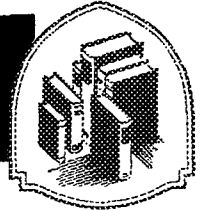
5. Was Gabriel the tall, dignified young man Ellen G. White frequently saw in her visions?

6. What relation, if any, is there between the seal of God which Gabriel places on the foreheads of the 144,000 and the cryptic expression, "Thou sealest up the sum" (Eze. 28:12) ("Thou wast the seal of resemblance," *Douay Version*), which is applied to Lucifer before his fall?

It must not be imagined that just any

angel the Bible or the Spirit of Prophecy happens to mention can be identified with Gabriel. That this cannot be the case has been demonstrated by examples in this study. If there is one thing that the inspired writings teach concerning angels and their activities, it is their individuality and the orderliness of their work. We may with profit study what the servants of God have revealed to us concerning these beings who will be our companions in the ages to come.

## BOOKS -- For Your Library



***Darwin, Evolution, and Creation*, Paul A. Zimmerman, editor, Concordia Publishing House, St. Louis, Missouri, 1959, \$1.95.**

This 230-page paperback is a bargain and it is refreshing to find four authors who have claims to being theologians and/or scientists setting forth the straight fundamental positions on evolution.

The main argument against the theory of evolution is perhaps found on page 34, from which the following is quoted: "The real tragedy is that so many church groups seem to feel the need to abjectly capitulate to the theory. They seem to have felt it necessary to submerge Genesis and the creation account into the category of the mythological. When they did that, they also submerged the New Testament and destroyed the whole fibre of Christian doctrine, since the Redeemer is not needed by a living organism descended from the unicellular forms of life."

The six chapters include a history of the theory of evolution, which did not begin with Darwin (who incidentally was not an atheist), the evidence for Creation, the case for evolution, the Biblical setting of the creation of man, and the age of the earth.

There is a good bibliography, and there is an index to subjects, authors, and scriptural references. I cannot recall anything better in this field for a long time, and Concordia has with this production rendered a distinct service to the ministry, and particularly to our young people. This book should be in every church library, and it should be recommended highly to our inquiring youth.

H. W. LOWE

***The Postman of Patmos*, G. A. Hadjiantoniou, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 149 pages, \$2.50.**

The fourteen chapters, together with the introductory chapter, "The Royal Mail," and the "Epi-

logue," throw some interesting light on the seven churches of Revelation. Dr. Hadjiantoniou is the author of six books in Greek and three in English. He has also made contributions to the New Bible Commentary.

He disagrees with the somewhat customary application that these epistles of Christ to the church constitute a prophecy from apostolic days to the Second Advent, feeling, as he says, that we lose much unless we see the relevancy of every message as applying to people living contemporaneously. He claims that in every church there are those to whom the particular counsel comes with special meaning.

We do not disagree with this concept; but to hold to just that and not see also the significant prophetic application through which the whole church has passed through the centuries is, in the mind of this reviewer, equally limited. There is certainly no reason why both concepts cannot be applied.

*The Postman of Patmos* bristles with interest, revealing the author's familiarity with the area. He writes out of firsthand knowledge. It is not and does not aim to be a profound exposition of Scripture, but rather a running commentary on conditions in and around the geographical area where the churches flourished in the days of John. It makes the messages live.

We heartily commend this book as an interesting auxiliary to the study of the Apocalypse.

R. A. ANDERSON

***More Preaching Values in the Epistles of Paul*, Halford E. Luccock, Harper and Brothers, New York, 235 pages, \$3.95.**

This book sparked my thinking and kept me eagerly turning the pages for the next suggestive idea. The material therein is fresh and studded with a wealth of illustrations that are applicable to

contemporary living. In a sense it is an expository approach to 2 Corinthians, Galatians, Philippians, and Colossians. However, instead of taking the verses consecutively Dr. Luccock has gone through the chapters picking choice scriptures and allowing his expository skill to breathe new life into them. I found myself remembering where I had used many of the same texts in various sermons of the past and I was grateful for the added treasure of thought and illustration which will bring new meaning into these texts when I use them again. Many good seed ideas also germinated for future use.

