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

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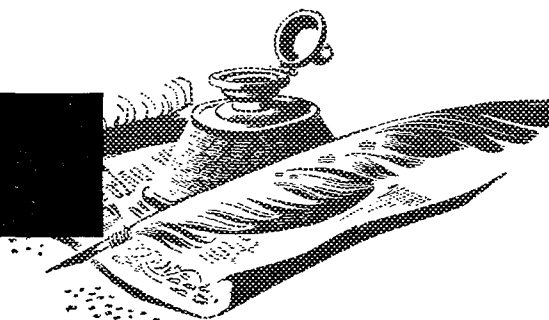
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Our Cover

One of the most depressing things in the world today is the huge number of benighted refugees in many lands—the Middle East, Hong Kong, Algeria, Miami, et cetera. No one knows their exact number. There are many Christians among these refugees. To them must often come the thought that part of the Redeemer's work is to "bring out the prisoners from the prison" (Isa. 42:7), and to them this prophecy has more than a spiritual connotation. It must tax their faith to sit in hopeless, unending imprisonment, and to think of the uplifted cross of Christ.

THE MINISTRY

EDITORIAL



Is Your Best Enough?



THAT a man is declared righteous by faith in God alone, is both simple and difficult to understand. The difficulty lies in the inability of man to divorce himself completely from an operation in which he is obviously involved. For how is it possible to be saved without works—yet lost for not working? How can works fail to qualify a man for divine favor and yet break his relationship with his God?

It is clear from our study of the Scriptures that works are an outward manifestation of attitude, and are therefore reflectors of one's state of grace. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28). It is a fact that the law of God, deliberately broken, declares the transgressor guilty of mental rebellion. The good tree, good fruit, rule definitely applies here. That man must purge himself (by grace) of deliberate and overt transgression *in this life* is clear teaching of the Scriptures (Titus 2:11, 12). But an even larger question faces the Christian in his quest for peace with God. Is the Christ-sanctified act acceptable with God? Is the obedient deed, however perfect, self-sufficient? Will it stand the test of investigation alone? Can man by imparted divine power become *per-*

fectly obedient in the absolute sense? The entire question of righteousness by faith in Christ hangs here. For if the sanctified deed is perfect and above improvement, then there is room to boast of our works.

This writer proposes that man in human flesh, as we know it, is incapable of absolute perfection in any deed performed, and that the weakness of humanity limits the divine manifestation.

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit.—*Selected Messages*, book 1, p. 382.

Let us consider prayer for an example. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). Apparently the most fervent prayer of the ablest saint falls far short of the divine standard. Though Christ actuated man, humanity limits divinity to a faulty though honest expression. Our best sanctified performance must be covered by the blood. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20).

There is a reason for this. The divine performance in our faulty flesh achieves feeble transmission at best, when compared with the deed performed in bodies unencumbered with sinful human nature. When

Isaiah confessed, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5), he was not affecting humility, he was practicing humility by telling the truth! It was his willingness to face himself that brought the angel with the live coal to purge his sin. Similarly the description of wretchedness, misery, poverty, blindness, and nakedness in Revelation 3:17 is an accurate description of the best of God's children.

This is ever true of our human nature. For this cause are we admonished, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). And when does the flesh lose its weakness? Certainly not by a process of improvement based on imparted righteousness. For imparted righteousness eventually subjugates human nature (1 Cor. 9:27). It does not merely improve it. Rather the change in the flesh will be abrupt and immediate at the second coming of Christ. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, . . . and we shall be changed" (1 Cor. 15:52; see also Phil. 3:21). That in conversion there is improvement of the physical, mental, and spiritual faculties is undeniable. But the tendency toward sin remains in the flesh, controlled by the power of Christ. Conversion does not remove from the flesh the ability or propensity to sin. Rather these thorns of the flesh are kept under subjection by the power of Christ (1 Cor. 9:27). There occurs in every Christian this miraculous phenomenon:

"We do not improve, we are improved; we do not change, we are changed; we are not better, we are bettered." And the power that effects this is never our own; it belongs to another. We may claim it by faith. When a piece of electric wire is connected with the source of power, it may be literally charged with electricity. But never does the electric current become a part of the wire. True, the wire is thoroughly permeated, possessing a power totally out of character with itself; under the influence of electricity it becomes a live wire. But if the current is withdrawn, we immediately discover that at no time did the power become the property of the wire. It was possessed by what it did not by nature possess. Righteousness is not a human characteristic. God alone is righteous, and His holiness of character is unborrowed and underived. This spirit is shared

with us under the terms of the gospel. We are thereby possessed by what we do not by nature possess.

Our sanctification is then a daily subjugation of our nature to the power of Christ, through repentant faith! And because it is daily, and the days make up our lives, this, our sanctification, is the work of a lifetime. This is a total, prayerful commitment against sin each day. But the deeds of each day, however worthy, must be covered with the blood. It is in this sense that we are saved by His life, and "your life is hid with Christ in God" (Col. 3:3).

This poses a crucial problem of faith that, simply stated, is this: If my best is not sufficient, then why do it? If my best deeds, uncovered, are as "filthy rags," why perform them? This is the ultimate problem of faith. It is the "sleeper clause" in the plan of salvation against which thousands have impaled themselves. Some have here reasoned that since it is by faith man is declared just before God, our deeds cannot affect our relationship. In this, man reveals his vanity. "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20). Man is saved by grace through faith without works, but living faith *works!* The more fervent the faith, the more faithful the works.

Second, the Christian works because he loves his Lord. "If ye love me, keep my commandments" (John 14:15). To know Christ is to love Him, and those who love obey. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4).

Third, the investigative judgment is now in session, during which man's destiny is being decided. *Now* covering is provided for our deeds. But heaven will cover nothing less than man's best. And until that glad day when this corruptible puts on incorruption, may we sing with increasing understanding:

Not the labors of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). Our best cannot stand alone. It must be covered by His obedience to pass the scrutiny of the righteous Judge. E. E. C.

Reaching Men for Christ*

Do you find it easy to make appeals for surrender? Here is a valuable discussion of that topic, based on the writer's experience.

M. K. ECKENROTH

President, New Jersey Conference



THE greatest crisis of the hour since Calvary is for men and women to be confronted by the awful meaning of that sacrifice, brought to reverence its Victim, and accept its salvation. The Advent preacher has never faced such an alarmingly indifferent, reckless, casual, and even hostile generation of judgment-bound souls as in these days of the soaring sixties. To turn mankind to the One to whom they are indebted for life, substance, and existence is such an overwhelming and staggering task that it is almost easy for the preacher to feel excused who shrinks from its exacting demands. However, from its demands no man of God is excused. Indeed, all too many contemporary workmen for Christ seem content with rising gains on graph charts and have a corresponding unconcern for the decline in per capita soul-winning activities. We have come to a time when it is fashionable to speed up the processes of missionary and soul-winning service so that a minimum of time, energy, and investment is called for. Oh, the travesty of being content with one hour of literature distribution on a Sabbath afternoon once or twice a year; of timing the public meetings to a few weeks; of scheduling services for such hours as will not conflict with popular TV programs, sports events, or nonsensical or even lurid theatrical productions! That a preacher should give his time to such things stirs deep revulsion within me.

The natural tendency is to seek for the development of some mystical bag of tricks to produce quickly the same results achieved by the long night prayer seasons, many personal interviews, the Bible studies, or the patient step-by-step unfolding of the truth for the world's last hour. Mind you, this is not intended to discredit the adoption of newer methods or the use of modern inventions with its natural corollary of methodological adaptations. Rather, it is an appeal to complement the instruments of modernity with those spiritual functions that cannot be abandoned without imperiling the spiritual vitality of the preacher, the individual church member, or the whole church. The evangelistic invitation is of paramount importance. Its languishing disuse today accounts largely for the paucity of souls won on a per-capita basis. We simply are not letting our light shine through endless, continuous, and never-ceasing witnessing and invitations for our Lord.

The Tragedy and Triumph of the Cross

Salvation is a work of grace alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). From ancient times the sense of being lost marked the anguished cry of the doomed. "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

The only answer to this sense of loss is an acquaintance with the Man of Calvary. "Bear with a certain voice an affirmative message. Lift Him up, the Man of Calvary, higher and still higher. There is power in

* Talk prepared for the Ministerial Association Institute, 1962 General Conference session.

the exaltation of the cross of Christ. . . . Let not your words at any time be uncertain.”—*Evangelism*, p. 187.

Preach the Message of Joy Which Is Contagious

“He shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord” (John 20:20). The seeing of the Lord and gladness are natural corollaries. “The religious life is not one of gloom and of sadness but of peace and joy.”—*Ibid.*, p. 180.

“Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word. Tell them of the gladness and joy that there is in the Christian life. . . . As it is done, many will awake as from a dream.”—*Ibid.*, p. 486.

The Scriptures speak of joy in Christ (1 Peter 1:8); of *great* joy that His name brings (Acts 8:8); of *greater* joy in His service (2 John 4); and of the *greatest* joy known to man (1 Thess. 2:19, 20). This is the first law of larger harvests of souls! The dolorous note, the downcast pessimist, the calamitous essayer, cannot inspire, ennoble, and convince the masses. Treat calamities for what they really are, and nothing else. “Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair.”—*Evangelism*, p. 180. “Do not issue notices so worded as to create an alarm.”—*Ibid.*, p. 130. The alarmist finds it hard going in a world almost stoic in its fatalistic concept of “eat, drink, and be merry, for tomorrow we die.” Sinners must know of the futility of the happiness born of this concept. They must know and they must see demonstrated the greater joy.

Christ Is the Power of Persuasion

The victory in seeing sinners won to the truth is the result of an accurate presentation of Christ Jesus our Lord. “We are to stand in this world as though there were all around us the purchase of the blood of Christ, and as though it depended very much upon our words, deportment, and manner of labor, whether these souls shall be saved or not.”—*Ibid.*, p. 140.

A positively frightening statement ap-

pears in *Testimonies*, volume 6, page 57, which analyzes for us perhaps the great reason for no greater power: “‘Those who will study the manner of Christ’s teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day. At every meeting, Satan will be on the ground, that with his hellish shadow he may obtrude himself between man and God, to intercept every ray of light that might shine on the soul.’”

Oh, my brethren, let us determine to be preachers of power, filled with the Holy Spirit, and move men to salvation. Here is the formula—“The mystery of the incarnation of Christ, the account of His sufferings, His crucifixion, His resurrection, and His ascension, open to all humanity the marvelous love of God. This imparts a power to the truth.”—ELLEN G. WHITE in *Review and Herald*, June 18, 1895.

Steps to Christ

The methodologies of the Master Soul Winner and Teacher never grow old or become outdated. The principles employed by the Saviour of the world to win men back to Himself are abiding principles for all time. These marvelous principles are outlined succinctly in *Evangelism*, pages 486-488. Reduced to a few words, Christ’s ten great fundamentals are listed as follows:

- | | |
|----------------------|--------------------|
| 1. Patient love | 7. Earnestness |
| 2. No austerity | 8. Cheerfulness |
| 3. No bigotry | 9. Simplicity |
| 4. Inspired trust | 10. Intense desire |
| 5. Inspired hope | to save |
| 6. New life possible | |

What a marvelous fruitage is bound to result when our approach to mankind is cast within this broad framework.

The Work of the Holy Spirit

It is impossible to overestimate the place of the Holy Spirit in soul-winning work. This is the one precious promise made to the minister in respect to his work that is not promised, at least in the same manner, to any other worker group in the world. This is as it should be, for there are no other workers who need to depend with so much absolute abandon upon the Holy Spirit as the ones in quest of souls.

The Holy Spirit brings a new sense of sin, and without this sense of guilt no man

(Continued on page 19)

The True Israel of God

The conclusion of this series in which it has been asserted that God's election to His kingdom is not on the basis of race but on the fundamental question of obedience to God through faith in Christ.

HARRY W. LOWE

General Conference Field Secretary



WHILE claiming to accept the Bible as the source of revelation, British-Israel advocates also accept the Great Pyramid—a 5,000-year-old pagan monument!—as “the Bible in Stone,” and

as a positive Witness of the Truth of Divine Revelation as it is in Scripture. . . . That marvellous building gives undeniable testimony that it marked primevally the exact time of His First Coming, and now marks what is to be the finite period of the existence of that Christian dispensation which thence followed.¹

The theory is that the measurements of the passages, chambers, furniture, elevation, measured in pyramid inches, contain the truth of God, whatever that may mean. The pyramid is made to predict on this basis: One thousand pyramid inches being equal to 1,001 British inches, *one inch* representing *one year*.² On this assumption a prophecy that the church would be in the great Tribulation by June, 1928, was made by a leading British-Israel author.³ In 1910 the inch-year scale was changed to the inch-month scale. The inch-year reckoning, it is said, would have predicted World War I to last forty-eight years!

For many incredible predictions based on the Great Pyramid with some help from the Bible, the reader should consult that strange book *Miracles of History*, by David Davidson (1947, Covenant Pub. Co., 6 Buckingham Gate, London, England).

The late Sir Flinders Petrie, renowned Egyptologist, as a young man believed the pyramid theory because his father did; but when he personally examined the pyramid at the request of the British Association, he

completely rejected the theory and spent the last sixty years of his life opposing it.

Then Mr. Davidson has said that the message of the Great Pyramid is the message of Holy Scripture, and that it is identical with the message of our Lord Jesus Christ.⁴ We forbear enlargement upon an area of British-Israel teaching that has been changed again and again, because, as Sir William Flinders Petrie says,

It is useless to state the real truth of the matter, as it has no effect on those who are subject to this type of hallucination. They can but be left with the flat earth believers, and other such people, to whom a theory is dearer than a fact.⁵

What Is the Stone Kingdom?

In the stone kingdom of Daniel 2:44 our readers will see the Messianic kingdom of our Lord, which is to be established by God, and which shall never be destroyed, but shall destroy all other kingdoms, “and it shall stand for ever.” But the Celto-British-Israel theory maintains that—

the Stone Kingdom is the Kingdom of God, a literal and visible kingdom. It is the British Commonwealth of nations.⁶

To make the theory fit that Britain as Israel is the fifth, or stone, kingdom, it is argued that the British Isles “was cut out without hands” (Dan. 2:34) because it was cut off by erosion from the Scandinavian range and perhaps from France.⁷ It must tax the faith of some earnest believers in the Anglo-American-Israel theory to read some of the earlier statements insisting that Britain and America, as the stone cut out of the mountain without hands, will become a great mountain and fill the whole earth!

Jacob, the first Israelite, is brought into the picture because, on his deathbed, he mentioned "the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)."⁸ The parenthetic words have been understood by some to refer to Joseph, the protector of his brethren.

But "from thence" answers in the parallelism to *from the hands of*. Fully it would be, *from thence where dwells the Shepherd*, etc., that is,—Joseph's triumph came from God, who is the Shepherd (or Ruler) and the Rock of Israel.⁹

British-Israel exponents, however, insist that this refers to Jacob's stone pillow at Bethel, which was taken to Egypt in the wagons Joseph sent for his family.¹⁰ It is said to have been in the Temple at the time of the Babylonian captivity, and to have been taken to Ireland by Jeremiah and Baruch, thence to Scotland, and finally to England where in Westminster Abbey, London, it rests under the throne on which English kings and queens have been crowned for many generations.¹¹

So far as Jacob's stone pillow is concerned, the account in Genesis 28:10-22 mentions *stones*, from which Jacob presumably took one and anointed it with oil at Bethel. Evidently it was still there when Jacob was with Laban, but after his deception of Laban he set up another stone. On returning to Bethel he set up still another pillar.¹² If any of these stones had some local sanctity it is probable that the altar which Josiah destroyed to powder in 2 Kings 23:15 was built around or near it. Jacob lived at least 1,000 years before Josiah, and after this destruction there is not the slightest Biblical evidence to suggest that any sacred stone of Jacob existed. Incidentally, Josiah lived some forty years before Jeremiah and Baruch are supposed to have fled to Ireland with the stone!

