

# *The* Ministry

FOR WORLD



EVANGELISM

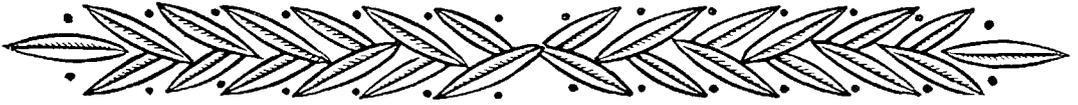
VOLUME XXXI

APRIL, 1958

No. 4



CHRIST IN THE GARDEN



# NONE LIKE UNTO HIM

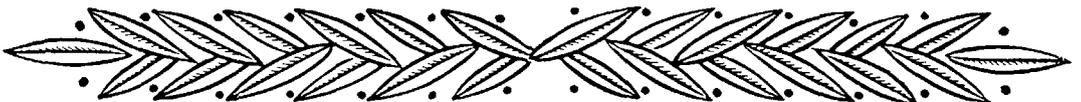
His birth was contrary to the laws of life. His death was contrary to the laws of death. He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare.

He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the Sea of Galilee and they supported Him.

When He died, few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened by His blood could not claim His dust.

Three years He preached His gospel. He wrote no book, built no church house, had no monetary backing; but after nineteen hundred years, He is *the one central character of human history*, the Pivot around which the events of the ages revolve, and the only Regenerator of the human race.

AUTHOR UNKNOWN





Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXI

APRIL, 1958

No. 4

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### Our Cover

Christ in the Garden by H. Armstrong Roberts, graphically portrays the majestic bearing of our Lord as He faced the trying ordeal of His lonely battle to the death for the saving of the human race.

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., \$3.50 a year; 35c a copy. Add 25 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

# Spirituality the Prime Requisite

R. R. FIGUHR

President, General Conference of Seventh-day Adventists



**E**VERY worker in the cause of God, irrespective of the place or position he occupies, must recognize the spiritual implications of his calling. There is no phase of our denominational activity, no department of our work, that does not have its spiritual connotations. Therefore, in selecting workers, spirituality is the prime requisite. Within certain limits, even skill and efficiency are sacrificed for this chief and paramount requirement.

"He is a spiritual man" is one of the finest things that can be said of an Adventist worker. Certain vital characteristics are evidenced if he lives up to the fullest implication of the term. He is dedicated to his calling. He is a lover and a respecter of people. He is conscious of his relationship to God, and the meaning of constant growth in grace. He is even tempered. He is an asset to the work. He is not a liability—never a problem. He is on his way to the great heights of true humility and power, and the worthy fulfillment of his divinely appointed calling. He follows in the footsteps of John the Baptist, that worthy example of spiritual workers, who, in all sincerity, could say when tempted to cherish a spirit of jealousy and self-exaltation, "He must increase, but I must decrease" (John 3:30). He did decrease before men, but he rose highly in the estimation of Heaven. Not a greater man was ever born than he, according to the evaluation of John by the Lord Himself.

## *Habits of Spiritual Living*

It is urgent for those who have entered the ranks of the church as workers, to establish and practice habits of spiritual living that will mean constant advancement as individuals and also as workers. Where

can a worker turn today for safe guidance and dependable correction? It is a day of confusion and of multitudinous voices. A babel of spoken and written messages press in upon us from every direction—television, books, and magazines—all clamoring for recognition and claiming to be authoritative guides to increased power and deeper spiritual light. We live in an age of spiritual tumult and turmoil. People profess more religion and know less about it than in any preceding age. "He is very fervent about an indefinite religion" was said regarding a certain public character in political life. Fervor, no matter how intense, about something indefinite results only in increased confusion. As workers, we must be both fervent and definite, moving in an assured direction.

## *Great Value of the Spirit of Prophecy*

Seventh-day Adventists are fortunate above all people in having in their midst the Spirit of prophecy, verily a gift from Heaven. Clearly and reliably it guides through this maze of uncertainty. With assurance, it points the way to deeper spiritual life and larger service for God. We turn, for example, to that excellent little volume, *Gospel Workers*, a compilation from a wide field of inspired writings, counsel, and admonition for the Adventist worker's life and activity. The very first section of the table of contents is entitled, "Called With a Holy Calling." It causes one to pause and stand in awe before the solemnity of the vocation to which a worker in this cause has been called. Penetrating and challenging subjects follow in the same section, such as, "In Christ's Stead," "The Sacredness of the Work," "The Field Is the World," "The Minister's Responsibility," and "The Outlook." If we had no more than this one section from the pen of in-

piration available for workers, we would be greatly enriched in counsel. But there is more, very much more, for the worker.

"Your church has far outgrown ours although both our churches began about the same time," remarked a minister of another denomination to us a while back. "I have tried to analyze the reason," he continued, "and I think it is because you have had better trained leaders and workers." The analysis of this minister was correct. Our workers and leaders have been better prepared. Where have they secured this better preparation? In our schools? Yes, partly. But our real education for service has come largely from the pen of the messenger of the Lord to this people. Here our workers have found much inspiration. In this source they have found guidance for the proper conducting of the work of the Lord. As, by God's grace, they have endeavored to heed and faithfully follow this instruction, they have moved forward in strength. As we, as workers, continue to adhere to this inspired counsel, we shall go forward from strength to ever greater strength.

#### *Our Need of Daily Communion*

More than thirty years ago I discovered and carefully marked, on page 100 of *Gospel Workers*, a gem that I consider a key-note admonition to Adventist workers

everywhere. During the past three decades I have often turned back to it. It is as timely and up-to-date now as when first written.

In the great conflict before us, he who would keep true to Christ must penetrate deeper than the opinions and doctrines of men. My message to ministers, young and old, is this: Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God. . . . He alone can give you noble aspirations; He alone can fashion the character after the divine similitude. Draw near to Him in earnest prayer, and He will fill your hearts with high and holy purposes, and with deep, earnest longings for purity and clearness of thought.

No worker heeding this admonition can remain common or ordinary. He is bound to become fruitful in his labors and triumphant in his living.

As I have come in contact with our workers I have been impressed by the high esteem in which the writings of the Spirit of prophecy are held. This augurs well for the future of our work around the world.

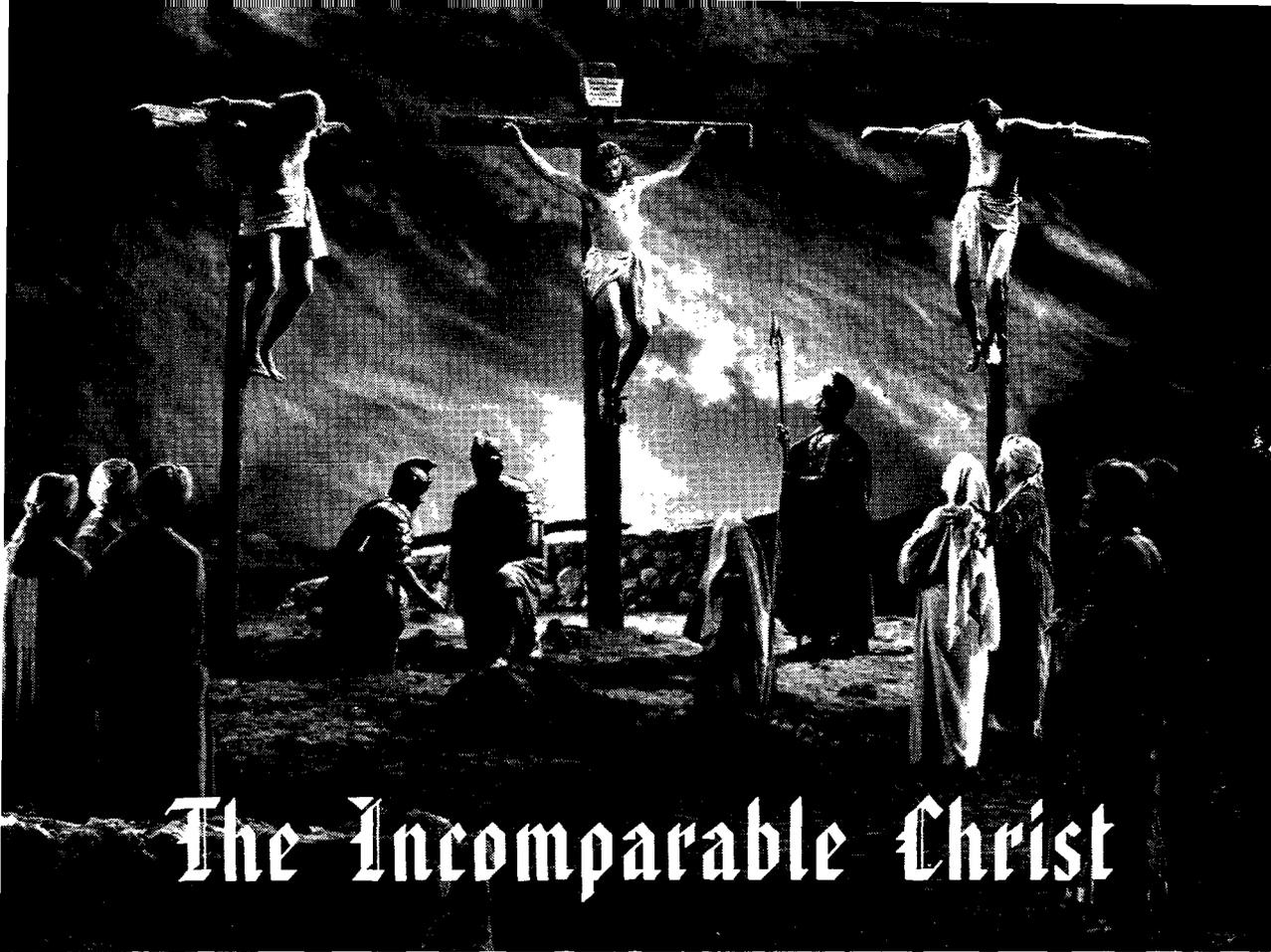
Let us therefore avail ourselves to the utmost of this divinely appointed source of good counsel. It is a valuable help in our growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." If we cherish and faithfully follow this inspired counsel, we shall by God's grace be "neither barren nor unfruitful."

## WHY NOT SHARE YOUR TASK?

---

❏ Why did the pastor enter the ministry if it was not to give his life to soul-winning? Why all those years of preparation if it was not to become expert in preaching and personal work for the reaching of the lost? Why does the church "employ" him and "pay him a salary," if he is not to give his whole life to proclaiming the Gospel, in public and from house to house, and winning souls to Christ and bringing them into the church, while the members support and encourage him in his work? . . .

No wholesale house could ever be run on such a program, and no more can the Church of the living God! Suppose it should be considered the duty of the sales manager, in harmony with that program, to go out and do all the selling, with a little help, perhaps, from a few officers of the company or members of the firm, while the salesmen support him by their encouragement and their faithful attendance on his weekly lectures on the quality and value of their goods. And suppose the salesmen simply go out into the territory through the week to try to persuade a few prospective customers to come to those weekly lectures in the hope that they will decide to buy, while they themselves make little or no attempt to sell any goods, but simply seek to interest possible customers in the fine lectures of the sales manager. How long do you think that house would last? Just about long enough to exhaust the capital! And the fact that the church has not gone to the wall for good on such a program is certain proof that it is a divine institution!—J. E. CONANT, *Every-Member Evangelism* (Harper & Brothers).



# The Incomparable Christ

H. A. ROBERTS

*A Sermon on Seven Aspects of the  
Mystery of Godliness\**

**R. ALLAN ANDERSON**

Secretary, General Conference Ministerial Association

**A**ND straightway he preached Christ" (Acts 9:20). So reads the first evangelistic report of the apostle Paul. It is brief but important, for here we have both a revelation of his method and an index of his life.

Like every successful preacher, Paul knew that "the great truth around which all other truths cluster" is "the sacrifice of Christ as an atonement for sin."<sup>1</sup> This he states again and again in his epistles. And throughout the centuries the soundest Biblical teachers

have emphasized the same truth. To the Corinthians Paul wrote, "For I delivered unto you first of all . . . how that Christ died for our sins" (1 Cor. 15:3). The atoning death of Christ was paramount. He made it *first of all* in his ministry. Is it *first of all* in our ministry? *First of all* in our thoughts?

Nearly sixty years ago, one whose pen was dipped in inspiration and whose counsels have meant so much to the Advent Movement for more than a century declared that "there is one great central truth to be kept ever before the mind in the searching of the Scriptures—Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme." Moreover, "the soul palsied by sin can be endowed with life only through the

\* At this season of the year when Christians in general are pondering the great central truths of the gospel, it is altogether fitting that we emphasize the uniqueness of our Lord. This sermon recently preached by our editor was made particularly impressive, especially to our own members, by expressions and quotations taken directly from the Spirit of prophecy. The references appear at the end. J. A. B.

work wrought out upon the cross by the Author of our salvation."<sup>2</sup>

In presenting this theme I will make use of many expressions and quotations from this Spirit-guided source of counsel. Listen to this: While "science is too limited to comprehend the atonement" and "philosophy can not explain it," and despite the fact that "it will ever remain a mystery that the most profound reason can not fathom,"<sup>3</sup> yet we do well to concentrate on this great truth, because "this is our *message*, our *argument*, our *doctrine*, our *warning* to the impenitent, our *encouragement* for the sorrowing, the *hope* for every believer."<sup>4</sup>

Nothing reveals so wonderfully the height and depth, the length and breadth, of the love of God as does His sacrifice on Calvary. Even though we visualize with horror the diabolical method of crucifixion as a means of execution—and human ingenuity never devised a more agonizing death—yet we are still unable to comprehend the full meaning of it in the experience of our Lord. Not only was He dying, but in the very act of giving His life He was also upholding the pillars of the moral universe.

The chief mystery of our Lord's atoning death seems to lie in the fact that God chooses to accept the undeserved punishment and unmerited sufferings of the only perfect Man that ever lived on this earth, and apply that as a just equivalent for the suffering due to sinners. Certain types of liberal theologians ask: "How can a just God, the first person, take the sin of guilty man, the second person, and lay it on Christ, an innocent third person?" Were that question correct it would indeed be baffling. But the fact is that when God, the first person, takes the sin of guilty man, the second person, and lays it on Christ, He lays it not on a third person, but on Himself, for Christ is God. No third person is involved. It is God who *permits* the substitution. But more, He *provides* the Substitute; and that Substitute is *Himself*. Christ was not only godly, or Godlike; He was God—God manifest in the flesh. True, He was a man, but He was more than man; He was the God-man possessing a dual nature—divine and human. And these "were mysteriously blended in one person."<sup>5</sup> Because He possessed human nature, it was possible for Him to suffer in our stead, for it was "the human nature of the Son of God" that staggered under the terrible horror of the guilt of sin."<sup>6</sup> "Deity did not sink and die; that

would have been impossible." "He could not have done this as God, but by coming as man Christ could die."<sup>8</sup>

### *Mystery of His Deity*

Many aspects of our Lord's life are both mysterious and miraculous. We will note at least seven of these. First let us ponder the Mystery of His Deity, which we will call the Eternal Miracle. He who was born in Bethlehem's manger was the Eternal Word, "whose goings forth have been . . . from everlasting," or from "the days of eternity" (Micah 5:2, see margin). "Jehovah, the eternal, self-existent, uncreated One"<sup>9</sup> brought to view in the Old Testament, is the Jesus, the Sin Bearer of the New Testament, for "Jehovah is the name given to Christ."<sup>10</sup> As the Son of God He "existed from eternity, a distinct person, yet one with the Father,"<sup>11</sup> for "Christ was God essentially, and in the highest sense. He was . . . God over all, blessed forevermore."<sup>12</sup> "In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God."<sup>13</sup> As the Eternal Word He "was with God. . . . All things were made by him; and without him was not any thing made that was made" (John 1:1-3).

### *Mystery of His Incarnation*

Now let us think of the Mystery of His Incarnation, or the Biological Miracle. This has always presented a challenge to the human mind. The Scripture is clear, however, that His birth was not by natural generation. His entrance into the human family was not by inheritance, as is ours, but by a creative act. True, He was born as the Son of man, but He was still the Son of God. "He was God while upon earth, but He divested Himself of the form of God."<sup>14</sup> "He voluntarily assumed human nature. It was His own act, and by His own consent."<sup>15</sup> Whatever limitations He endured were self-imposed limitations. What He was as the Divine One He continued to be. To His divinity He added human nature. Divinity was not degraded to humanity; divinity held its place. "Though as great as the Father on the throne of heaven, He became one with us."<sup>16</sup> The thirty-three years of His sojourn among men might be thought of as an interlude in the flesh, for eternity was before Him, and eternity is after Him. But it was more than an interlude, for "God has

adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe."<sup>17</sup> His resurrection body He retains forever; "Very God of very God," yet able to "be touched with the feeling of our infirmities" (Heb. 4:15). He is still "the man Christ Jesus" (1 Tim. 2:5).

#### *Mystery of His Personality*

The third of these mysteries is the Mystery of His Personality, or the Psychological Miracle. While Jesus was one personality, He nevertheless possessed two natures, human and divine. He was so human that He thirsted, yet so divine He could give "the living water," that "whosoever drinketh . . . shall never thirst"; so human He became exhausted and fell asleep in a little boat; yet so divine that He could in an instant control the very elements. Awakened from a deep sleep, watch Him as He steps to the bow of that ship and, looking into the inky heavens, cries: "Peace!" Then to the yeasty waves: "Be still!" And a storm folds its wings and bows at His feet. Only rarely did His divinity flash through. When it did, the unanimous testimony was always the same—"What manner of man is this?"

As a man He died for man, yet He shattered the powers of darkness by His resurrection from the dead. Others had been raised from death, but here was One who had power both to lay down His life and to take it again. His resurrection is the great unanswerable fact of Christianity. All the strands of God's eternal purpose, embracing both the incarnation and the atonement, seem to come together at this point.

#### *Mystery of His Wisdom*

The Mystery of His Wisdom, or the Educational Miracle, has intrigued educators for nineteen centuries. All have recognized that Jesus of Nazareth was the greatest teacher of all time. Yet He Himself never went to school. "Whence hath this man this wisdom?" asked scholars and peasants alike, for all recognized that authority lay behind His words. The prophets of old said, "Thus saith the Lord," but Jesus said, "I say unto you." Those who came before Him urged their hearers to accept their message because it came from God. Jesus asked men to accept His message because *He* came from God. "Never man spake like this man" was the only explanation that officers of the Temple could offer for dereliction of duty. They

came to stop Him; He stopped them. They were under orders to arrest Him, but He arrested them; and by nothing other than His uttered wisdom. His followers said truly, "Thou hast the words of eternal life."