Halford Luccock is a skilled man in the art of illustrating. He deals with simple essentials, holding a mirror up to the realities of life. After reading Dr. Luccock's intriguing and arresting titles and sensing the wealth of ideas on each page, Dr. Ralph W. Stockman was led to feel that Halford Luccock started his sermons and meditation at the sidewalk level with the people who were facing problems and then led them from there into the Biblical uplands through the springs of renewal and strength.

Some of these 155 unique and interesting titles are as follows: "Terminals and Transmitters"; "Satan's Tricks"; "Triumphant Train"; "The Glory in a Face"; "Being Called a Nobody"; "The Gospel in One Sentence"; "The Control Room"; "The Long Way Up the Mountain"; "The Masquerade Ball"; "Danger From My Own People"; "The Lowly Decision"; "Somebody Has Made Good Rope"; "The Fine Art of Making Enemies"; "Living Up to Our Names"; "The Shining Secret"; "Discouraged Children"; "The Letter Carrier"; and "Cheers for a Small Church."

For twenty-five years Dr. Luccock was professor of homiletics at Yale Divinity School. He authored twenty-three books and won anonymous fame for the popular Simeon Stylites column that he wrote each week for the *Christian Century*. Halford Luccock finished the manuscript for the book under review six weeks before he died. His son said he seemed to have a sense of urgency about him in the final days of his capacity. He will be missed.

ANDREW FEARING

***Let's Get Married*, Roger H. Crook, The Bethany Press, St. Louis, Missouri, 96 pages, \$1.95.**

This is a wonderful little book not only for the young people anticipating marriage but for the minister who counsels with the engaged couple.

God's divine plan in love and marriage permeates this book. The sacredness of the marriage service is stressed, and suggestions are given on how to plan the ceremony itself and how to choose proper music. Besides this the appendix contains selected wedding services and a list of the marriage laws according to States.

*Let's Get Married* not only interprets the meaning of a Christian marriage but gives practical suggestions on how to do God's will in all things.

DOROTHY EMMERSON

***Modern Viking*, Norman Grubb, Zondervan Publishing House, Grand Rapids, Michigan, 205 pages, 1961, \$3.50.**

The author has portrayed in this biography of Dr. Abraham Vereide a bulwark in the Christian faith. One wishes he could have known this boy who came over from Norway and dedicated his life to the winning of souls for the Master. We learn of the circumstances which brought Goodwill Industries into being and how Dr. Vereide became the first superintendent of this organization. The dominating passion of this man's life was to bring Christ to men and men to Christ. It is a thrill to read how he led Henry Ford to accept Christ, and the influence he had in the spiritual lives of Congressmen, Senators, Presidents of the United States, royalty, and businessmen. He was a specialist for a specialized ministry. He said, "True leadership demands true men. True men are God's men."

The author portrays the unique way in which Dr. Vereide was able to reach men in leadership, not only in the United States but all over the world. He also relates the story of the beginning of the Presidential breakfasts and the reason for them.

This book will give new insight into the lives of the men who are at the head of our government. It gives us more confidence in the decisions they make as we learn the reasons for making them. It is enlightening to read of the way in which these leaders are allowing God to rule their lives and how many of them have had a real Christian experience.

The reader will get much inspiration from *Modern Viking* and much good counsel in know-how to meet the businessmen and others in his own community.