When Dean Stanley, of Westminster Abbey, requested Prof. A. C. Ramsay of the Department of Geology, London University, to examine the Stone of Scone, he reported that it was of calcareous sandstone, reddish brown or purplish in color, containing heterogenous pebbles, and that it was of Scottish origin. This is the uniform verdict of every independent examination by qualified, reputable geologists.¹³

Other Supposed Identifying Factors

In their determination to identify Britain and the United States as Ephraim and Manasseh, advocates of the Celto-British-

American theory force many prophetic words into their pattern of:

1. *An empire* (not a republic, because "kings shall come out of thee!"¹⁴) that girdles the globe with its colonies. In Deuteronomy 32:7-9, "lot" in verse 9 is said to mean "girdle," "outside circle," et cetera.¹⁵ "A nation and a company of nations" is also made to mean a nation with colonies.¹⁶ North America comes into the picture as one of the branches of Joseph (Manasseh) because Genesis 49:22 says, "Whose branches run over the wall"—another phrase associated with a colonizing people.

2. *A conquering, invincible people* because: (a) "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off"; (b) "no weapon that is formed against thee shall prosper."¹⁷

3. *A seafaring naval power* because: (a) "Ye that go down to the sea, and all that is therein: the isles, and the inhabitants thereof"; (b) "His seed shall be in many waters, . . . and his kingdom shall be exalted."¹⁸

4. *A kingdom ruled by the line of David*. In 2 Samuel 7:12-16 these words, spoken after Nathan told David that his seed and not he himself should build a temple of worship, are used: "He shall build an house for my name, and I will establish the throne of his kingdom for ever." In 1 Kings 9:5 it is said to Solomon: "I will establish the throne of thy kingdom upon Israel for ever." There is scarcely a more evident conditional prophecy in all Scripture than this passage in verses 4 to 7, as these words prove: "If thou wilt walk before me, as David thy father walked, . . . to do according to all that I have commanded thee, . . . then will I establish the throne," et cetera. Again, "But if ye shall at all turn from following me, . . . then will I cut off Israel out of the land . . . and Israel shall be a proverb and a byword among all people."

Despite these self-evident conditions, exponents of the theory under consideration persist in calling 2 Samuel 7:12-17 and parallel passages God's pledge that Israel's throne was to be the perpetual possession of David's literal lineal descendants. Peter in Acts 2:30-32 said: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. . . . This Jesus hath God raised up, whereof we all are witnesses."

Of David's seed Paul said in Acts 13:23: "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." Matthew 1:6-17 clearly traces the genealogical succession through some twenty-eight generations, in brief as follows: David—Jechonias—"Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

If yet more evidence is needed that Jesus was great David's greater Son, in whom all God's promises will yet be fulfilled, one has only to read Matthew 22:41, 42; Luke 1:26-33; Acts 2:29, 34; Romans 1:3, et cetera.

All of this means that Matthew, Luke, Peter, Paul, and others did not believe that with Zedekiah the male line became extinct, as is required by Anglo-Israelism.

If the reader would like to know more on how America comes into the picture, why modern Israel must be a wealthy Christian Sabbathkeeping people, with the state church wedded to the Ten Commandments, and much more, he can find it all in Hine's *The British Nation Identified With Lost Israel*, Poole's *Fifty Reasons Why the Anglo-Saxons Are Israelites*, and in other British-Israel publications. In fairness we should say that not all British-Israelites believe all these things, and since the British Empire's decline began, attempts have been made to change now embarrassing details of this vast theorizing and subjective thinking.

There are also many fantastic things in British-Israel literature on the argument from language, which their World Federation has endeavored to repudiate because its unscholarly claims subjected the movement to ridicule. For example, they maintain that since the tribe of Dan were "the great shipowners of Israel" they were most capable of escaping "to the isles afar off," and "there, to find the tribe of Dan is virtually the same as finding the whole tribes of Israel."²⁹ The reasoning then proceeds to connect Dan with the Danes and with the Irish Tuatha Danian. This went on to unbelievable lengths in an attempt to tie the languages of the British Isles to Hebrew influence and thus to Israelitish tribal connections.

The Radio Church of God still teaches that if you drop the "I" from ISAAC, since Hebrew has no vowels, you get the modern name "SAAC'S SONS," or "SAXONS"! More of this can be found in *The United States and the British Commonwealth in*

Prophecy, copyrighted in 1954 by the Radio Church of God, and still widely circulated.

Concluding Observations

No keen observer of present world conditions could fail to see that, while the British-Israel theory may have assisted the resettlement of Jews in Britain during the seventeenth and eighteenth centuries, its emphasis on the establishment of American-Celto-Saxon domination of the world, through wealth, political power, or war, has led to serious conflict with Christian teaching today.

The establishment of the kingdom of God will come by divine intervention at the appearance of our Lord Jesus Christ, "who shall judge the quick and the dead at his appearing and his kingdom."³⁰ This kingdom of immortal beings shall be set up by the God of heaven (Dan. 2:44), not by man-created finite powers of earth. Its subjects are called "my saints . . . that have made a covenant with me by sacrifice," which refers to the Holy Spirit's inward witness "that we are the children of God," and on this basis of spiritual new birth (not because of racial descent) they are selected from "every nation, and kindred, and tongue, and people."³¹

Jesus Christ is "the son of David" and also David's Lord, and, as such, will fulfill all predictions on the perpetuity of David's line and throne.³² This is what the Pharisees would not acknowledge. This is where British-Israelism goes wrong.

British-Israel literature has freely used the names and opinions of prominent persons to prove its contentions. Great men are not the ultimate test of truth, but if we must have weighty opinions refuting British-Israelism, they are not hard to find, as the following two will suffice to show:

Anglo-Israelite Theory, the contention, historically and etymologically unsound, that the English-speaking peoples are descendants of the "ten lost" tribes of Israel, deported by Sargon of Assyria in the fall of Samaria in 721 B.C.³³

The theory is untenable on any scientific grounds, for the tribes vanished through absorption in neighboring peoples subsequent to the conquest of Samaria in 721 B.C. by Sargon II, king of Assyria, and were not lost in any real sense.³⁴

We must remember that the supranational church of the New Testament has many of the same names applied to it as were applied to the chosen people of old, such as "elect," "faithful," "beloved,"

"called." In Luke 23:35 Christ was chosen or elected by God to fulfill His redemptive purposes. The angels (1 Tim. 5:21), believing Jews and Gentiles (Acts 5:7), Paul (Acts 9:15), the finally redeemed (Rev. 17:14), and many others are God's chosen, or elect ones, and we must conclude that "there is no justification for claiming that there is only one chosen or elect race as the agency of world redemption."²⁵

For Seventh-day Adventists the question of election has no racial basis, for we believe God wills the salvation of all men,²⁶ but their eventual redemption is based on the acceptance of God's free grace:

The gifts of His grace through Christ are free to all. There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ.²⁷

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- ¹⁰ See W. T. F. Jarrold, *Our Great Heritage and Its Responsibility*.
- ¹¹ Ed. Hine, *op. cit.*, pp. 34, 35.
- ¹² Gen. 31:13, 45; 35:7, 14-20.
- ¹³ Wm. Henry Smith, *The Tribes of Israel Never Lost*, p. 91, and elsewhere.
- ¹⁴ Gen. 17:6; 35:11; Isa. 49:23.
- ¹⁵ Ed. Hine, *op. cit.*, p. 20.
- ¹⁶ Gen. 35:11.
- ¹⁷ Micah 5:9; Isa. 54:17; see Hine, *op. cit.*, p. 39.
- ¹⁸ Isa. 42:10; Num. 24:7.
- ¹⁹ Ed. Hine, *op. cit.*, p. 12.
- ²⁰ 2 Tim. 4:1.
- ²¹ Ps. 50:5; Rom. 8:16; Rev. 14:6.
- ²² Matt. 22:41-45.
- ²³ *Encyclopaedia Britannica*, 14th ed., art. "Anglo-Israelite."
- ²⁴ *The Encyclopedia Americana*, 1959 ed., art. "Anglo-Israelism."
- ²⁵ Smith, *op. cit.*, p. 111.
- ²⁶ 1 Tim. 2:4.
- ²⁷ Ellen G. White, *Patriarchs and Prophets*, p. 207.

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Ministry Magazine Back Numbers

Since the publication of the *Ministry Index*, many of our readers have been asking for back numbers of *Ministry* magazines to complete their files. We are glad to supply these, but there are a few issues which we can no longer furnish. If you have old *Ministry* magazines on your shelf or in your attic, and you are NOT planning to complete your own files, we would appreciate it if you would make them available to us for the benefit of others who need them. We are interested in obtaining issues from 1928 through 1956, inclusive. If your supply includes any of the following, we would greatly appreciate hearing from you, as we are in urgent need of these to fill current requests:

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1938: July

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1942: April, September, October, November

1944: March, April, September

1945: January

1951: August, September, October

1954: March

1955: January, May, September

1956: December

1957: February

The Holy Spirit and the Church

Part I

G. S. STEVENSON

House Editor, Sentinel Publishing Company, South Africa

An editor here presents a theme summarized in The Acts of the Apostles, page 50, of which he says, "For thirty years and more these words have haunted and challenged me."



THE lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfilment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely."—*The Acts of the Apostles*, p. 50.

For thirty years and more these words have haunted and challenged me. No doubt thousands of Adventist ministers have been driven to their knees in humiliation as they have contemplated this revelation of what God could do for and with us and how little we let Him do. The ac-

curacy of the diagnosis given in these paragraphs cannot be doubted, nor can we do otherwise than hang our heads in shame as we admit our own responsibility for the impotence and failure of the church in the face of the world's unprecedented spiritual need.

Do we really want the Holy Spirit in the church? The assurance is given that "if all were willing, all would be filled with the Spirit." The fact that we are not can lead to only one conclusion in the light of the above statement. And if we are unwilling, why should we be? Are we afraid of the consequences of Holy Spirit control? Are we apprehensive lest we should be led or driven to excesses such as accompany the spirit possession of some sects? Should we receive the baptism of the Holy Spirit, would we be treading the dangerous path of fanaticism with "manifestations" of strange tongues and uncontrolled ecstasy, such as accompany the similar experience among other groups?

These are pertinent questions, and are factors in our reluctance to open the door to the coming of the Holy Spirit in power. We do not wish to see our church invaded by fanaticism. We believe God's worship should be holy, dignified, and inspiring. But this should not force us to the other extreme where our churches are so cold that one could almost skate down the center aisle. Nor should we be afraid to pray for the Holy Spirit in case our prayers should be answered and the Spirit should work with us in a way we do not expect.

Caution is necessary. Just as the evil one has successfully counterfeited the Christ and led multitudes to worship a false Christ, so he also counterfeits the work of the Holy Spirit. Multitudes who rejoice in what they suppose to be the baptism of the

Holy Spirit, are actually under the control of the great deceiver masquerading as the Spirit of God. Gifts of tongues, supposed healings, and a pretended holiness delude many, and the spirit of disobedience takes possession of unwary souls who think they are led of God.

Against this danger we have been warned. "Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness [God's holy law]. . . . If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, *it is the miracle-working power of the great deceiver*. . . . We must beware of the pretended holiness that permits transgression of the law of God."—*The Faith I Live By*, p. 314. (Italics supplied.)

The defense against fanaticism and the false holy spirit is not to be found in refusing to accept the true Spirit of God. Without Him in control the way would be open for us to succumb to the overmastering delusion that is to try the church and the world. Nature abhors a vacuum, and when the Holy Spirit is excluded, the spirit of darkness will find his way in. It is "because they received not the love of the truth, that they might be saved," that "God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:10, 11). Indeed, the only way by which we can be sure to resist the blandishments of the evil one when he transforms himself into an angel of light and "if it were possible, . . . shall deceive the very elect" is to be filled with the Holy Spirit of God.

Without the Spirit the church is weak and powerless, and susceptible to every wind of doctrine on the one hand, or resistant to every new impulse on the other. But with the fullness of the Spirit, the church can triumph over delusion and go on to glorious victories of faith. Then "why do we not talk of it, pray for it, and preach concerning it?"

The difference that the presence of the Holy Spirit makes in the life of the individual Christian and of the church is graphically presented by the apostle Paul in the contrast of Romans 7 and 8. For the

difference between the experience of the Christian in those two chapters is this: in Romans 7 there is no Holy Spirit; in Romans 8 He is everywhere. In the seventh chapter the Christian seeks to live a good and righteous life, his mind is under conviction, he acknowledges the claims of God upon him. But the downward drag of heredity (the law of sin in our members) is too strong, and so he does the things he hates and fails to do the things he would.

There is but one end to such a life of struggle and defeat—bitter despair—and that is how the chapter ends. Verse 24 contains the death cry of the discouraged and defeated Christian. "O wretched man that I am! who shall deliver me from the body of this death?" And even though a gleam of hope comes to him through the gospel, and he thanks "God through Jesus Christ our Lord," the verse and the chapter end on a note of defeat: "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (verse 25).

But as we enter the eighth chapter there is a complete change of tone and atmosphere. The transition from defeat to victory, from despair to hope, from darkness to light, is startling. Here there is no more condemnation, no defeat, no hopelessness. Joy, assurance, and power are evident, rising in a crescendo from the "no condemnation" of verse 1, to the paean of praise for no separation in verses 35-39. And what produces the change? The Holy Spirit! He is found in the first verse and right through the chapter. Indeed, the Holy Spirit is mentioned directly by name no less than fourteen times in the first sixteen verses of this chapter.

In Paul's day, as verily as in ours, "spiritual drought, spiritual darkness, spiritual declension and death" were the consequences of neglect of the Holy Spirit. And in our day, as verily as in Paul's "This is the means by which we are to receive power"—"the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train." And if it is lacking, it is not because of any restriction on God's part, for He is more willing to impart His Spirit than parents are to give good gifts to their children. "It is because the promise is not appreciated as it should be" that "the fulfilment . . . is not seen as it might be." Our duty is clear. We need to think

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Intern Troubles

J. E. BYNUM

Pastor, Palo Alto, California

All Christian organizations agree that human relationships constitute a major problem in church operations. Yet, the author here says that "years together with the sacrifice and self-denial of our work [should] mellow our nature and expand our vision!"



AS TWENTIETH-CENTURY Christians with a first-century New Testament, it is sometimes easy to lose sight of the human element in the men and women who labored for the early church.

The passage of the years adds the halo of sainthood to the apostles, and we tend to forget that they made mistakes, committed sin, or struggled with temptation as do their modern counterparts. To objectively consider Paul, Barnabas, and Mark is not to depreciate them, but for our own encouragement and enlightenment, to emphasize anew their humanity.

The New Testament in several places mentions the pastors, the teachers, the evangelists, the deacons, the elders, and the apostles. Moreover, there are several passages alluding to the "trials and tribulations" of ministerial interns. A ministerial internship is often considered as consisting of those precarious and terrifying years between the shelter of college and the security of ordination. Every minister in our denomination must experience this period as an embryonic preacher. Acts 15:36-40 is a good illustration of the point. "And some days after Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the

work. And the contention was so sharp between them, that they departed asunder one from the other: . . . and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God."

In the first of these verses we see the evangelistic team planning a series of revival meetings in the churches raised through an earlier campaign. Paul was a dominant figure in the early church, being the most renowned missionary-evangelist.

Barnabas was a famous man too and was greatly respected. People admired his noble bearing. More than that, he was a special field secretary of the General Conference in Jerusalem (Acts 14:12; 11:22).

The committee meeting where this new evangelistic trip was discussed was held in Antioch in Syria. The brethren must have gathered in the home of one of the believers. Dr. Luke recorded the minutes.

The proceedings got off to a stormy start because the first item on the agenda was the reorganization of the evangelistic team. Of whom would it consist? Several good men were available. There was Silas; and Judas Barsabas. They carried excellent credentials, being eloquent speakers, certified prophets, and highly recommended by the Jerusalem church (Acts 15:27, 32). Also available was a young, second-year intern named John Mark. The conversation may have gone something like this:

Brother Barnabas is campaigning for Mark. "Paul, let's take the young man with us. He needs a bit more seasoning in the work."

Now this is a sore spot with Paul. "I'll say he needs more seasoning! Barnabas, have you forgotten so soon? Mark left us in the lurch over in Pamphylia on our last effort" (see *The Acts of the Apostles*, pp. 169, 170). And Mark begins to squirm uncomfortably in his chair.