#### *Mystery of His Atonement*

Greater than all other mysteries is the Mystery of His Atonement, or the Sacrificial Miracle. He who made all worlds was Himself "made . . . for the suffering of death" (Heb. 2:9). Watch Him who came from eternity as He begins His death march to Calvary. And what a death! What suffering! What ignominy! Yet here is the very climax of God's great purpose of grace. "There

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It was said of Jesus that 'He stirs up the people' and it has been said of every prophet who ever appeared, that he had the bad taste to speak of things which could have been kept covered. There is a kind of unity which can be attained if moral men will keep still, but it is a unity of sickness and not health.

—Gerald H. Kennedy  
Methodist Bishop of Los Angeles

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could have been no pardon for sin had *this atonement* not been made."<sup>18</sup> "In the councils of heaven the cross was ordained as the means of atonement."<sup>19</sup> The whole God-head—Father, Son, and Holy Spirit—entered into this sacrifice. The Father gave His Son, the Son gave Himself, and it was "through the eternal Spirit" that He "offered himself without spot to God" (Heb. 9:14). "No man taketh it [My life] from me," Jesus said. He gave Himself for us. Human imagination staggers at the thought. "No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only-begotten Son as He saw the completion of the atonement."<sup>20</sup> "When the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. 'It is enough,' He said. 'The Atonement is complete.'"<sup>21</sup>

When Jesus made the atonement on the cross He was officiating as priest and was in Himself both priest and sacrifice. Note these words: "He was not only the offering, but He Himself was the Offerer."<sup>22</sup> Thus at the same time "He occupies the double position . . . of priest and of victim."<sup>23</sup> Professed Christians of all shades of thought recognize that Christ was the *victim* at Calvary, but not all comprehend that He was also offici-

ating as our high priest on our behalf. Nor could it be otherwise, for only as a priest could He offer sacrifice.

Back in 1910 this clear and impressive statement was made. Listen to it: "He fulfilled *one phase* of His priesthood by dying on the cross for the fallen race. He is now fulfilling *another phase* [of His priesthood] by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people."<sup>24</sup> "Christ emptied Himself . . . and offered the sacrifice, Himself the priest, Himself the victim."<sup>25</sup> Not in the gorgeous robes of Aaron did He offer the sacrifice. Instead, it was amid tears and garments stained with blood that He took our place that tragic day. Rejected by earth and seemingly abandoned by Heaven, watch Him as He staggers beneath the burden of the world's sin.

Human birth and human death were equally foreign to Him, and it will always remain a mystery "that he by the grace of God should taste death for every man" (Heb. 2:9). The cross, therefore, stands

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What is ministerial success—crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so, and when he found out his mistake and discovered that the applause on Carmel subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humbled hearts; unseen work recognized in the judgment day.—F. W. Robertson.

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unique as the symbol of eternal love. While the incarnation brought Him to our world, it is the crucifixion that brings us to His world. More than this little world, however, was involved in this sacrificial atonement. Through this great act of love all creation was reunited, and God Himself was justified in the eyes of the universe. "The plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; . . . but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: 'Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.'"<sup>26</sup>

The word "men" in the King James Version is a supplied word. Not only human beings on this world but all creation would be drawn into a closer fellowship with God. This is re-emphasized by the same writer in *The Desire of Ages*: "To the angels and the unfallen worlds the cry 'It is finished!' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. Not until the death of Christ was the character of Satan clearly revealed. . . . The arch-apostate had so clothed himself with deception that even holy beings had not understood his principles."<sup>27</sup> While the angels "did not then understand all, they knew . . . that *the universe was made eternally secure.*"<sup>28</sup>

That is a staggering thought—"the universe made eternally secure." How was that accomplished? Listen: "As Christ in His expiring agony upon the cross cried out, 'It is finished!' a shout of triumph rung through every world, and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. . . . Satan had revealed his true character as a liar and a murderer. . . . *With one voice the loyal universe united in extolling the divine administration.*"<sup>29</sup> That shout of triumph we read in Revelation 12:10: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

When Christ emerged from the scene of battle having conquered the enemy, "He planted His banner on the eternal heights,"<sup>30</sup> and all heaven rejoiced. This sublime chapter in Revelation has too often been little more than the basis for a study of church history, or, even worse, that of theological debate. Could we but comprehend the vital place of Christ and His atonement, not only in this chapter but throughout the whole book, it would give a new direction to our study. We have been urged to study "the prophecies of Daniel and the Revelation . . . , and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'"<sup>31</sup> If this were the focal point of our meditation, it would bring an enrichment to our souls and give us a greater concept of our Lord and Saviour. "O that the atoning work of Christ might be carefully studied! O that

all would carefully and prayerfully study the Word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled," that Jesus might be "revealed to our souls in all His preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ."<sup>32</sup>

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."<sup>33</sup> Are we? We should be. The subject of Christ and His great atonement should surely have no less study than church history or science.

To give a complete explanation of the incarnation and the atonement is impossible, for finite minds cannot fully comprehend their meaning any more than we can understand the nature of electricity or the force of gravity. The Scriptures give us the broad outlines, and to those who search with humble hearts greater truths will be revealed. There is always much more than appears on the surface. "Shall we not then exalt the cross of Christ?" "The atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God."<sup>34</sup>

#### *Mystery of His Ministry*

Here is something to encourage and inspire us—the Mystery of His Ministry, or the Intercessory Miracle. This is perhaps the least understood, even by many who love our Lord dearly. Although a whole book in the New Testament is given to this subject, yet all too many Christians pass it by lightly. The exaltation and priesthood of our Lord were the very heart of Peter's Pentecost sermon. He who had so recently been publicly disgraced, whose crucifixion was so vivid in the memories of His hearers, had now risen from the dead, he declared, and was "by the right hand of God exalted" to be a prince and a savior. True, He was a priest, but a king-priest, "crowned with glory and honour" (Heb. 2:9), and seated on the throne as coregent with the Father. "Neither by the blood of goats and calves, but by his own blood he entered in once

## The Cross Was His Own

They borrowed a bed to lay His head  
 When Christ the Lord came down;  
 They borrowed the ass in the mountain pass  
 For Him to ride to town;  
 But the crown that He wore and the cross that  
 He bore  
 Were His own—  
 The cross was His own.

He borrowed the bread when the crowd He fed  
 On the grassy mountainside;  
 He borrowed the dish of broken fish  
 With which He satisfied;  
 But the crown that He wore and the cross that  
 He bore  
 Were His own—  
 The cross was His own.

He borrowed the ship in which to sit  
 To teach the multitude;  
 He borrowed a nest in which to rest;  
 He had never a home so rude;  
 But the crown that He wore and the cross that  
 He bore  
 Were His own—  
 The cross was His own.

He borrowed a room on His way to the tomb,  
 The Passover lamb to eat;  
 They borrowed a cave for Him a grave,  
 They borrowed a winding sheet;  
 But the crown that He wore and the cross that  
 He bore  
 Were His own—  
 The cross was His own.

—L. M. Hollingsworth

... , having obtained ["thus securing," R.S.V.] eternal redemption for us" (Heb. 9:12). Our eternal salvation was secured for us on the cross, but "the intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."<sup>35</sup> As "the king of glory" and the federal head of a redeemed race, He "ever liveth to make intercession" for us (Heb. 7:25). And this intercession is by virtue of His blood.

Now what are we to understand by "intercession"? If our concept is that Christ as Intercessor is endeavoring to move the Father to pity and forgiveness, then we certainly have mistaken the message of the New Testament. This is actually the Roman Catholic concept. The only difference is that they teach that Mary is the intercessor who seeks for mercy and forgiveness. There surely is no need to awaken in the Father's heart sympathy for us, for "God was in

Christ, reconciling the world unto himself" (2 Cor. 5:19). As has been said before, the Father was not *accepting* a gift on Calvary, He was *making* the gift. The crucifixion was as real to Him as it was to His Son. "The sufferings of martyrs can bear no comparison with the agony of Christ. The divine presence was with them in their sufferings; but the Father's face was hidden from His dear Son."<sup>38</sup> For our sakes Jesus must bear the stroke alone. It was "by himself" that He "purged our sins" (Heb. 1:3). But the heart of the Father, too, was wrung in pain, and all the more so since, beholding His Son bearing in His body the full weight of the world's sin, He could not share that frightful burden. "God suffered with His Son, in the agony of Gethsemane, the death of Calvary."<sup>39</sup> And in that hour of agony a fellowship that Father and Son had enjoyed from all eternity was temporarily broken. It was the sense of that terrible separation that caused our Lord to cry from the utter depths of His lonely and tortured soul: "My God, my God, why hast thou forsaken me?" He felt that which every lost sinner will ultimately feel when at last he is separated from God.

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## I Know That Christ Lives

I saw not the hill nor the cross where they nailed him,

Nor heard his last words through his quivering breath;

I bore him not hence to the tomb that received him  
So silent and cold in that chamber of death;

But stronger than sight is the faith that believes it,  
And greater than reason, God's witness to me;

For sin and uncleanness the Christ made atonement;  
I know that he died, for his blood cleanseth me.

I saw not the angel that came at the dawning  
To roll back the stone where the Crucified lay,

Nor saw him arising, majestic in triumph  
O'er death and the grave, on that first Easter Day;

But deep in my heart is the peace that abideth,  
And joys growing big, like as streams near the sea;

Not dead my Redeemer! He's risen! He's risen!  
I know that Christ lives; for he liveth in me.

I heard not him utter his wonderful promise  
Again to return from his glorious throne,

To call from the graves his redeemed, his beloved,  
With all those who love his appearing—his own;

But the gladness that burst into song as I read it  
Is proof strong enough of the truth that I see;

He's coming! He's coming! My risen Redeemer,  
In the day of thy glory, remember thou me.

—Edna Jane Allen in *Gospel Herald*

While the cross had for hours been enveloped in darkness, "suddenly the gloom lifted. . . . A light encircled the cross, and the face of the Saviour shone with a glory like the sun. . . . The sense of the loss of His Father's favor was withdrawn." Sensing that He was "victor," He cried in a voice that shook the universe: "It is finished!" "Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners, and people, mute with terror, lay prostrate upon the ground."<sup>38</sup> "When He uttered the cry 'It is finished,' Christ knew that the battle was won. As a moral conqueror, He planted His banner on the eternal heights."<sup>39</sup> These words were not addressed to the rabble, neither to the priests nor the soldiers, but to His Father.

"All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost."<sup>40</sup> As victor over the kingdom of darkness, Christ ascended to His Father to begin His ministry of intercession. And what is that ministry? "The Captain of our salvation is interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror, who claims the trophies of His victory."<sup>41</sup> Claiming us as His own, He pours forth His Spirit into our hearts, thus giving us the victory over Satan and his evil hosts. "Through His own atonement" He "provided for man an infinite fund of moral power" by which "He will shape and mold our characters according to His own will."<sup>42</sup> In His self-appointed work of intercession, our Mediator takes the "sincere, humble prayers" of His people and in some mysterious way "mingles with them the merits of His own life of perfect obedience. Our prayers are made fragrant by this incense,"<sup>43</sup> and "pardon covers all transgression."<sup>44</sup> Thus He carries forward His work of intercession "to shed upon His disciples the benefits of His atonement" so wondrously wrought out on the cross.<sup>45</sup>

And this ministry concludes in a work of judgment. Our Lord, who in one is both "advocate and judge," is He "who will pass judgment upon every soul."<sup>46</sup> "The Father judgeth no man, but hath committed *all* judgment unto the Son" (John 5:22). "In His superadded humanity consists the reason of Christ's appointment."<sup>47</sup> Appearing in the presence of God and all the assembled heavenly host, He begins the "last acts of His ministration in behalf of man,—to perform the work of investigative judgment,"<sup>48</sup> for "He alone is to pronounce the sentence

of reward or of punishment.”<sup>40</sup> The judgment convenes in the presence of the Father—the Ancient of days—but it is Christ Himself who *performs* this work. As High Priest He is the appointed Judge.

### Mystery of the Second Advent

The seventh or final phase of this sequence of mysteries is the Mystery of His Second Advent, or the Eschatological Miracle. What graphic pen pictures the prophets have given of this mighty event! As a people we have specialized somewhat in this area of divine revelation. But human language is inadequate to describe such a sublime spectacle. Jesus said, “The Son of man shall come in his glory, and all the holy angels with him” (Matt. 25:31). Think of it—“all the holy angels”! What majesty! What grandeur! Christ Himself in the vanguard and coming as King of kings. “A fire shall devour before him, and shall be very tempestuous round about him” (Ps. 50:3). The heavens rent by vivid lightnings and reverberating the voice of the Archangel as He calls forth the sleeping saints who, throwing aside their coverlid of dust, rise joyfully to meet their descending Lord.

These thoughts from a friend sum up the scene: “After thirty years of loving service in a home made fragrant by His presence, Jesus stamped the sawdust from His sandals, shook the shavings from His tunic, said good-by to His loved ones and friends, then descended the valley of Jezreel to begin a work that ended on the cross. But some day soon, ‘this same Jesus,’ whose sacrifice has made us His own, will shake the stardust from His robes of glory, then, summoning every angel in the universe, will descend the flaming skies as the conquering King of

Eternity.” That procession will end only when the gates of the New Jerusalem swing wide in welcome for the redeemed race, once rebels but brought home through the merits of the incomparable Christ, the Saviour of the world.

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\* Inasmuch as nearly all of these Spirit of prophecy quotations are found in the book *Questions on Doctrine*, we have included in parentheses the page numbers where they may be found in that volume. The italicizing of key expressions is to enable the eye to catch at a glance the pertinent point.

## DRAWN BY THE BEAUTY OF HIS TRUTH

☞ THE King of glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God.—*The Desire of Ages*, p. 43.

☞ It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence.—*Testimonies*, vol. 9, p. 254.

He [our Redeemer] has arranged the plan of salvation so that it begins and ends in benevolence.—*Ibid.*, p. 548.

The light of the gospel shining from the cross of Christ rebukes selfishness and encourages liberality and benevolence.—*Ibid.*, vol. 9, p. 254.

# Soul Winning in Nearby Military Bases

W. H. BERGHERM

Associate Secretary, Seventh-day Adventist War Service Commission



**T**HE pastor who has a military installation in his district has a highly potential field for a large harvest in souls. Experience has shown that efforts put forth in such a field yield as rich a harvest as similar efforts spent in other areas of evangelism. Moreover, the product yielded is youth—young men with years of service before them.

One of these young men, George Pickel, who was baptized while in Japan a little more than a year ago, has written us the following letter:

It is hard to realize that I have been a Seventh-day Adventist for nearly a year and a half!

I was baptized by Chaplain Bowen while I was attending an Adventist retreat in Japan. What a thrilling experience it was! The Lord has blessed me overwhelmingly ever since.

I am now a student here at Southern Missionary College, preparing for a place in the Lord's work.

Last week I had the privilege of visiting the Patuxent River NAS, Maryland, in the company of J. A. Brown, pastor of our church near this installation. I found two young men being prepared for baptism, and a third, who had gone astray, reclaimed. Our church there is only a mile from the gate of this large naval base. The pastor is well acquainted with the chaplain, and has an understanding with him that whenever a man comes aboard with a Seventh-day Adventist preference or background, the pastor will be notified.

It is important to remember, in working for military personnel, that the base Protestant chaplain, whatever his denomination, is the person responsible for all religious affairs on the base concerning Protestants.

AR 660-10 says:

Each chaplain will endeavor to provide, for all members of the command, the opportunities to receive the ministrations of their own denomina-

tions, in such ways, and on such occasions, as the denominations of which they are members require. The chaplain will accomplish this through his own personal services, and through cooperative efforts of others.

No pastor should hesitate, in calling upon the base Protestant chaplain, to ask for his assistance in giving denominational coverage to Seventh-day Adventists. Chaplains are generally happy to put the local pastor in contact with Seventh-day Adventist personnel. Many chaplains, especially in the Air Force and Navy, where men are situated by enlistment only, keep a card-index file of all men and their religious preferences. They will either have their assistants run through these cards, or will let the pastors do this themselves. It is better to arrange with the chaplains to lay aside the cards of men who indicate Seventh-day Adventist preferences as they come aboard. These cards can be picked up by the pastors at regular intervals.

At one large base I found, for example, a Christian Science minister calling regularly each week to check upon all new arrivals from his church. I was at one base where the chaplain agreed to send the pastor a self-addressed post card concerning Seventh-day Adventist arrivals.

All such arrangements will have to be worked out locally between the chaplain and the pastor concerned, and the extent of the services the chaplain will render will depend, of course, upon local conditions. If the pastor will call the chaplain first by telephone, notifying him of his proposed visit, the chaplain may have the desired information all ready when the pastor arrives.

I know of no way of getting an accurate listing of our men in military installations except to obtain it through the chaplains. Many times I have approached chaplains with lists of names taken from our mailing files at the War Service Commission head-

quarters, only to discover that these lists may contain names the chaplain does not have. I generally find that a good proportion of the men whose names I carry with me are no longer aboard, for transfers and rotations are frequent in the armed forces. (Should one of our pastors have a similar experience, it would help us to keep accurate files at the War Service Commission headquarters if he would send us a copy of the corrected list he receives from the chaplain.)

There are more young men in our mil-

itary installations than in all the colleges and universities of America combined. Here is a tremendous mission field!

Every chaplain's literature depository should contain Seventh-day Adventist literature. The pastor who finds that the chaplain he contacts has no *Steps to Christ*, or no tracts known as *The Bible Says*, or no copies of *Alert*, should give this information to his conference war service secretary. We have literature provided free for these purposes; no base or camp throughout the land need be left unsupplied.

## The Question of Species and Variation

H. W. CLARK

Professor Emeritus of Biology, Pacific Union College



**O**PPONENTS of the literal rendering of the Genesis record base their opposition on two main points: (1) the problem of species and (2) the record of the rocks. In this study we shall consider the first of these.