IRMA RITCHIE

***Three Churches and a Model T*, Philip Jerome Cleveland, Fleming H. Revell Company, Westwood, New Jersey, 1960, 189 pages, \$3.50.**

The author writes vividly and most interestingly of the everyday experiences and heart-warming adventures of a country pastor who must travel the highways and byways of the churches in his district. A man of several skills, he is a radio commentator, with experience as a prison chaplain. Here is ministerial methodology for assisting with the troublesome family complications any community will present. The reader senses that the minister is the servant of all, but that he owes more to a community than turning over its annoying problems to organized civic agencies. Christianity has a mission for the underprivileged; but how to attend to this time-consuming duty while looking after the routine and spiritual life of the church requires a loving heart and tireless patience. Ministerial couples will enjoy the messages in this book. It has a place in a college library, where shepherds and shepherdesses-to-be will learn much about the less glamorous side of ministerial life. The realities of the ministry are dealt with by the writer in practical yet entertaining style.

LOUISE C. KLEUSER

# SONGS

Illustrated for screen projection

Natural color 35 mm. filmstrips

Right from the production camera

New Edition — Each song has

approximately 12 frames

Jesus, Keep Me Near the Cross

There's a Precious Fountain

## REGULAR PRICE PER SONG:

Single frame ..... \$2.00

Double frame ..... \$2.50

Special Offer: 10 songs for \$15.00, single frame.

10 for \$20.00, double frame.

- F-3101 Alone
- F-3102 America
- F-3103 At the Cross
- F-3104 At the Door
- F-3105 Beneath the Cross of Jesus
- F-3106 Brightly Beams Our Father's Mercy
- F-3107 Can the World See Jesus in You?
- F-3108 Day Is Dying in the West
- F-3109 Face to Face
- F-3110 Give Me the Bible
- F-3111 He Leadeth Me
- F-3112 He Lifted Me
- F-3113 He Lives
- F-3114 He Ransomed Me
- F-3115 He Whispers His Love to Me
- F-3116 How Sweet Are the Tidings (He's Coming)
- F-3117 I Come to the Garden Alone
- F-3118 I Shall See the King

- F-3119 I Sing the Mighty Power of God
- F-3120 I Walk With the King
- F-3121 I Want to See Jesus, Don't You?
- F-3122 I Will Follow Thee, My Saviour
- F-3123 I Would Be Like Jesus
- F-3124 I Would Draw Nearer to Jesus
- F-3125 In a Little While We're Going Home
- F-3126 In the Sweet Bye and Bye
- F-3127 Is Your All on the Altar of Sacrifice?
- F-3128 Jesus, I Come—Out of My Bondage
- F-3129 Jesus, My Cross Have Taken
- F-3130 Jesus, My Tenderly Calling
- F-3131 Jesus, Keep Me Near the Cross
- F-3132 Jesus Paid It All
- F-3133 Jesus Saves
- F-3134 Jesus, Saviour, Pilot Me
- F-3135 Jesus Took My Burden
- F-3136 Just as I Am

- F-3137 Just When I Need Him Most
- F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
- F-3139 Living for Jesus
- F-3140 Longing
- F-3141 Marching to Zion
- F-3142 Master, the Tempest Is Raging (Peace, Be Still)
- F-3143 No Disappointment in Heaven
- F-3144 O That Will Be Glory (The Glory Song)
- F-3145 Old Rugged Cross, The
- F-3146 Redeemed
- F-3147 Ride on, King Jesus
- F-3148 Saviour, Like a Shepherd Lead Us
- F-3149 Shall We Gather at the River?
- F-3150 Since Jesus Came Into My Heart
- F-3151 Softly and Tenderly Jesus Is Calling
- F-3152 Some Bright Morning
- F-3153 Sweet Hour of Prayer