Mark is the son of Barnabas' sister (see Col. 4:10; *The Acts of the Apostles*, p. 166).

The folks back home are probably pressuring Uncle Barnabas to keep the internship going. So Barnabas replies: "Mark is older and wiser now. He is sorry for the past. Let's give him another chance."

And Paul retorts: "You can't be serious, Barnabas! I refuse to be deserted again. Mark is not going, and that's final!"

Barnabas, "son of consolation," seems to have had the more charity, but perhaps Paul had a case too. Mark had deserted

the evangelists at a crucial time. He had evidently become discouraged and gone home to mother in Jerusalem (Acts 13:13).

Barnabas must have been looking at John Mark's future. He was able to see beyond the foolish, careless antics of the young ministerial intern and see the apostle Mark who would take up the mantle of service after he and Paul had fallen. Perhaps already John Mark was showing the talents that would enable him to write the story of Jesus—the Gospel according to Mark.

Paul was considering John Mark's past. Desertion from that first missionary journey was not the only time Mark had run from danger and hardship. In fact, in his own Gospel, Mark tells of a youth who ran away when Jesus was arrested. "And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him: And he left the linen cloth, and fled from them naked" (Mark 14:51, 52).

The writer of the Gospel of Mark is normally generous with details. However, in this case he mysteriously deletes the name of the fleeing youth. Many scholars have suggested that this embarrassed young man was Mark himself and he includes the account in the record to satisfy his own conscience. Other Gospel writers are evidently ignorant of the episode.

Mark's mother lived in Jerusalem. Her house was close to the Garden of Gethsemane. Hearing that Jesus had left the upper room after the Last Supper, John Mark could easily have arisen from his bed to follow the Master. Perhaps he anticipated something climactic. It was not uncommon in that day for people to rise at night and go on errands wearing nothing more than the coverings from their beds.

Let us get back to the committee room. Barnabas is pleading the case of his nephew. He sees something worth while in John Mark, the intern with the questionable reputation. Paul sees only cowardice, something he had always loathed. Neither of the two strong-willed, opinionated apostles was willing to give an inch. Tempers were ruffled. Some hard words were said. When men are angry they often say things that hurt. Mark must have felt the crimson creeping into his face as this uncomplimentary report was turned into the committee.

The blades of a pair of scissors are hard

and strong, yet when they come together they do no harm to each other. They compliment each other with a mutual sharpness. But pity the poor thing caught between them. Mark must have been wounded and embarrassed. Men, even good men, can sometimes hurt with their words.

By now the committee is talking frankly. Both Paul and Barnabas take the floor. Other members are taking sides. Finally Paul announces: "That wayward, irresponsible mamma's boy isn't going with me! You take him. Let me have Silas." Today he might have added: "Our colleges are not turning out good material any more!" The reader of this episode may well doubt if they even waited for a benediction. The Scriptures simply say: "They parted asunder one from the other" (see *The Acts of the Apostles*, p. 202).

While the New Testament ministerial association followed the simple solution of separating clashing personalities, such action is not always expedient today. Occasionally fellow workers are of such divergent cast that they are unequally yoked together. In such instances the harness is mutually galling. Consider the situation of the frightened intern and the overbearing pastor; or the insecure pastor and the confident, promising intern. More distressing is the plight of a church that is trying to ascertain its direction between the contesting, conflicting ideas of two aggressive ministers, or that of a church languishing under the "leadership" (?) of a tired pastor and an equally weary intern.

As fellow laborers, it would be well for us to take the long view of one another; to look back and try to see these things that have made us each what we are today; to look ahead and capture a brighter future for one another than we are often willing to concede at first glimpse. Surely Mark needed to grow up. And Paul needed to grow out—to a future, more generous view of his intern. While the young man lacked maturity, the older worker needed to mellow. These two characteristics are vital to understanding human behavior.

Paul was a composite product of his times and experience. Hardship and soldiering for the gospel of Christ had molded him into one who could demand acceptable behavior and successful results from his colleagues without apology for seeming

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Life's Greatest Blessing

RICHARD HAMMILL

President, Andrews University, Michigan



ONE of the loveliest of the Psalms is the thirty-second, in which David sets forth what to him seemed to be life's greatest blessing. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputes no iniquity, and in whose spirit there is no deceit" (verses 1, 2, R.S.V.). The word "blessed," as is well known, implies more even than the English word with which we are familiar. It also has the connotation of happiness, so that one might well read, "Happy is he whose transgression is forgiven."

The best thing in life, as far as David was concerned, was to be rid of the thing that turned God against him. In developing this thought in this penitential psalm, David sets forth his concept of sin by using four words. A different aspect of sin is set forth in each, which taken together describes the unhappiness, the misery, the nagging worry, the heartache of a person who carries about with him a sense of sin.

The first of these words, translated "transgression," is *pesha'*. The basic meaning of the word root is "to rebel," "to revolt." According to Jastrow, in the ancient Aramaic it had also the idea of "to pass beyond," "to be willful," "to be rebellious." It was a word used of Jewish apostates. The word implies a willful disobedience to the divine command, a disobedience that ends in revolt and rebellion against the God of the universe.

The second word David used is *chata'ah*, usually translated "sin." According to the Brown, Driver, and Briggs *Lexicon*, the basic meaning of this word is "to miss a goal" or "to miss a way," "to go wrong,"

"The inner witness of the Spirit to a man's mind that his transgressions are forgiven and his sins are covered, and that the Lord imputes no iniquity to him is the greatest blessing that life can bring to an earth-bound mortal." So says Dr. Hammill in this study of four vital Bible words translated *transgression*, *sin*, *iniquity*, *self-deception*.

"to sin." David here makes reference to those common sins of men in which they miss the thing that men are to aim at in their lives with respect to right and duty. They miss this either by an unwillingness to even aim at the mark, by a lack of interest in God's goal for human beings, or from outright antipathy toward God's way.

The third expressive word employed by David in describing man's shortcomings is the word *'awon*, which is commonly translated "iniquity." In the Aramaic this word is used always in the active sense of "to commit iniquity," "to do wrong." It comes from an ancient Semitic root that meant "to be crooked," "to twist," "to pervert," "to turn aside." This is a very expressive word to describe the condition of the human race, which has turned aside from God's will and way, which has perverted His plan for the human race, with the result that the minds of men are twisted, bent, crooked, perverted, and unable to discern clearly when it comes to moral issues. This godless "turning aside" has led men to engage in sinful types of living that almost stagger the imagination. Long ago the prophet of God described the condition of men with the words "we have turned every one to his own way" (Isa. 53:6). The majority of mankind still despise God's

way, and persist in following their own, even if it is twisted and devious. Many centuries ago through the prophet Isaiah, God promised, "I will make darkness light before them, and crooked things straight" (Isa. 42:16). Our task as ministers is to help men see that their sense of values and their desires are twisted, and to point them to the Saviour who can give men a new heart and mind that is willing to follow in God's paths.

The other word used by the psalmist is *remiyyah*, the basic meaning of which is "to beguile," "to deal treacherously," "to deceive," "to betray." Here the psalmist uses it of that self-deception by which people try to excuse their offenses and thus evade the obligation to clear themselves of guilt.

Taken together, these four words set forth the terrible condition of a sinner. In contrast to millions of sinners who do not realize their condition, the writer of this penitential psalm was fully cognizant of his estrangement from God and of the enormity of his guilt. This realization pierced his heart and mind like a sharp sword, and he says, "When I declared not my sin, by body wasted away through my groaning all day long. For day and night thy hand was heavy upon me; my strength was dried up as by the heat of summer" (verses 3, 4, R.S.V.).

The man who wrote this psalm knew what he was talking about. He had experienced the terrible disgust that comes into a man's mind when he realizes the degradation of his own uncleansed mind. His foe was self-knowledge; he knew, if no one else did, his weakness and impatience, the terrible blackness of his own inner life. His conscience set forth before him a full realization of the difference between what he was and what he seemed to be. This realization tore him to pieces. It afflicted him worse than any physical illness. Because of his sense of sin he was depressed, downcast, completely miserable.

Yet this man was not without God. He perceived that his misery was in part due to the very fact that God was trying to lead him to repentance. "Thy hand was heavy upon me," he said. He was conscious that God was trying to bring healing to him; he realized that his distress was God's mercy drawing him to the place of healing. It dawned upon him, as to many another man, that pain and sorrow and distress of

mind are sometimes trumpets in the hand of God through which our Creator tries to get men to listen to His Word, to think seriously of their condition, and to bring them to a willingness to aim at God's mark, and to seek His forgiveness for their perversions and rebellions.

One of the functions of the law of God, as we see clearly from Romans 7:7-9, is to stir up man's mind, to bring him into acute distress through a conviction of sin, in order that he might turn to Christ for forgiveness. This function of the law is holy and helpful. It is part of the liberating process, even though the process may bring terrible pain to the individual's consciousness.

These words of the psalmist were quoted by the apostle Paul in Romans 4:7, 8. Paul quoted from the Septuagint Version, and the word *pesha'*, which we have noted basically means "to rebel," "to revolt," "to transgress against God," is translated in the Greek Bible by the word *anomia*. The next two words *chata'ah* and *'awon*, which mean "to miss the mark" and "to be twisted," "to be perverted," are both translated by the Greek word *hamartia*. These two words are used interchangeably in the New Testament. In fact, in 1 John 3:4, Paul says that *hamartia* is *anomia*. In other words, the two are the same. In the well-known reference work entitled *A Greek-English Lexicon of the New Testament and Other Christian Literature*, translated from W. Bauer's original work in German, by W. F. Arndt and F. W. Gingrich, the basic meaning of *anomia*, "lawlessness" is broken down into two parts—first, as a *frame of mind* and second, as a *lawless deed*. The word *hamartia* came from an ancient Greek usage that meant "to miss the mark," and thus is a full equivalent of *chata'ah* in Hebrew. In Greek usage an extended meaning that was common in the language was "to fail of one's purpose," "to go wrong," "to fail to do," "to neglect," "to do wrong," "to err," "to sin." Arndt and Gingrich, standard work mentioned above, sets forth the basic use of *hamartia* in the New Testament under several heads, the major one of which they define as "the action itself (*hamartasis*), as well as its result (*hamartema*), every departure from the way of righteousness." The noun is frequently connected with the verb "to do" and is translated in English "to commit a sin."

Another major use of the word is practically confined to the writings of John. Here *hamartia* is conceived as a condition or characteristic quality and is opposed to *alētheia*, although the word is used as a state of being or a quality. This usage is largely confined to John's epistles. Most of the time in the New Testament the idea of sin is closely connected with an action and with the result of that action. In other words, the problem is not merely with the state of being, because sin is such an active agent that it is expressed generally in overt actions. It can be likened somewhat to radioactive elements, or isotopes, as contrasted to the stable elements. These radioactive materials are not in a state of equilibrium but are constantly giving off electrons, and as they do so their basic nature is changed. Sin itself is such a leaven, constantly at work producing evil thoughts and perverted deeds. Its major characteristic and true nature is shown in overt acts of rebellion, revolt, lawlessness, perversion, treachery, and deceit.

As the psalmist continues his story, he says that when he felt the hand of God heavy upon him day and night (verse 4) he was led to the condition where he acknowledged his sin and no longer attempted to hide his iniquity. Then he says that God forgave the guilt of his sin. The word used here in verse 5, "Thou didst forgive," is the same word used in verse 1, "whose transgression is *forgiven*." This Hebrew word *naša'* means "to lift up," "to bear," or "to carry away." The word that follows it in verse 1 means "to cover." The psalmist tells us that if men sincerely confess their sins, God lifts them up and bears the sins away in complete forgiveness. Moreover, the Lord does not keep them continually in mind to cast them in our teeth again. God does not say, "I forgive you, but I never forget." Rather, as David says here, these sins are covered from God's sight. He puts them completely away. The Forgive forgets them, and finally in verse 2 the psalmist says the Lord imputes no iniquity to him any more. In other words, when God forgives a man nothing stands against him any more. His record is clear.

The psalmist knew the reality of God's grace and forgiveness. With the apostle Paul he could say, "Where sin abounded, grace did much more abound" (Rom. 5: 20). He draws a deep breath of relief from the bondage of sin. He is a man made new.

LETTERS TO THE EDITOR



"I would like to commend those responsible for the preparation of *THE MINISTRY*. The selection of scholarly articles I find exercises my mind as I read. I do appreciate the broad coverage of our denomination's soul-winning program. If I may make a suggestion, I would like you to include articles from successful evangelists outlining the mechanics of their evangelistic setup. It could be that younger or more inexperienced men may gain ideas and suggestions of how to develop their work and become more fruitful soul winners."

ARTHUR J. BATH
Publishing Department Secretary
Trans-Tasman Conference

Gone are the wracking pains of his violated conscience. His hours and minutes are no longer filled with the misery of a mind that cannot be at rest.

With a heart full of joy the psalmist concludes,

Many are the pangs of the wicked;
but steadfast love surrounds him
who trusts in the Lord.
Be glad in the Lord, and rejoice, O
righteous,
and shout for joy, all you upright
in heart! (verses 10, 11, R.S.V.).

To those who have looked upon the face of a loving God and experienced His forgiveness, he says,

Therefore let every one who is godly
offer prayer to thee;
at a time of distress, in the rush of
great waters,
they shall not reach him.
Thou art a hiding place for me,
thou preservest me from trouble;
thou dost encompass me with deliver-
ance (verses 6, 7, R.S.V.).

It is our work as ministers to help people find this hiding place from their own troubled conscience and distressed mind. That hiding place is in the arms of God where there is complete forgiveness, where the soul is preserved from trouble and encompassed with deliverance. The inner witness of the Spirit to a man's mind that his transgressions are forgiven and his sins are covered, and that the Lord imputes no iniquity to him, is the greatest blessing that life can bring to an earth-bound mortal.

Is baptism essential to salvation? In what sense is it a means of grace? Are we saved by an outward act or an inward experience?

The Doctrine of Baptismal Regeneration

F. C. PELSER

Evangelist, Cape Town, South Africa



THE Roman Catholic, Anglican, and Lutheran churches believe that regeneration is effected through the instrumentality of baptism. Certain loose-knit groups that differ so greatly among themselves that we may for convenience' sake speak of them as followers of Alexander Campbell, make regeneration incomplete without baptism.

In and by the act of immersion, as soon as our bodies are put under water, at that very instant our former or old sins are washed away. . . . Immersion and regeneration are Bible names for the same act. . . . It is not our faith in God's promise of remission but our going down into the water, that obtains the remission of sins.—ALEXANDER CAMPBELL, *Christianity Restored*, p. 138.

To such lengths is this view taken that in discussions many ministers of Campbellite churches will solemnly affirm that the penitent thief on the cross must have been baptized at some time in his life, otherwise Christ's assurance could not have meant salvation for him.

Texts quoted in support of this belief include Matthew 3:11; Mark 1:4; 16:16; John 3:5; Acts 2:38; 22:16; Ephesians 5:26; Titus 3:5; and Hebrews 10:22. "He that believeth and is baptized shall be saved" is taken to mean that the absence of baptism is the absence of salvation, to the believing and repentant thief on the cross as to anybody else. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." "Repent, and be baptized . . . for the remission of sins." "Be baptized, and wash away thy sins."

This doctrine is a form of sacramental-

ism. You are saved by the grace of God, but not exclusively by that. You are saved by the grace of God plus your own righteous works in performing the ritual of a sacrament.

However, no outward act that man is capable of performing can save or help to save him (Eph. 2:8, 9). Regeneration, through which the governing disposition of the mind is made holy, is inward; baptism is outward. The outward sign of regeneration, the inward change, is baptism. Regeneration is a condition of being not only inwardly, but actually, in the kingdom of grace. Baptism is a condition of being outwardly in the kingdom. Without baptism, regenerating faith is like the works of a clock that is keeping the time accurately but has no hands by which one can tell the time. Discipleship is incomplete and therefore in a measure ineffective.

The kingdom of God comes not with outward show. It is established by the implanting of Christ's nature in humanity through the work of the Holy Spirit.—*The Desire of Ages*, p. 509.