### 1. *What is the Bible record of creation of plants and animals?*

In Genesis 1:11, 12, 21, 24, and 25 we read of the creation of plants and animals each "after his kind." In Genesis 7:14 we are told that the beasts and birds went into the ark "after his kind." Genesis 8:19 says that they came forth from the ark "after their kinds." The margin says "after their families." These words would indicate that as the world was repopulated after the Flood, the original kinds, whatever they were, were continued. It would seem to be a reasonable conclusion, therefore, that we should be able today to recognize the original kinds, unless genetic processes since the Flood have been of such a nature as to obscure them or destroy their identity. This question we shall consider from the scientific angle, to see whether the

evidence is such as to verify this conclusion or lead us to believe otherwise.

### 2. *Upon what premise was Darwin's theory based?*

Darwin observed that there was variation in nature, and that this variation led to the production of new varieties of plants and animals. He assumed that if these new varieties were subjected to the action of the elements of nature, selective action would go on. The varieties that were best fitted to survive would remain, whereas those less fitted would die out. This principle was recognized in the three expressions he commonly used, *natural selection*, *struggle for existence*, and *survival of the fittest*. In other words, in the struggle for existence, through which all living things must pass, natural selection would result in the survival of the fittest.

Incidentally, it might be noted in passing that Darwin did not invent these ideas; some of them were expressed by Aristotle three hundred years before Christ. Neither were they necessarily false ideas; practically all biologists today recognize them as being true to a certain degree, at least. It is the conclusion that Darwin drew from

these observations that has led to so much controversy.

*What conclusions did Darwin draw from his observations?*

Darwin concluded that since this selective action was going on continually, it would result in varieties diverging farther and farther from one another, until eventually they would become so different that they would have to be called separate *species*. The same process carried still further would eventually separate species into different genera, and so on, until all the great categories of classification would be produced.

4. *How is Darwin's theory regarded by modern scientists?*

As a whole they accept the general aspects of the theory, although they do not necessarily agree with Darwin that natural selection is the only, or even the principal, cause of such separation among living forms. There are some, however, who definitely disagree with the general opinion, and who do not believe that the gradual accumulation of small variations can cause new species, genera, et cetera.

5. *What is the actual scientific evidence along this line?*

In answering this question it should be pointed out that what constitutes "evidence" to one person may appear very weak proof to another. All that can be done is to state the facts, and then leave the reader to judge for himself the validity of the evidence, as to whether the facts seem to support the theory of evolution.

Also, it might be well for us to notice the categories into which the animal kingdom is divided. Perhaps the best way to do this would be to take a common animal, such as the gray squirrel, and notice its classification. The following table will show this:

PHYLUM	Chordata	Animals with a notochord (primitive gelatinous structure from which the backbone develops in most forms).
CLASS	Mammalia	Animals bearing their young alive, and nourishing them with milk.
ORDER	Rodentia	Gnawing mammals.
FAMILY	Sciuridae	Squirrel family.
GENUS	Sciurus	Tree squirrels.
SPECIES	Griseus	Western gray squirrel.

The scientific name is *Sciurus griseus*. *Sciurus* means "squirrel," and *griseus* means "gray."

In the same family we find many common animals, such as fox squirrel, red squirrel, marmot, ground squirrel, chipmunk, flying squirrel, and prairie dog.

### Silk Screen Religious Art Service

Charles Wilson, of 630 Main Street, Laurel, Maryland, is prepared to revive the Religious Art Service formerly provided by Arne Peterson, of New York, if a sufficient number of our ministers desire such service for their advertising. If you are interested, please write to Mr. Wilson.

Now the question arises as to how much variation is possible among these animals, and whether it is possible for one to become so confused he could not tell one from the other. It may be possible for the amateur to confuse one with another, but not for the person who studies them carefully. The classification is distinct, as far as the genera are concerned. Between different species there may be at times a bit of uncertainty, although as a whole the distinctions are clear. In other words, no serious student of mammalogy can confuse a tree squirrel with a ground squirrel, nor a chipmunk with a squirrel, nor a marmot with a prairie dog.

As to how much variation is possible, let me give an experience that I once had. In 1932 I was studying at the University of California when Dr. Richard Goldschmidt visited that institution to lecture on his studies on Darwinism. Goldschmidt, incidentally, is opposed to Darwinism, even though he is an evolutionist. In discussing his objections to Darwinism, he was challenged by students in the Museum of Vertebrate Zoology to explain some phenomena of variation that they wished to point out to him. The next morning after the lecture those students laid out on the museum tables many series of mammals, such as squirrels, foxes, rabbits, et cetera, in such a way as to illustrate variation in size, color, et cetera, among them. Then they asked Dr. Goldschmidt, "If these things do not mean evolution, what do they mean?"

I will never forget his answer. He looked the exhibits over carefully, and with a slight grin on his face he answered something like this: "Gentlemen, I observe one peculiar thing: your rabbits are all rabbits, your rats are all rats, your foxes are all foxes. I do not see one single case where any of them is turning into anything else."

And here is where the crux of the whole question lies. Variation there is, to be true; but that variation in no case seems to be sufficient to cause any crossing over the gap that separates one of the main categories from another.

6. *Does genetics support this conclusion?*

Goldschmidt was at that time, and still is, one of the world's greatest geneticists. His conclusions were based on his genetic studies on gypsy moths, which he had been carrying on for twenty-five years without successfully causing them to vary enough to produce anything but new varieties of gypsy moths. When asked how evolution did work, he remarked that all he could say was with respect to gypsy moths, but that so far as they were concerned, Darwin's theories simply did not work.

Modern genetic studies have shown the possibility of producing many variations in plants and animals. Thus far it has been shown that some of these changes are sufficient to produce what we, in our present system of classification, call new *species*. It may be possible, in some instances, to produce changes sufficiently great to be distinguished as genus differences. But so far no genetic changes are known that are of sufficient scope to cause the production of variants that would have to be classified as belonging to a new *family*. To illustrate, we might find that a new species of chipmunk could be produced by genetic variation, or possibly, but not likely, a new genus. But as to an animal that was different enough to be classified in something else outside the squirrel family, we have no knowledge of any such drastic changes being produced by any known genetic processes. Accordingly, the Genesis record of creation, each after his kind, or family, holds good in modern scientific studies.

7. *If the science of genetics does not support the idea of the origin of higher categories by processes of variation, then how can the families, orders, classes, and phyla be accounted for?*

They can be accounted for in only two ways—evolution or creation. But the evolutionist does not have the facts behind him. He bases his theories on pure speculation. The facts of variation, which show how new species may have come into existence in the past, are *assumed* to apply with equal validity to the origin of the higher categories, but for this assumption there is no actual proof.

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Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. "No good thing will He withhold from them that walk uprightly." Ps. 84:11. "For my yoke is easy, and my burden is light." Matt. 11:30.

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The creation viewpoint, on the other hand, offers a clear, understandable explanation. The different "kinds" of animals, represented in the beginning by one or more typical pairs for each family, would undergo variation in later years, until the present elaborate array of species would come into being. (At present about a million species of animals and a quarter of a million species of plants are known, and many more are being discovered each year.) Just how many pairs would have been represented in the original creation, it would be impossible to say, as we do not know how much variation has been possible in the past. For instance, if we take the cat family, we find such animals as the lion, tiger, lynx, bobcat, and several others. How many of these may represent original creations? Lions and tigers are known to interbreed, and may possibly have come from one original pair. But it is hard to imagine all cats as having come from one single pair of ancestors. The whole subject must be left in a somewhat uncertain status.

One thing is certain, however—the million or more species of animals now known to exist could never have been in the ark; they must be considered as having been produced by variation from original forms. But at present our knowledge of variation is so meager that we cannot make any very exact statements as to the amount that may have been possible during the ages between the Flood and the present. The limitations that we find in the science

(Turn to page 29)



## The Power of Christ's Resurrection

W. G. C. MURDOCH

Professor of Systematic Theology, Seventh-day Adventist Theological Seminary



**T**HE preaching of the power of the resurrection of Christ brought the early rain. The same preaching will bring the latter rain and ripen the world's harvest.

When this resurrection power takes possession of the Advent people, the same success that marked the rise of the early church will be witnessed, and even greater accomplishments will be seen. This power will surmount all obstacles and conquer all difficulties. Our most urgent need is to accept by faith "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:19, 20).

One of our grave dangers is to depend too much on organization and a correct interpretation of the prophecies. As necessary as these are, they are powerless unless accompanied by the power of His resurrection. It is participation in this miraculous event rather than the interpretation of intricate prophecies that will lighten the world. Paul knew what this experience was when he stated: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). As the resurrected Christ takes up His abode in us, we will join the ranks of witnesses who testify to the power of His resurrection.

### *Focal Point of Apostolic Preaching*

The apostle Paul longed to experience the power of Christ's resurrection. He recognized that without this his ministry

would be fruitless. In all of his preaching he gave pre-eminence to the supreme event of Christ's rising from the dead. He states emphatically that had this miracle not occurred, there would be no message of hope for the world. Then Christianity would be a sham and every evangelical preacher a false witness. We would be yet in our sins and "of all men most miserable" (1 Cor. 15:12-19).

The incarnation of Christ, His sinless life, His vicarious suffering, and His substitutionary death on the cross would be powerless and of no avail were it not for His resurrection. A gospel record that ended at the cross would be full of pathos and would cause us to admire such self-sacrificing love, but it would be lacking "the power of an endless life." It is this power that makes efficacious Christ's atoning death. This was the focal point of all apostolic preaching.

### *Certainty of Christ's Resurrection*

The devil did his utmost to keep Christ captive in the grave. Well did he know that should Christ come forth a victor over death, his dominion would be forever lost, and from henceforth he would be a defeated foe. Therefore, every precaution was taken to hold the Saviour fast in Joseph's new tomb. A great stone was rolled before the door and the Roman seal affixed. The guards were increased from sixty to one hundred, and lest they should grow weary at their post, provision was made to change them through the night watches. But with all his well-laid plans, the enemy was powerless to keep a sinless Saviour in his prison house. The very steps taken to keep Him in the tomb served to

make the fact of His rising the more miraculous. The power of His resurrection was manifest as the stone was rolled away and the bright light from heaven dazzled the eyes of these strong Roman soldiers. They fell back as dead men as the Son of God came forth to life.

#### *Unbelievers Seek Natural Explanation*

Since the day these soldiers were bribed to say that the disciples had stolen away Christ's body, the prince of deceivers has constantly prompted unbelievers to explain away the miracle of Christ's resurrection. "The unburied body theory," "the hallucination theory," "the mistaken women theory," and "the twin theory" are unscholarly and ludicrous attempts to try to explain the resurrection of Christ. No natural explanation is adequate to account for such a supernatural event, and a human supposition only brings into bold relief the mystery of the divine.

#### *Postresurrection Appearances*

On twelve different occasions the New Testament writers record the appearance of Christ after His resurrection. It is unlikely that men of such diversity of character to whom Christ made Himself known in postresurrection appearances would all be deceived and deluded. One can hardly imagine Peter becoming delirious, or Thomas hysterical, or the five hundred brethren all synchronously suffering from a hallucination. The educated and logical mind of Saul the Pharisee would not be readily deceived, yet he gave testimony of his meeting the resurrected Lord on the way to Damascus. That meeting changed the entire course of his life.

#### *Transforming Power of the Resurrection*

It was the resurrection of Christ that transformed the lives of the disciples and empowered them for service. After their Master came from the tomb, their former defeat gave way to an overwhelming victory. Their sorrow was changed into singing, their weakness into power. Peter, who

before had been cowardly and fearful, now boldly declared, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 36). "This Jesus hath God raised up. . . . Being by the right hand of God exalted, . . . he hath shed forth this which ye now see and hear" (verses 32, 33). When the stupendous fact of Jesus' resurrection and exaltation was set forth, men everywhere repented of their sins and joined the ranks of the Christians.

This was the reason for the success of early Christianity. It was not, as Gibbon suggested, the organizing power of the believers, nor the purity of their ethics, nor the enthusiasm of their adherents. But it was the realization that Jesus who had been crucified was now risen from the dead, and that He had opened up a new and living way whereby men could be united once more in close relationship with God. A new age began with Christ's resurrection. The world that had been growing darker and darker now suddenly began to see the glorious light gleaming from the throne of God, where sat the resurrected and exalted Christ.

Critics are wont to tell us that this story of Christ's rising is a legend, or myth, that was invented by the young church to give impetus to its message. Rather is the opposite of this true. It was the fact of the resurrection miracle that brought the new church into existence, as James Stewart points out: "It was emphatically not a case of the community creating a supernatural tradition, the church producing the faith it lives by: the truth is the exact reverse. It was a case of the supernatural facts creating the community, and doing it with such irresistible momentum that to this day the gates of Hell have not prevailed against it."—*A Faith to Proclaim*, pp. 26, 27.

Our message to the world is not to prepare men to die but to live, and to live forever. Our assurance of that immortal life is found in the fact that Christ rose from the dead and is alive forevermore.

## **EVERY GIFT BLESSES THE GIVER**

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☞ EVERY kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of heaven and will receive the approval of God.—*Testimonies*, vol. 4, p. 56.



Gems From "Gospel Workers"—3

## A Maimed Sacrifice

C. O. SMITH \*

Former Professor of Religion and Languages, Atlantic Union College



**T**WICE in this inspired guide to ministers we are warned not to be guilty of offering a maimed sacrifice to the Lord (*Gospel Workers*, pp. 64, 114). Such sacrifices were definitely forbidden in the Levitical law (Lev. 22:21, 22). Nothing of inferior quality or of little value was to be offered. King David's soul recoiled from the thought of offering upon the Lord's altar that which cost him nothing (1 Chron. 21:24). He insisted upon paying in full for his offerings. In apostasy, however, Israel was guilty of offering maimed sacrifices. This practice called forth the Lord's severe rebuke. Through His messenger He appealed to the priests to give serious thought to their heinous offense. "Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts" (Mal. 1:8).

How careful those priests would be to see that a gift made to the governor was a worthy one! We, too, spare no pains to make a favorable impression upon some person of note. What careful preparation we make for a special occasion! Yet how often we are tempted to think that our many duties excuse us from making proper preparation for the regular Sabbath service. Will just anything do for our own people? We must remember that in reality we are presenting an offering to our God, and that He will not accept "a maimed sacrifice, an offering which has cost . . . neither study nor prayer."—*Ibid.*, p. 64.

In writing to the young minister Timothy, the apostle Paul under inspiration urged: "Let no

one despise your youth. . . . Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress" (1 Tim. 4:12-15, R.S.V.). No young minister needs to let anyone despise his youth. He can so study, meditate, and pray that he may be able always to present a worthy offering to the Lord, and in so doing he will make his progress apparent to those for whom he ministers.

"The ministry is no place for idlers. God's servants are to make full proof of their ministry."—*Ibid.* Diligent work is required to fulfill this command. True, there must be some time for relaxation. The Master Himself led His disciples aside to rest awhile. Many find a hobby helpful, although some, it seems, allow their hobbies to become an obsession rather than a means of relaxation. No true minister can ride a hobbyhorse. "They are to keep their own souls alive to the sacredness of the work and to the great responsibilities of their calling."—*Ibid.* Only in this way can we be sure that we never offer "a maimed sacrifice."

In calling His disciples the Lord promised to enable them "to become fishers of men" (Mark 1:17). Under His blessing and instruction they would learn the art, they would become successful fishermen—they would catch men (Luke 5:10). To accomplish this, careful work for individuals is required. One at a time is a good rule for fishing. "In times past there were those who fastened their minds upon one soul after another, saying, 'Lord, help me to save this soul.'"—*Ibid.*, p. 65. Much prayer is necessary to obtain results. We must pray *for* and *with* those whom we are trying to save. "Let minis-

\* Correction: C. O. Smith has spent thirty-eight years of his forty-two years of service in the denomination, in the educational field—twenty-five in Canada, two in the Northwest, and eleven at Atlantic Union College.

ters and evangelists have more seasons of earnest prayer with those who are convicted by the truth. Remember that Christ is always with you."—*Ibid.* Only God's Spirit can impart life-giving power to obey. Our part is to reflect to

others the light that God has caused to shine upon us. "Those who do this bring to the Lord the most precious offering."—*Ibid.* God will be pleased to accept their sacrifices. It is our privilege to enjoy His constant blessing.

## When Children Go to Church\*

A. O. DART

Assistant Secretary, General Conference Department of Education

"The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20).

"Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence."—*Child Guidance*, p. 540.



**I**DEAL churches provide a mothers' room for all mothers of infants and small children up to three or four years of age. This room has movable chairs and equipment and a picture window that enables the mothers to see as well as to hear the services while

they are caring for their children.

Even churches that have already been built can provide a room for the mothers. With little expense a section of the main auditorium can be used that will not curtail the floor space, but will isolate this part where the mothers can take their children and still receive the blessing they need for their good and the good of the children they are training.

Until such a room is provided, the head deaconess should consider it a part of her duties to help make the worship hour all that it should be to the mothers as well as to the rest of the congregation. She might arrange for the mothers to take turns in caring for the little ones in a special room during the church services.

In churches where no facilities are provided, the mother should sit near an exit, where the least disturbance will enable her to make a hasty retreat.

Babies and children should not be allowed to disturb divine services at any time. It is irreverent for a mother to remain in the church while her child is crying or fretting. Occasionally a

parent is found who has the misconception that keeping a child right in the house of God no matter how much he may be disturbing is teaching him proper church decorum. It is hard for an intelligent mind to understand such reasoning. If the child is too young to comprehend what it means to be quiet, he should be taken out the moment he begins to fret. It is discourteous to the minister, inconsiderate to the audience, and disrespectful to God to allow a child to attract attention either by his cuteness or his misbehavior. Take crying children out immediately.

### *One- to Three-Year-Olds*

As a general thing an infant under one year of age causes very little disturbance in church. He is put in his bassinet, given a little pat, and is soon fast asleep. But it is entirely a different story with the one- to three-year-olds. However, the child can and should be taught proper church conduct very early in life. Never should children show disrespect for the house of God by running in that holy place. Whether the child is taken to the mothers' room or is in the main auditorium, he should learn that he is in the house of God and that he must treat it with reverence. Being in the mothers' room does not for a moment give him license to show disrespect to the church.

