



The Ministry

OCTOBER, 1963

"The Lord sets
the prisoners free"
(Ps. 146:7, R.S.V.).

(See p. 2.)

"Them That Are Bound"



SHOCKING!" said my secretary. "Striking!" added our copy editor. I had just shown them the photograph that provides our cover picture for this issue, and, of course, since pictures speak to each of us in different ways, both exclama-

tions were correct.

To me those hands represented all men who long for deliverance—from imprisonment, persecution, enslavement, anxiety, bitterness, disappointment, habits, sorrow, poverty, hunger, unhappiness; and above all, from conscious guilt and sin. Somewhere in this picture stand you and I, for all finite men are prisoners in some sense.

We do not know the extent of human longing for something higher and better. "How long, O Lord" is the cry of untold millions since the world began. It is the cry of countless multitudes today. In fact, the story of human frustration, inhibition, and suffering is so colossal that we could know no happiness at all if we did not at times forget it.

Temporary forgetfulness may become habitual indifference to the world's suffering; and in the Christian, that is base betrayal: "In slighting the claims of the poor, the suffering, and the sinful, we are proving ourselves traitors to Christ."—*Thoughts From the Mount of Blessing*, p. 137.

One of the most appalling pictures to a sensitive Christian is that in a world like ours, more than half of its inhabitants go to sleep hungry every night. If you've never seen starving people, this paragraph will not shock you; but if you have seen mal-

nutrition and starvation on a large scale, it will haunt you.

I listen to the agony of God—

I who am fed,
Who never yet went hungry for a day.
I see the dead—
The children starved for lack of
bread—

I see, and try to pray.

—GEORGIA HARKNESS

I was once in a wartime prison camp, and I studied the faces of hundreds of men day after day. They were living on low rations, but they were not starving men—just lonely, apprehensive, shut away from home and loved ones, and their future was hidden by a huge, dark interrogation mark. Every time a squadron of war planes passed overhead, they looked up; then they fell into chilly silence, hoping that their homes were safe, that their loved ones would live to see tomorrow.

Every minister visits hospitals. Every missionary comes in contact with sickness and suffering. Among the gravely ill—high, low, rich, poor—as their lack-luster eyes so often show, there are imprisoned men and women, some hoping desperately for the recovery that would spell relief, others hoping for the death that would spell release.

Countless human beings will lie down on mother earth tonight, homeless, stateless, hopeless—refugees, dispossessed through no fault of their own. Some may be prisoners in hope; many, alas, prisoners of hate.

I listen to the agony of God—

I who am warm,
Who never yet have lacked a shelter-
ing home.
In dull alarm
The dispossessed of hut and farm,
Aimless and "transient" roam.

The worst picture of all is that of the vast army of men whose souls are bound in sin. The greatest prophetic hope ever set before men is contained in these words of the Holy Spirit: "The Spirit of the Lord God is upon me; because the Lord hath anointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1). When our Lord claimed this prophecy as the seal of God upon His own work, He read before all the people: "He hath sent me to heal the brokenhearted, to preach deliverance to the captives" (Luke 4:18). Christ preached victory over evil, from which every form of captivity springs.

(Continued on page 44)



Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXVI

OCTOBER, 1963

No. 10

Editor

ROY ALLAN ANDERSON

Associate Editor

ANDREW C. FEARING

E. EARL CLEVELAND

J. R. SPANGLER

Managing Editor

HARRY W. LOWE

Copy Editor

J. INA WHITE

Consulting Editors

REUBEN R. FIGUHR, WALTER R. BEACH,

THEODORE CARCICH, RICHARD HAMMILL,

EDWARD HEPPESTALL, R. LEO ODOM

Art Editor

T. K. MARTIN

Circulation Manager

J. R. SPANGLER

Overseas Contributors

GEORGE BURNSIDE	Australia
O. GMEHLING	Central Europe
PAUL ELDRIDGE	Far East
DAVID H. BAASCH	Inter-America
WAYNE OLSON	Middle East
E. E. ROENFELT	Northern Europe
ENOCH OLIVEIRA	South America
T. M. ASHLOCK	Southern Africa
—	Southern Asia
G. CUPERTINO	Southern Europe

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

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C. 20012, U.S.A. \$4.00 a year; 40c a copy. Prices slightly higher in Canada. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

OCTOBER, 1963

IN THIS ISSUE

EDITORIAL

"Them That Are Bound"	H. W. Lowe	2
Tolerance From the Historically Intolerant	R. A. Anderson	4