- F-3154 Tell Me the Story of Jesus
- F-3155 That's Why I Love Him
- F-3156 The Golden Morning Is Fast Approaching
- F-3157 There Is a Gate That Stands Ajar
- F-3158 Throw Out the Life-Line
- F-3159 'Tis So Sweet to Trust in Jesus
- F-3160 Trust and Obey
- F-3161 You Must Open the Door
- F-3162 Walking With Jesus
- F-3163 Watch, Ye Saints (Jesus Comes)
- F-3164 Way of the Cross Leads Home, The
- F-3165 We Are Nearing Home (Just Over the Mountains)
- F-3166 We Have an Anchor
- F-3167 What a Friend We Have in Jesus
- F-3168 What a Gathering of the Faithful
- F-3169 When Jesus Shall Gather the Nations
- F-3170 Where the Gates Swing Outward Never

To \_\_\_\_\_ Book and Bible House

Please send the following song titles in

single frame

double frame

(order by number and song title)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Titles of additional songs may be listed on a separate sheet and enclosed with this order. Enclosed find \$\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Order From Your  
**BOOK AND BIBLE HOUSE**  
 Review and Herald Publishing Association  
 Takoma Park, Washington 12, D.C.

## NEWS — From Current Journals



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

**PHILIPPINES**—Christian businessmen in the Philippines are being challenged by the Philippine Bible Society to discover imaginative ways to distribute Scriptures. Two outstanding results to date, according to a report received by the American Bible Society, are a handbag manufacturer who inserts a copy of the Gospel of John in each purse and a plastics manufacturer who places a Scripture portion in each clothing bag.—*American Bible Society.*

**NEW YORK**—Publication of a slick-cover edition of the New Testament in the King James Version, profusely illustrated with photographs and selling for one dollar was announced here by the American Bible Society. Twelve years in preparation, the new 259-page edition was produced by rotogravure and contains 566 photographs, nine maps, and six diagrams to illustrate various portions of the New Testament in the light of recent archeological and historical studies. A similar edition, in Spanish, was published simultaneously.

**LONDON**—The chairman of an interdenominational committee that prepared the one-year-old *New English Bible* said here that certain "forms of expression" in the New Testament, criticized in some church circles, may be revised. Former Anglican Bishop Alwyn T. P. Williams, of Durham and Winchester, said the revisions would not be attempted for about four or five years, or until the completion of the Old Testament now in progress. He gave no details of what portions of the Scriptures would be rephrased, but stressed the revisions would not alter the Bible's tone and character.

**LONDON**—A vigorous campaign warning the Anglican and Free Churches in Britain not to align themselves with any movement seeking unity with the Roman Catholic Church was planned in London by the International Council of Christian Churches, an ultra-fundamentalist group that opposes the ecumenical movement. It was announced that the council's British Consultative Committee would distribute to all the country's Anglican and Protestant clergymen a booklet warning that any rapprochement between Catholic and non-Catholic churches would "inevitably lead to a new kind of Roman supremacy." This booklet is entitled *Should There Be a Lineup With the Church of Rome?* It calls upon the Archbishops of Canterbury

and York, top leaders of the Church of England, to "Lead their church back to the Bible and New Testament Christianity."

**ROME**—Pope John XXIII urges that it is a duty to preserve the use of Latin in the music of the church's solemn liturgy. "This language," he declared, "apart from the other values it possesses, is permanently connected with the sacred melodies of the Church of Rome, and is a clear and splendid symbol of unity. An august and venerable tongue maternal to the brethren of the church because of its musical cadence, a model because of its incorruptible words, a treasure house of truth and piety accepted by its sacred liturgy because of its uninterrupted and legitimate use, it must continue to maintain its sovereign position, to which it has every right."

**KEY WEST, FLA.**—A Havana radio broadcast told the children of Cuba that the three kings of the Christmas story were not Caspar, Melchior, and Balthasar, but Karl Marx, Engels, and Lenin. The broadcast coincided with the presentation of gifts which traditionally marks the Feast of the Epiphany in Spanish-speaking countries. It featured a poem that ended with this verse: "Child of the worker, it is time you knew what they (the kings) are called. They are Karl Marx, Engels, and Lenin."