On the other hand, to force a child to sit perfectly still with nothing to do for sixty minutes or longer each week is teaching him to hate church. If we adults had to sit still for an hour where the service was spoken in a language unknown to us, we, too, would dread the repeated events. If children are taken to Sabbath school and church in the morning and to another service in the afternoon, they are likely to hate church and dread the Sabbath. Thoughtful parents, including ministers' wives, limit the number of services a child attends, and refuse

\* This article is taken from No. 3 of a new series of twelve leaflets entitled the Christian Home Series, published by the Educational Department of the General Conference. They are available through your Book and Bible House.

to punish him by forcing him to attend institutes, conventions, and all-day rallies.

We want our children to love to go to church, to look forward to it as a privilege, to enjoy the Sabbath service. Therefore we endeavor to teach them to like church by providing something of interest to them. Mother could have a little bag all packed and ready for Sabbath that contains various things to interest a little tot during the church service. Of course, no two bags will have the same items, but some might have a magic slate, a rubber doll, a woolly lamb, molding clay with paper towels to protect the church pews, colored sticks to represent people, picture books, paper, and pencils. No bag should have anything in it that will make a noise if dropped, or that will roll noisily, or that will litter the floor. Noiseless toys, color books, and special objects used only for church service will help the child to look forward to these occasions and at the same time teach him that he is not to disturb the hour of worship.

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The great use of life is to spend it for something that outlasts it.—William James.

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Parents will gain much if they plan the church service for their small children. Before church service begins, one parent could go to the Sabbath school room and get the child at the close of Sabbath school, take him to the toilet, give him his drink, and then take him for a little walk around the block. These three items are essential if good behavior is expected.

The two- or three-year-old is usually fairly interested in the opening exercises of the service, at least enough to pay some attention to them. He might enjoy "taking part" by holding a songbook while the congregation is singing. But when the sermon begins it is time for the little bag to be opened. If, after all these preventive measures have been taken, the child refuses all objects offered him, is cross and fretful, and will not quiet down in spite of mother's whispered reminders to be good, he should be taken out. Finally, Mother should examine him to see whether he has fever or shows other signs of illness. If he is well, he should be switched and taken back to his seat. It will not take many such experiences to teach him that he is to be reverent in the house of God. On the other hand, if the child learns that by fretting and crying in church he can entice his mother to take him outside and walk with him during service, he will certainly keep her walking Sabbath after Sabbath. But if he learns that acting

naughty brings a punishment of some kind, he will soon learn proper decorum. A child who is taught to obey at home is not likely to cause much disturbance in church. "The home is a school where all may learn how they are to act in the church."—*Child Guidance*, p. 549.

#### *Four Years and Up*

Of course, children differ greatly in their growth and development, but as a rule we think that by the time a child has reached his fourth birthday he should be ready to sit in the main church auditorium and begin to enjoy the preaching service.

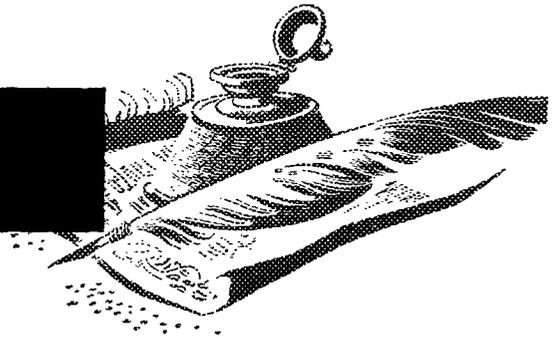
There is only one place for children to sit in church and that is with their parents. The best children will find it hard to be good away from them, and the worst ones will find it much easier to do the right thing when they are between Father and Mother. Proper church decorum calls for the family to sit together.

We go to church to hear the message; it is God's appointed way of communicating with His people. Our children should be taught this and how to enjoy the sermon and how to listen to it. The child's education in listening begins by his being asked to make a mark every time the minister uses the word "God" or "Jesus" or some other key word. In this manner he begins to learn the art of listening. If the minister tells stories, and we certainly hope that he does, question the child at home to see how much of them he can remember. As he grows older he can take down the texts and make notes and discuss these at home with his parents. Thus he will derive much benefit from the sermon and will enjoy it too. Perhaps some adults could profit by these methods also.

"Each hearer should strive to understand each presentation of Bible truth as God's message to him, to be received by faith and put into practice in the daily life. Parents should explain to their children the words spoken from the pulpit, that they also may understand and have that knowledge which if put into practice brings abundant grace and peace."—*Ibid.*, p. 531.

Many five-minute lessons during the week are worth more than one long sermon Sabbath morning. The child that is accustomed to having morning and evening worship in the home learns reverence so much quicker than the one who is deprived of the family altar service. A small child cannot concentrate very long on any one thing. The short worship periods give him the idea in small enough portions for him to comprehend, whereas the "endless" church service is too much for him to understand.

# EDITORIAL



## UNITY OF ADVENTIST BELIEF—II

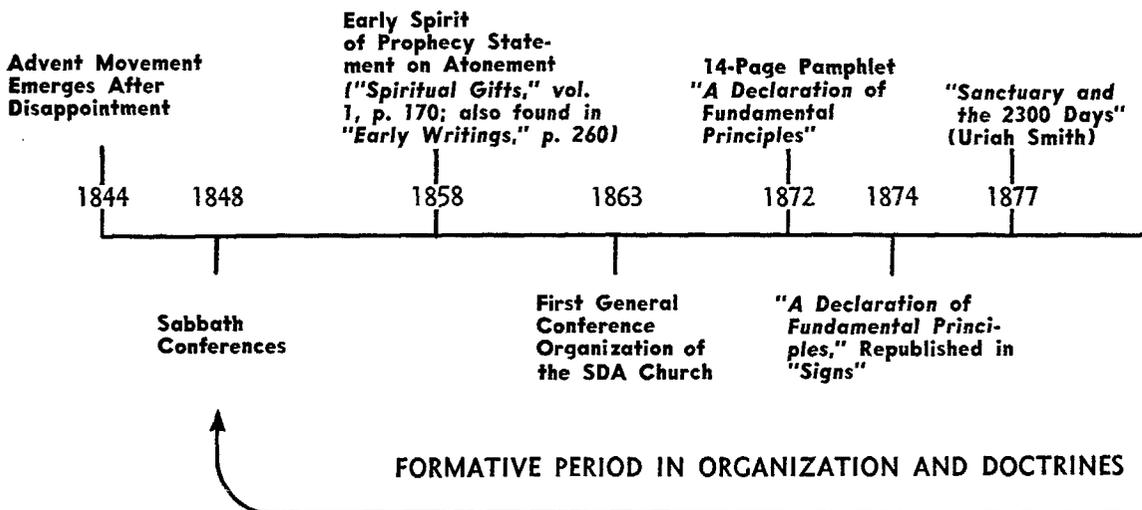
### A Call to Action

**S**EVENTY years ago Adventism stood at the crossroads. It was the 1888 General Conference session, and great theological issues pressed for settlement. These issues could well have resulted in serious division, perhaps complete disruption of the movement; but God had a vastly different destiny for this people, and for the message He has commissioned us to give to the world.

Looking back over the decades, we can surely trace the guiding hand of our God

in the wonderful providences that have marked our way. These we dare not overlook, for years ago we were told that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196. And what history has been made these past seventy years!

The great majority of our workers today are, of course, unacquainted with those issues that confronted the historic conference of 1888. At times a half-vague refer-



ence may be made to it, and under some such expression as the "righteousness by faith controversy," giving a somewhat hazy idea as to the problems under discussion at that historic meeting. And though it is not our purpose at this time to deal with the issues involved, which will doubtless be dealt with in some historic detail in the foreseeable future, yet as workers we should know at least the underlying issues that confronted those leaders so many decades ago.

It was a far larger theme than just righteousness by faith. The whole question of the Godhead, the deity of Christ, the personality of the Holy Spirit, the nature of the incarnation, and the moral law in its relation to the Christian life, and particularly the fullness of the Godhead as revealed in Christ Jesus—these, as we look back on it, were really the major considerations in 1888.

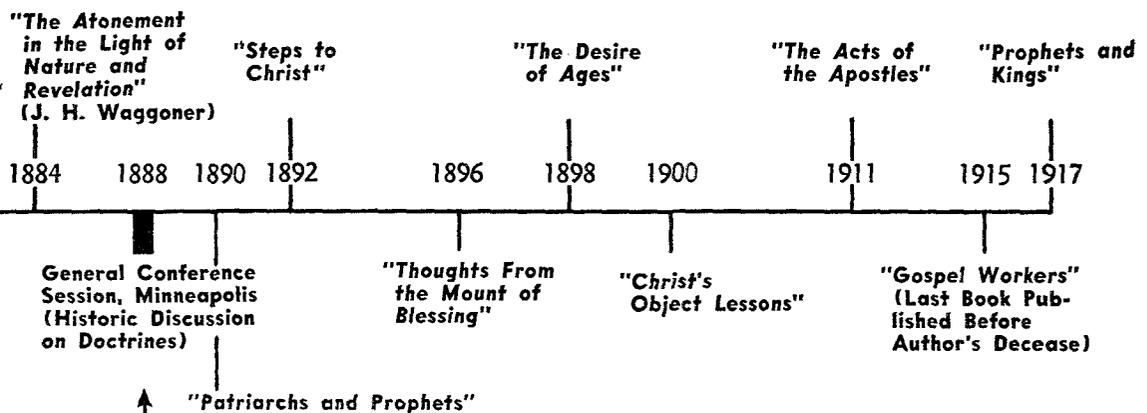
Prior to that conference it would have been difficult to declare just what the denominational position was on some of these aspects of truth. Certain positions had been taken, and some of these appeared in published form. While such publications reflected the ideas of the author and perhaps a few others, it could not be maintained that such statements were our settled denominational position, for we were in our formative years. While there was general

unity on most of the main lines of prophecy—although even in some of these areas there was also diversity—yet on such subjects as the Godhead, the eternal deity of Christ, the nature and work of the Holy Spirit, our leaders were not yet united.

Reference has been made in the January issue of *THE MINISTRY* (page 41) to a fourteen-page pamphlet published in Battle Creek in 1872 entitled *A Declaration of the Fundamental Principles of the Seventh-day Adventists*. This was not prepared by any group, nor endorsed by any committee so far as any record discloses. It was not an "official" publication, much less a "creed." No future editions were printed, although the contents appeared later in 1874 in the first volume of the *Signs of the Times*.

A book written by Uriah Smith entitled *The Sanctuary and the Twenty-three Hundred Days* was published in Battle Creek in 1877. In this the author states his own understanding of the Godhead and the place and work of Christ. But the language in a few places on such subjects as the atonement and the deity of Christ is in strange contrast with statements appearing twenty or thirty years later in the writings of Ellen G. White. One of the earliest references to the atonement by the messenger of the Lord appears now in *Early Writings*, page 260, and was written in 1858. Here she states clearly that our Lord at His

**CLARIFICATION PERIOD OF CERTAIN DENOMINATIONAL BELIEFS BY SPIRIT OF PROPHECY**



ascension "shed upon His disciples the benefits of His atonement."

In 1884 a book appeared under the title *The Atonement; an Examination of a Remedial System in the Light of Nature and Revelation*, written by J. H. Waggoner. This too contains expressions that do not harmonize with later Spirit of prophecy statements. But while noting this we would not reflect adversely on these authors.

These men were honored and godly leaders. Both were editors—Uriah Smith being the long-time editor of *The Review and Herald* and J. H. Waggoner for some time editor of the *Signs of the Times*. In the Waggoner volume other statements appeared that do not harmonize with what we have taught as a denomination for the past sixty years. This, of course, is not difficult to understand, for during our formative years very little had been written by the messenger of the Lord on these particular subjects, for they had not yet come to the forefront. It will be noted that the views expressed and published by such good men as referred to were all prior to 1888. Then came that historic meeting. Whatever factors led up to these important discussions, one thing seems clear, and that is that the movement seemed compelled to come to grips with these large and vital issues. And there were men there who did not lack the ability to express their deep convictions on both sides of the controversy.

Those who record the story make it clear that Ellen G. White took a very firm position, urging the brethren there to open their hearts to the clear light of the Word of God as it was being presented. Rather than create a situation that could have brought irreparable division, she, following the conference, began to preach and write on the subjects under discussion.

While the recently assembled delegates were pondering the implications of what had been presented, the messenger of the Lord produced books and articles touching the theme of the controversy. In 1890 *Patriarchs and Prophets* appeared, but the most forthright analysis on righteousness by faith, however, is the little book *Steps to Christ*, which was published originally by the Fleming H. Revell Company. Later the copyright was purchased, since which time it has been held by the denomination. No book by this author has received such wonderful commendation. More than eight million copies of *Steps to Christ* have been

sold, and it is printed in about eighty different languages.

The copyright date of this book is 1892, the year following the author's arrival in Australia. During the nine years she was there the clearest counsel on these profound themes poured from her pen, and what many consider the masterpiece of all the Spirit of prophecy volumes, *The Desire of Ages*, was written. This was in some ways a rewriting or an expansion of an earlier

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Scripture is one Book; Nature is another; the latter reveals the power of God, the former, His will.

A microscope is used to magnify little things; a field glass to magnify big things.

Blessed is the man who values his own time too highly to waste the time of others.—Roy L. Smith.

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work under the title of *The Spirit of Prophecy*, volumes 2 and 3. But this new and fuller treatise sets forth the truths which were the points at issue during the 1888 controversy. *Thoughts From the Mount of Blessing*, published in 1896, unfolded our Lord's teachings, as did *Christ's Object Lessons*, which appeared in 1900. Other books followed, such as *The Acts of the Apostles* and *Prophets and Kings*, as well as hundreds of periodical articles. In fact the whole Conflict of the Ages Series in its present expanded form has come into existence since 1888.

In these volumes, and especially *The Desire of Ages*, the subjects under discussion at that historic General Conference are clarified and unfolded more fully. The deity of Christ, the personality of the Holy Spirit, the complete sacrificial atonement on the cross, and, of course, all that is implied in righteousness by faith, naturally came into review and were emphasized as the wonderful life and teachings of our Lord were presented. The accompanying diagram may help to make clear some important historical steps in the development of our denominational beliefs.

The generation comprising the evangelistic army of Adventist workers scattered around the world today has come into existence since most of these books were written, and with the truth on these questions so clearly presented in these volumes,

it is perhaps difficult for us to realize that at an earlier period in our history there were differences of opinion on some of these points. In view of this it may appear to some that we have changed our beliefs; it is better to say that we have emerged, that our denominational beliefs have crystallized, and that we have become unified in our declared understanding of truth. And this is largely because of the influence of the Spirit of prophecy counsels.

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**Don't rest your ladder against a cloud.—**  
*Japanese proverb.*

**"We develop by action. The more we do, the more we can do. The busier we are, the more leisure we have."**

**"Stated times of worship are appointments which children of God have with their Creator and Lord."**

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For that definite guidance of God's Spirit in these things let us thank our heavenly Father. We have often declared that we have no creed but the Bible. Nor do we have a definite systematic theology. But the writings of the Spirit of prophecy have, through the years, been a veritable bulwark to our faith. As one prominent minister of another faith recently remarked concerning these books: "You are truly a fortunate people to have such a wealth of literature, which to every loyal and informed minister or member of your church is recognized authority on doctrinal belief and church policy." We are fortunate.

Well, seventy years have gone by since that historic conference. These have been years of marked progress and development. Now we stand face to face with opportunities as great as, or even greater than, those presented at that time. We have been clearly told that had we as a people been ready to move into the greater concepts of truth to which the Lord was leading us then, and had we been prepared to give the matchless everlasting gospel message in its fullness to the world, we might long ere this have witnessed the mighty outpouring of the Spirit of God in the latter rain. Our hesitancy to move into the opening providences in past decades is to be regretted, but the big question now is, What shall be our attitude today? What shall we do at this time? The Lord is giving wonder-

ful evidences of His leading. The past three or four years especially have seen His providential guidance. All over the world earnest, sincere people, Christians and non-Christians alike, are seeking to know what we as Adventists really believe.

To have been able to share our beliefs with so many of the leaders of different faiths has certainly been a privilege and a providence. But the discovery that so few have known what we really do believe is one of the most startling revelations of all. "How is it that we have never understood your teachings on these things before? We thought we knew, but we are amazed at our misconceptions." That is the way one outstanding Christian scholar put it when for the first time he understood our teachings on these great central truths of Christianity. Many others have expressed similar surprise.

These and a hundred other things surely constitute a divine call for a unity of purpose and a clarity of understanding of the great message God has commissioned us to carry to the world. Let none become concerned because our doctrines have been increasingly clarified through the years, but let us continue in the unity of the Spirit. Whatever may have been our record in the past, this is no hour for a divided witness or for a critical attitude. We stand face to face with the greatest opportunities of our history. Thrilling reports from all parts of the world field reveal an eagerness on the part of our workers everywhere to come up "to the help of the Lord against the mighty" and to unite their voices in giving the message a certain sound, thus preparing God's people for the outpouring of Pentecostal power. As no other people in the world, Adventists are able to sing:

"We are not divided,  
All one body we;  
One in hope and doctrine,  
One in charity."

The message of the Lord to us long ago was: "'Press together, press together.'" Could any call be more pertinent today? In last month's issue we also talked about Unity of Adventist Belief. But let us now heed God's call to unity of Adventist action, and by God's grace strengthen the spiritual morale of the army of the Lord, and with closed ranks, march as a triumphant host to finish our God-given work, and thus hasten His eternal kingdom of peace.

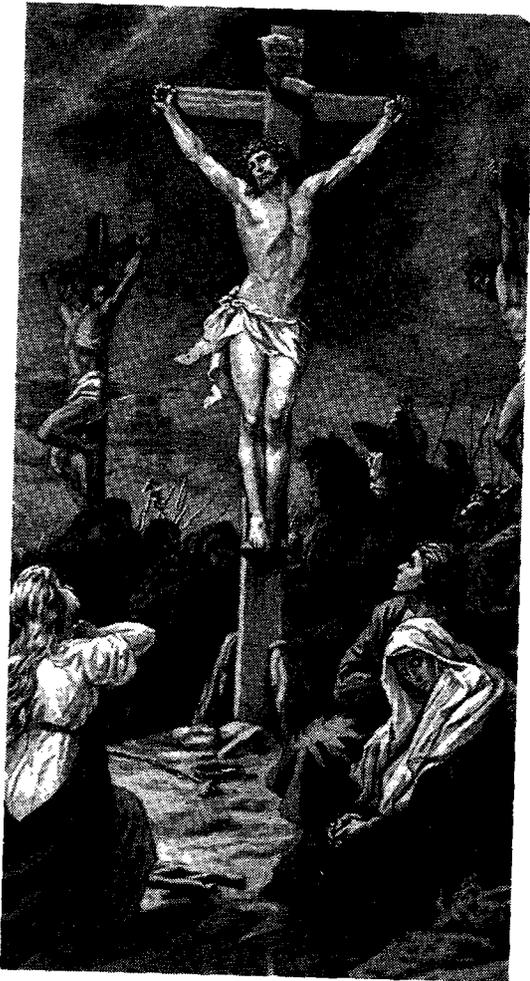
R. A. A.