GENERAL ARTICLES

Organization and Discipline of the Mind	R. E. Finney	6
The Untenable Position of the Christian Evolutionist	L. Baum	9
"The Time Is Short"	L. E. Gonzaga	13
The Court	E. W. Reiner	15
The Sinlessness of the Sin Bearer	G. D. Keough	17
How About Platform Appearance and Manners?	W. A. Higgins	19

REGULAR FEATURES

RESEARCH

The Divine Prescience (Part 1)	D. A. Delafield	20
Christ Our Lord (Part 3)	W. E. Read	23

MUSIC IN WORSHIP

Church Music and the Bible	C. M. Maxwell	26
----------------------------------	---------------	----

PASTOR

Receiving and Holding Converts	H. L. Rudy	29
The Pastor's Responsibilities	G. C. Williamson	31

EVANGELISM

The Church as an Evangelistic Center	O. M. Berg	33
--	------------	----

BIBLE INSTRUCTOR

God's Plan for the Support of His Work	M. C. Kent	35
--	------------	----

SHEPHERDESS

The Responsibilities of the Minister's Wife	W. L. Brooks	37
---	--------------	----

BOOKS FOR YOUR LIBRARY	40
------------------------------	----

PULPIT—POINTERS FOR PREACHERS	48
-------------------------------------	----

From Bottom to Top

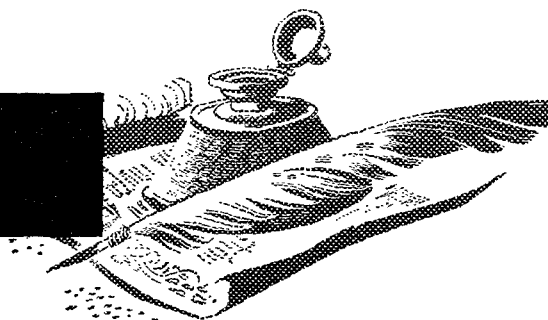
In the kingdom of love and faith, the way to the top is through the bottom. We kneel to rise, bend low in service, to stand tall as sons of God.

DONALD T. KAUFFMAN
in *The Gist of the Lesson*
(Fleming H. Revell Company)

Change of Address

When writing us about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which you received the journal.

EDITORIAL



Tolerance From the Historically Intolerant



A NEW note is being sounded in international circles—the note of religious liberty. Leaders in many countries are today emphasizing the need for tolerance and understanding. This is both significant and heartening. The fact that religious liberty is even on the agenda of the historic Vatican Council is as impressive as it is significant. This is no sudden development, however. For years there has been a growing conviction on the part of certain Roman Catholic authorities that there needs to be much more understanding between Christian groups in general. A few quotations from Roman Catholic authorities will make this clear.

More than a decade ago Robert Rouquette, S.J., declared:

It should be the strict duty of the Christian state to ensure effective freedom of conscience, of propaganda, of worship and of teaching to all the ideological groups which do not constitute a danger to the general welfare of the state, in accordance with the requirements of natural law and natural ethics. —“Le problème du pluralisme religieux,” in *L'Eglise et la liberté* (Paris: Flore, 1952), p. 222.

And the same principle was emphasized by another French author. In the same year (1952) he maintained that:

Religious freedom, if it is to be effective, should be included in the constitution of states and confirmed by legal statute. . . . Even supposing the faith (the Catholic faith) were to know again a time of triumph, religious freedom would nevertheless continue to be a sacred duty.—“Liberté de la foi et

tolérance civile,” in *Tolérance et communauté humaine* (Tournai-Paris, 1952), pp. 146, 147.

Theologians on all levels and among many different groups in France are expressing similar convictions. Ambassador Wladimir d'Ormesson, who not only knows the Vatican, but was a personal friend of Pope John XXIII, was the one who definitely urged that this subject be brought before the Vatican Council. The way he sets forth his reasons is impressive. Referring to the many letters he receives from Protestants, he says:

You protest rightly against the infringements of religious freedom which cause your co-religionists behind the iron curtain to suffer, but why do you say nothing about the sufferings of our Protestant brothers in some countries, which are not under Communist rule?

These reproaches are right. We claim liberty for our faith. We claim it in every place and for everybody. We wanted it for the Jews when they were so abominably persecuted by the Nazis. We want it now for our Protestant brothers and for our Orthodox brothers, wherever such liberty is infringed, compromised or menaced. On this level also, an Ecumenical Council may bring some benefit to our civilization by observing this rule of “Christian charity” which includes heaven and earth.—*Le Figaro*, January 29, 1959.