The soul who has genuinely experienced the regeneration of the Spirit through the instrumentality of God's truth will not need to be unduly urged to be baptized. Having entered the kingdom of God inwardly, he will be fit and eager to enter it also outwardly. He will yearn for a rich life of Christian witness, and in this the first act will be submission to baptism.

In texts such as John 3:5, Acts 2:38, and Colossians 2:12 the Bible regards inward regeneration and outward baptism as only different sides or aspects of the same fact. Either aspect might therefore be described

in terms derived from the other. This is the figure of speech called metonymy, which signifies among other things the sign and the thing signified. "As often as ye . . . drink this *cup*," says Paul, meaning the contents of the cup. "The *heavens* do rule," says Daniel, meaning the special manifestations of the Spirit. "What you need is to be baptized," I may say to a gambler and drinker, meaning that he needs to repent, confess his sins, submit his will in faith to God, and be baptized. So in scriptural language a single part of a complex action or transaction is often mentioned for the whole transaction and so becomes the outward symbol of the whole.

What is very obvious is that regeneration is the experience indispensable to salvation. "Ye must be born again" (John 3:7). "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature [margin, "creation"]" (Gal. 6:15). This involves a change of heart, or governing disposition—"for with the heart man believeth unto righteousness" (Rom. 10:10; see Matt. 15:19). The means used by God to accomplish this is His truth, for "of his own will begat he us with the word of truth" (James 1:18; see also 1 Peter 1:23 and 2 Peter 1:4).

This inward regenerative change is known only by its results. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). This is confirmed by John 3:8. The divine agency that applies truth to the conscience and so brings about regeneration is the Holy Spirit (John 16:13, 8; 3:6-8). "If so be that the Spirit of God dwell in you" (Rom. 8:9), then you are God's—regenerated, saved, "passed from death unto life." "He that believeth on me *hath* everlasting life" (John 6:47), and he need not fear that if he should die that night in his sleep without being baptized that he is forever lost. "The just shall live by faith" (Rom. 1:17), and that faith will lead him to be baptized at the first moment when this can be done decently and in order. The inward reality will be followed by the outward sign of the kingdom.

"Can any man forbid water, that these should not be baptized, which *have received the Holy Ghost* as well as we? (Acts 10:47).

For further reading:

Regeneration is the only path to the city of God (*Testimonies*, vol. 9, p. 23).

Baptism is worthless without Christ (*Desire of Ages*, p. 181).

Baptism is necessary however faultless the life (*Testimonies*, vol. 4, p. 40).

True preparation for baptism (*Steps to Christ*, pp. 53-60).

Reaching Men for Christ

(Continued from page 6)

is truly penitent. The Holy Spirit brings the promise of hope. The Holy Spirit gave the apostles power. The Holy Spirit makes the truth impressive. The Holy Spirit reveals doctrinal truths. The Holy Spirit makes appeals effective. The Holy Spirit touches invisible chords.

Closely associated with the appeal is the dynamic untapped source of power available to all through an earnest prayer life.

"Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."—*Evangelism*, p. 459. This then is the great reservoir of persuasive power held in readiness and available to the soul winner today.

"Let ministers and evangelists have more seasons of earnest prayer with those who are convicted by the truth. Remember that Christ is always with you. The Lord has in readiness the most precious exhibitions of His grace, to strengthen and encourage the sincere, humble worker."—*Ibid.*, p. 155. My own personal experience in Christ and evangelistic work has proved this to be true so many times. I have witnessed more souls won to the truth while in prayer either in the home or in a public meeting than at any other time under any other circumstance. What a source of power the Advent preacher has at hand!

We sometimes fear we should not prematurely make a call for decisions. This must always be balanced by the greater fear that our hesitancy to give the invitation may prevent people from doing that for which they are prepared. To stir people by the dynamic preaching of the great Advent message without giving them a chance to do something about it leaves men far worse off than they were before. We must preach persuasively. We must appeal passionately. Time is running out. "He that winneth souls is wise."

The Challenge of Modern Intellectual Errors

(Concluded)

D. S. PORTER

The Bodleian Library, Oxford, England



ALL the errors touched upon here so far have represented a reaction, beginning in the last century and gathering momentum in this against the supernatural in religion. This reaction has gone so far that an acute Anglican observer writing a few years ago could say:

Survival of contemporary movements in religious thought leads one to the conclusion that, in the near future, the dominating controversy within Christendom will be between those who give full weight to the supernatural reality at the heart of all Christian dogma, practice, and thought, and those who try to convert Christianity into a naturalistic religion by whittling away the reality and comprehensiveness of its supernatural basis.—HARRY BLAMIRE in *The Faith and Modern Error*, London, 1956, p. 55.

The subtraction of supernaturalism from Christianity has left a vacuum. After all, the churches cannot justify their existence merely as an auxiliary organization preaching concepts that can be propounded much more ably by scientists and philosophers. This vacuum has been filled largely by the social gospel. Christianity has converted into an adjunct of the welfare state, so much so that the writer quoted above feels it necessary to say:

The Church is not primarily an institution for alleviating misery, removing poverty, healing the sick, or educating the young. All these are worthy causes. The Christian believes that he has a duty in regard to all of them: He is proud of the Church's record in humanitarian work. . . . And the more the members of the Church, organized together, can do to remove poverty, suffering and misery, ignorance, and war, the better. But this does not alter the fact that in its essence the Church is a Divine Society whose existence is primarily justified by the fact that its members live by the light of another world.—*Ibid.*, pp. 51, 52.

This prime fact the social gospelers have forgotten, or rather, in Blamires' words, they have found it—

. . . convenient to make the supernatural the fact of a controlling creative Deity in a life beyond time—a background to a few simple rules for moral conduct and a few pieces of good advice for the amelioration of social conditions. . . . The reality of the supernatural is often a dim, vague, and remote background against which a supposedly Christian programme for personal and social behaviour is presented.—*Ibid.*, p. 31.

That the social gospel movement has done a great deal of good in the world no one would deny. But it has caused the Christian religion to be looked upon largely as a glorified soup kitchen doling out material benefits to those in need, with the result that today when such beneficent activities have been assumed by the state the need for Christianity is seriously questioned. The social gospel deals with the symptoms of humanity's ills and has done much to alleviate them. It does not touch the root cause, sin. It teaches that if you feed, clothe, house, and educate mankind properly, it will become good of itself without the need of supernatural sanctions. Current experience would seem to show that such a program merely provides man with more opportunity to sin and more leisure in which to do so.

The adoption by the Christian churches of some of the fables of which we have spoken has inevitably led to confusion in the minds of many who might otherwise have been drawn to the Christian faith. In a world such as that of the last fifty years, a world of increasing uncertainty, thinking men have sought for intellectual security. In most of the Christian denominations they have seen only intellectual confusion and the teaching of doctrines which differ little or not at all from those to be found in

the world. Moreover, they have found in the absorption with the social gospel a dominantly materialistic outlook in the churches. At a time when material comforts and pleasures have steadily multiplied is it any wonder that this materialistic outlook has been adopted by the masses, and its vague supernatural sanctions discarded. Those sanctions, after all, it may be argued, have been tagged on by the clergy themselves only as a kind of afterthought ("We must treat our fellow men well because it is the right thing to do and will be conducive to the good of society and therefore ultimately to our own good, and if we do not, God may punish us"). It is to the masses far more sensible to treat others fairly because doing so means less trouble for oneself and may bring positive material benefits in return, than to do so because a god, about whom even clergymen seem to know little and disagree radically, may be displeased by a contrary course. Thus a church which is regarded merely as a "do-good" institution, in which in addition one will hear a lot of rather confusing pseudo-scientific and quasi-psychological arguments is hardly likely to appeal to many.

The masses in consequence have come to take the line that "I can be a perfectly good Christian [i.e., I can pay my taxes and my insurance contributions and can lend a helping hand to my neighbor when necessary] without going to church." In a word, the philosophy (if so grandiloquent a word may be used of what is probably seldom thought out) of the majority today is pure materialism flavored with a vague humanitarianism. Blamires aptly summarizes the position:

Materialism . . . glorifies the temporal—the act of possession, the comforts and consolations of physical existence—as ends in themselves. By switching on the spotlight of humanitarianism—social justice and fair shares for all—it illuminates with an artificial halo the activities of man and animal—eating, drinking, and breeding.—*Ibid.*, p. 4.

Materialism, however, can hardly be termed an intellectual error, but it has a more refined first cousin that dwells among the sophisticated portion of mankind, namely humanism. Humanism is simply the religion of man and his omnipotence; it is man's egotistical worship of himself. In its present form it is largely a twentieth-century phenomenon, but its basic premise has probably never been better summarized than in William E. Henley's famous lines:

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

The same thought is echoed by Corliss Lamont, probably the ablest modern exponent of humanism, when he says in his *Humanism as a Philosophy*, 3d ed., New York, 1952, p. 18, that it is, "a philosophy of which man is the center and sanction."

Humanism, like all the other modern errors we have touched upon, springs originally from the enslavement of modern thought to Darwinism concepts. Indeed, the outlook of the humanist and that of one who looks alone to science for his guidance in life is fundamentally identical, as is shown by Paton when he puts into the mouth of the latter the typical statement:

If the world as known to science is a less agreeable world than we might wish, this—they may hold—is no reason for indulging in vague yearnings and rosy dreams. If men want poetry [? the Scriptures] let them take it as poetry, and not as philosophy or science. It is more manly to face the world in all its harshness and not delude ourselves and others with false hopes. We must free ourselves from the foolish superstitions by which religion has been riddled and progress impeded. An honest man should live in the open-air world of science with all its chill, and not in the opium-den of religious hallucinations. Even in the hour of danger or death he should fall back on natural human courage; for he certainly has nothing more.—PATON in *The Modern Predicament*, pp. 382, 383.

The close relationship between scientism and humanism is illustrated by the fact that, like Mrs. Margaret Knight, who caused a stir in January, 1955, by making two broadcasts in which she advocated the teaching of children of "scientific humanis" instead of the outmoded doctrines of Christianity, the humanist often uses the adjective "scientific" of himself.

The connection is also expressed by Lamont in the first article of what may be called the humanist's credo. He writes that humanists believe in

A naturalistic cosmology . . . that rules out all forms of the supernatural . . . regards Nature as the totality of being . . . and drawing especially upon the proven facts of science . . . that man is an evolutionary product of this great Nature.—*Humanism as a Philosophy*, p. 19.

It may be remarked in passing that Mrs. Knight is not so sure about "the proven facts of science," for in one of her broadcasts she said that whereas Christianity—

and, for that matter, Communism also—deals with dogma, scientific humanism “deals with hypotheses.”—*The Listener*, Jan. 13, 1955, p. 67. As if an unverified hypothesis were in any way superior to dogma! Indeed, the latter has the unquestionable advantage that it may be verified in an individual's personal experience. The rest of Lamont's credo follows inevitably from this first article and is worth setting out in full. Thus he recites that he and his fellows believe:

That there is “no individual survival beyond death.” [Having its ultimate faith in man] “that man has the power and potentiality of solving his own problems.” “In an ethics or morality that grounds all human values in this-earthly experiences and relationships.” “In a far-reaching social programme that stands for the establishment throughout the world of democracy and peace.”—*Humanism as a Philosophy*, pp. 20, 21.

Lamont's credo (he does not call it this himself, but to all intents and purposes that is what it is) ends with the assertion:

Whatever it be called [i.e., scientific, secular, naturalistic, or democratic humanism, according to which facets of this credo one chooses to emphasize] Humanism is the viewpoint that men have but one life to lead and should make the most of it. . . ; that human happiness is its own justification and requires no sanction of support from supernatural sources; that in any case the supernatural . . . does not exist; and that human beings . . . can build an enduring citadel of peace and beauty upon this earth.—*Ibid.*, p. 21.

These words appeared in 1952—in the seventh year of the Atomic Age! Yet the humanist is inclined to sneer at the large element of faith involved in Christian belief!

Lamont sees the absorption of the churches in the social gospel as a result of the challenge of humanism. He says:

In order to keep their following the churches themselves have turned more and more to philanthropic activities and the social Gospel, that is, away from concern with future joys and punishments of the next world to concern with the present needs . . . in this world.—*Ibid.*, p. 24.

It is historically more accurate, however, to say, as we have said above, that it is rather the vacuum left by the churches' abandonment of the gospel of salvation in favor of the social gospel that has opened the way for the development of materialism and humanism. But it is probably also true that there has been a kind of vicious circle relationship: the social gospel opening the way for humanism, and then

the even more fervent adoption of that gospel as the answer to the challenge of humanism and as an attempt to win friends and influence people for Christianity.

Linked with the adoption by many churches of the social gospel and perhaps even more important as an abandonment of the defenses against a militant humanism, has been the retreat of the churches from supernaturalism and the lowering of their sights to a purely this-worldly level. That humanism gains at the expense of a naturally minded church, but can make little headway when the supernatural is accorded its rightful (i.e., Biblical) place in Christian thinking, is shown by a statement of Mrs. Knight in the above-mentioned broadcasts. She made the charge that orthodox Christianity is “inconsistent with the facts of evil,” but added the significant statement that “this was not so obvious in the old days when people believed in the devil.”—*The Listener*, Jan. 13, 1955, p. 66. It may therefore be said that it is the abandonment of Bible-based theology in favor of naturalistic religion that has allowed the humanists to win such easy victories. In choosing to make his stand on a purely terrestrial line of defense the Christian apologist has chosen terrain far more familiar to the humanist than to himself: fighting in the enemy's country gives the enemy a decided advantage. The abandonment of Biblical theology has naturally involved the abandonment of Biblical standards, and it is interesting to note that Lamont (*op. cit.*, p. 23) cites as an example of what he calls the humanism (although inasmuch as it is unthinking humanism, “materialism” would be a better word for it) of the majority of the people of the United States, the increasing neglect of a day of rest as ordained in the Ten Commandments.

It is in our insistence upon the binding obligation of God's law that we have our surest defense against the encroachments of materialism and humanism, and, conversely, it is due largely to the denial of such an obligation that modern religion lies defenseless before their assaults. For the law is the expression of the will of the Lawgiver, and we therefore keep the law in loving God and our neighbor because as servants of God we have come to accept our obligation by both Creation and redemption to do His will. The Christian who rejects the law rejects the obligation

to do God's will as the ultimate sanction and can argue only that he loves God by loving his fellow men and that he loves his fellow men because he owes a duty to society to do that which is conducive of the greatest good of the greatest number. What, the humanist may reasonably ask, is the difference between such a "Christian" philosophy and his own, other than that the former introduces the wholly unnecessary concept of God?

Humanism and materialism then must be combated by a vigorous assertion of the claims of the Ten Commandments, and, even more, by the proclamation of the reality of the life to come. Against the belief of such as Lamont, expressed in the title of the third chapter of his book, that "This life is all and enough," we must set the confident declaration that this life is but a proving ground for that of eternity. Overemphasis by Christians on the importance of temporal existence has opened the way for humanism and materialism. The balance must be redressed by stressing it not only to the humanistic philosopher but even more to the unthinking materialist whose life is absorbed by drink, football pools, and television.

As Blamires says:

The awareness of finitude must be stimulated. Now the process of stimulating this awareness is undoubtedly a process of disseminating discomfort and unease. It seems to follow that the Christian approach to the uninterested ought to concentrate much more than it does at present on pointing to the disturbing fact of life's transience and fortune's mutability.—*Op. cit.*, p. 20.

An Anglican like Blamires can do this only by pointing to disease, economic loss, and ultimate death. The Adventist can do it far more effectively by proclaiming that "the hour of his judgment is come." It will harden many humanists in their skepticism, it will perhaps convert comparatively few of the thoughtless masses from their involvement with the material, but, as His Word never returns to Him void, it will do—and is doing—its appointed work, and, at the very least, must dispel indifference. In this sense there is value in the old Adventist concept of giving the warning. Thus while the law is our defense against humanism and materialism, the three angels' messages are our weapon of attack, a weapon that gives the Adventist a unique advantage over all others in the warfare against modern intellectual errors.