# Christ Crucified

HENRY HART MILMAN

RIDE ON! ride on in majesty!  
Hark! all the tribes hosanna cry;  
O Saviour meek, pursue thy road  
With palms and scattered garments strewed.

Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
O Christ, thy triumphs now begin  
O'er captive death and conquered sin.



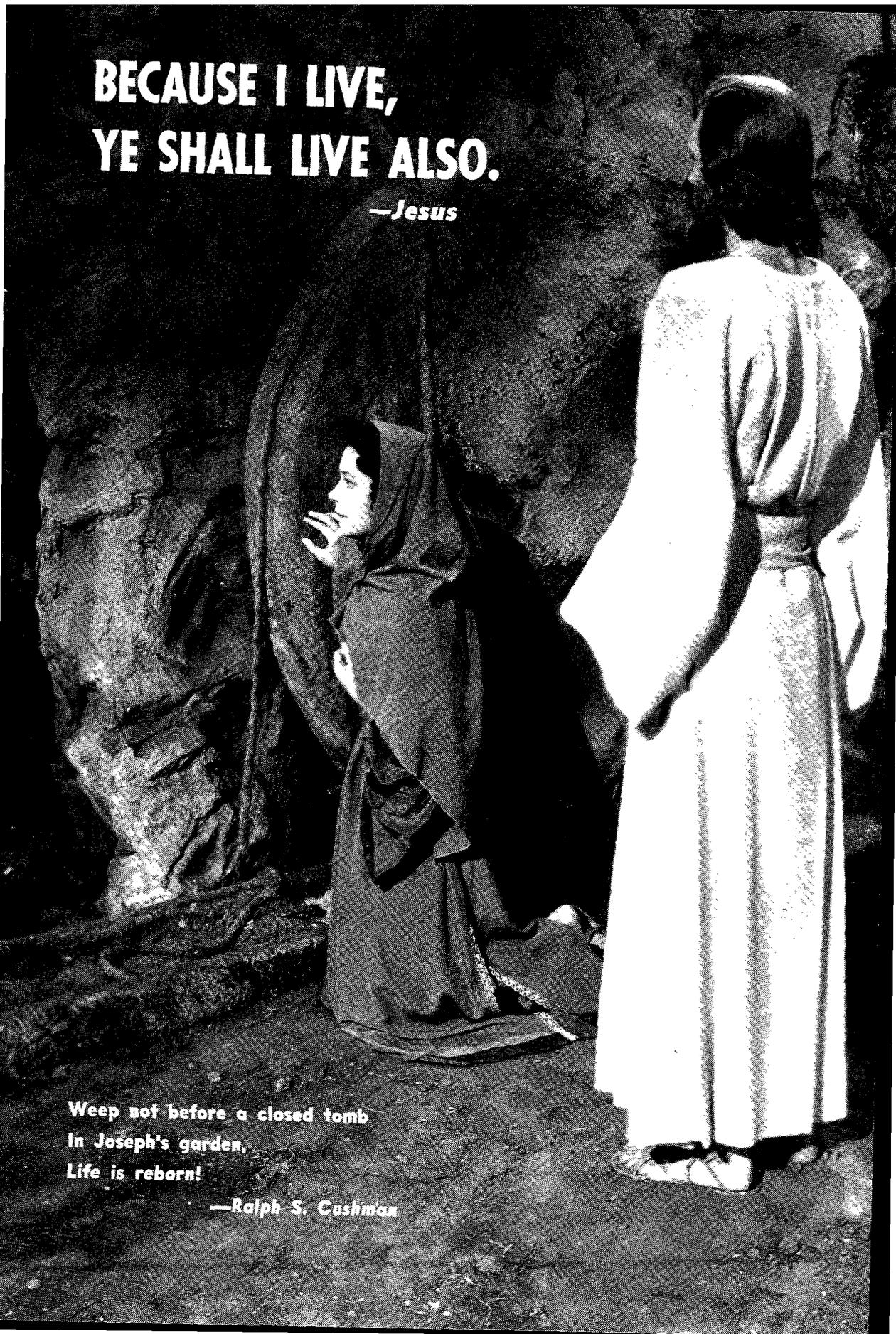
Ride on! ride on in majesty!  
The angel armies of the sky  
Look down with sad and wondering eyes  
To see the approaching sacrifice.

Ride on! ride on in majesty!  
The last and fiercest strife is nigh;  
The Father on his sapphire throne  
Expects his own anointed Son.

Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
Bow thy meek head to mortal pain,  
Then take, O God, thy power, and reign.

**BECAUSE I LIVE,  
YE SHALL LIVE ALSO.**

*—Jesus*



**Weep not before a closed tomb  
In Joseph's garden,  
Life is reborn!**

*—Ralph S. Cushman*

## Is Adventism Facing a Recruiting Problem?

**R**ECENTLY our eyes caught an informative article in *The Religious News Service*, under the title, "Methodist Deaconesses Face Recruiting Problem." Because the work of specially trained Adventist women is comparable to the deaconess vocation in Methodism, we may profit by the concern expressed. Reference was made to a recent meeting held at Grant Hall in Milwaukee, Wisconsin, largest residential type of development operated by the Methodist deaconesses in the United States. We quote from this challenging item:

*Failure to attract young recruits was described here as the major problem facing the Methodist deaconess movement. "Among 482 active deaconesses in the United States, only 24 are under 30 years of age," said Miss Mary Lou Barnwell, New York, executive secretary of the commission on deaconess work of the Methodist Church. She told the annual meeting of the commission that 76 deaconesses are from 30-39 years old; 103 from 40-49; 131 from 50-59; 136 from 60-69; 11 from 70-79; and one is over 80 years old. Methodist deaconesses serve as nurses, education directors, youth and settlement workers, and conduct other types of social and community activities. The requirement that deaconesses resign when they marry was suspended several years ago in an effort to reduce the loss of personnel. . . . The commission authorized committees to study other Protestant deaconess organizations in an effort to improve cooperation and exchange information across denominational lines.*

We recall that a short time ago a leading Washington, D.C., newspaper called the attention of the public to its practical-nurse problem. Stating that the practical nurse, like the registered nurse, was fading out of the picture, a woman of authority in the field of nursing service raised some thought-provoking questions. She pointed to the new hospitals and the growing array of institutions demanding the services of the nurse, and asked who would be meeting the need. To her, this shortage had reached alarming proportions.

Again, we remember that an educational journal of recent date used its columns to speak out positively on the growing teacher shortage. Statistics set forth alarming facts.

Since the teaching profession has always enlisted gifted women, married or single, a newly appointed commission was assigned to study a problem that was presenting the need for emergency measures. Regretting the measure suggested in the article—enlisting women engaged in other professions—the writer questioned whether this was the right procedure for our democratic educational system—whether "robbing Peter to pay Paul" was fair play. Were not other professions facing the same problem? He was thinking constructively when he concluded that this fleeing to meet the present educational emergency was unwise, if not unprincipled. The better way would be to check unwholesome trends within the educational ranks, and to build quickly and solidly where education begins.

Within the past few weeks we have been blatantly informed of the country's alarming need for more scientists. Radio, television, and many other advertising agencies seem to show up our national failure to look ahead and provide technological experts. The picture becomes confusing as men seek to lay the blame somewhere. Someone has facetiously remarked, "And so the merry-go-round keeps moving!" But does it? The problem is not handled so easily.

The Christian's attitude is not one of defeatism, as often displayed in secular channels. He is not just moving without making progress. God had a plan and purpose for every person. He has provided the aptitudes as well as the gifts for all phases of gospel work. The church is called to study its operations and to bring symmetry

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"Re-sculpture your face with thoughts of kindness, of interest, and don't be afraid to show it on your face. Take off your mask. Let the world get acquainted with the person you really are!"

—Elisabeth von Hesse in *So to Speak*

into God's cause. Every line of service is of equal importance.

To be specific, professions such as Bible work, nursing, and teaching in institutions built up by the church, require woman's gentle and skillful touch. The mechanical operation of push buttons, useful in some industries, will not suffice or meet the needs of warped, confused, and suffering humanity in this hour. Such professions call for dedication to a service chosen because of conviction. The Spirit of God presses home the call of each profession; it becomes a matter of the heart, not one of personal preference. On this point man may become confused, but there is no confusion with God.

To use an illustration: We may be holding Elijah's mantle, waiting for youth to accept it. But those who are called to guide these young people whom God has endowed with talent must fit the mantle to their shoulders. To be more explicit, the role of the Bible instructor and personal worker is part of God's symmetrical plan for the church in the last days. With other professions, the Bible work, which coordinates with the church's teaching and humanitarian program, is facing its shortage. But the fears of non-Adventist organizations should not frustrate us; we have received divine counsel to develop a well-balanced work.

Furthermore, a shortage is not necessarily a calamity. Administrators may reconsider their plans, thus meeting the present dilemma without confusing God's pattern for each worker's calling. Temporary adjustments will occasionally need to be made, but these will broaden the usefulness of a ministerial graduate or Bible instructor. Our kindly caution would be to consider such an adjustment a temporary measure. Failure in this respect may produce a harvest of unhappy misfits. Some may even seek to escape their frustrations by responding to the financial inducements of secular education.

The church today need not face a recruiting problem in any vocation. Educational leaders, guided by God's Spirit, may place the mantle of service upon young men and women whom God is calling. While we do well to recognize the shortage of workers, let us diligently build at the base. In this way the educational structure of the church will become one of perfect symmetry and beauty.

L. C. K.

## The Question of Species and Variation

(Continued from page 16)

of genetics do, however, place the creationist definitely on the scientific side of the problem.

8. *May interbreeding between original kinds have confused the lines of distinction so much that we cannot tell anything about them?*

I do not think so; and our Adventist biology teachers are generally settled in their opinion that the amount of interbreeding possible is limited quite definitely to the lower categories. In fact, most of it can take place only between varieties *within* the species. Occasional cases of breeding between species are known, but beyond that it is an almost unknown phenomenon. This statement must be qualified by the observation that interbreeding is possible between more divergent groups in the lower vertebrates than among the higher ones. This may be due to the fact that exact classification of fishes and amphibia is not so easily made as in the case of birds and mammals, or it may be due to the fact that the physiological processes among lower forms are of a simpler nature.

Some of our biologists are of the opinion that interbreeding can take place only between animals belonging to the same original kinds. On this point there is some difference of opinion, owing to the fact that it is not easy to prove just what the original kinds actually were. But whatever the case, the fact remains that the major groups, from the family upward, are so clearly distinguishable that we need have no trouble in recognizing their differences.

In conclusion we may say that the Genesis statement, "after their kinds," still holds good in the scientific interpretation of changes in plants and animals, and no matter how earnestly the evolutionist may contend for his theory, we may feel confident that the actual data of scientific evidence are on the side of the Genesis story of creation.

In the next study we shall consider the final question that is always thrown at creationists: What are you going to do with the geological evidence?

# PASTOR -- Shepherding the Flock



## The Pastor, a Spiritual Physician

W. H. LESOVSKY, M.D.

THE work of a physician is to preserve life and prevent death. Inasmuch as the wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord, the work of the minister of the gospel is closely associated with that of the physician. In fact, every owner of a Bible is to be in a sense a pharmacist distributing spiritual remedies that tend to life and health and happiness. The prescriptions of the Bible are God's prescriptions of life. It is the sacred privilege of every preacher of the gospel, as a spiritual physician, to seek the physical, mental, and spiritual health of his people. Where there is no evidence of the Christian characteristics and attitudes that are the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—the true pastor will diligently seek to bring these graces into the living experience of his parishioners. The life of the church, the progress of the cause of God, and the fellowship of the believers depend upon the manifestation of these graces in the lives of the members.

Our heavenly Father provides us, without money and without price, free remedies for mental and spiritual healing, but it is the responsibility of the pastor, the spiritual physician, to seek to administer the appropriate medicine for whatever difficulties and problems may arise. The pastor must not only know the pasture where his flocks are to feed but he must also know his flock individually and be aware of their spiritual condition. He will not be content with mere appearances. Often conversation betrays the inner spiritual needs of an individual member, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). As a tree is known by its fruits, so the heart is known by its words. Idle and vain words, like microbes under the microscope of a physician, reveal to the pastor that all is not well.

Often the members of the church themselves do not know what is actually happening in their

lives. The pastor as their spiritual physician is responsible to God for doing all in his power to help them attain spiritual health. Difficult as it may seem, the divine counsel to the ministers is: "Be thou diligent to know the state of thy flocks, and look well to thy herds" (Prov. 27:23). Pastors who are unconcerned will ever be surprised at the tragic failures experienced by some of their members. It was not so with Jesus. He watched Peter and knew beforehand what would happen to him. Jesus was not therefore surprised or angry when it happened, but was prepared to help him. Already He had been praying for Peter's faith not to fail in the hour of crisis (Luke 22:32-34). A physician studiously observes his patients, ever searching for symptoms that can help him understand each individual's special case. He distinguishes between the symptoms and the causes of the sickness. He seeks to remove the cause of the disease.

Only truly converted pastors can be true spiritual healers. This is paramount, for "as in water face answereth to face, so the heart of man to man" (Prov. 27:19). Such reflection is possible only in clean, clear water, and in sunshine; likewise, only a clean, converted heart can reflect the light of the gospel, the sunshine of God's love, and thus meet the need of the hearts of men and women in trouble.

A pastor-physician will endeavor to make every sermon or address a healing agency. He will watch diligently the countenances of his hearers and will listen attentively to the remarks that may follow. He will carefully weigh the reactions of his people to revealed truth. As a physician of the soul he will take his findings to the laboratory of prayer and the X-ray of God's Word. On his knees in his prayer office he will seek Heaven's light until he finds the solution and the remedy. He must always remember that the purpose of all his investigations, observations, and findings is not that he might sit as a judge, but that he might administer a remedy.

His one aim is that Jesus should heal them (Matt. 13:15). He ever confronts his member-patients with the healing power of the Great Physician, Jesus Christ.

### *The Spiritual Doctor's Helpers*

The true pastor will know both how to ignore gossiping rumormongers and how to accept the reports of other church members who are motivated by a desire to help, even as a physician receives the reports of his nurses and assistants. He may not always draw the same conclusions as they do, but the pastor-physician may educate members of integrity who merit confidence to assist him in praying, and watching for souls. They may, by some special service of love or manifestation of confidence, give encouragement to the one in distress. Such loving service, when not expected, often changes the situation for the better. The spirit of sympathetic love and service transforms the church from a courthouse into a spiritual hospital or sanitarium. Co-workers have to be trained and tried before they are able to administer "shots or injections" themselves, even under the supervision of the pastor (1 Tim. 3:10). As a healthy body from head to toe in all its joints and functions ministers to the welfare of the whole and comes to the aid of a sick member, so a healthy church in time of need and sickness supplieth by the effectual working of every part, the healing of the body in love (Eph. 4:15, 16).

### *Problems of Spiritual Diagnosis*

One of the greatest lessons church members need to learn is in the matter of judging the spiritual life of others, "for wherein thou judgest another, thou condemnest thyself" (Rom. 2:1). When Peter thought that the other disciples did not love Jesus as much as he did (John 21:15) and that maybe they all could, and possibly would, be offended except him (Mark 14:29), he failed to see that he was the one most concerned in this problem.

In dealing with his spiritual patients the pastor-physician must appeal to the conscience of his subject. Jesus ever addressed Himself to the conscience, "and they which heard it, being convicted by their own conscience, went out one by one" (John 8:9). The work of the conscience is an individual work. After preaching to the group the pastor-physician will seek out the person whose conscience has responded. When a man's conscience is convicting or persuading him, he usually reveals it by words or acts that give outward expression to the inner thoughts that are accusing or excusing him, as the case may be (Rom. 2:15).

A superficial observer could easily form wrong conclusions concerning such a man. His promises may not appear dependable. He may be critical of others. He may backslide or withdraw from God's service even as Peter once did (John 21:3). How important it is to understand this process at work in the soul of a man chosen of the Lord. How vital it is for such a man to have a pastor-physician who understands this process and not a pharisee-judge who criticizes and condemns such a struggling soul.

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Jesus did not come "to call the righteous, but sinners to repentance" (Luke 5:32). It will take courage, as well as consecration, for the pastor-physician to follow in His steps, to meet persons like Zacchaeus or the sinful woman, in his work, and to seek their salvation. There will be Pharisees inside and outside the church, speaking within themselves or even wondering aloud and saying as they did of their Lord, "This man," if he were a true worker for God or a consecrated preacher, "would have known who and what manner of woman [or man] this is that toucheth him: for she [or he] is a sinner" (Luke 7:39). The answer will ever have to be given, perhaps even more frequently as we approach the end of a morally chaotic world, "for the Son of man," and with Him the Seventh-day Adventist pastor-physicians, is "come to seek and to save that which was lost" (Luke 19:10). God needs good men and women to befriend publicans and sinners (Matt. 11:19). Self-righteous Pharisees will doubtless continue to believe themselves to be too good to be baptized and immersed into such a society (Luke 7:30). Human wisdom, unfortunately, avoids souls tempted and overcome by Satan, and like the priest and Levite, passes by on the other side. The pastor-physician, however, will deal as the good Samaritan did, and seek to emulate Christ, the only true Physician.

## *Essential Qualifications of the Pastor-Physician*

The spiritual physician must know himself to be a co-worker with Jesus. He must be true to the principles of righteousness and yet approachable by those who have fallen into sin. He must pursue his work of saving sinners regardless of criticism. Like David he may have to say, "For my love they are my adversaries" (Ps. 109:4). With Paul he may declare, "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self" (1 Cor. 4:3). He knows that "he that judgeth me is the Lord" (verse 4), and he seeks ever to govern his conduct accordingly. A worker has to be strong in the strength of justification by the Lord, just as a physician is justified and backed by his diploma of authority granted to him by his university and his government.