**WASHINGTON, D.C.**—The first full-scale discussion among representatives of the four churches included in Dr. Eugene Carson Blake's sweeping Protestant merger proposal will be held here April 9 and 10. The chief executive officer of the United Presbyterian Church in the U.S.A. said that approximately 36 representatives—"probably both clergymen and laymen"—will meet at the Washington Cathedral (Episcopal). The four groups involved are the United Presbyterian, Protestant Episcopal, the Methodist churches, and the United Church of Christ. Dr. Blake first outlined his plan for union in a sermon at Grace Cathedral (Episcopal) in San Francisco, California, in December, 1960. He proposed that his denomination and the Episcopal Church should join in inviting the United Church of Christ and the Methodist Church to join in talks leading toward a four-way merger that would combine both the "catholic" and the "reformed" traditions. Since then, the United Presbyterians and the Episcopalians have agreed to join in such talks, and the United Church has said it would "respond

Climax Your  
Soul-winning  
Efforts With the . . . *NEW*

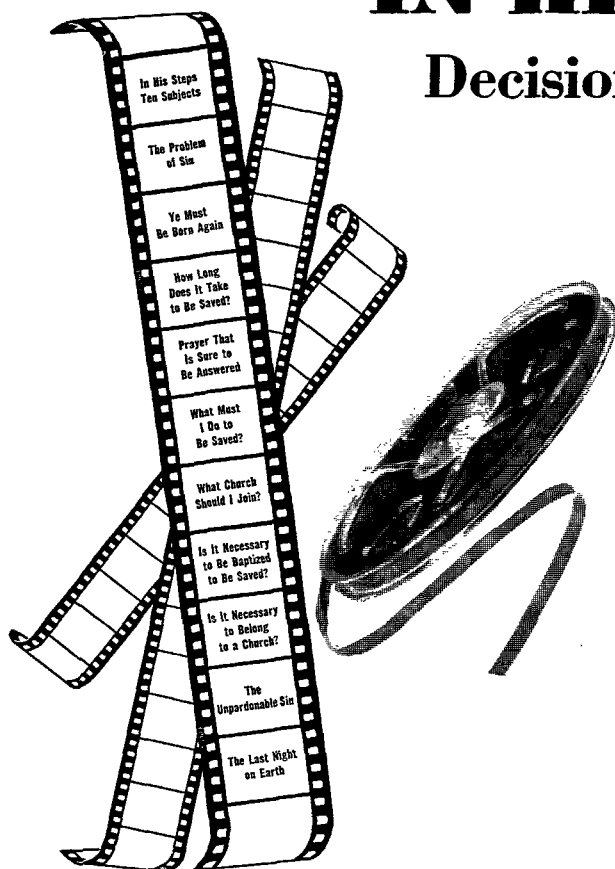
# “IN HIS STEPS”

## Decision Series

by Fordyce W. Detamore

Narration

by Elmer R. Walde



At last the insistent demand for an effective decision course on filmstrip and tape to make it easy for laymen, Bible instructors, and evangelists to bring prospects to a definite decision has been answered.

1. Ten subjects
2. Convincing logic
3. Superb illustrations
4. Irresistible heart appeal
5. Pleasant, charming narration
6. Carefully selected Decision songs by the Faith for Today quartet
7. Price, complete set, Films, Tapes, Script, \$49.50

Experience the Joy of Bringing Souls to a Favorable Decision

*Audio-Visual*



*Service to the World*

### ORDER BLANK

Date \_\_\_\_\_

Please ship to me the new “In His Steps” series, consisting of ten lessons.

Enclosed \$ \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_

State \_\_\_\_\_

**Order From Your Book and Bible House**  
Review and Herald Publishing Association, Washington 12, D.C.

# GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

affirmatively" if invited to participate. The Methodist Church has had no opportunity to take official action. The Methodist Commission on Church Union, however, is empowered to participate in the discussions, although no official action can be taken without the approval of the Methodist General Conference. Representatives of the other churches would also have to submit any final union plan to their denominational conventions for approval.