What changes may come if this is fully discussed is difficult to say, but we could hope that it would spark a new spirit of tolerance and mutual understanding which in turn would result in the granting of liberty for the proclamation of the gospel in areas where today this is practically impossible. While we recognize the possibility

THE MINISTRY

that this great Ecumenical Council at Rome could lead to the establishment of world religion, thus fulfilling the prophecy of Revelation 13, yet it may also be used of the Lord to bring about conditions that would greatly aid in the proclamation of the everlasting gospel to all the world. Before God's last message can accomplish its final work there will need to be some changes in certain countries where established religion is in power. Carlos Santamaria, voicing the situation in his own group, says:

The Catholic Church does not speak the same language everywhere. Its attitude is not the same in France or in Poland as it is in Spain or in Italy. In one country it claims freedom of religion and human rights in general; in another it loudly proclaims its traditional thesis and emphasizes the classic concept of the Christian Society. . . . The Catholic Church does not like liberty of religion; it tolerates it against its own will. It crouches in wait for an opportunity to resume its traditional habits, its customary intolerance. . . .

We must recognize that there is some truth in these objections. They are very disturbing to us, Catholics.—"L'Eglise et les libertés dans l'histoire," in *L'Eglise et la liberté*, Semaine des intellectuels catholiques (Paris: Flore, 1952), p. 225.

With such questions as these disturbing clear-thinking Catholics it is little wonder there is division in the church. Roman Catholic theologians are naturally unhappy over this situation. John C. Bennett recently declared that:

"... the Catholic Church is divided from top to bottom in this country and abroad on matters of principle in regard to religious liberty."—*Christian and the State* (New York: Chas. Scribner's Sons, 1958).

The need for unity on this as on other vital questions was one of the main reasons for the Council. The late Pope John's Easter Encyclical gave evidence of real concern. While intolerance is usually seen as a misshapen monster, history reveals that it can also wear ecclesiastical robes. Could it be that the threat of the loss of liberty is influencing Roman Catholic leaders to join with Protestantism in defending the rights of the individual, especially in the areas of religious liberty?

These comments appearing in a recent article, *Roman Catholicism and Religious Liberty*, published by the World Council of Churches in Geneva, make the situation abundantly clear. It reads:

Today the international dimension of the world persuades Roman Catholics to be tolerant and to demand religious liberty for everybody and every-

where. Even Pope Pius XII made direct reference to the reasons which must lead a Catholic statesman to join the legal organization of a community of nations whose constitution includes religious liberty of all religious bodies. It is not any more (as the "thesis" of the Catholic state seemed to represent) a question of the welfare of a closed state. The Pope bases his remarks on the fact that the relations between the nations are growing closer and deeper and that this process of extension is driven onward by an imminent international development. Now, it is evident that no international community will be possible without international civil respect for religious liberty.

Intolerance is an ugly word these days. And as evangelists and teachers who should "keep abreast of the times," we must not fail to discern the significance of such important events as are transpiring in our world. These demand clear thinking and spiritual discernment, for the whole future of God's work is affected by what we are seeing today.

Tolerance on the part of Christians of all persuasions could well be an important step in the development of world peace. But the Word of God reveals very clearly that despite the popular emphasis on liberty, events too big for men to handle will ultimately lead into intolerance and oppression, when peoples of all nations will be coerced into a so-called "brotherhood" only to discover that at last a worldwide enforcement of religious dogma will result.

High-sounding, lofty sentiments are not enough. Only the truth as it is in Jesus can really set men free. And that truth will be proclaimed to all the world with or without permission, and in spite of coercion.

"Blessed is he that watcheth, and keepeth his garments" is the message of Christ to His faithful church. Only those who watch and pray and are clothed in the righteousness of Christ will triumph in this great hour.

R. A. A.

Thou Art Coming to a King

Thou art coming to a King,
Large petitions with thee bring
For His grace and power are such
None can ever ask too much.

—JOHN NEWTON in
The Treasury of Religious Verse
(Fleming H. Revell Company)

Organization and Discipline of the Mind

R. E. FINNEY, JR.

President, Wisconsin Conference



IF YOU feel as I do about certain things, you may want to get rid of your television set and cancel your subscription to the daily newspaper. If you are really serious about your mental development, you may actually have to do this. I might say here that I have never owned a television set and it has been more than thirteen years since I took a daily newspaper. This is a matter of personal choice with me; what you do is not something that I am responsible for.