As the physician interferes in the life of the patient, and not the patient in the life of the physician; as the physician's hands hold the temporal fate of a man for life or death, so the spiritual physician holds in his hands, under God, the eternal fate of his people. What he by God's grace looses on earth will have even the acknowledgment of heaven (Matt. 18:18).

Only those workers who know by experience the truth of righteousness by faith in Jesus Christ can be the spiritual agencies of the healing power of the Great Physician. Many years ago the Lord's servant warned that whole churches were perishing for lack of this truth. Only as the church is clothed in His righteousness will she enter into the final victory. A pastor-physician has to be sure of such a personal experience.

The knowledge of man's dependence upon God is essential to the success of the pastor-physician, for "a man can receive nothing, except it be given him from heaven" (John 3:27). The members of the church are not able to heal

themselves, just as a patient seeking the professional help of the physician cannot heal himself. Man of himself is impotent when it comes to attaining spiritual maturity. Doubtless there are many members with longing souls and hungry hearts who have continued long with us, who have not been fed the needed words of life by their pastors, and have not as yet experienced the healing Jesus offers. Some are Adventist in doctrine and in name, and yet remain unhealed even as did the young man whom Jesus' disciples failed to cure. His father's report to Jesus was, "And I brought him to thy disciples, and they could not cure him" (Matt. 17:16). It was a simple matter for Jesus to cure him. But are we not today often as faithless and prayerless as were Christ's early disciples on that occasion? Pastor-physicians might well today ask a question similar to that asked by those disciples of old, "Why could not we cast him out?" The answer may still be the same, "Because of your unbelief."

Many church problems arise because of our "unbelief." Unfortunately, all too frequently we have too little time for one another—no time to "weep with them that weep" (Rom. 12:15), to bear the burdens of the weak, and edify one another in Christian tenderness and love. There is far too little real Christian fellowship in the church. The fellowship of Christian brotherhood was a reality in Paul's day. An elder was entreated as a father, and the elder women as mothers (1 Tim. 5:1). The hearts of those early workers yearned for the spiritual welfare of the members. Paul exclaimed, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). Such fellowship and travail for others appear to some as being too old-fashioned and pietistical. Apostasies, however, are encouraged by the cool, aloof attitude of busy-minded leaders. On the other hand, "Loving favour" is rather to be chosen "than silver and gold" (Prov. 22:1).

*(To be continued)*

## HAVE YOU ASKED YOURSELF?

- Whether you are *better* or *better off*.
- Whether you are more interested in the *latest* or in the *lasting*.
- Whether you prefer *personal purity* or *pretentious piety*.
- Whether you are *fitful* or *faithful*.
- Whether you are more desirous of a *joyous time* than a *happy eternity*.
- Whether you are choosing *Christ* or *culture*.
- Whether you are counting on your *first love* or your *last love* as your saving relationship to your Saviour.
- Whether you are a *dying depository* or a *dynamic dispenser* of the gospel of grace.

—J. E. EDWARDS, Associate Secretary, Home Missionary Department.

# SHEPHERDESS -- Her Vital Partnership



Lesson IV

## Career Women in God's Work

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

THE church faces a new problem when married women are employed in the various fields of gospel service. Not all career women are single, and yet the spinsterhood of the past has become a convenient arrangement in our present economy. We are not here discussing the wisdom of a woman's attention being divided between the home and the office, the schoolroom, the laboratory, the hospital, or any other place of employment. Today we live in a different world, and these facts are well accepted. The growing number of women in industry suggests that the home has not provided sufficient satisfaction, or that economic demands have made it imperative that she supplement the family income. On every hand we hear that it takes more than one salary to make ends meet—a fact that cannot be brushed aside.

Facing these problems squarely, the educational systems of our time have been providing courses for the training of professional women and an endless variety of business executives. In church administration the trained woman is in even greater demand. Christianity has long realized that consecrated womanhood will venture where men simply do not fit in. Other women, as well as children, depend on her skilled help in the fields of nursing and technology, and in the various branches of welfare service. And aside from these fields there is the need for young as well as mature women in business offices connected with the church. Yes, the church is in big business today.

We should mention another area of church work that requires a woman's motherly touch—that of the teaching profession. From kindergarten to university, certain courses simply need younger single women, or mature married women whose families can now share their services. Education would certainly suffer from the loss

of woman's rare talents if her employment were ruled out; in fact, many, many schools would have to close.

True, we enter a vicious circle as we raise the standard and demands of modern living. It becomes extremely difficult to provide automobiles and adequate housing without supplementing the breadwinner's salary. The item of insurance on our health and possessions is becoming a staggering responsibility. And with many the problem does not arise out of a lust for luxury and convenience; some things just have to be done to keep pace with life. The twentieth century has thrown us all into a different world, and we shall have to think our way through our difficulties.

### *Our Church-employed Women*

With the expansion of the military, of industry, and of education during the last decades, towns became cities, and cities took over miles of suburban areas. In America we now have Greater New York, Greater Los Angeles, and so forth. Obscure spots have mushroomed into prominence. The establishment of health and educational centers under the auspices of the church has produced problems before unheard of. Professions advantaged by war have received new importance, with a halo on their prestige and a demand for higher wages.

Because of the shrinking value of the dollar it was inevitable that Adventism would be affected by these problems. But back of the dollar's decline is the greatest disappointment the church must face and combat—the spirit of aggrandizement and selfishness. Adventists will have to come to grips with this trend if they hope to remain God's called, prophetic people. In this respect every employed worker in the denomination has a responsibility.

Our Adventist educational and health institutions were raised up on faith and denominational sacrifice when we were a humble, unrecognized group. Our younger workers have been more or less sheltered from the influence of those rugged early days. They have been raised closer to the world, and too many now desire a home in heaven as well as "a little heaven to go to heaven in."

Our humble tastes are changing rapidly. Education costs dearly, and after it has been mortgaged and paid for, the struggle seems to remain. It is then that some seem to lose the vision of simple living and sacrifice. One questions whether some ever had it. It is this flagrant infringement of our precious heritage of simple

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## A Housewife's Prayer

Jessie Lane Thomas

God, give me faith to glorify  
The little daily tasks at hand,  
That I may not too often sigh  
Or doubt, or fail to understand.

My daily bread—pray let it be  
A source of comfort and delight,  
And let my head rest peacefully  
Upon a loved one's arm at night.

While stars in their mysterious way  
Move unaware of mine and me,  
I rise to see the light of day  
Through windows of eternity.

So keep the curtains of my heart  
Fresh-laundered to the morning sun,  
And gloom and I shall walk apart,  
For I have living to be done.

---

faith that we must challenge in our modern living. Today we do well to keep before our churches the Adventist vision—that of a pilgrim people in this world. Looking at the Joneses will make us dissatisfied and will cause us to lose our interest in working for the message. Those who draw away too often and too long will sorrowfully regret their first step.

### *Counsel for the Program Committee*

It will be profitable to discuss some problems met by career women today in their various professions. We would suggest that you select from the following ten questions those that best meet your local situation. These should be

assigned beforehand so that counselors will have time to think through the answers. Call on consecrated and experienced workers to add strength to these discussions. And balance mature thinking by adding the touch of youth to the program. Free discussion must be followed by wise guidance. Every shepherdess present will have gained new vision and courage for her work in the denomination. These discussions are pointed, and the leader will want to close the meeting on a note of renewed dedication to God's work.

### *Suggestive Questions*

(Check on the suggestions for handling the questions for the program. See "Entering the Ministry" in the March issue of THE MINISTRY.)

1. As Adventist workers, are we justified in thinking that our strenuous times will produce disrupting changes in our work? Will this affect our standards? To what extent should we exercise caution?

2. Has home and motherhood ceased to satisfy Adventist women? How may we hold up our home ideals and yet meet today's financial pressure of maintaining a comfortable home and education for our children?

3. Is the working wife becoming the pattern for Adventism? If so, what will happen to the home ideals set forth in the Spirit of prophecy?

4. Should the minister's wife be working outside of the denomination? What exceptions may be recognized?

5. What ways of stretching the dollar may wisely be suggested to younger mothers? (Call on a few frugal young women to make practical suggestions.)

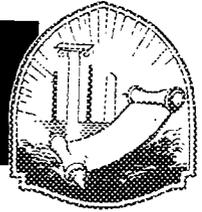
6. Should women who found it necessary to work when first married continue in denominational work after the financial pressure has been adjusted?

7. What cautions are helpful to those employed at one of our educational or health centers? Is life at such a center a fair picture of Adventism?

8. After paying the cost of a professional education, to what extent is the employee entering denominational work justified in claiming wages higher than those received by the average worker?

9. Is the present financial pressure on our homes a negative problem entirely? Are there some commendable by-products to be gained from the employment of women?

10. How may single and married women keep close to God and become the guiding forces for Adventist young womanhood still in our colleges and nursing schools?



## The Name of God

W. E. READ

Field Secretary, General Conference

**T**HE name of God—what a theme for contemplation! The angels in heaven adore Him and praise His name. Continually they cry, “Holy, holy, holy, is the LORD of hosts” (Isa. 6:3); “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Rev. 4:8). If these holy, sinless beings sing praises to the Most High, how much more should we, sinful and undone, creatures of the dust, come before the Lord in humility, and yet with joy and thanksgiving.

The name of the Lord means much more than a term by which He is known or something used to distinguish Him from others. The name of our God is expressive of His character. This was clearly revealed to Moses centuries ago. In Exodus we read:

“The LORD . . . proclaimed the name of the LORD. . . . The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth” (ch. 34:5, 6).

But may we know the actual name of our heavenly Father? This is an old question, of course. It was asked long, long ago. Do we not find it raised in the days of Solomon? In the book of Proverbs we read:

“What is his name, and what is his son’s name, if thou canst tell?” (ch. 30:4; see Appendix A).

Does the Ruler of the universe have *one* name, or is He known by several names? The book of Proverbs mentions that He has a name. That being so, may we know what it is?

Again, I say that this is a theme we should approach with deep humility of heart and mind. We should remember that the name of our God is “Holy” (Isa. 57:15), it is “glorious” (Neh. 9:5), it is “excellent” (Ps. 148:13), it is “blessed” (Ps. 113:2). Ever bear in mind that “holy and reverend is his name” (Ps. 111:9).

There are persons today who rather urge that there is but one name, and one name only, by

which the God of heaven should be mentioned, and that is *YAHWEH*, rendered “LORD,” “GOD” or “JEHOVAH” in the King James Version. It is readily conceded that the name *YAHWEH* is undoubtedly the most important name of the Most High, but that it is the only name is hardly in harmony with the teachings of the Word of God. This will be seen in the outline that follows.

The name of the Lord was regarded by the Hebrews as a sacred name. To them it was the unpronounceable name, the uncommunicable name. They feared to take it upon their lips. We, too, will do well to approach the study of this wonderful name with a sense of sacred awe, remembering that like Moses of old before the burning bush, we stand on “holy ground” (Ex. 3:5). Let us notice:

### A. *Some of the Names and Titles of God in the King James Version*

It will be seen that there are quite a number of names and titles ascribed to the Most High.

#### 1. *The divine names:*

a. **JEHOVAH**—“By my name **JEHOVAH**” (Ex. 6:3; Ps. 83:18).

Jehovah—Gen. 22:14; Ex. 17:15.

**JAH**—“By his name **JAH**” (Ps. 68:4).

b. **LORD, LORD**—“This is the name whereby he shall be called **THE LORD**” (Jer. 23:6). “**The LORD** is his name” (Jer. 33:2; see Isa. 42:8).

Lord—“Our Lord, how excellent is thy name” (Ps. 8:1; see Dan. 9:19).

LORD God—“Proclaimed the name of the LORD. . . . The LORD . . . proclaimed, . . . The LORD God” (Ex. 34:5, 6; see Gen. 2:7).

c. **I AM THAT I AM**—“What is his name? . . . **I AM THAT I AM**” (Ex. 3:13, 14).

d. **GOD**—“O **GOD** the Lord, for thy name’s sake” (Ps. 109:21; see Ps. 63:20).

Lord God—“I will sanctify my great name, . . . saith the Lord God” (Eze. 36:23).

God—"The name of thy God" (Lev. 19:12).  
 God Almighty—"By the name of God Almighty" (Ex. 6:3; see Gen. 17:1).

- e. Holy One—"Sanctify my name, and sanctify the Holy One" (Isa. 29:23; see ch. 47:4).  
 f. Most High—"Sing praises unto thy name, O most High" (Ps. 92:1; 9:2).

2. *The divine, yet descriptive titles:*

- a. "LORD of hosts is his name" (Isa. 47:4; 48:2).  
 b. "The name of the LORD God of Israel" (Isa. 24:15).  
 c. "LORD, whose name is the God of hosts" (Amos 5:27; see verse 14).  
 d. "The high and lofty One . . . , whose name is Holy" (Isa. 57:15).  
 e. "Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:6).  
 f. "The LORD, whose name is Jealous (Ex. 34:14).

It will be noted that in most of the above Scripture references, the various words for Deity are mentioned as His name.

**B. The Names for God in the Hebrew Language**

LORD, LORD—Sometimes the word "Lord" appears in large capital letters; most often with a large capital L, the rest of the letters being small capitals.

JEHOVAH, JAH, GOD—When these words are found in the King James Version, they are from the Hebrew word known as YAHWEH, for which, in later years, the word 'Adonai was often substituted by the Jews.

We read:

"It seems that, out of reverence for the divine name, there had grown up around 300 B.C. the custom among the Jews in reading to pronounce the word, 'ādōnāy (my Lord, or LORD) in its stead or, when it follows 'ādōnāy, to pronounce 'ēlōhīm, God (Gen. 15:2). When the vowel points were added to the Heb. consonantal text, the vowels of 'ādōnāy, and 'elohim were accordingly given to the tetragram. This pointing gave rise to the Eng. pronunciation, Jehovah, current since the days of Petrus Galatinus, confessor of Leo X. A.D. 1518."—John Davis, Ph.D., D.D., LL.D., *The Westminster Dictionary of the Bible* (Philadelphia: The Westminster Press, 1944), p. 287.

1. Jehovah—In a few instances this name appears in the English translations as "Jehovah."
2. I AM THAT I AM—This is from the Hebrew 'Ehyeh 'asher 'Ehyeh and seems to mean "self-existing One, the everliving God"; the One "which is, which was, and which is to come" (Rev. 1:8).
3. God Almighty—In Hebrew this is 'El Shaddai.

4. LORD God—This can be from:

YAHWEH = LORD; 'Elohim = God (Dan. 9:13; Ps. 72:17, 18).

5. Lord GOD—Usually this is from the Hebrew 'Adonai YAHWEH (Eze. 36:22, 23).

6. Lord—This form "Lord" is from such Hebrew words as:

'Adon (Ps. 114:7; Isa. 1:24).

'Adonai (Ps. 110:5; Isa. 10:16).

7. God—This form "God" is generally from the following:

'El (Ps. 42:8; 44:20).

'Elah (Ezra 6:14; Dan. 2:19).

'Eloah (Deut. 32:15; Ps. 18:32).

'Elohim (Gen. 1:1; Ps. 44:4).

8 Most High—This is from the Hebrew word 'Elyon (Gen. 14:18; Deut. 32:8).

**C. Combination of Divine Names in the King James Version**

It is interesting to observe the various combinations that are made in connection with the names for Deity. We might note the following:

1. YAHWEH with JAH—"The LORD [JAH] JEHOVAH [Yahweh]" (Isa. 12:2).  
 "The LORD [JAH] hath sworn that the LORD [Yahweh]" (Ex. 17:16).
2. YAHWEH with 'Elohim—"Before the LORD [Yahweh] our God ['Elohim]" (Dan. 9:13).  
 "His name shall endure. . . . Blessed be the LORD [Yahweh] God ['Elohim], the God ['Elohim] of Israel" (Ps. 72:17, 18).
3. YAHWEH with 'Adon—"The LORD [Yahweh] said unto my Lord ['Adonai]" (Ps. 110:1).  
 "The LORD [Yahweh] is great, . . . our Lord ['Adon] is above all gods" (Ps. 135:5).
4. YAHWEH with 'Adonai—"The Lord [Adonai] God [Yahweh]." "I will sanctify my great name" (Eze. 36:22, 23).  
 "O LORD [Yahweh] our Lord [Adonai], how excellent is thy name" (Ps. 8:1).
5. YAHWEH with 'El Shaddai—"The LORD [Yahweh] appeared to Abram, and said unto him, I am the Almighty God [El Shaddai]" (Gen. 17:1).  
 "God Almighty [El Shaddai] bless thee."  
 "And . . . the LORD [Yahweh] . . . said" (Gen. 28:3, 13).
6. YAHWEH with 'Elyon—"I will praise thee, O LORD [Yahweh]. . . . I will sing praise to thy name, O thou most High [Elyon]" (Ps. 9:1, 2).  
 "Trusteth in the LORD [Yahweh], . . . the most High [Elyon]" (Ps. 21:7).
7. 'Elohim with 'Adon—"God [Elohim] hath blessed thee." "Thy throne, O God [Elohim]." "Therefore God [Elohim] thy God [Elohim]." "For he is thy Lord [Adon]" (Ps. 45:2, 6, 7, 11).  
 "At the presence of the Lord [Adon], at the presence of the God [Eloah] of Jacob" (Ps. 114:7).
8. 'Adonai with 'El—"But thou, O Lord [Adonai], art a God [El] full of compassion" (Ps. 86:15).

Prosperity is good, but to those who can stand it, adversity is better.

—Henry Ward Beecher

9. 'Adonai with 'Elohim—"I set my face unto the Lord ['Adonai] God ['Elohim]" (Dan. 9:3). "There is none like unto thee, O Lord ['Adonai]. . . . All nations . . . shall . . . worship before thee, O Lord ['Adonai]. . . . Thou art God ['Elohim] alone" (Ps. 86:8-10).
10. 'Elohim with 'Elyon—"They tempted . . . the most high ['Elyon] God ['Elohim]" (Ps. 78:56).
11. 'El, 'Elohim with 'Elyon—"I will cry unto God ['Elohim] most high ['Elyon]; unto God ['El] that performeth all things for me" (Ps. 57:2).
12. YAHWEH with 'Adon and 'Adonai—"The LORD [Yahweh] said unto my Lord [Adoni]. . . . The Lord [Adonai] at thy right hand" (Ps. 110:1-5).
13. YAHWEH with 'Elohim and 'Adon—"Thus saith thy Lord [Adon] the LORD [Yahweh], and thy God ['Elohim]" (Isa. 51:22).
14. YAHWEH with 'El, 'Adon, and 'Elohim—"For the LORD [Yahweh] your God ['Elohim] is God ['Elohim] of gods ['Elohim], and Lord [Adon] of lords [Adon], a great God [El]" (Deut. 10:17).