JERUSALEM—Plans have been announced for the establishment of a largely Dutch-sponsored Christian settlement in western Galilee, somewhat like a Jewish kibbutz. The plans were discussed here by Dr. Jacob Blum, a Presbyterian minister of Jewish origin, who said it would become "a school for practical Christianity" but without any proselytizing purposes. Dr. Blum said the settlement is expected to be inaugurated in the fall on land bought from Abdullah Kheir, a Druse notable. He said the first ten families to be settled would be "nominal" Jews converted long ago to Christianity. Dutch and other foreign Christians, mostly farm and industrial experts, are expected to join them, at least temporarily. "There will be no discrimination against non-Christian settlers in the new village or against non-Christian workers in the factories to be founded there later," said Dr. Blum.

LONDON—Dr. Arthur Michael Ramsey, Archbishop of Canterbury, said here that the World Council of Churches has reached the maturity of ceasing to be self-conscious about its own status. The World Council, he said, grows in maturity as it finds itself serving Christendom more widely and more representatively. "It is the servant," Dr. Ramsey said. "It serves a goal of unity defined as something beyond itself. . . . It serves Christendom of which it knows humbly that it does not yet represent the whole." Continuing, the Archbishop said, "It is nearer to the maturity of unself-conscious

humility in the service of God." Discussing the recent World Council Third Assembly in New Delhi, India, Dr. Ramsey said it is a "symbol—a milestone on a journey but also a signpost telling us to go on." Dr. Ramsey was elected one of the six presidents of the World Council at the Assembly.

NEW YORK—A talking-book edition of *The New English Bible, New Testament*, is soon to be released to blind readers by the John Milton Society, Protestant agency for worldwide service to blind people. Recorded by Dr. Robert J. McCracken, minister of the Riverside church in New York City, it will be produced under copyright permission from Cambridge University Press and Oxford University Press, which jointly published the printed edition of this new version of the Scriptures. The edition will be known as *The Memorial Talking Book Edition*, and dedicated to the memory of the late Frank Battles (1856-1932), first president of the John Milton Society. Dr. Dwight C. Smith, general secretary of the John Milton Society said, in announcing the memorial, "This remarkable addition to the society's services to blind readers throughout the world is made possible through gifts from the Battles family and friends. Mr. Winthrop H. Battles, a son of Frank Battles, has been president of the society since 1960, succeeding Miss Helen Keller, who at that time became Honorary President." Dr. Smith mentioned that among those who will value the edition and keep it as a "permanent resource for inspiration, spiritual growth and understanding" will be many blind ministers.—*John Milton Society*.

ATLANTIC CITY, N.J.—A Roman Catholic educator predicted here that Federal aid to parochial schools will be granted within 50 years when, he said, Catholics will make up the majority of the country's population. The Very Reverend John P. Leary, president of Gonzaga University in Spokane, Washington, said: "In the last five years, one-third of all the children born in this country were Catholic, although the Catholic population is only about one-sixth of the total. In 20 years, when this one third have grown up, they probably will have half of all the children born." "Within half a century, the Catholics will be a majority in this country." Thus, he added, the question of Federal aid to private and parochial schools, will be settled by "the strange accident of numbers and time."

NEW YORK—Conversations between representatives of Lutheran and Reformed and Presbyterian churches began here with speakers from both groups stressing the importance of rigorous theological study and discussion. Representatives of all major Lutheran bodies and all Presbyterian and Reformed churches in North America participated in the talks, which were the first in a series designed to explore the theological position of each group. Spokesmen have stressed that "merger is not being discussed" but that the talks are intended to "discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

## CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to *The Ministry*, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address *The Ministry*, Takoma Park, Washington 12, D.C., U.S.A.

**MINISTERS' LIBRARIES WANTED.** Send list and condition of books for our offer. New and used books of all publishers bought and sold. Kregel's Bookstore, Grand Rapids 6, Michigan.