If you have complete control over these things, so far as the use or waste of time is concerned, then you are on safe ground in having them. They certainly are not necessities. Anyone who has a radio on which he can get a good newscast, and who takes a weekly news magazine and reads it intelligently, will be as well informed as he needs to be about current news. He can listen to the newscasts while he is driving his car or eating his breakfast, and he can read the news magazine in one tenth the time he would probably spend on the newspaper. In addition, he will not be cluttering up his mind with a myriad of non-essentials.

Many people confuse the gathering of information with thinking. This is a complete fallacy, as is demonstrated by many people who know all the local gossip and never give birth to an original thought.

Organization and discipline demand method and yield efficiency.

There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results.

An address to a group of workers, in which some definite personal convictions are expressed about TV, newspapers and other reading material, the organization of the daily program, et cetera. Some practical suggestions for a reading program conclude this challenging presentation.

They have erroneous ideas of work, and think that they are working hard, when if they had practiced method in their work, and applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the *less important matters*, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential.—*Evangelism*, p. 649.

Anyone who has watched a person who accomplishes a great deal will find that he has method in his work. His method may not be the same as the one you will want to follow, but he will have a method. Some like to rise early and do a great deal of their work early in the day. Others prefer to work later, or they may be forced to by the nature of their work. Either way, success seldom comes without good method. And method demands promptness.

Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. . . . Some workers need to give up the slow methods of work which prevail, and to learn to be prompt. Promptness is necessary as well as diligence. If we wish to accomplish the work according to the will of God,

it must be done in an expeditious manner, but not without thought and care.—*Ibid.*, pp. 649, 650.

There are many reasons why promptness is essential. The worker who is always late is ever trying to catch up, and he becomes more and more frustrated and disorganized as he goes along. In fairness to others, whose lack of punctuality the worker would himself find exasperating, the worker should be on time. The minister who keeps a group of fifty people waiting five minutes for a meeting to begin has cost the group four hours and fifty minutes of *their* time. He has broken the commandment that says, "Thou shalt not steal."

Punctuality and system enable us to do more. Having a set time for study and educational reading preconditions the mind for work. Bad habits seem to attach themselves to us without intent or effort, but good habits may have to be cultivated. Good habits of study need cultivating, and having a set time for study helps to establish the habit of study. I happen to have had to do a good deal of writing for publication, and long ago I found that having a set time for going to work on a certain writing project helped me to get an assignment done.

There is no sin in doing a job the easy way; neither is any righteousness acquired through making an easy job hard. Years ago I took a business course, and one of my instructors used to say, "Learn to do it the easiest way. Remember, the boss doesn't care how tired you get. He is interested only in getting the job done." This was good advice, and largely true. Method will help you get the job done, with energy left for the next task.

In our conference when the workers get together there is often discussion as to how to report certain items called for on the workers' report blanks. In answer to questions about some of these items I have remarked that if a worker reports fifty baptisms a year, he need report nothing else. Of course I was not entirely serious in this remark. The conference treasurer might have some objection to such reporting. But what I was trying to get across is the idea that reporting is not what we are working for. The real object in our work is the salvation of souls, and the particular means used is not so important. Neither is the number of miles driven, calls made, nor Bible studies given.

Method and organization can help a man produce much more than otherwise.

Some years ago I read an account of the work of Reuben Youngdahl, pastor of the Mount Olivet Lutheran church in Minneapolis. He became pastor in 1938 when the church had a membership of 331. By 1950 there were 5,000 members in his church. The church was situated in a fast-growing suburb of Minneapolis, which accounted for some but not all of the growth, for one half the members added to the church were not previously Lutherans.

How did Youngdahl work?

Five nights a week from five to eight o'clock he made calls, with appointments made ahead of the calls by his secretary, who also mapped the calls so as to avoid back-tracking. It is stated that he called on most of the 1,350 families in his parish each year. Three evenings a week he and his wife entertained from thirty to fifty guests in their home, after eight o'clock.

Membership information was gained from city records of moves, from the Minneapolis Church Federation, from newspapers, and from cards turned in by church members who learned of new families moving into the suburb. Each new family in the area was then assigned to a member family for visitation and was invited to attend Mount Olivet. Each new family received a letter of welcome from the church. The area Welcome Wagon was furnished with promotional literature to give to new families.

Each Sunday every family attending church was asked to fill out an attendance card, and absentees were sent a we-missed-you card.

There are other details of this church's ministry that I shall not take space to detail, but the lesson is plain: Great churches do not grow by accident. But method, organization, and hard work can accomplish great results.