A corpus of so-called Christian belief from which every theologian—indeed every clergyman—picks and chooses what he wants and rejects the rest is no longer adequate in a world threatened by the rigidly dogmatic system of Communism, to which only a similarly complete system of belief is likely to be able to offer effective resistance. Roman Catholicism advances rapidly because it provides such a system. But what system is there to provide a spiritual home for those to whom these two gigantic and erroneous movements are unacceptable? A Bible-based religion is the only answer, and unless it can be found in Seventh-day Adventism, those whose souls clamor for a certain source of authority will continue to flock in pseudo-Biblical movements. We have an opportunity such as we have never had before. We have the only message that offers a full answer to modern error, but before that message can be made fully effective we, the messengers, must have the truth of God verified in our own personal experiences.

The situation in our modern world is exactly parallel to that obtaining at the time of Christ's first advent. The words used of that time by Ellen G. White can, without change of a syllable, be applied to today:

God's greatest gift was bestowed to meet man's greatest need. The Light appeared when the world's darkness was deepest. Through false teaching the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising. From the Light of life they had turned aside to walk in the sparks of the fire which they had kindled. . . .

When Christ came to the earth, humanity seemed to be fast reaching its lowest point. The very foundations of society were undermined. Life had become false and artificial. The Jews, destitute of the power of God's word, gave to the world mind-numbing, soul-deadening traditions and speculations. The worship of God "in Spirit and in truth," had been supplanted by the glorification of men in an endless round of man-made ceremonies. Throughout the world all systems of religion were losing their hold on mind and soul. Disgusted with fable and falsehood, seeking to drown thought, men turned to infidelity and materialism. Leaving eternity out of their reckoning, they lived for the present.—*Education*, pp. 74, 75.

The position of the Adventist in such a world is aptly illustrated by an analogy drawn from Plato's *Republic*, book 7. Plato

describes a number of men chained together from their birth in a cave. They sit with their backs to the entrance of the cave facing a blank wall at its end. Behind them burns a fire, and between the fire and the prisoners runs a roadway flanked by a wall high enough to conceal the persons passing along the road while it allows the shadows of things which they carry upon their heads to be cast by the fire upon the wall facing the prisoners. There they sit all their lives watching shadows flickering upon a wall, and, knowing no better, they suppose these shadows to be realities. Plato then goes on to describe how one of the prisoners escapes; he sees the road, he sees real people, he sees the fire which throws the shadows; he leaves the cave and goes out into the sunlight and for the first time in his life beholds real light and the sun, the source of light and heat. Later he returns to his fellow prisoners, tells them what he has seen and tries to convince them that what they have for so long believed to be realities are but shadows. Their reaction is to mock and deride him. But who is possessed of superior knowledge, he or they?

The Adventist, we may say, is the released prisoner. He has seen the light of truth, the source of all life, but he is ridiculed by his erstwhile fellow prisoners who know nothing better than the flickering shadows of "vain philosophies" and "science falsely so-called," and believe these to be truth. Yet despite all the mockery, the Adventist, like the escaped prisoner, is the one possessed of truly superior knowledge. That knowledge is superior because it is grounded in the One "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3); the One with whom "is wisdom and strength, he hath counsel and understanding" (Job 12:13); the One who "giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6); the One in a knowledge of whom

all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all.—*Ibid.*, p. 14.

We must escape from the turmoil of worldly philosophies, we must turn our backs upon the flickering shadows of insub-

stantial theories and "acquaint now [ourselves] with him, and be at peace" (Job 22:21), for "the fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10).

We have referred several times to the way in which the fundamentals of our faith are both defensive and aggressive weapons against modern intellectual errors. However, we can use those weapons effectively only as we have a personal, experimental knowledge of God and Jesus Christ, the perfect example of His Father in mind as in all else. Important as a knowledge of philosophical, and even doctrinal, arguments may be, it is far transcended by the possession of a personal experience with Him "whom to know is life eternal." To quote from Roger Bacon, "Of the three ways of acquiring knowledge—authority, reasoning, experience—only the last is effective."—Quoted in Coulson, *op. cit.*, p. 111. It is in the final analysis the only argument that can never be gainsaid.

In the city of Durham stand two great buildings, the castle and the cathedral. Upon close examination of the foundations of the former it is seen that many times they have had to be bolstered up to prevent the building's sliding into the Wear River. On the other hand the latter was built upon solid rock and has needed no such artificial reinforcement. The castle, after many centuries as a place of warfare, is now used by Durham University. Therein may be found a parable. Man's wisdom, like his politics and conflicts, rests upon an unstable, a ceaselessly shifting foundation. Philosophies are accepted in one century only to be discarded in the next; but the truth of God, though harassed by attack from without and defiled by heresy within, stands firm upon the Rock, Christ Jesus. It is only by taking our stand upon Him, by surrendering ourselves to Jesus Christ, and by knowing Him personally, that we can have a complete answer to a modern error.

When the evolutionist, the humanist, the materialist, and all the rest come to us with the question which John Haines's skeptical commanding officer put to that doughty Christian after his horse had been shot from under him at the Battle of Fontenoy, "Where is your God now?" we must be able to answer as he did, "Sir, He is here with me."—Quoted in Coulson, *op. cit.*, p. 109.

Christ

Our Lord

Part I

"Firstborn" "Begotten" "Only Begotten"

W. E. READ

Former Editor, "Israelite" Magazine



IN THIS presentation, we shall give consideration to some vital and important aspects of the sonship of our Lord. In doing this, however, it must ever be remembered that much we would like to know pertaining to this theme has not been revealed. In fact, the question of the Godhead, also that of the Incarnation, and many other phases of God's plan to save man are in the realm of mysteries.

When writing to Timothy, the apostle Paul declared, concerning the Word being made flesh, "Great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16).

Ellen G. White has written on this theme as follows: "In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind can not comprehend."¹

This is true. It is impossible for the human mind to comprehend this grand and glorious theme, but it is also true that God has revealed some things in His Word that will enable us to understand, to some degree at least, the philosophy and plan of salvation. On this we read:

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject.²

On the other hand, we have definite counsel to consider these themes:

When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God.³

It is this theme we shall consider in this and future articles, and it will mean meditating on certain expressions used in Holy Writ concerning our Saviour Jesus Christ. Such expressions as "the only begotten Son" (John 3:16), the "firstborn from the dead" (Col. 1:18), the "firstborn of every creature" (Col. 1:15), "firstbegotten" (Heb. 1:6), et cetera, will be studied and considered.

We shall endeavor to hold firmly to what God has been pleased to reveal, avoiding all speculation. This is vital in the study of the Holy Scriptures at all times, and especially so, when meditating on such themes as this subject involves.

Three Vital Considerations

As a background for this presentation, let us keep in mind some considerations that are fundamental, and which must be recognized and believed, despite isolated Biblical references that might appear difficult to harmonize. These we will list briefly as follows:

The Deity of Christ

Several scriptures in both the Old and the New Testament emphasize the deity of our Lord. In Isaiah 9:6 the Messiah is called "the mighty God." The Jews of old recognized this text as applying to the Messiah: "'I have yet to raise up the Messiah,' of whom it is written, For a child is born to us (Isa. 18:5)."⁴ "His name has been called from of old, Wonderful counsellor, Mighty God, He who lives for ever, the Anointed one (or, *Messiah*)."⁵

In Jeremiah 23:6 God the Father calls God the Messiah "The Lord our Righteousness." The Jews recognized Jeremiah 23:5, 6 also as applying to the Messiah. In the Talmud we read: "[As regards] the Messiah—it is written: *And this is the name whereby he shall be called, The Lord is our righteousness*" (Jer. 23:6).⁶

Psalm 45:6, 7 reads: "Thy throne, O God, is for ever and ever."

That this applies to Christ our Lord is seen in Hebrews 1:8, 9 where the passage mentions that God says this to His Son. Again, we find the Jewish writings applying this to the Messiah:

"This Psalm came to be understood as

referring to King Messiah. . . . Thy throne, O God, appears to be the obvious translation." Thomas called Christ "My Lord and my God" (John 20:28), and in Romans 9:5, Paul says: "And from among whom (the seed of David) Messiah appeared in the flesh, who is God over all." (Syriac tr.)

The truth of the deity of Christ is stressed over and over again in the writings of Ellen G. White. We read:

Jehovah [LORD - YAHWEH] is the name given to Christ. "Behold, God is my salvation," writes the prophet Isaiah; "I will trust, and not be afraid; for the Lord JEHOVAH is my strength and song; He also is become my salvation."⁸

He [Jesus] shared the lot of man; yet He was the blameless Son of God. He was God in the flesh.⁹

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."

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. . . .

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. . . .

What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility.¹⁰

The Pre-existence of Christ

This is stressed in such scriptures as John 8:58 where Jesus said: "Before Abraham was, I am." And in chapter 17:5 He

prayed: "Glorify thou me . . . with the glory which I had with thee before the world was." In John 1:1 we read: "The WORD existed in the beginning and the WORD was with God, and the WORD was God" (Fenton).

The following from the writings of Ellen G. White should be noted:

With solemn dignity Jesus answered, Verily, verily, I say unto you, before Abraham was, I AM.

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity."¹¹

The world was made by Him, "and without Him was not anything made that was made." If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.¹²

"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." . . . 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. He to whose voice the Jews were then listening had been with God as one brought up with Him."¹³

The Eternity of Christ

Evidence of the eternal nature of our Lord is seen in the following scriptures: He is "from the days of eternity" (Micah 5:2, margin); He is "from everlasting, from the beginning" (Prov. 8:23); He is "Alpha and Omega, . . . the first and the last" (Rev. 22:13).

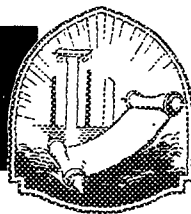
Notice also the following pertinent remarks:

From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory."¹⁴

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God.¹⁵

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining

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The Priesthood of Jesus

G. D. KEOUGH

Bible Department, Newbold Missionary College, England



NO BELIEVING Christian would dispute the fact that Jesus was crucified for our sins some 1,930 years ago, in the reign of the Roman emperor, Tiberius Caesar (Luke 3:1). There are prophecies of His birth (Isa. 11:1-3; 7:14; Micah 5:2); of His life on earth (Isa. 42:1-4; 61:1, 2); of His death by crucifixion (Ps. 22:16; Isa. 53); of His exaltation to the throne of God (Ps. 2:6-9; 110:1-4); and of His work in heaven (Zech. 6:12, 13); and there is the fulfillment of these prophecies in history, as recorded in the New Testament. There is also recorded the time of His being cut off (Dan. 9:26). The prophecies predicted His death, and their fulfillment in history makes the word of prophecy more sure; and we are assured of the truth of what we believe, that "once in the end of the world" Jesus has "appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

Yet Jesus, "the Lamb of God, which taketh away the sin of the world" (John 1:29), was "the Lamb slain from the foundation of the world" (Rev. 13:8; 1 Peter 1:20). By healing the paralytic in the house of Peter, Jesus demonstrated to the Pharisees that He had authority on earth to forgive sins (Luke 5:24), and this authority proceeded from the offering of the atoning sacrifice, from the expiation of human guilt, for "without shedding of blood is no remission" (Heb. 9:22). The death of Jesus alone could have made possible the forgiveness of sin that allowed the human race to live; and His mediation alone could

have enabled Enoch to walk with God on earth and be received up into glory more than three thousand years before the events of Calvary (chap. 7:25). In Enoch's day, as in ours, there was no "salvation in any other: for there" was "none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Moses was raised from the dead and Elijah was translated without tasting death (Matt. 17:3; 2 Kings 2:11) many hundreds of years before Jesus actually rose from the dead and became "the firstfruits of them that slept" (1 Cor. 15:20). We see no inconsistencies in these relevant facts, but rather, recognize their complementary nature and their inherent harmony.

When we come to consider the priesthood of Jesus we find the same principle obtaining. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). His incarnation was a step leading up to His death (verse 14) and a necessary preparation for His priesthood. But His incarnation did not make Him a priest. Nor did He assume the office of a priest by Himself. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (chap. 5:5, 6).

Jesus was made a high priest by the oath of God, and this oath was "since the law" (chap. 7:28). It was after "he had by him-

self purged our sins" and had ascended to heaven that He was anointed "with the oil of gladness" above His fellows (chap. 1:3, 9). He was then made "both Lord and Christ" (Acts 2:36); and "the Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished" (*The Acts of the Apostles*, p. 39). As Psalm 110:1-4 makes perfectly clear, there was the time when the oath of God was sworn, as He said, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek," and then Jesus became our high priest. As Peter later put it, "Him hath God exalted with [at or to] his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). That is, He was made the priest.

If Jesus had remained on earth He would not have been a priest (Heb. 8:4), for the true sanctuary is in heaven, and it is in that "greater and more perfect tabernacle" (chap. 9:11) that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (chap. 7:25). There, in that place of power (Matt. 26:64), on the right hand of the Majesty in the heavens, He is the mediator of the new and better covenant and is writing His law in the hearts and minds of those who are fully surrendered to Him (Heb. 8:10).

Thus the exact time when Jesus became a high priest is pinpointed by prophecy and history, as was His death on the cross.

But this work He is now doing for us is the same work He did for the saints of what we call "Old Testament times." From Abel to Zechariah there never was any other means of receiving forgiveness for sin and of attaining to righteousness than through the death and mediation of Jesus, the Son of God. After Adam had sinned, the new covenant was the only possible pathway to holiness and heaven, and there is no mediator of this new covenant except Jesus our Lord and Saviour. As "the Lamb slain from the foundation of the world," however, He had already confirmed the covenant by His blood, had already "offered sacrifice, Himself the priest, Himself the victim" (*The Desire of Ages*, p. 25; *The Acts of the Apostles*, p. 33). "Since the sin of our first parents, there has been no direct communication between God and man. The Father has given the world

into the hands of Christ, that through His mediatorial work He may redeem man, and vindicate the authority and holiness of the law of God."—*Patriarchs and Prophets*, p. 366. "Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, 'God was in Christ, reconciling the world unto himself.'"—*Ibid.*

The sacrifice of Jesus, made on the cross 1,930 years ago, is ever available. "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain" (Rev. 5:6), "as in the very act of pouring out His blood on the sinner's behalf" (*Testimonies*, vol. 4, p. 395).

When Jesus had offered Himself for our salvation on Calvary, His work in the court was not ended. "We have an altar," writes Paul, and it is an altar of sacrifice, for it is an altar "whereof they have no right to eat which serve the tabernacle" (Heb. 13:10), and no one eats of the altar of incense. John saw Jesus standing at the altar, "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. 8:3). This mention of "the golden altar which was before the throne" distinguishes it from the altar at which the priest receives the incense. The people bring the incense (Ex. 35:28; Num. 7:86; Isa. 60:6; Jer. 41:5), which "represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God" (*Patriarchs and Prophets*, p. 353). "As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions."—*Testimonies*, vol. 8, p. 178. As we pray in the name and through the merits of our Saviour we are bringing incense to the altar, and Christ presents "before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers" (*The Great Controversy*, p. 421).

God "has placed at His altar an Advocate clothed in His nature" and "with our nature" (*Counsels to Parents and Teachers*, p. 14; *Testimonies*, vol. 6, p. 363). "Make use of My name. This will give your prayers efficiency, and the Father will

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PASTOR -- Shepherding the Flock



Church Organization for Soul Winning

S. L. DOMBROSKY

Pastor, Orlando, Florida



WELL-ORGANIZED work must be done in the church, that its members may understand how to impart the light to others, and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. *A working church is a living church.*—*Christian Service*, p. 73. (Italics supplied.)

Any pastor who needs more time for soul-saving work must first take time to organize his church into a "working church." This will pay good dividends when he begins to summarize his soul-winning results for the year.

First let me suggest some methods for soul-winning work to the pastor who is working in a district with a number of small churches, but who has no Bible worker or assistant. My suggestions come from my own experience in pastoring a district of three churches with three separate church schools, in assisting with the establishment of a self-supporting sanitarium, and in being the contractor for a new church building in one of the cities. Where would I find time for soul winning? I had only the usual twenty-four-hour day, and spent much time going "to and fro" from church to church attending committees, school board meetings, church board meetings, sanitarium board meetings, visiting, preparing sermons, and all the other duties that pastors are well acquainted with in a district. However, I was anxious to see newborn souls brought into the churches, so I

took time out to organize myself and my church members for soulsaving.