# Opportunity Extraordinary!!!

For You to Own a complete set of

## Ellen G. White

PRESENT TRUTH and  
REVIEW AND HERALD

### Articles

The week-to-week Spirit of Prophecy messages to the church over a span of 65 years.

These 2000 much-in-demand articles are photo copies of the original pages and carry notations as to the use of selected portions appearing in her current books. Approximately 85 per cent of the material has never appeared in any other form.

Bound in six handy reference volumes in the finest library buckram. Each contains a table of contents.

Price \$20 <sup>00</sup> each

### Special Pre-publication OFFER

Only \$100 <sup>00</sup> Complete Set

Plus 50 cents per volume postage and insurance in U.S.A.—75 cents per volume outside U.S.A. Ask for details regarding our divided-payment plan.



#### ORDER BLANK

..... Church Missionary Secretary  
..... Book and Bible House

Please reserve for me a complete set of Ellen G. White articles, or volumes as checked. Notify me as soon as ready.

..... Ellen G. White Articles—Complete Set @ \$100.00 each

Vol. 1,  Vol. 2,  Vol. 3,  Vol. 4,  Vol. 5,  
 Vol. 6, @ \$20.00 each

Postage and insurance .....  
State sales tax where necessary .....

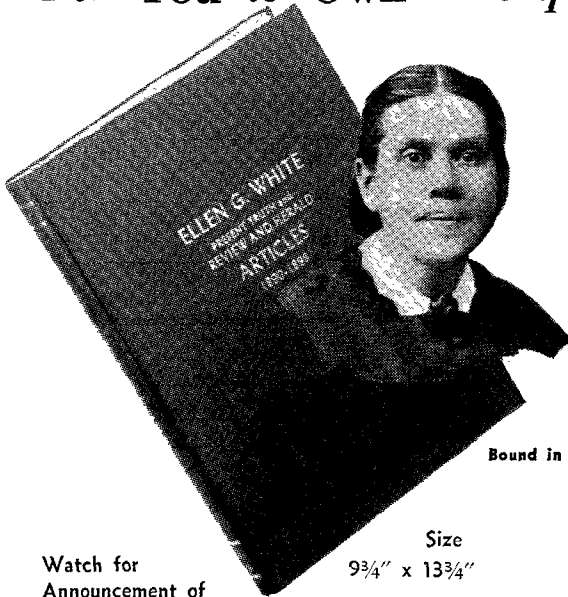
Total .....

As soon as I receive the notice that my books as reserved are ready, I will make remittance in full or arrange to pay the above amount on a divided-payment plan.

Name .....

Address .....

City ..... Zone ..... State .....



Size  
9<sup>3</sup>/<sub>4</sub>" x 13<sup>3</sup>/<sub>4</sub>"

Watch for  
Announcement of  
Publication Date

## The Six Unique Volumes

are of rare value—containing

#### ★ SCORES OF SERMONS

Practical counsel presented from the public platform on three continents.

#### ★ DOCTRINAL EXPOSITION

Basic historic doctrines reviewed and illuminated.

#### ★ BIOGRAPHICAL ARTICLES

Telling of her travels and labors.

#### ★ VITAL INSTRUCTION AND ENCOURAGEMENT to the church

#### ★ MESSAGES OF ADMONITION AND REPROOF as pertinent today as when they were written.

Ellen G. White discussed the same issues and expounded the same principles many times, but in each case in speaking of what she saw, she presented matters in different settings and with different phraseology.

**BONUS FEATURE**—In addition to the Ellen G. White material, the full pages of facsimile reproduction provide thousands of incidental articles on many subjects by pioneer denominational writers.

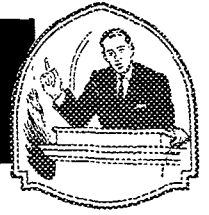
Each contains a table of contents.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

OFFSET IN THE U.S.A.