How can the mind be disciplined?

Every worker, or company of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men but for the older workers, in order that their ministry may be free from mistakes, and their sermons clear, accurate, and convincing.

Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value.

Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it.—*Ibid.*, pp. 648, 649. (Italics supplied.)

I think that such study begins with getting information in depth and allowing time for that information to be digested and assimilated. In many cases sermons are not *made*; they *grow* in the subconscious, but they must have something to grow on. Information should be correlated and compared.

Let me illustrate. A few months ago I had occasion to make a restudy of the Book of Daniel. I reread the book and nearly all the commentary material that I could obtain on the book. When I began I thought there was little more I could learn about it after having preached from it literally scores of times. By the time I was through I had written a series of four articles and an entirely new sermon, and had arrived at an entirely original thought (to me). All the study I did was worth the latter, for I have few original thoughts.

This brings us to the question: How do you study? The human mind is reluctant to do hard work. Too frequently when we sit down to study, our minds immediately begin to look for ways to escape what is ahead of them. We think of a thousand things we ought to be doing other than studying. We think that perhaps we ought to read something we missed in the latest paper or magazine. We probably ought to make a telephone call.

Do not allow yourself to do any of these things. Force yourself to concentrate. If you must read, read your Bible. I have found that one of the best ways of forcing my mind to get to work is to start writing. Years of editorial and radio script writing have taught me that when I begin the mechanical art of putting words on paper, my mind generally begins to get into motion. The Greeks had a saying that "the beginning is half the thing." In study it is often more than half, and once one has really begun, he may find himself most reluctant to stop.

Have an agenda for the day. But having it and following it are two different things, especially for a pastor whose telephone is likely to ring at the most inconvenient time, with a genuine emergency at the other end of the line. But have an agenda, and follow it as well as you can. This will not only

save you time but it will help you to discipline yourself to keep at your task. I find it helpful to carry a pocket "reminder," and often in the morning I jot down things that I must attend to when I get to the office. This is an exceedingly simple practice, but it is remarkably helpful. It is a convenient place to jot down ideas and sermon notes that often come at times when we are not at our desks studying. Ideas are worth their weight in gold to a minister, and we ought not let them get away from us.

I believe that our reading has a lot to do with our thinking. I think reading a good magazine is better than reading a newspaper, for it contains better organized material and is not so diffuse. I believe reading a good book is better than reading a magazine, for somewhat the same reasons. At the present time I am experimentally limiting myself to one magazine, apart from our denominational publications. The rest of my reading time I am spending on books, and I am convinced that I get more thought material from this program than from a large amount of miscellaneous material. I like to carry books with me wherever I go.

The question is not how much we read but *what* we read. I was surprised to learn recently that Spinoza owned but sixty books, and Kant three hundred. This should not have been surprising when we remember the extremely limited number of books that men like Lincoln had during their youth. The number they had was not as important as the quality of what they had, and what they did with it. Ernest Dimnet in his worth-while book *The Art of Thinking*, has this to say on the subject:

"Reading as practiced by most people, is but a method of *not thinking*. Let this go on for several years and the brain will become what is properly termed jellified."

Because reading furnishes the mind, we need to be careful what we read. Let me recommend that you begin with the Conflict of the Ages series—even if you have already read all five volumes. I like to read five pages a day, and then take time to think about what I have read. You can read all 3,603 pages in less than two years in this way, and all 4,812 pages of the *Testimonies* in a year and four months at ten pages a day. Keep notes and sermon ideas in the back of each volume.

The man who can present organized thoughts will be listened to with delight by his congregation.

The Untenable Position of the Christian Evolutionist

LLOYD BAUM, D.D.S., M.S.

Loma Linda University



UNTIL the nineteenth century there was only one generally accepted explanation of the origin of man—the creation story of Genesis. Conversely, in the twentieth century an evolutionary concept of Creation holds almost universal sway. In an effort to harmonize these diametrically opposed concepts, a large segment of our Christian leadership endeavors to “explain” Genesis, the first book of the Bible, in terms of theories that first came to the attention of the masses in the time of Darwin. The lack of a candid analysis toward this impossible coalition is responsible for one of the greatest intellectual blunders of our time.

The objective of this discussion is not to re-enact the Scopes trial of 1925 nor to persuade anyone as to which is truth and which is error; but rather to demonstrate that these two concepts or doctrines (Christianity and evolution) are completely antagonistic toward each other.