1. Your sermons should be geared to the saving of souls, such as "Why do we have churches?" "What is our purpose as a church in this community?" "What does God expect of each member?" Every department of the church should be made conscious of your desire to win souls and that their help is needed and expected.

2. Pastor-Evangelism. Whenever I found an interested person I would make an appointment for Bible studies. I would go to the home and take with me one of the church members (usually starting with the elder). He would take with him a simple set of Bible Study Outlines, and I would use the same set. I would give the study for the first two or three weeks, then tell the person (or family) that I could not be present the following week, but that Brother ——— would be with them and study with them the following week. After being with me for two or three weeks and seeing the simplicity with which the study was handled, the church member had gained confidence and felt acquainted with the people. He could carry on from there. As often as I could thereafter I would spend an evening with the church member and his "prospect." If there were any questions or problems, we could take care of them during my visit.

As soon as I had another person lined up for studies, I would choose another church member (or a man and his wife) and take him with me for the first two or three studies, then leave him on his own.

In this manner I was able to have a good

number of Bible studies conducted by church members, and I would visit the groups as often as possible. When the time came to present testing points of doctrine and handle personal problems, I would step in and assist the church member, and also be present at the time of decision.

When I began on this program I asked the Lord for twenty-five souls that year. When the year was over and I was preparing for my final baptism, there were twenty-four new converts. This was a keen disappointment, as I had planned, worked hard, set a goal, and hadn't quite reached it. On that last Sabbath morning I went to church where the baptism was to be held, and just before the morning service began a man approached me. He lived in the town where my third church was. He was a former member and I had visited him in the hope of having him return to the church, but with no apparent success. However, there he was, and he asked if he could be rebaptized. Could he! That made my goal for the year! This experience taught me that it pays to have goals for souls.

From that time—nearly thirteen years ago—I have never failed to set a goal for souls, and with God's help we have always reached the goal. The next year we doubled our goal, and each year since more than fifty new members have joined the remnant church. We baptized seventy-two in 1962.

In a larger church there needs to be a different type of organization for soul winning. You usually have a Bible instructor to care for a good share of the Bible studies, but there is always a need for laymen to assist. The pastor and Bible instructor may follow the same procedure of helping laymen give studies as we have suggested.

"If there is a large number in the church, let the members be formed into small companies." "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Ibid.*, p. 72.

I have used the method of organizing the church members into bands, or "small companies," for the past ten years and find that it works very effectively. This gives a great many members of the church a necessary and important work in which to engage, and it also helps the pastor gain a better understanding of his members, their spiritual condition, and their needs.

Here is a suggested plan:

1. Appoint ten men (we use elders), each as the head of a division.

2. Under each division we have seven bands with leaders.

3. Each band has five to seven members.

Therefore, each division leader has seven persons with whom he works—band leaders. Each of these seven band leaders has from five to seven members in his care.

4. Also have a youth and children's band with a leader in charge. Under this group list all youth in academy, public high school, and college. Church school students and those in public grade school should also be listed.

5. On the next chart list a special band. In this group are out-of-town members and shut-ins. The pastor keeps in touch with these folks by mail and visits.

Using this plan of organization among the church members keeps a large number actively working. Each band leader is given a typewritten sheet of instructions as to his duties. Here are a few:

1. Visit those in your band at least once each month. If there are any problems, discuss them with your division leader, who in turn will report to the pastor if necessary.

2. Pray with the family.

3. Encourage them to subscribe to the church paper, the *Review and Herald*.

4. Encourage attendance at all church services and help provide transportation if necessary.

5. Endeavor to make arrangements to have all the children in church school.

6. Make arrangements for Bible studies for any members of the family who are not members of the church. Each band should endeavor to win one soul during the year.

7. Ingathering. Each band leader is responsible for helping those in his group to reach their Silver Vanguard Goal. If they have tried and cannot do so, report to the pastor.

As soon as people are baptized they are placed in a band; thus they immediately become a part of the church organization, and someone will be caring for them.

The division leader and band leaders meet once each quarter to discuss the organization and any problems that have arisen, and to lay plans for the quarter's work. This group is also one of the largest prayer bands in the church.

As you can readily see, this type of membership organization gives the pastor

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The Available Eloquence

R. L. WOODFORK

Pastor, Ephesus Church, New Orleans



THROUGH the years at our evangelistic institutes across the nation much emphasis has been placed on methods, tools, and techniques. We have stressed the all-important topics: organizing for greater efficiency, selecting the evangelistic site, advertising, how to secure bigger attendance, the importance of music, et cetera.

All of these are vitally important topics, and every successful evangelist will endeavor to master these as well as all other good methods and techniques that will help to facilitate the ever-expanding program of evangelism. However, the time has come when in addition to all these things, a spiritual revival such as has never been known should come upon the ministry.

A great and solemn truth has been entrusted to God's ambassadors. They must be indited by the power of the Holy Spirit to adequately fulfill this responsibility.

Many are concerned about eloquent delivery, mastering elaborate discourses, which display self, but do not magnify Christ. And much of the truth is lost and is powerless to transform lives because the power of the Spirit of God is lacking. Ellen G. White says: "A theory of the truth without vital godliness cannot remove the moral darkness which envelops the soul."—*Testimonies*, vol. 4, p. 314. There is something that is far more essential than a thorough knowledge of the message and having an innate ability for speaking with unusual wisdom of words.

"Christ presented the truth in its simplicity; and He reached not only the most elevated, but the lowliest men of earth.

What makes a great preacher—eloquence, knowledge, preaching and organizational technique, or piety?

Here is a brief expression of the need for constant spiritual revival that alone can control, direct, and fructify all our ministerial experience and ability.

The minister who is God's ambassador and Christ's representative on the earth, who humbles himself that God may be exalted, will possess the genuine quality of eloquence. True piety, a close connection with God, and a daily, living experience in the knowledge of Christ, will make eloquent even the stammering tongue."—*Ibid.*

Many of us then should take courage. Although we may not have the gift of oratory or the fluency of speech that some others possess, yet if there is a close connection with God, if there is true piety and a daily, living experience in the knowledge of God, there is available to us a genuine quality of eloquence that men may see even though they may not hear.

"A vital connection with the chief Shepherd will make the undershepherd a living representative of Christ, a light indeed to the world. An understanding of all points of our faith is indeed essential, but it is of greater importance that the minister be sanctified through the truth which he presents for the purpose of enlightening the consciences of his hearers. . . .

"We need a converted ministry; otherwise the churches raised up through their labors, having no root in themselves, will not be able to stand alone."—*Ibid.*, p. 315.

Christ who has chosen the ministers, "who knows the hearts of all men, will give him tongue and utterance, that he may speak the words he ought to speak at the right time and with power. And those who become truly convicted of sin, and charmed with the Way, the Truth, and the Life, will find sufficient to do without praising and extolling the ability of the minister. Christ and His love will be exalted above any human instrument. The man will be lost

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EVANGELISM -- Winning Men for God



Strengthening the Short Campaign

(Concluded)

J. L. SHULER

Veteran Evangelist, Yucaipa, California



THE most frequently mentioned figure of evangelism in the Scriptures is that of sowing seed and gathering a harvest. This figure seems to stress three items in particular.

First, the need and the value of preparing the soil. Have you ever raised a garden for several years in succession? Then you know the need and the value of the right preparation of the soil for the seeds and the plants in order to secure a good crop. This should pinpoint for us the need and value of the preparation of the field before the preaching campaign begins if we are to have a good harvest of souls.

Second, the time required for the seed to germinate and for plant development for the fruitage. Man with all his scientific wonders has not been able to sow corn seed today and gather roasting ears in three weeks. So it is that the three- or four-week campaign cannot be expected to do the sowing of the seed, the plant development, and the harvesting in the same person. The campaign will sow seed among new people for a future harvest. It will bring plant development where seed has been sown previously. But the gathering of fruit is to be expected only in the cases where there was some plant development of the seed previously sown.

Third, there cannot be a harvest of wheat or corn unless these kinds of seed have been sown previously. So if we want a harvest of souls in the short series, we should plan for the seed sowing by the dis-

tribution of truth-filled literature, by enrollments in the Bible correspondence courses, by the It Is Written program, and by Bible studies in the homes.

Some souls can be won in the short series without giving any attention to a build-up beforehand. But many more will be won and we will build more solidly if we plan for the proper build-up by the missionary endeavor of the laymen.

The results in accessions to the church at the end will be in direct proportion to the number of interested non-Adventists in attendance. Isn't it self-evident that the more interested non-Adventists in attendance, the larger will be the number baptized at the close? The more difficult public evangelism becomes, the more important it is to set in motion plans and methods for locating and getting hold of a group of interested people before the first sermon is preached.

If you can begin a short campaign with only twelve to fifteen interested persons in attendance with whom the laymen have been studying, God will surely give you some good decisions in the meetings. This kind of setup ensures success. Since we know this is the case, why not make our plans with the laymen, so that there will be twelve or fifteen interested people, or more, in their seats, to hear the first sermon?

In the short-term preaching campaign much also depends on a faithful follow-through for holding those who are baptized, and helping those into the church whose interest is aroused by the preaching. It has been demonstrated repeatedly that

where the evangelism in the meetings has been done thoroughly, and the converts have been given the right pastoral care, the losses are relatively small. But where the right pastoral care has been lacking, the losses are large. We ought to be assured of the right follow-through, or not schedule the campaign at all.

The gift Bible plan offers an effective follow-through for the short-term preaching campaign. Many are now using the gift Bibles for the preaching campaign. They find it helpful. We have tried it from the first night of the preaching. We have also tried it as a follow-through for the pastor after the four weeks of preaching. The tests are markedly in favor of the latter method.

Here again each man should study the matter for himself and choose the method that seems more effective. There is no orthodoxy of method, so long as it is in keeping with right principles. There is an orthodoxy of doctrine. The seventh day is the Sabbath. This admits of no revisions, nor amendments, nor substitutions. But the way we lead people to keep the Sabbath embraces a wide variety of good and helpful methods.

There is no one best method of accomplishing any phase of evangelism. This is why we are advised "to study carefully the best methods."—*Gospel Workers*, p. 118. The fact that I may not use a certain method effectively, does not prove that another man cannot use it with good results.

We have seen two demonstrations in our own experience in 1962 of the value of the Bible gift class as an effective follow-through for a short-term preaching campaign.

In March we held a four-week preaching campaign in the Modesto church, during which thirty-two men and women were baptized. Then at the end of this four weeks all the remaining interest was gathered into a second campaign, consisting of a twice-a-week Bible marking class, conducted by R. H. Libby and his associates. This was attended by 500 persons. By the time this class had been carried through sixteen lessons at the rate of two each week, forty persons from this class followed the Lord all the way into baptism.

From October 14 to November 11 we held a preaching campaign in the San Bernardino Municipal Auditorium, and thirty were baptized. At the end of this

four weeks the remaining interest was gathered into a second campaign in the San Bernardino church. This campaign took the form of a twice-a-week Bible marking class, conducted by Fenton Froom and his associates, and attended by a regular audience of approximately 550. One hundred and nineteen of the Bibles in use in this class were in the hands of non-Adventists.

In both cases there was an assured audience of 500 to 550 at every meeting, without any money being spent for advertising or printing, without any musical attractions, without any motion pictures. The offerings taken covered the cost of operating the class. The meetings indoctrinated all the hearers and obtained personal decisions from those who attended.

In each case it constituted the finest kind of a follow-through for the few weeks of preaching. In each case it not only helped to establish those who were baptized at the end of the preaching campaign but won another group larger than was won by the four-week preaching series. These good results could not have been secured if the gift Bibles had been used during the preaching series.

Each person at these Bible marking classes was given a mimeographed Bible lesson. It consisted of a series of pertinent questions on each of our leading doctrines, with the Bible references that gave the direct answers from the Word of God. After each question there was a line that said, "My Bible says"—after which each wrote the direct answer from the Bible. One minister read the questions as the lesson proceeded. Another minister directed the audience to the page in their Bible where the direct answer was found. He led these hundreds of people in reading the text in unison, and the people were told what key words to underline.

Then they filled in this direct answer on the line that said, "My Bible says." The minister again led them in reading this in unison. It certainly made the desired impact for truth. Then the other minister made a few comments on this point and went on to ask the next question.

The lessons on the Sabbath, the Remnant Church, and God's Last-Day Call, had stubs at the bottom where each person could check various propositions to indicate their immediate acceptance, or their need of further information by personal studies in their home, or their request for

prayer for help to make their decision for Christ. After they checked these items, they detached the stubs and these were collected by the ushers. This provides a quiet method of securing decisions without any hand raising or standing or coming forward.

This method of evangelism may be used with good results by hundreds of our retired ministers. It involves no special strain on the worker. He leads the people in reading the texts in unison, and tells them what to underline in their Bible, and what to fill in on the line, "My Bible says." Then he leads them in reading this in unison. Any retired worker who is able to walk could do it.

All that is needed is to gather a group of non-Adventists in someone's living room. Hand out the gift Bible to each one. Then teach the first lesson. Collect the Bibles at the close. Then teach the second lesson at the next appointed meeting. The group should meet twice a week. Then at the last lesson each person takes the Bible home.

In this Bible class in a home no offerings should be taken. There need be no singing. The expense of providing the free Bibles for this type of work can be met from the home missionary funds of the church. Of this we are certain: *Hundreds of souls can be won each year by our retired men carrying on these home Bible gift study classes.* And it should give them a new lease on life and a new blessing to their soul. God gives opportunities; success depends on how we improve them.

The Holy Spirit and the Church

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more about the place and the ministry of the Holy Spirit in the church. We need to "talk of it, pray for it, and preach concerning it."

Daily every worker for God should offer his petition for the baptism of the Spirit. And not only in private devotions should this be done, but companies of Christian workers should gather to ask for this precious gift. But before we do this we need to understand more regarding the place of the Holy Spirit in the plan of God. We need to know more about Him and what His coming will mean. For His coming will bring a change that may be revolutionary into our lives and the life of the church. And

there is no turning back once we have invited the Holy Spirit to take full control. We shall, therefore, seek to know who the Spirit is, what He is, and what His coming will mean. Then, intelligently, sincerely, and with full surrender we can pray for His coming to take control of the church and of us its ministers.

Christ Our Lord

(Continued from page 26)

in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.¹⁰

These three considerations are basic and fundamental; they should be kept in mind when meditating on such expressions as "only begotten," "firstborn," "first begotten," et cetera. As we have already seen, Christ the Messiah is referred to several times by such terms as "begotten," "only begotten," "firstborn," "first begotten."

In view of these vital and important truths concerning the deity, pre-existence, and the eternity of the Son of God, it must be apparent that the terms mentioned above can have no final and complete relationship to what we know as birth, or being born of human generation. To urge such a concept would postulate beginning, that there was a time when He was not; but that there came a historic point when He became—all of which would certainly conflict with the Biblical data that our Lord is eternal.

In the articles that follow, we shall give study to the expressions, "firstborn," "only begotten," "begotten." We shall think of these terms, not only as they are translated in our King James Version, but shall observe also the significance of the words as they are used in the language in which the New Testament was first written.

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- ³ *The SDA Bible Commentary*, Ellen G. White Comments, on Phil. 2:5-8, p. 904.
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- ⁸ *Signs of the Times*, May 3, 1899, p. 2.
- ⁹ *The Desire of Ages*, p. 311.
- ¹⁰ *Review and Herald*, July 5, 1887, p. 417.
- ¹¹ *The Desire of Ages*, pp. 469, 470.
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- ¹⁵ *Review and Herald*, April 5, 1906.
- ¹⁶ *Ibid.*

BIBLE INSTRUCTOR



"Is Christ God?"