# PULPIT -- Pointers for Preachers



**HUMAN DERELICTS** A NEW YORK newspaper recently carried a fearful exposé of that city's skid-row situation. It is said that between 40,000 and 50,000 human derelicts regularly accost the public for money to purchase liquor. Add to this the other forms of dereliction in the city, and to that the similar conditions in all of the world's major cities, and we have a pitiful, heartbreaking picture of a vast army of hopeless humanity "marching to a man-made hell and a Christless grave," as the editor of *The Watchman-Examiner*, January 18, 1962, puts it.

What are the church and the world doing for these human derelicts? All the combined human effort put forth for these benighted souls seems pathetically small in face of a need that is overwhelming enough to create hopelessness and despair. We must not allow this sad situation to create two greater tragedies—a heedless church and a cynical world.

H. W. L.

**"THE SCORNER'S SEAT"** IN THE time of trouble just ahead, "bright lights" that once shone among us are going out. And so are some of the "dim" ones. And further we are told that it will be this element that will persecute most effectively those who remain. Of course, no one knows just who will or will not remain true. But it is certain that the *most critical* among us are sowing the seeds of their own destruction.

Nor would the writer suggest that we join the society of perpetual whitewashers. Problems we have, and of none of them are we proud. Reform in some areas is an urgent must, and our best is not enough. But who is really qualified to sit in the "scorner's seat" or "hurl the cynic's ban"? Pity that minister who by word or deed would encourage laymen to doubt the motives of "the brethren." In this the medical profession has a firmer code of ethics. One physician may make a mistake in treating you, but should you visit another and complain, he will either greet you with an explanation, or silence. Doubt-producing innuendoes uttered in private produce a public harvest. May mine be a "house by the side of the road" where all may turn in and find "a friend to man."

E. E. C.

**TAKING CARE OF FRICTION** IN MANY places, as it is here in Washington, D.C., trucks that haul gasoline are required by law to have chains dragging on the ground behind them. The reason is that the movement of the gasoline in the tank and the friction of the

brakes and other causes produce static electricity and a spark might set fire to the gasoline, causing an explosion that might bring hurt and death to many. The chain dragging on the ground conducts the electricity harmlessly away.

In the minister's daily walk he encounters much friction. There are times in his complicated schedule when he may impinge on the activities of another, thus sparking a little electricity. During such occasions a man might become charged with it. Anyone who approaches him is likely to receive the shock of irritation, with the possible danger of an anger explosion.

A wise heavenly Father has provided a "chain" to conduct away the disagreeable or dangerous sparks that may generate within—the means of drawing away worry, irritation, crossness, and passions—enabling one to keep calm, confident, and loving. It is the golden chain of prayer that binds us to the throne of God.

A. C. F.

**PREACH THE WORD** SOMEONE has said that the most important thing about the sermon is the man behind it. That is only a half truth. The most important thing about the sermon is not the man behind it, but the Man within it—not the person preaching, but the Person preaching. Preaching is the communication of a Person through a person to a company of persons, the Person communicated being none other than the Lord Jesus Christ.

Every true preacher must discharge homiletically that function Mary fulfilled physically when she brought forth her first-born. To her the angel said: "That holy thing which shall be born of thee shall be called the Son of God." Each sermon should be a rebirth of the Eternal Word. The church does not live by the eloquence of its preachers, but by the Word of God.

When those first Christian preachers "went every where preaching the word," it was the same Word as that which spake creation into existence. Both should be spelled with a capital "W." When rightly understood, preaching is an august, sublime, supernatural act—the setting forth of the living Christ to dying men.

R. A. A.

★ No unconverted person should be allowed to put on the robes of the church. This rules out the ministry as a professional calling. Before anyone can be known as a minister of God, he ought to be able to give evidence that he knows God.—Editorial, "God's Call to the Ministry," *Watchman-Examiner*.