Organic evolution may be defined as “the theory that the various types of animals and plants have developed from other pre-existing types through modifications in successive generations, and that all animals and plants are descended from simple forms.” There is some disagreement among scientists as to minor variations in the manner of change. However, supporters of the organic-evolution theory agree that all living animals, including man, developed from a simple, common ancestor that originated millions of years ago.

An accurate, all-inclusive definition of the term “Christian” is well-nigh impossible. Christianity may be defined first in

terms of behavior and second in terms of doctrine. Most of us agree that Christian behavior means following the golden rule. However, it is sheer nonsense to classify everyone as a Christian simply because he lives a “good” life; for many such people are atheists or agnostics.

Webster defines a Christian as “one who belongs to any of the religions that accept the divinity or the leadership of Christ.” We might say that Christianity is the religion of a people who profess or accept the teachings of Christ. Thus the word “Christian” depicts a reverence or a loyalty toward Christ. Consequently, by definition, one who has no feeling of allegiance to Jesus Christ is being unethical in referring to himself as a Christian. Although most Christians are affiliated with an organized church, such need not necessarily be the case.

Most organizations, and Christian churches in particular, have a certain degree of respect for the Bible, especially the New Testament. The Gospel writers of the New Testament are particularly revered because they acquaint the reader with the life, character, and teachings of Christ. Therefore let us examine their viewpoint on Creation.

Luke, the physician, in his Gospel records the genealogy of Christ clearly and unmistakably (Luke 3:23-38). The words “the son of Mathusala, . . . the son of Enoch, . . . the son of Seth, . . . the son of Adam, which was the son of God” leave no room for speculation as to what he thought about the origin of mankind. If Adam was the earthly father of Christ, it is also logical to assume that he was the father of the human race.

Reference to the creation of man as recorded in Genesis forms part of a quotation by Christ as is found in Mark 10:6, 7: *"From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife."*

Paul, who more than any other one man has had a tremendous impact upon the thinking and philosophy of the early Christian church, also brings out the fact that the human race originated with one man, namely Adam. The entire chapter of Romans 5 is devoted to sin and its forgiveness through the blood of Christ. In verse 12 the entrance of sin into the world is associated directly with Adam. In this chapter, reference is made to Adam no less than ten times. Paul also makes reference to Adam in 1 Corinthians 15:22, 45; also in 1 Timothy 2:13, 14.

Additional evidence among apostolic writers is found in James 3:9 and in Jude 14. Obviously we must conclude that these apostolic writers were in harmony with Luke and other Gospel writers. In the New Testament the name of Eve and her two sons, Cain and Abel, appear several times; Noah and the Flood appear nine times. Approximately twenty of the fifty Biblical references to Creation appear in the New Testament. Who can honestly contend that these writers thought of humanity as arising from a long line of germs, mollusks, and quadrupeds?

"But," we might ask, "couldn't these early Christian leaders have been honestly misled? Is it not possible that their concepts were so molded because of the widespread lack of scientific knowledge of their day?" On the contrary, we have indirect evidence that Jesus Christ endeavored to give additional proof of the theory of Creation. To substantiate this thesis, let us turn our minds back some nineteen centuries and enter the small town of Bethany of Judea. We find two sisters grieving over the loss of a brother who had died four days previous. According to the record in John, chapter 11, Christ came upon the scene. After offering words of consolation and encouragement He performed one of His crowning miracles. Dramatically, amid a host of witnesses, Christ resurrected this man Lazarus from the dead.

In resurrecting Lazarus, Christ performed a creative act. In support of this thesis let us look at man as the complex

biological machine that he is. Is man not composed of matter, the basic unit of which is the atom? Arrangement and number of protons, neutrons, and electrons cause variations, thereby designating the given atomic elements. Singly these atoms are relatively simple tiny structures. Hundreds or thousands of these atoms may unite to form a single molecule. Yet in the formation of an animal body, a protein molecule is still only small and relatively insignificant. Thousands or millions of these molecules along with various compounds form the basic biological building block, a living cell. In turn, thousands and millions of cells unite to form an organ. Specialized organs, each fulfilling its individual functions, comprise a body.

What constitutes life? Up to now, life has not been synthesized. Scientists believe that life occurs somewhere between the molecule stage and the cell stage. Aside from being a highly complex structure, living organic material does not develop spontaneously. Under natural conditions it is the result of a steady, slow rate of growth.