(Bible Study)

GEORGE R. JENSON

Ministerial and Public Affairs, Northwestern India Union

INTRODUCTION

I. *"Who Is This?"* Matt. 21:10.

A. The triumphal entry of Christ into Jerusalem.

1. The disciples secure a colt. Verse 2.
2. Prophetic fulfillment. Verses 4, 5.
3. Jesus rides as a King. Verses 7, 8.
4. Multitudes herald Him as their King. Verse 9.
5. All the city was moved. Verse 10.
6. "This is Jesus." Verse 11.

II. *Who Is Jesus?*—Was He a Good Man or Is He God?

A. This is a question of authority.

1. "By what authority doest thou these things? and who gave thee this authority?" Matt. 21:23-27.

B. Evidence of Christ's divinity prior to His birth.

1. His active part in Creation. Gen. 1:1, 26, 27; cf. also Heb. 1:1-10; John 1:1-3; 1 Cor. 8:6; Eph. 3:9; Col. 1:16.
2. His active leadership of the children of Israel. 1 Cor. 10:4.

C. Scriptural evidence of His pre-existence.

1. He is from everlasting. Micah 5:2.
2. "Before Abraham was, I am." John 8:58.
3. "The glory which I had with thee before the world was." John 17:5; see also verse 24.
4. "The Lamb slain from the foundation of the world." Rev. 13:8.

D. Jesus' claim to divinity. Evidences from His life.

1. His teaching testifies of His divinity. John 7:46; Matt. 7:29.

2. His miracles testify of His divinity. John 3:2.

3. His birth testifies of His divinity. Luke 1:35.

4. His power to forgive sins testifies of His divinity. Luke 7:47; 5:20, 21.

5. His power over death testifies of His divinity. Luke 1:79; Acts 2:32.

6. His sinless life and substitutionary death testify of His divinity. Isa. 53:8, 10.

7. His resurrection and ascension into heaven testify of His divinity. Acts 2:30, 36.

E. The testimony of God concerning His Son.

1. "The Word was God," or literally from the Greek, "God was the Word." John 1:1-3.

2. "This is my beloved Son, in whom I am well pleased." Matt. 3:17.

3. Christ is called God. Heb. 1:8; cf. Col. 2:9; Phil. 2:5-10.

4. "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

III. *A Most Important Question.* Matt. 16:15.

A. "Whom say ye that I am?"

1. Implications to this question.

- a. Either Christ is God or He was only a man. If He is God, then we must serve Him as God, but if He was only a man then we owe Him no more than we owe other great teachers.

- b. If Christ was only a man, then we are left completely without an atonement for our sin, and the Scriptures are simply a fable.
2. Our entire faith hinges upon the fact of the divinity of Jesus.
- B. Let us confess our faith in Jesus as did Peter. "Thou art the Christ, the Son of the living God." Matt. 16:16.

IV. Supporting Statements

"Christ, the Word, the only begotten of God, was one with the Eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God."—*Patriarchs and Prophets*, p. 34.

"Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father."—*The Great Controversy*, p. 495.

"The words spoken in regard to this [John 1:3] are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore."—*Review and Herald*, April 5, 1906, p. 8.

"The divinity of Christ is the believer's assurance of eternal life."—*The Desire of Ages*, p. 530.

NOTE: Bible instructors needing further Ellen G. White material on this subject may obtain a sheet entitled "Christ's Nature During the Incarnation" from the Defense Literature Committee.

Church Organization for Soul Winning

(Continued from page 30)

more time to work with non-Adventists, to hold evangelistic meetings, or to assist in efforts. The members of the church are not neglected—in fact, they are well cared for.

It is also interesting to note that within a few hours every member can be reached. The pastor has only to call the ten division leaders. Each division leader will call the seven band leaders, who in turn will call their five to seven members.

"The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers."—*Testimonies*, vol. 7, p. 19.

"Many would be willing to work if they were taught how to begin."—*The Ministry of Healing*, p. 149.

Our members really appreciate having missionary work assigned to them, and if we recognize their efforts with genuine love and appreciation, our burdens will become lighter and our ministry a real joy.

Intern Troubles

(Continued from page 14)

brusqueness. His resolute and forceful nature exemplified all that he expected of others.

Paul made several missionary journeys after that committee meeting back in Antioch. His ministry carried him through evangelistic campaigns in city after city, land after land. He firmly established the gospel in the hearts of thousands of converts.

By the time Paul was imprisoned in Rome, most of his associates had forsaken the tired old apostle. He is looking about for someone to take up his work. Finally he writes to Timothy requesting a visit before the execution. The lonely plea is found in 2 Timothy 4:9-11: "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me."

After completing the list, Paul adds almost as an afterthought, something that probably had bothered him for a long time. "Oh, yes, Timothy: Get Mark, and bring him with you when you come. He is profitable to me for the ministry." In other words, I believe in him. He has revealed himself as a wonderful minister. Yes, bring him with you. The great apostle saw Mark through different eyes as he himself faced the sunset. (See *The Acts of the Apostles*, p. 455.)

How these words must have thrilled Timothy, for he must have regretted the disagreement of earlier years. Paul had been forthright; Mark had been weak. Paul had been stubborn; Mark had been a quitter. Now all that was forgotten. Paul longed to have John Mark with him in these last hours. I hope that Mark arrived in time. How the years together with the sacrifice and self-denial of the work mellow our nature and expand our vision! And is that not what every worker in God's cause needs?

SHEPHERDESS -- Her Vital Partnership



*The Place of the Minister's Wife in Church and Community**

(Concluded)

BERTHA W. FEARING

Minister's Wife, Washington, D.C.

Strengthening the Church Program



AS WE become acquainted with our church and its people we may see ways in which the church program may be strengthened. And we will also be ready to fill our own place in the program. There are avenues of service we might suggest in which the minister's wife may well lead out or help other women in the church to do so. Let us mention a few:

1. As the pastor's wife you may organize a visitation program, visiting all the women members of the church, not with your husband but with one of the sisters of the church. You may choose an elder's wife or a deaconess, perhaps a different one each time, whoever you think will be strengthening as a friend to the persons visited that day. These are not gossipy, frivolous visits, but warm, friendly Christian visits to draw the women of the church closer together in the bond of fellowship.

2. You may strengthen the health education program of the church, encouraging cooking and health-education classes. If there is no qualified dietitian or nurse available, the minister's wife may organize such classes herself if she is willing to study. Many of our members really need further health education.

3. You may be a strength to the youth activities, perhaps assisting in the Pathfinder work with special classes, such as courtesy and manners for both boys and girls, or with special

crafts. This gives wonderful opportunity to gain the friendship of the young people.

4. Members will greatly appreciate the times when both the pastor and his wife call at their home; especially is this true when there is illness or death, an aged person, or a shut-in. There are occasions when it is appreciated if you bring the children for brief calls. Some have never seen the pastor's family. And such visits also help the children to become understanding and sympathetic of others.

5. You may have folks come to you for counsel. In this area I think we have to be careful we do not become involved in situations that would be better avoided or should be handled only by the pastor. The members should know they may always talk to you and that you will consider the conversation confidential and that you are a true friend. They know you love them, but it is also well for us to know when to withdraw in a gentle way and not become involved in more than we should.

6. Your husband's work will be blessed, and he will find a warmer response on the part of the women of the church if you respond also when he makes an appeal for them to help in some special project.

7. And, of course, there are the women's groups in the church, such as the Dorcas Welfare Society and the Health and Welfare Services, in which you will help as much as possible. In recent years the Health and Welfare Services of the church have expanded far beyond the work of the original sewing group and there is need for women of many different talents.

Works of Mercy in the Community

In many places we are just beginning to fill

* Presented to an assembly of ministers' wives at the Columbia Union session, Atlantic City, New Jersey.

our true purpose of caring for those in need in the community and in the church.

Disasters have been on the increase in our own country as well as around the world, and our welfare groups have performed heroic deeds in many instances. The Red Cross has actually depended upon our organization in some places. When disaster struck in Chile it was our people to whom the Red Cross turned to serve as their emissaries. And in this country the Red Cross and our welfare workers often work side by side. We are learning the great value of preparedness, and now there is need for both women and men. Of all people who should be ready to help at such times, it is the Seventh-day Adventists, for we have known such trouble is coming upon the earth.

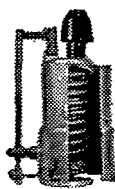
There may be a group of women in the church that could do much good in ministering to others in convalescent homes in the vicinity, in the county home, or even in the hospital for the mentally ill. You may help in getting such institutions organized. There are veterans' hospitals, children's hospitals or wards, and orphanages that need help. The opportunities to minister to others seem to be endless—they are limited only by our time and willingness to serve.

We are told that the 58th chapter of Isaiah reveals the kind of ministry that will bring life into our churches. Mrs. White says, "When we ask Him for our daily bread, He looks into our hearts to see if we will share the same with those more needy than ourselves."—*Testimonies*, vol. 6, p. 283. "Our souls must expand. Then God will make them like a watered garden, whose waters fail not."—*Ibid.*, vol. 2, p. 36. If we feel dry spiritually, it may be we are thinking too much of ourselves.

Christ's Witnesses

And just what is the Adventist minister's wife's place in the community surrounding her home and her church? And in the larger community of the city? We recall the quotation, "If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live."—*Steps to Christ*, p. 115. And our great desire is that as our non-Adventist associates read that letter they will find us living the same kind of life Christ lived on earth—He who came "not to be ministered unto, but to minister."

Are we tempted to think that the people in our community do not know who we are? Doubtless we would be surprised how soon people know about the minister's family. We moved to Washington almost five years ago into an al-



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most non-Adventist community; there is one Adventist family two doors from us, not a worker's family. I made friends with the neighbors on each side of us, and also with those farther down the block on the same side of the street. Across the street as we had been outdoors doing yard work, I had perhaps spoken or waved (we are on a rather wide, divided street). Then one day the woman from across the street and at the other end of the block came to my door, collecting for one of the campaigns. I invited her in, of course, and she commented on how much we had improved the house and yard since we moved in (and one way of being a good neighbor is to take care of your property), and then she said, "Your husband is a minister, isn't he?" I was really startled for a moment, for I had no idea that my faraway neighbor knew anything about us—but she did, and no doubt knew much more than she revealed. I then told her a little about my husband's work as we visited a little while.

So it is not presuming too much to feel certain that the neighbors know who we are very soon after we arrive. At first they may even have some misgivings about a minister as a neighbor, so we may have to make the first move of friendship. But are there some definite suggestions we may consider as other opportunities in the community? I believe there are.

Civic Duties and Opportunities

First, I believe we should be good citizens. I think we should endeavor to partake in community activities, without their becoming too time consuming. People realize you have responsibilities that they do not have, but they appreciate your interest and support for the betterment of your community and city. Sometimes, you know, we hear the criticism that Adventists are too much to themselves; they don't help in civic affairs. Sometimes it is very easy for us to shake our heads and say, "My, my, aren't things in a bad way?" and then do nothing to better them. However, we know our church as a whole is becoming more favorably known. I have mentioned our services in time of disaster, and of course there is the good job

our public relations folks do, our medical and temperance work around the world, and now more recently this Five-Day Plan to help smokers. Such services assure people we are interested in their welfare in this present world.

I was glad when I was asked to solicit in my neighborhood for one of the campaigns—I believe it was the Heart Fund. It showed I was interested in other beneficial projects besides our own, and also gave me an opportunity to meet some people I did not know.

Some of our women have joined a garden club or other civic-minded clubs. In these clubs one becomes acquainted with a group apart from the circle she would ordinarily meet. If we feel we have time and would enjoy this contact, I think it is well to make a distinction between groups organized for community welfare and perhaps those that are merely social. Those would be much harder for us to fit into. But if you know of an organization you feel you could associate with, you might call the president and introduce yourself as the Adventist minister's wife. Say you have been reading about the club in the newspaper, and wondered whether you might be able to attend some of their meetings. She can hardly say No. Then it's up to you to be friendly but not forward. Remember your purpose is to be a winsome example of an Adventist minister's wife, for it won't be long until the members of the club all know you as that. When they become acquainted with you they may invite you to help in social-welfare activities or ask your counsel in suggesting topics for programs. You may even be able to offer a guest speaker—perhaps a missionary to show pictures of his country or a doctor to lecture or a teacher or a writer.

I believe the church members, as a rule, favor the minister's family taking part in community activities if they do not become too time consuming and take us away from church work, which should come first. I believe they realize we are endeavoring to be a witness in our community.

Another avenue of service in the community is for the church to open its doors for classes in Red Cross first aid or home nursing. Or cooking and nutrition classes. I know one pastor of a large church in this union who, himself, dons the chef's apron and cap and draws a large attendance at his cooking school. His wife assists! The church members love it, the community appreciates it, and so do the newspapers!

Hospital Work and Outside Associations

Have you thought of making a few calls in your local hospital each week? Not just to peo-

ple whom you know, or your members—but ask at the desk (after introducing yourself) for names of those who receive few callers or would appreciate a visitor; try to do it regularly and after a while those at the hospital will have people in mind especially for you to see. After talking with the patient a few minutes you may ask if you could offer a prayer. Don't talk about your religion; just make a brief, Christian call.

Perhaps some of you have associated with ministers' wives of other faiths in your community. In one city where we were, the ministers' wives of different churches met for brunch once a month in different homes, and the pastor's wife and I were invited to attend. It was really very interesting, and we had many enlightening conversations during the time I was in the city. Each woman was to offer her home for a meeting, and my turn came; in fact, I entertained them twice. Of course, by that time they knew we ate differently. I did want to serve an attractive meal, but of course it had to be without coffee. One time I served Kaffir tea and the other, hot chocolate. The hostess who entertained the group also was expected to arrange a little program. On one occasion I showed one of our good films; another time, pictures of our Navaho Indian work.

I believe association and friendship with the ministers' wives in your community may be very worth while; there are many devoted and dedicated Christian women in these other churches.

"It is through the social relations that Christianity comes in contact with the world. . . . Christ is not to be hid away in the heart and locked in as a coveted treasure."—*Testimonies*, vol. 4, p. 555.

One thing we should remember amid all the little duties and details we may encounter in our busy and varied program is that the primary purpose of the church is to witness to the world of Jesus' transforming grace, and endeavor to do it in such an attractive way that they too will desire it. They too will "taste and see" that the Seventh-day Adventist Christian way is the good and right way.

If the task sometimes seems more than we can
(Continued on page 42)

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BOOKS - For Your Library



***The Letters to the Seven Churches of Asia*, W. M. Ramsey, Baker Book House, Grand Rapids, Michigan, 1963, \$4.95.**

This excellent book of more than 400 pages first appeared in 1904, and the impact it made upon Christendom was immediately evident. The scholarship of Dr. Ramsey has never been questioned. No archeologist in the area of Asia Minor has revealed a more penetrating analysis of ancient civilizations. While traveling through the area of Turkey in which the seven churches existed at the time John wrote the Revelation, I was more than ever impressed with the value of Dr. Ramsey's research. His lucid pen has made the whole area both understandable and fascinating and has given light on the Scripture.

The Baker Book House should be complimented for this reprint of a book that for years has been out of print and practically unobtainable. Readers of the *MINISTRY* magazine should make an effort to possess this volume. Every writer in the field of prophetic study in the book of Revelation is indebted to this author. Other works of his such as *St. Paul the Traveler*, *The Cities of St. Paul*, *Luke the Physician*, and *Pictures of the Apostolic Church* reveal his grasp of the subject. Of all his published works *The Letters to the Seven Churches of Asia* is in many ways the most valuable.

Studying these letters in their historic setting lifts the churches out of the field of mystery and makes the reader feel a part of the life of those times. Here is a book that is a must in every minister's library.

R. ALLAN ANDERSON

***The Church as a Social Institution: The Sociology of American Religion*, David O. Moberg, Prentice-Hall, Englewood Cliffs (N.J.), 1962, 569 pages, \$7.50.**

This well-outlined sociological survey of religious institutions, organizations, and individuals (as well as a few religious events and developments) in the United States reveals a great deal of useful information and some misinformation. The religious reader may not learn much more about his own church from this work, but he will learn a great deal about what sociology thinks about his religious denomination and about religious people.