Thus far we have observed various names by which the Creator was known. Some of these might doubtless be regarded as titles, but the texts referred to, especially in Section C, indicate that they were looked upon as divine names. We should now give consideration, however, to one particular name, a name already mentioned, and one that was used more often than any of the other names, and that undoubtedly is the most important of all the names ascribed to our heavenly Father.

#### D. The LORD—The Tetragrammaton—JEHOVAH

The expressions in the subtitle illustrate the Hebrew form YHWH, otherwise regarded as JHVH, which is known as the Tetragrammaton. JHVH is the technical term employed quite frequently by scholars when referring to the name of God. It is called the Tetragrammaton because it is composed of four letters. The form JHVH, understood as *Yahweh*, has been rendered in the King James Version by three different names for God:

##### 1. As JEHOVAH

This occurs in full capital letters seven times: Ex. 6:3 (see Appendix B); Ps. 83:18; Isa. 12:2; 26:4; Jer. 16:21 (margin); 32:2 (margin). It appears also as *Jehovah* six times as follows: Gen. 22:14; Ex. 17:15; Judges 6:24; Jer. 23:6 (margin); 33:16 (margin); Eze. 48:35 (margin).

##### 2. As LORD

Some instances of this have already been given, but a few will be added in this connection. The word appears in two forms when translated from JHVH. It appears as LORD, with all large capital letters; it appears also as LORD, with the first letter a large capital, and the other letters in small capitals. The form LORD is the one most frequently used in the Sacred

Scriptures; the name appears but seldom as LORD. Note the following instances:

As LORD—"The LORD OUR RIGHTEOUSNESS" (Jer. 23:6). (See also Zech. 14:20; Rev. 19:16.)

It should be noted that the above instances where all capital letters are used, are cases where the King James Version translators saw fit to capitalize an entire phrase or sentence. Care should be taken to avoid undue emphasis of the form of the word in the English.

As LORD—"The LORD is his name" (Amos 9:6). (See also Isa. 42:8; Jer. 16:21; Ps. 1; 2; 6; etc.)

##### 3. As GOD

On a number of occasions JHVH is rendered as GOD, always in capital letters. This is to distinguish the word GOD (*Yahweh*) from another form—God (capital first letter with other letters lower case), which comes from different Hebrew words. See "O God [Yahweh] the Lord [Adonai], for thy name's sake" (Ps. 109:21).

(To be continued)

#### APPENDIX A

##### On Proverbs 30:4

Bible scholars through the years have had varied views on this text. Some have felt this was the expression of one who doubts the Word of God; some have even considered it to be a taunt, something said in derision. There have been those, however, who believed the text to apply to the God of heaven and to His Son.

These two points of view are well expressed in the *International Critical Commentary* as follows:

"The questions are by some expositors supposed to be asked not by Agur, but by a doubter (the *man* of verse 1) to whom Agur replies in verse 5, 6. On the supposition that the subject of the verse is 'God' the son has been understood as Israel (Midrash) . . . or Christ (procop al) or as an adumbration of the Alexandrian doctrine of the Logos (EW) or of the N.T. doctrine of the Son of God (De)."—CRAWFORD H. TOY, *The International Critical Commentary*, on Prov. 30:4.

The understanding that it applied to God and His Son goes back to the early centuries.

In the Talmud we read:

"What is His name? (Prov. 30:4) 'Rock' is His name, 'Almighty' is His name, 'Lord of Hosts' is His name. And what is His son's name, if thou knowest? (Prov. 30:4) Israel is My Son, My first-born (Ex. IV:22)."—Midrash, on Num. 12, p. 11.

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If a sparrow cannot fall without God's notice,  
a nation cannot rise without His help.

—Benjamin Franklin

In the writings of the Church Fathers we read:

"What is His name, and what is His Son's name? Of the two questions concluding this quotation, the one referred to the Father, namely, 'what is His name?' . . . the other evidently to the Son, since he says, 'or what is His Son's name?'—with allusion to the other statements, which are more properly understood as pertaining to the Son, viz 'Who hath ascended up into heaven and descended?'—a question brought to remembrance by the words of Paul; 'He that descended into the same also ascended up far above all heavens.'"—*Letters of Augustine*, Letter CII, sect. 29.

## APPENDIX B

### *Was the Name of God as YAHWEH Revealed Before Exodus 6:3?*

The translation of Exodus 6:3 in the King James Version indicates that JEHOVAH (*Yahweh*) as a title of God was first revealed to Moses and, one might easily conclude, at the time indicated in the chapter. It is difficult, however, to harmonize this conclusion with Genesis 2:4, where the title is first used in the Scriptures. We must remember that this name LORD (*Yahweh*) is to be found more than 150 times in Genesis, and about 30 times in Exodus, chapters 1-5. We find the following in *The Seventh-day Adventist Bible Commentary*:

By my name Jehovah was I not known. The meaning of this statement is not entirely clear. According to Gen. 15:7 God had revealed Himself to Abraham as Jehovah, even before declaring His name 'El-Shaddai, God Almighty. Later He revealed Himself to Jacob as Jehovah (Gen. 28:13). That Abraham knew this name is also obvious from the name Jehovah-jireh, which he gave the place where he went to sacrifice Isaac (Gen. 22:14). That Moses regarded this name as known from the beginning of history is evident from Gen. 2:4 and 4:1, 26. The apparent meaning of this statement cannot therefore be its true meaning, for no inspired writer would contradict himself in such a way.

The Hebrews always thought of a name as indicating either the personal characteristics of the one named, or the thoughts and emotions of the one giving the name, or attendant circumstances at the time the name was given. God was now about to reveal Himself more fully than in the past, deliver-

ing His people with a "strong hand" (Ex. 6:1), actually taking them to Himself for a people (v. 7), establishing His covenant with them, and giving them the land of Canaan (v. 4). This being true, it seems that in v. 3 God must refer to the new meaning that the experience of deliverance would bring to the name rather than to the name itself (see vs. 1-7).

A similar problem occurs in Rev. 19:11-16. In v. 12 it is stated that "no man knew [Gr., "knows," as in the RSV]" Christ's name as He appears riding upon the "white horse," leading forth the armies of heaven. Yet in v. 11 He is "called Faithful and True," and in v. 13 "his name is called The Word of God." These were names by which Christ was already known in character, at least to some extent, by His people. In v. 16, however, John speaks of Christ as "King of kings, and Lord of lords," yet specifically describes this title as a new "name written, that no man knew, but he himself" (v. 12). From 1 Tim. 6:15 it is clear that this title was applied to Christ as far back as apostolic times. Obviously, John's statement that "no man knew" the name refers, not to the title itself, but rather to the new role in which Christ appears as champion of His beleaguered people to "rule all nations with a rod of iron" (Rev. 12:5; cf. 19:15).—On Ex. 6:5.

The following extract is from a British author. There is, however, a translation of this text that is in full harmony with these findings and yet does no violence to the rules of the Hebrew language. This has been well expressed by Dr. W. J. Martin, professor of Hebrew Semitic languages at the Liverpool University. He writes:

"There is, however, another possible translation which would eliminate all conflict with the remote context. The phrase 'but by my name the Lord I did not make myself known to them' could be taken in Hebrew as an elliptical interrogative. The translation of the whole verse would then run: 'suffered myself to appear (Niph'al) to Abraham, to Isaac, and to Jacob, as 'El-Shaddai, for did I not let myself be known to them by my name YHWH?' Hebrew possesses an interrogative particle but on a number of occasions it is as here omitted: a good example is in Genesis xviii, 12. It is possible that in the spoken language the intonation was usually sufficient to indicate a question, as is still the case in living Semitic language."—*Stylistic Criteria and the Analysis of the Pentateuch* (London: The Tyndale Press), p. 18.

## PERSISTENCE

☞ THE Duke of Wellington said that the British soldiers at the Battle of Waterloo were not braver than Napoleon's soldiers, but they were only braver five minutes longer. That made the difference between victory and defeat.

It was Sir Francis Drake's prayer as he sailed into the Harbor of Cadiz, "Oh, Lord God, when Thou givest to Thy servants to endeavor any great matter, grant us also to know that it is not the beginning but the continuing of the same, until it is thoroughly finished, which yields the true glories."—BENJAMIN P. BROWNE, *Let There Be Light*, p. 33.



## Christ's Two Natures—Divine and Human

1. DIVINE SIDE—EQUAL WITH GOD.—The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: "Who being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person."—*The Review and Herald*, July 5, 1887.

2. HUMAN SIDE—STILL GOD ON EARTH.—Now, of the human: "He was made in the likeness of man; and being found in fashion as a man, He humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer, and do Him homage.—*Ibid.*

3. FOUNTAIN OF LIFE TO WORLD.—Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family He was mortal, but as a God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality

to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.—*Ibid.*

4. STILL GOD IN HUMANITY.—The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God? Though we cannot understand it, we can believe that He who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, He became one with us. In Him God and man became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in Him the brightness of divine glory, the express image of God the Father.—*The Youth's Instructor*, Nov. 21, 1895.

5. HUMANITY AND DIVINITY UNITED.—The Redeemer of the world clothed His divinity with humanity, that He might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but He did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of sinful flesh. For our sakes He became poor, that we through His poverty might be made

rich.—*The Signs of the Times*, Feb. 20, 1893.

6. **STILL ONE WITH THE DEITY.**—What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, this Counselor, this mysterious victim, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with God the Father, the eternal Son of God interposed Himself to bear the punishment of transgression. One clothed with humanity, who was yet one with the Deity, was our ransom. The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer.—*The Review and Herald*, Feb. 8, 1898.

7. **DID NOT CEASE TO BE GOD.**—But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done.—*The Signs of the Times*, May 10, 1899.

8. **DEITY WAS NOT DEGRADED.**—In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness.—*The Review and Herald*, Feb. 18, 1890.

9. **MEDIATOR MUST BE EQUAL WITH GOD.**—The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as His creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom he

## Quarter-Century Statistics

The following quote is from an address by E. R. Bertermann, reported in the January 1 issue of *Action*:

If you and I had sat down twenty-five short years ago, in 1932, and tried to predict the changes to come in the ensuing quarter century, how many of these would we have guessed:

*Cars on the road:* 1932—21,000,000; 1957—55,000,000.

*Passenger car travel:* 1932—200 billion miles; 1957—600 billion miles.

*Surfaced roads:* 1932—700,000 miles; 1957—2,000,000 miles.

*Average workweek:* 1929—44.2 hours; 1932—40.5 hours.

*Gross national product:* 1929—103.8 billion dollars; 1957—424 billion dollars.

*Average hourly earnings in manufacturing:* 1929—57 cents per hour; 1957—\$2.05 per hour.

*Value of the dollar:* 1929—\$1.00; 1957—64 cents.

*Life expectancy (white males at birth):* 1932—58 years; 1957—68 years.

*Employment:* 1929—48,000,000; 1957—65,900,000.

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was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.—*Ibid.*, Dec. 22, 1891.

10. **THE SURETY FOR MAN.**—These qualifications were found alone in Christ. Clothing His divinity with humanity, He came to earth to be called the Son of man and the Son of God. He was the surety for man, the ambassador for God—the surety for man to satisfy by His righteousness in man's behalf the demands of the law, and the representative of God to make manifest His character to a fallen race.—*Ibid.*

11. **HE BRIDGED THE GULF.**—In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in

humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person.—*The Signs of the Times*, July 30, 1896.

12. A SAVIOUR BEFORE HIS INCARNATION.—Christ, the surety of the human race, works with uninterrupted activity. He speaks of Himself as working in the same way as the Guardian of the universe. He worked untiringly for the people of Israel. He sought to lead them to trust in Him who can save to the uttermost all who come to Him. Christ is the light which lighteneth every man that cometh into the world. From Adam, through the patriarchal age, this light made plain the way to heaven. To it gave all the prophets witness. In mysterious procession future things swept before their vision. In every sacrifice Christ's death was pointed out. His righteousness ascended to God in every cloud of incense. His majesty was hidden in the holy of holies. Christ was as truly a Saviour before as after His incarnation. At the very moment of transgression and apostasy, He entered upon His work, laboring for the salvation of man with an activity equal to the activity of God.—*The Review and Herald*, March 5, 1901.

13. FOUNTAIN OF LIFE FOR WORLD.—As a member of the human family He was mortal,

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## The Want of This Age Is Men

The great want of this age is men:

Men who are not for sale.

Men who are honest, sound, true to the heart's core.

Men who will condemn wrong in friend or foe, in themselves as well as others.

Men whose consciences are steady as the needle to the pole.

Men who will stand for the right if the heavens totter and the earth reels.

Men who can tell the truth and look the truth.

Men that neither brag nor run.

Men that neither flag nor flinch.

Men who can have courage without whistling for it, and joy without shouting to bring it.

Men in whom the current of everlasting life runs still and deep and strong.

Men who know their message and tell it.

Men who know their duty and do it.

Men who know their place and fill it.

Men who mind their own business.

Men who are not too lazy to work, nor too proud to be poor.

Men who are willing to eat what they have earned, and wear what they have paid for.

—*Wesleyan Methodist*

but as a God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light.—*Ibid.*, July 5, 1887.

14. DEITY DID NOT DIE.—“I am the resurrection, and the life.” He who had said, “I lay down my life, that I might take it again,” came forth from the grave to life that was in Himself. Humanity died; divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will.

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, should say, “I have power to lay down my life, and I have power to take it again.”—*The Youth's Instructor*, Aug. 4, 1898.

15. IMPOSSIBLE FOR DEITY TO DIE.—Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one Person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.—*The SDA Bible Commentary*, vol. 5, p. 1113.

16. DEITY BROKE BONDS OF DEATH.—He who had said, “I lay down my life, that I might take it again,” “Destroy this temple, and in three days I will raise it up,” came forth from the grave to life that was in Himself. Deity did not die. Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, “I am the resurrection, and the life.” In His divinity Christ possessed the power to break the bonds of death.—*Ibid.*

17. HUMANITY SUSTAINED BY DIVINITY.—The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because He was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal life to men while He exalted the law, and made it honorable.—*The Youth's Instructor*, Aug. 4, 1898.

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- JAMES TSAO CHUN-KAI, editor, *Last Day Shepherd's Call*, South China Island Union Mission, 1000 Chung Cheng Road, Taipei, Taiwan.  
 SU TUNG-O, pastor-evangelist, Tainan, Taiwan (P.O. Box 240).

### *South East Asia Union*

- HA HANG, evangelist in the mountain districts of Vietnam, c/o Vietnam Mission, Boite Postale 453, Saigon, Vietnam.  
 LE HUU, Voice of Prophecy in Saigon, c/o Boite Postale 453, Saigon, Vietnam.  
 LE VAN UT, ministerial work in Dalat, c/o Boite Postale 453, Saigon, Vietnam.

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 TULIO R. HAYLOCK, home missionary and Sabbath school secretary, Antillian Union, Apartado 50, General Peraza, Havana, Cuba.  
 RAMON SALCEDO, district pastor, Apartado 87, Ciudad Trujillo, Dominican Republic.

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 C. A. NEWMAN, district pastor, Buff Bay P.O., Jamaica, B.W.I.  
 NEVILLE NOSWORTHY, pastor, Walderston P.O., Jamaica, B.W.I.  
 C. H. PARCHMENT, district pastor, Watermount P.O., Jamaica, B.W.I.  
 ZADOCK REID, pastor, Hazelrigg, Mandeville, Jamaica, B.W.I.  
 F. E. WHITE, district pastor, 31 Padmore Drive, Half Way Tree P.O., Jamaica, B.W.I.

## *Caribbean Union*

- ERSKINE BOVELL, pastor-evangelist, Wismar P.O., Demerara River, British Guiana.  
 J. O. EMMERSON, secretary-treasurer, Caribbean Union, Box 221, Port-of-Spain, Trinidad.

### *Central American Union*

- MANUEL CARBALLAL, secretary-treasurer, Puerto Rico Conference, Apartado 9505, Santurce, Puerto Rico.  
 OSCAR SANTA CRUZ, departmental secretary, Panama Conference, Box 2006, Balboa, Canal Zone.  
 R. R. DRACHENBERG, president, Panama Conference, Box 2006, Balboa, Canal Zone.  
 R. F. MATTISON, departmental secretary, Mexican Union, Apartado 25710, Mexico 12, D.F., Mexico.

### *Mexican Union*

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 ISAAC VALLEJO, district pastor, Calle 12 No. 103, Altos 8, Cordoba, Ver., Mexico.

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 MAURICE KATRIB, Box 1011, Beirut, Lebanon.  
 GEORGE RAFFOUL, Box 1011, Beirut, Lebanon.

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- ROY ARTHUR BURGESS, evangelist, 87 King George's Avenue, Southampton, Hants.  
 VICTOR HAYWARD HALL, pastor-evangelist, 5 Hale End Road, Walthamstow, E. 17, London.  
 LEONARD ALBERT DOUGLAS LANE, pastor-evangelist, Tees-side district, 9 St. Paul's Terrace, Stockton-on-Tees, Co. Durham.  
 BRIAN PILMOOR, evangelist, Stoke-Crewe district, 2 Claridge Road, Hartshill, Stoke-on-Trent, Staffs.  
 ANTHONY JOHN TIMOTHY, publishing department secretary for North England Conference, 43 Tavistock Drive, Mapperley Park, Nottingham.

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GREEN A. DICKAY, pastor, Jos district, North Nigerian Mission, SDA Mission, Jengre, via Jos, North Nigeria.

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JOSE BELESI FILHO, evangelist, Paraná Conference, Caixa Postal 31, Campo do Mourao, Paraná, Brazil.

PAULO GONCALVES FREITAS, evangelist, Paraná Conference, Caixa Postal 168, Cornélio Procópio, Paraná, Brazil.

VALDEVINO BUENO DE FREITAS, evangelist, Goiano-Mineira Mission, Porto Nacional, Goiás, Brazil.