In contrast to life, death is rather a spontaneous phenomenon; all processes stop in a short period of time. The former well-coordinated living structure composed of countless numbers of highly specialized building blocks is reduced to rubble, namely a shambles of molecules and compounds. A beautiful, fine biological structure functioning as an integrated unit is reduced to a mass of disorganized material. Organs and cells become only the framework of what formerly was a vibrant functioning unit. In a few short hours the products of lysis and necrosis make short work of a beautiful organic body. From the standpoint of the biochemist, these molecules of foul smelling, revolting debris bear little or no resemblance to the living organisms from which they were derived only a short time before.

To reverse this change is a feat beyond even the wildest dreams of any scientist. To form even a simple single living cell from inert material is almost unthinkable, to say nothing of forming a functioning organ such as the liver or kidney. Add to this the complex formation of bones, vascular systems, et cetera, which function by the control of rational and emotional central and autonomic nervous systems. To bring about such a spontaneous change is truly a creative act.

In the story of Lazarus, as recorded in John 11, Jesus clearly indicates that He has the power to resurrect a man from the dead. Jesus said, "I am the resurrection, and the life." Now the next step of logic is this: If Christ clearly identifies Himself with resurrection and life, and claims resurrective power, what *in the name of reason* is the basis for accepting the thesis that a mass of foul-smelling necrotic debris could be resurrected to living manhood, yet refusing to believe that God could create Adam from the dust of the earth. Truly the philosophy of the early Christian church was based upon faith rather than blind acceptance of folklore and old wives' tales.

For the sake of discussion let us suppose that Lazarus was not dead but only in a coma, and that the voice of Christ aroused him to consciousness. One who attempts to "explain" this resurrection in such a manner places Christ in a position of being a liar and a deceiver of the worst type. The same voice that proclaimed "Blessed are the meek: for they shall inherit the earth" stated in emphatic terms, "Lazarus is dead" (John 11:14). A logical, candid analysis of the foregoing evidence can lead to only one of two conclusions. (1) Christ was an impostor. (2) In a moment of instantaneous grandeur Christ created a living human being. It might be well for those who label themselves Christians to meditate upon the words of Christ, "Ye know not the scriptures, neither the power of God" (Mark 12:24).

Let us now consider the evidence that has been presented. Scripture shows Creation to be a fact. To some the accusation of being un-Christian is an insult of the worst order, yet failure to believe in evolution is considered just grounds for ridicule. Objectively, the two concepts have virtually nothing in common, yet, by and large, most of us claim allegiance to both. Why does this situation exist?

Psychology has the answer to this question. All members of the animal kingdom flee from danger. A human is no exception; yet because of his intelligence, Homo sapiens meet mental dangers with certain cunning strategic mental maneuvers. The mind has certain typical methods of meeting apparent danger and avoiding unpleasant situations. Consequently, it is to be expected that the mind in its natural functions would endeavor to gain the benefits of Christianity without accepting of its respon-

Ministry Magazine Back Numbers

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:

All issues or volumes prior to 1938

1938: July

1941: December

1942: April, September, October, November

1943: July

1944: March, April, September

1945: January, October

1951: August, September, October

1955: January, May, September

1956: December

1957: February

sibilities. Pathways by which the mind may arrive at this state of security are common to all of us, and they are usually easy to recognize after they are pointed out. In this specific situation we see projection and rationalization at play.

Evolution offers a loophole whereby the Christian can avoid his personal responsibility. Whether we trek down the sawdust trail or sit in solemn awe amid the towering columns of a cathedral, we all are conscious of a conflict. Texts of scripture from Holy Writ, sermons from all pulpits—indeed, every gathering of Christian congregations is a "patriotic pep rally" in the warfare between good and evil. To be more specific—all Christians are engaged more or less against a common enemy whose short name consists of only three letters—s-i-n.

What is sin? Though difficult to define, we all know what it is. In its most depraved form we all shrink away in horror and disgust; less irritating appearances, while upheld by some, are condemned by others. Notwithstanding extenuating circumstances, a so-called sinner can, by the power of choice, cease from sinning and become a

saint. Conversely, a saint by choice can become a sinner. The choice of right versus wrong and the use of self-control in the abstinence of personal sin is a tenet of all Christian faiths. Now this places upon the Christian a sense of responsibility that cannot be shared by other members of the animal kingdom.

Note the psychological paradox into which evolution has led the Christian world. The thread of reason is not too strong, yet it clearly leads the Christian evolutionist into a rather embarrassing dilemma. By tracing genealogy over millions of years through the successive stages of development from brachiopods and lung fish, *Homo sapiens* has placed himself into a defensible position where God finds it difficult to point His finger and ask, "Why did you do it?"