The outline of the book is comprehensive; it ranges from the political views held by religious Americans to the lay dissatisfaction with polity with the Roman Catholic Church in this country. The author seems uncertain, as a sociologist would be, whether good people become religious or religious

people become good; he is not certain whether religious ideals influence society or social ideals influence religion. The author feels that he "exposes findings which the convinced church man would prefer to keep secret" and "recognizes strengths and virtues which critics of the church would prefer to overlook." The author probably has found more of the former than of the latter.

"Does Religion Permeate Daily Living?" is one section that analyzes how churches accommodate to community values. "Lay Leadership in the Church" is another illuminating analysis. One section tries to explain why some American churches have more middle-class members than members among the poor; a further section deals with the "Role Conflicts of the Clergy," a discussion that would interest any minister.

The author's description of Seventh-day Adventists as expecting (in the company of Jehovah's Witnesses) "to receive prominent places in the new temporal, millennial kingdom" (p. 91) reveals that he has become entangled in unreliable sources. Yet, the book is profuse with references to sources of pertinent sociological studies of religion and religious people in America; the bibliography is overwhelming. It alone may be worth the cost of the book. Much valuable statistical and factual material is included, well indexed and interpreted, although the author's conclusions are definitely his own. Prof. David O. Moberg of Bethel College and Seminary, St. Paul, Minnesota, has produced a worth-while study, the second edition of which, purged from certain errors of detail, will prove widely useful.

LEIF KR. TOBIASSEN

***Group Dynamics in Evangelism*, Paul M. Miller, Herald Press, Scottdale, Pennsylvania, 1958, 202 pages, \$3.50.**

How Christian study and/or discussion groups may be used to bear effective witness to the unsaved is the theme of this book. The author defines what is meant by "group dynamics" and goes on to explain the techniques of group leadership, why people join groups, and factors entering into group disintegration. Careful attention is given to such details as the proper size of the group and the role of the leader.

The author also observes that this is one form of endeavor in which the whole church may participate. Those reluctant to give a series of Bible studies may unite with a group to help make the "warmth of Christian love flow around an unsaved person."

The following is quoted from the book's jacket.

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ALVA E. RANDALL

***Flesh and Spirit*, William Barclay, Abingdon Press, Nashville, Tennessee, 1962, 127 pages, \$2.00.**

This is a brief yet quite thorough examination of Galatians 5:19-23. It is a scholarly word analysis of the warfare that takes place between the body and spirit. Dr. Barclay studies these words in detail from the Septuagint and the Greek New Testament, and tells how the same words were used by writers like Plato, Aristotle, and others. He illustrates them from the life and times of the ancient world contemporary with the writings of Paul, and also traces their usage in the New Testament itself. Even if one is unfamiliar with Greek, he would find this book interesting and one which would add richly to his spiritual concept of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. It is true, as the author suggests, "There are times when English, as compared to Greek, is a poverty-stricken language."

He shows us (for an example) how the word "peace," *eirēnē*, occurs eighty-eight times in the New Testament. "The New Testament is a book of peace." Along with a substantial scriptural explanation he reveals that the New Testament "peace" has certain sources from which it comes: peace comes from believing, from belief which has turned to action, from God, as a gift of Jesus Christ; a result of right relationships within the home, between Jew and Gentile, within the church, between man and man, and man and God.

The meaning of *agapē*, "love," is unconquerable benevolence, undefeatable good will. Love is more than sentiment. Dr. Barclay concludes that *agapē*

"is the spirit in the heart which will never seek anything but the highest good of its fellow-men. It does not matter how its fellow-men treat it; it does not matter what and who its fellow-men are; it does not matter what their attitude is to it; it will never seek anything but their highest and their best good."

ANDREW FEARING

The Place of the Minister's Wife in Church and Community

(Continued from page 39)

manage, we need not be concerned. "When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden."—*Steps to Christ*, p. 77.

"We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose."—*The Ministry of Healing*, p. 355.

And may I suggest that you read again when you return home the words on pages 465, 466 of *Testimonies*, volume 2, where Mrs. White speaks of the mission God has assigned to us as women.

As far as possible we as ministers' wives like to make our contribution to the church in a place where we personally gain the most satisfaction or where our background or experience enables us to make what we feel would be our best contribution. And I believe we should not feel we are being selfish when we do this. On the other hand, we often have to learn to do things of which we know little or from which we shrink. We may consider ourselves eminently qualified to be either a Martha or a Mary, but the minister's wife soon discovers she has to be both. We may have to learn how to be one or the other, and we can, for the needs of the church and the congregation must be considered ahead of our natural desires. Sometimes our most rewarding experiences come as a result of challenges that originally we did not wish to accept.

In Conclusion

Yes, a wife's ministry differs from that of her husband, but her heart beats with the same desire to serve the people they love, and she daily asks God to show her how to fill her place and serve to His glory in the church and community. Her work may not be a public one; I think there are but few wives who would not prefer to serve quietly and inconspicuously. But if God calls us to witness for Him in other avenues, then we pray for grace and remember that "all His biddings are enablings."

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NEWS -- From Current Journals



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

SAN FRANCISCO, CALIF.—Protestant Episcopal Bishop James A. Pike of California issued a pastoral letter here warning that the practice of "speaking in tongues" in the denomination has reached a point "where it is dangerous to the peace and unity of the church," and is a "threat to sound doctrine and polity." He said a number of Episcopal clergymen and hundreds of Episcopal laymen have reported experiencing "speaking in tongues." Consequently, he said, he could no longer permit clergymen of other dioceses "to come here to preach and speak in propagation of this movement." The bishop suggested that diocesan clergymen refrain from leading or taking part in gatherings designed to promote the phenomenon. "Speaking in tongues," or glossolalia, usually has been confined to Pentecostal churches, but in the last three years has been spreading among other church groups in various parts of the country, particularly in California and the Midwest, and among pastors and members of Lutheran, Presbyterian, Baptist, and Methodist bodies.

SALT LAKE CITY, UTAH—The Mormon Church is sponsoring a vast building program in Australia. Denominational officers here said 13 buildings are under construction in Australia, with another planned in Canberra. Ten more chapels are scheduled for 1963. Construction during 1962 included a new headquarters for the South Australian Mission and offices for the Brisbane and Sydney Stakes. More than 100 building missionaries, supervisors, and their wives from Australian stakes and missions assembled recently in Sydney for their first conference with members of the church building committee from Salt Lake City, Mormon officials said. The two-day conference was headed by Wendell B. Mendenhall, chairman of the U.S. committee. He reported that a total of 27 structures are involved in the Australian building program.

MINNEAPOLIS, MINN.—Training laymen

for being the "church in the world" is as necessary as lay training for voluntary "church work," a Swiss Reformed minister active in the World Council of Churches said here. The Reverend Hans-Ruedi Weber said that ministers must help laymen understand that their daily work can be their Christian vocations. If this is understood, he said, Christian work will not be thought of so much as spare-time Christian service. If this were done, he added, churches would have a seven-day week ministry. Mr. Weber charged that the distinction commonly made in church circles between full-time Christian workers and the laity is "un-Biblical." In a militant church, he said, ministers should not be regarded as commanding officers but "sort of communication troops and kitchen soldiers providing the food. The laymen are the soldiers at the front."

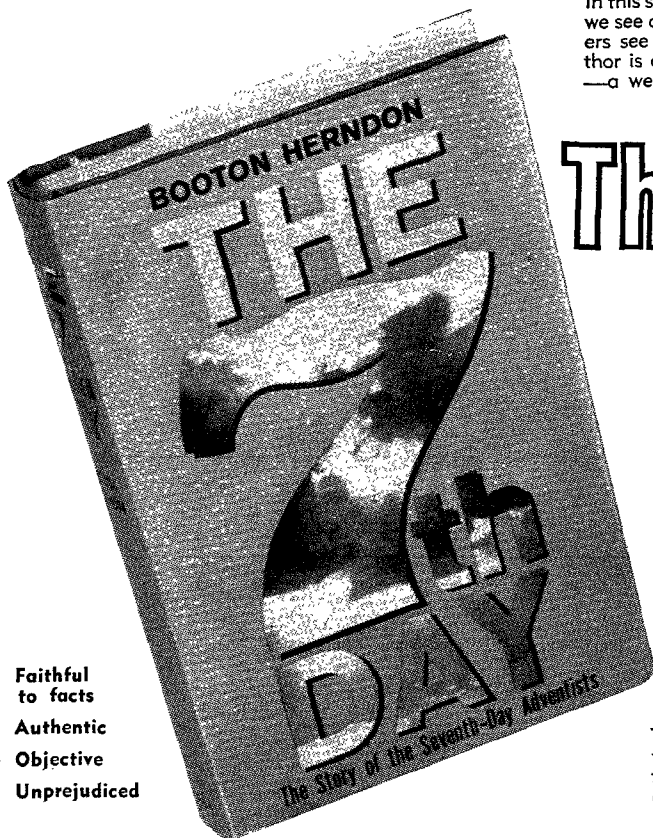
TORONTO, ONTARIO—A Religious Television Association was formed here by Anglican, Roman Catholic, and United Church of Canada broadcasting experts. They said the decision to establish the association was made on a request from the religious advisory committee of a local television channel, CFTO-TV. Programs planned will be representative of Anglican, Baptist, Jewish, Lutheran, Catholic, Presbyterian, and United Church groups. The Anglican, Roman Catholic, and United Churches each contributed \$1,000 to the cost of planning. Production costs and air time are contributed by CFTO.

FULDA, GERMANY—A permanent exchange of representatives between the Vatican and the World Council of Churches was urged here at a meeting of Protestant and Roman Catholic journalists and theologians. The exchange proposal was made by Roman Catholic Auxiliary Bishop Walter Kampe of Limburg, a prominent columnist in West German church papers and head of the German press office for the Second Vatican Council. Bishop Kampe, noting the keen interest of non-Catholic Christians in the council's activities, told the meeting that the

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Christian unity movement would be enhanced after the council ends by permanent "contact centers" in Rome and in Geneva, headquarters for the World Council of Churches.

KANSAS CITY, Mo.—For the first time in its 118-year history the Southern Baptist Convention has named a woman to one of the national church body's top three offices. She is Mrs. R. L. Mathis, of Waco, Texas, who was elected a second vice-president at the SBC's annual meeting here.

The Available Eloquence

(Continued from page 31)

sight of because Christ is magnified and is the theme of thought."—*Ibid.*, p. 316.

Abilities and qualifications that men possess do not of themselves win souls. If they did, many who now are rejoicing in the light of truth would still be in the darkness of error.

The men whom Christ chose were not all men of great talent or men who were eloquent speakers. They were humble men. They were willing to surrender themselves to Christ and they wanted a daily, living experience in the things of God. And they became eloquent soul winners.

The world today needs men who are willing to consecrate themselves and their talents to God. Men who will humble themselves so that God may be exalted and avail themselves of this genuine quality of eloquence. Then we may become mighty instruments in the hands of God in the finishing of His work.

May God grant that each of us may have this great blessing.

The Priesthood of Jesus

(Continued from page 28)

give you the riches of His grace."—*Testimonies*, vol. 6, p. 364. "God's appointments and grants in our behalf are without limit."—*Counsels to Parents and Teachers*, p. 14. We should not set to them limits

of time or space. God could call Himself "the God of Abraham, and the God of Isaac, and the God of Jacob," and not be "the God of the dead, but of the living: for all live unto him" (Luke 20:37, 38). From our viewpoint they were dead, but God could speak of them as alive because of the surety of the resurrection. As we can accept that Jesus came "in the fulness of time," and made the supreme sacrifice on Calvary "in the midst of the week," some 1,930 years ago, and yet was "the Lamb slain from the foundation of the world," so we can accept that He was ever the priest and advocate of the human family although not appointed to that office by the oath of God till after He had purged our sins by His death, when He sat down "on the right hand . . . of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2).

The times and the seasons are for us; but, thank God, He is unlimited in time or space or character.

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It is not generally known that the Review and Herald Publishing Association has made a generous offer of a free copy of the *SDA Bible Dictionary* to all persons in the following categories who may purchase at the usual price of \$9.95 per volume the seven-volume set of *The SDA Bible Commentary*:

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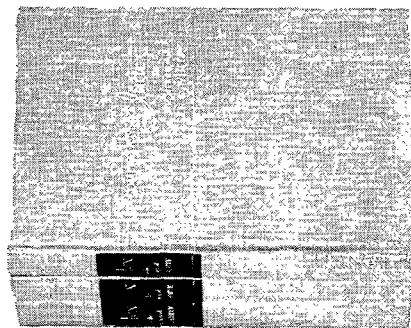
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PULPIT -- Pointers for Preachers



GRINDSTONE PREACHERS

If you hold your nose to the grindstone rough,
And you hold it down there

long enough,

In time you'll say there's no such thing,
As brooks that babble or birds that sing.
These three will all your world compose:
Just you, the stone, and your old nose.

—Selected

Of course the preacher has a job to do. To the end that he never forget this, he is called a worker and his program is called the work. Unless the minister is careful, this program can become a bone-grinding, ulcer-producing operation. Periodic seasons of relaxation and recreation are necessary to ministerial efficiency. Some men have a greater work compulsion than Jesus had. They feel guilty if they're not busy. The art of relaxation is a divine necessity. These are tension-producing times. Don't add your own to the heaps. Preachers with ulcerated stomachs and hypertension are not uncommon.

The "peace that passeth understanding" sometimes bypasses the purveyor. The man of God must master the art of "clearing the deck." The nervous breakdown is not a sign of conscientiousness but of bad judgment. The reputation of being a "burner" is hollow mockery when purchased at the price of good health. The grindstone is rough, and every time you touch it, some of yourself is left behind. And who wants ultimately to face the shrinkage of his world to "you, the stone, and your old nose."

E. E. C.

THE ITCH TO WRITE

I LOVE books, but when I think of the unmeasured ocean of books that pour from the world's press every year, I am sure too many

are written. When I see so many in the bookstores and newsstands, I am sure many should never have been written. When I think of the reams of pamphlets, letters, mimeographed material, and the multitudes of manuscripts that pour over editorial desks, I understand and endorse Juvenal's observation on the man who had the incurable itch to write.

On the other hand, I must follow John Milton's militant outburst against a licensed press, which would be a chained press and an encroachment on our priceless liberty to speak and write freely.

I wish I could cure forever the writing itch in some poor souls who make me wonder sometimes whether I really do love books and reading. Then I wish I could give this writing itch to some who

never write, but should! Many preachers would be better preachers if they would write. So on the one hand I would cure the itch to write, and on the other I would inject it into men who could glorify God if they had it! Which leads me to confess not that I love books and reading, but that I love good books and good reading!

H. W. I.

THE CAMEL'S BACK

TALK is cheap. Of promoters and their promotion there is no end. Faced with the inevitable torrent of counsel and an avalanche of "inspiration," the besieged pastor has few avenues of escape. He may listen or read until his weary brain, betrayed by drooping eyelids, ceases its primary function, and develops a tolerance for, or even an immunity to, further "stimulation." Or, faced with so many "plans," he may declare "no man sufficient for these things," and try none of them. Or our beleaguered shepherd decides to resist to the bitter end any "invasion" of his sphere of influence by efficiency experts.

None of this is really necessary. If, on the one hand, officials and assorted secretaries would remember their own pastoral experiences, it would serve to moderate any tendency toward impatience. Conversely, the growing pastor sifts through any suggestions that will augment the program. Granted, the source is oft less qualified than the object; yet, is it not surprising that knowledge is on the open market and no man has yet succeeded in copy-writing wisdom. Light, like the proverbial "apples of gold in pictures of silver," springs from the most unexpected places.

Perhaps the key question in pastor-promoter relationships is, What is really vital and what is not? Matter that matters compels attention. It is peripheral trivia that, like the "straw," breaks the camel's back.

E. E. C.

Prayer

You get the impression from some people that they can believe in God only when the weather is fair, when things are going well; but when things go wrong, when tragedy or suffering come, then their faith begins ebbing away. But God, the Mighty Intelligence behind this tremendous universe, is too great to be revealed only in a life of fair weather. As someone so aptly put it, "It takes stormy as well as sunny days to reveal the meaning of the sea." So it is with God.

KERMIT R. OLSEN in
The Magnitude of Prayer
(Fleming H. Revell Company)