DERMEVAL R. MARTINS, evangelist, Paraná Conference, Caixa Postal 279, Arapongas, Paraná, Brazil.

PLINIO MENDES RABELLO, evangelist, Rio Grande do Sul Conference, Livramento, Rio Grande do Sul, Brazil.

HERMINIO AMADOR DOS REIS, evangelist, Rio Grande do Sul Conference, Caixa Postal 218, Passo Fundo, Rio Grande do Sul, Brazil.

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JOSEPH MANDE, pastor of Elisabethville district, Boite Postale 1617, Elisabethville, Congo Belge.

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KALEB KIPKESSIO, district leader and pastor, c/o Kaigat SDA church, P.O. Box 56, Turbo, Kenya, East Africa.

DR. WILLIAM HOLMES TAYLOR, medical superintendent, Heri Hospital, Heri Mission, P.O. Kasulu, via Uvinza, Tanganyika, East Africa.

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NATHAN KASAMBARA, pastor and district leader, Cambo Mission, Private Bag Cambo, P.O. Rumpi, Nyasaland, Africa.

### *South African Union Conference*

FRANCIS CAMPBELL, pastor-evangelist, P.O. Box 1133, Port Elizabeth, Cape, South Africa.

SIMON FOSI, district leader and pastor, Medina House, 40 Cambridge Street, East London, C.P., South Africa.

THEODORE A. TER HORST, pastor-evangelist, P.O. Box 61, Orchards, Johannesburg, South Africa.

STEPHEN J. KANYILE, district leader and pastor, P.O. Box 4880, Johannesburg, South Africa.

VICTOR MAGALAKANGQA, district leader and pastor, Medina House, 40 Cambridge Street, East London, C.P., South Africa.

PAUL MAPENA, district leader and pastor, P.O. Box 4880, Johannesburg, South Africa.

WRIGHT NGUBENI, district leader and pastor, P.O. Box 4880, Johannesburg, South Africa.

WILLIAM M. SOJOLA, district leader and pastor, Medina House, 40 Cambridge Street, East London, C.P., South Africa.

### *Zambesi Union Mission*

JUDAS BHEPE, training school pastor, Lower Gwelo Training School, P.O. Lower Gwelo, Southern Rhodesia, Africa.

PETER CHIMWEDZI, district leader and pastor, P.O. Box 130, Shabani, Southern Rhodesia, Africa.

AUSTEN MATEWA, district leader and pastor, Private Bag 86, Fort Victoria, Southern Rhodesia, Africa.

ALICK MOYO, district leader and pastor, Solusi School, c/o H. V. Horton, Nyamandlovu, Southern Rhodesia, Africa.

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JOHNNIE THRA, evangelist, SDA Mission, 9th Street, Pyapon, Burma.

HLA BAW THRA, evangelist at Ohndaw, c/o SDA Mission, Paan, Karen State, Burma.

### *Pakistan Union*

ROBERT ALLAH DITTA, evangelist in Punjab, SDA Mission, 17 Abbot Road, Sialkot, Punjab.

### South India Union

- SOLOMON ANBIAH, evangelist, South Tamil Section, SDA church, Ramanad House, Near ASP Office, Tanjore, South India.
- DEVA SAHAYAM DAVID, evangelist, Kannada Section, 2/1760 Someswarapuram Extension, Tumkur, Mysore State.
- PLAYARAVILA SHADRACK JOHNSON, departmental secretary, South Kerala, SDA Office, Kadappakada, Quilon, Kerala State.
- ABEL JOSEPH, president, North Kerala, SDA Office, M.C. College, Cross Road, Calicut, Kerala State.
- PURAMATHU CHACKO MATTHEW, Voice of Prophecy secretary, North Kerala, SDA Office, M.C. College, Cross Road, Calicut, Kerala State.
- MATHI SAMUEL PRASADA RAO, president, North Telugu, Box 308, Vijayawada 2, South India.
- ROBERT EUGENE STAHLNECKER, principal, Narsapur High School, SDA High School, Post Box 3, Narsapur, W. Godavari District.
- VILAYIL THOMAS THOMAS, Voice of Prophecy secretary, Kannada Section, Lowry Memorial High School, Duravaninagar, Bangalore District, South India.

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- H. NIEDERMAIER, pastor-evangelist Brodtischgasse 24, Wr. Neustadt, Austria.
- W. SCHULTSCHIK, pastor-evangelist, Birkenhof 11/4, Wien, Austria.

#### Czechoslovakian Union Conference

- 11 WORKERS were ordained whose names and addresses cannot be given.

#### Franco-Belgian Union Conference

- J. P. COLLIN, pastor, 13 Nouvelle Cité Jolivet, Tours (I. and L.), France.
- ELIE DAVY, pastor, Chemin Lacompane-Lartigue Lons, Pau (B.P.), France.

- J. P. FASNACHT, pastor, 103 rue Verte, Rouen (Seine-Mme.), France.
- MICHEL GRISIER, missionary, Boîte Postale 700, Tananarive, Madagascar.
- JEAN LAVANCHY, pastor, 67 Allée de Brienne, Toulouse (Hte-G.), France.
- F. MACDOUGALL, pastor, Rue des Jardiniers, Perigueu (Dord.), France.
- PAUL TIECHE, pastor, 5 Bd. Longchamp, Marseille (B. du R.), France.

#### French Equatorial African Union Mission

- JEAN BIKOE, pastor and preceptor, Nanga-Eboko Seminary, Mission Adventiste, Nanga-Eboko, French Cameroun.
- MAURICE FAYARD, president of mission, Mission Adventiste, Batouri, French Cameroun.
- A. LUDESCHER, leader of the station, Mission Adventiste, Maroua, French Cameroun.
- K. SCHEIDEGGER, union treasurer and president of mission, Mission Adventiste, Boîte Postale 401, Yaoundé, French Cameroun.

#### Greek Mission

- NICK GERMANIS, secretary-treasurer, publishing secretary, evangelist, Keramikou Street 18, Athens, Greece.

#### Hungarian Union Conference

- AGARDI ISTVAN, Lenin tér 3, Makó, Hungary.
- SZAKACS JOZSEF, Mátészalka, Hungary.

#### Portuguese Union Mission

- JUVENAL GOMES, evangelist, Rua Joaquim Bonifacio 17, Lisbon, Portugal.
- MANUEL LARANJEIRA, evangelist, R. Conde Carvalho, 6-A, Funchal Maderia.
- ARLINDO DOS SANTOS MIRANDA, evangelist, R. Estevo de Vasconcelos, 49, Setubal, Portugal.

#### Swiss Union Conference

- J. LAICH, pastor, Bürglenstr. 26, Berne, Switzerland.
- WILLY MOROSOLI, pastor, Via Lucio, Breganzona, Tessin, Switzerland.
- H. SELINGER, publishing secretary, Käferholzstr. 209, Zurich 11-46, Switzerland.



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## NEWS - From Current Journals



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

¶ According to a report of the National Council of Churches, 45.7 per cent of all Protestants live in cities. This is below the national average, for three out of five Americans (56.8 per cent) live in 168 metropolitan areas. Of the 20 largest metropolitan centers, only 6 showed more Protestant residents than Catholic. The Greater New York area was reported as the least Protestant of the 20 centers, representing 10.7 per cent of the population, compared with 34 per cent Catholic and 22.1 per cent Jewish. Washington, D.C., has the highest metropolitan Protestant population with 31.2 per cent. Catholic percentages are lowest in Des Moines with only 11.4 per cent.

¶ John Osman, of White Plains, New York, vice-president of the Fund for Adult Education, is evaluating all religious centers in the great metropolitan area. Charging that religion has abandoned the city and left its redemption to business and industry, he called for the establishment of religious centers just as shopping, civic, and medical centers are being erected. "Only religion can regenerate our cities," he said.

¶ The year 1957 set a record in church construction, with a total of \$868 million spent on American churches and synagogues.

¶ The Religious Town Hall television program, now operating on 80 television stations, has laid plans to film the program at public meetings throughout the nation. R. R. Figuhr, president of the General Conference of Seventh-day Adventists, was among those receiving awards for their assistance to the Religious Town Hall meeting.

¶ The Baptists are sponsoring a National Conference on Religious Liberty in Washington, D.C., September 16-18, which will be attended by representatives of six national Baptist conventions.

¶ Dr. A. Krishnaswamy, of the Indian Parliament, recently praised the humanitarian and educational work of the Christian missionary in India. He branded that the charges against the proselyting efforts of foreign missionaries were exaggerated and unproved. His comments were directed against the official commission of the Madhya Pradesh state government, headed by Dr. Bhamwami S. Niyogi.

Dr. Krishnaswamy said, "The consensus of opinion in India has been, and is, opposed to drawing up a bill of indictment against missionaries." He charged that the commission's report was an attempt to "reverse the general trend of a broad-minded freedom for all missionaries."

¶ Father Gustave Weigel, professor of theology at Woodstock College, Maryland, says Protestant-Catholic relations are improved. Both communions are becoming more "factual and sympathetic," he said, in their study of each other. The reasons are "the liturgical and ecumenical movements, and a new Protestant approach to the Holy Scriptures." He added, "There is growing awareness of church and an esteem for Catholicity."

¶ Some 3,400 Methodist students attending a recent six-day meeting in Kansas charged that the youths belong to an "uncommitted generation only because the church has not called us to her Lord or her mission clearly enough to excite our response." The youths' statement affirmed, "Most of us are deeply concerned over our lack of commitment, and many of us are actually searching for that cause to which we can offer unreserved allegiance."

¶ A Chinese version of the Koran is being published for 40,000 Moslems in Formosa. The first mosque is expected to be opened in Formosa next year.

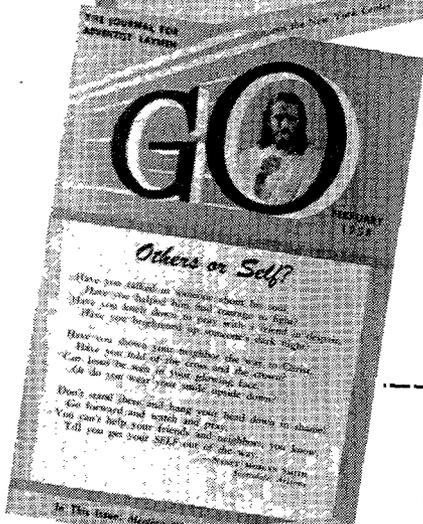
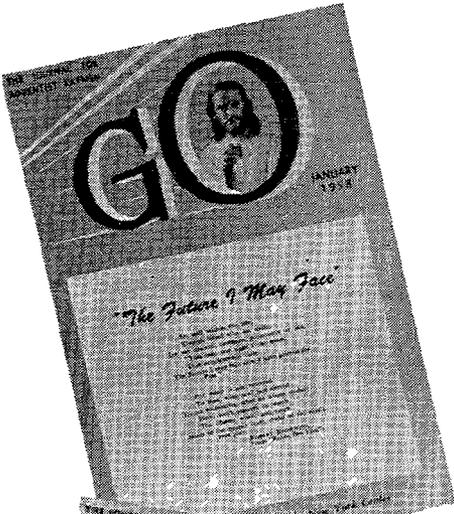
¶ The Census Bureau, in response to protests, has decided not to ask the question "What is your religion?" in the 1960 census.

¶ Dr. Achille Deodato reports that the Waldensian Church is gaining ground in Italy. In recent years the denomination has erected 8 new churches and established 15 new congregations. It now touches about 100,000 people.

¶ Two high school Bible clubs, one in Los Angeles, California, and the other in Indianapolis, Indiana, are contesting the title of the largest youth Bible club in the nation. New membership drives are under way to determine this issue.

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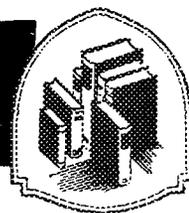
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*How to Be an Effective Church Woman* has two parts. The first considers her work; the second, her ways. In a succession of fourteen brief chapters Mrs. Blackwood discusses, from her long years of experience as the wife of Andrew W. Blackwood and as his assistant in the work of pastor, many functions of the women in the church: visiting the neighbors across the street, working with men on committees, leading group discussion, welcoming new members, meeting mission problems, working with other women, directing group worship, planning church programs, beautifying the sanctuary, et cetera. The book is packed full of personal experiences, and each chapter closes with a list of related readings. It would make an excellent basis for a women's study group in any church, and the pastor would be everlastingly thankful for encouraging the study.

Mrs. Blackwood has made a unique contribution to a needy field. "She regards the church woman as the most distinctive gift of American Protestantism to the world today."

EUNICE C. WENIGER

***The State in the New Testament*, Oscar Cullman, Charles Scribner's Sons, New York, 1956, 123 pages.**

This European author makes a valuable contribution to further study of how Jesus and Paul regarded human governmental power. The author's exegesis of key New Testament texts is penetrating and challenging; particularly interesting is his analysis of zealotism as a background to Jesus' statements on political issues. The discussion of how to interpret the difficult initial statement in Romans 13:1 is stimulating although not altogether exhaustive. The chapter on "The State in the Johannine Apocalypse" suffers from an inadequate understanding of the prophetic messages in the Revelation; yet much of it is of interest. The bibliographical references and allusions are almost exclusively to European works.

LEIF KR. TOBIASSEN

***The Epistle to the Hebrews, a Study Manual*, Gleason L. Archer, Jr., Baker Book House, Grand Rapids, Mich., 1957, 108 pages, \$1.50.**

This thorough and detailed study of the Epistle to the Hebrews, on an advanced level, is the first in the Shield Bible Study Series to be released. The author is professor of Biblical languages at Fuller Theological Seminary, Pasadena, California. It is recognized that Dr. Archer has an amazing mastery of many languages. He reads aloud the Hebrew and Greek texts of our Bible with fluency and perfect rhythm.

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*Milk:* one pint to three cups for adults (whole milk, skim milk, buttermilk).

*Eggs:* Buy one egg per day per person, serve three to five eggs a week per person, use rest in food preparation.

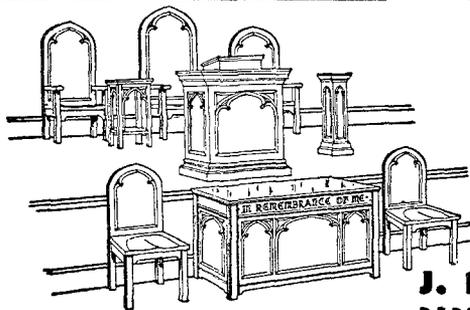
*Other Protein Foods:* legumes, cottage cheese, nuts, gluten-nut-soy, nutmeats, soy cheese—one serving.

*Cereals and Bread:* whole-grain or enriched, an average of 50 per cent whole-grain is a good rule—two or three servings.

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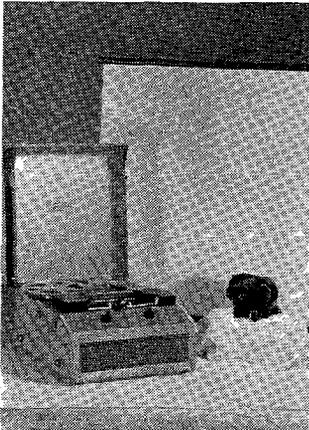
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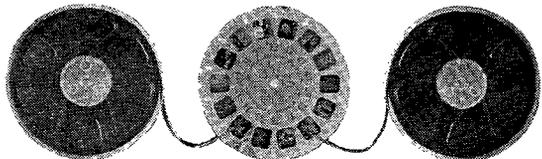
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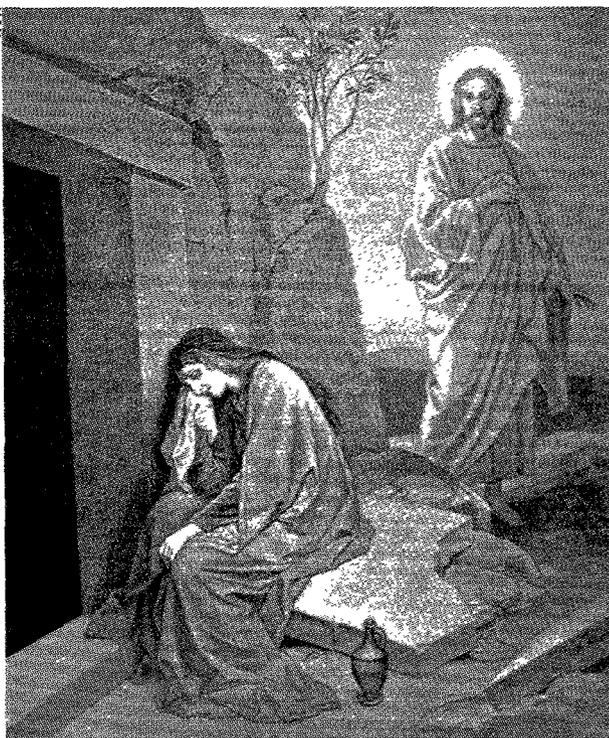


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# The Empty Tomb

By *Annie Johnson Flint*

(A Mohammedan once said to a missionary: "We have our Prophet's tomb to show, but you have nothing.")



HOFMANN, ARTIST—REVIEW PICTURES

EARTH'S Meccas and the faiths of men  
Hold but a corpse within a tomb;  
Each weary pilgrim's journey ends  
At some sad shrine of grief and gloom.

Earth's prophets rest, in silence wrapped,  
Dust in the dust from whence they came,  
By Death's chill wind their torches quenched,  
No more to kindle into flame.

Earth's priests in solemn splendor sleep,  
Ashes to ashes, robed and stoled,  
Their chanted prayers forever hushed,  
Their altar fires forever cold.

Earth's kings in state and glory lie,  
In crypts of porphyry encased;  
Their names and deeds, in marble carved,  
Time's blurring touch has half erased.

No mausoleum built by man  
Entombs our Prophet, Priest and King;  
Our love no pilgrimage need make,  
No fading votive garlands bring.

No death could kill, no guard could keep,  
No seal could stay, no grave could hold  
Immortal Life in mortal clay;  
No darkness could the Light enfold.

Our Prophet's word shall come to pass,  
Our Priest is interceding still,  
Our King shall reign forevermore  
While heaven and earth shall do His will.

"No grave to show"? This is the stone  
On which the temples of our faith  
Rise higher than the mosques of Ind:  
Our Living Lord has conquered Death.

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