If we assume that mankind today is rational and responsible to a supreme God, was such the case with our parents and our grandparents, our ancestors of the dark ages, the time of the Roman Empire, or of ancient recorded antiquity? Logically, we would be compelled to answer in the affirmative. At some period prior to the time of the ancient Egyptians and Babylonians the higher forms of the primates acquired a concept of sin. They acquired the ability to ascertain between right and wrong, and developed an insight into sin. Truly, evolution minimizes sin because it is ascribed only to inherited animalism. It is not the fault of man that he is a sinner—simply his misfortune.

The theory of organic evolution relies strongly upon time—long periods of time. Life as we know it is considered the result of changes that have occurred over millions of years. Virtually all science textbooks in our public school systems teach the theory of evolution with equal authority to that of an established historical fact, such as the war of 1812. Paradoxically, the same students who are taught the early "history" of our planet must abide by a moral and social code built upon the Ten Commandments. How can teen-agers be taught that God does not want us to kill or steal or commit adultery, yet at the same time deny the statement in the same document that declares, "For in six days the Lord made heaven and earth . . . , and all that in them is" (Ex. 20:11)? Is it not high time we discard the theory that the Ten Commandments are obsolete? Or perhaps our clergy,

judges, sociologists, and educators would like to indicate whether the paleozoic era fell upon a Monday or a Tuesday!

Why do so many Christians attempt to hold the cross of Christ on their shoulders while basking in the shade of the primate family tree? The agnostic has the answer to this question. The agnostic says he does not know whether God exists, nor does he know how the universe originated. Moreover, he goes on to carefully close all loopholes by stating that no one else can know either. In so many words the agnostic says, "No one is smarter or more intelligent than I. If God does exist, He does not reveal Himself to anyone because He has not revealed Himself to me. Who would be more worthy of a revelation from God than I?" Is not the Christian evolutionist following somewhat the same pattern of reasoning? His actions say, "Jesus Christ is a fine God and leader, yet He cannot be blamed just because He didn't know what was going on; after all He didn't live during the enlightened scientific era we find ourselves in." The Christian accepts Jesus Christ as his Lord and Master; the God of the evolutionist is his own intellectual interpretation of experience. Anyone who attempts to consolidate the two concepts has in reality accepted neither.

All Christians have heard of "redemption." In the words of C. C. Foss, "Underneath all the arches of scriptural history, throughout the whole grand temple of the scriptures, these two voices ever echo, man is ruined, man is redeemed." If man is the end product, a biological entity who has lifted himself by his bootstraps, pray tell, who did Jesus Christ come to redeem?

Intellectual honesty cannot condone lip service to Christianity while at the same time giving allegiance to a philosophy that has become one of the vertebrae of the backbone of Communism. Creation and evolution are diametrical opposites. Cro-Magnon man and Adam have absolutely nothing in common. Despite how hard we may try to twist the facts, we simply cannot make Moses and Darwin bedfellows.

Logic and ethics necessitate the importance of sound reasoning when it comes to the acceptance of a religion. A religious philosophy is never proved by objective facts, and evolution is no exception. Let us stop kidding ourselves and accept by faith the philosophy of Christianity or accept by faith the theory of evolution.

"The Time Is Short"

LAURENTINO E. GONZAGA

Chaplain, Manila Sanitarium and Hospital



THE time is short" is one of the most important statements made by Paul regarding the nearness of Christ's second coming, and it is worthy of earnest study.

Paul, writing to the Romans, said; "Now is our salvation nearer than when we believed. The night is far spent, *the day is at hand*: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12). We need to study carefully, because there is danger that owing to our zeal and desire to be impressive, we might attach a wrong interpretation and meaning, and thus give a wrong conclusion. Again, in his Epistle to the Corinthians, Paul said, "But this I say, brethren, *the time is short*" (1 Cor. 7:29).

From the Isle of Patmos, Christ, speaking to us through John the revelator, declared, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for *the time is at hand*" (Rev. 1:3).

What do these texts mean? Do they mean that after taking into consideration the fulfillment of the prophecies regarding the signs in these last days we can rightly use the experience of Noah before the Flood (Matt. 24:37-39; Luke 17:26, 27) as a basis for making a conclusion that, since Noah preached for 120 years and "as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26), we can conclude that by 1964—120 years since 1844 when we first began preaching the third angel's message—Jesus will come? We should remember that Jesus Himself said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

What then did Paul and John mean when they said that "the day is at hand," "the time is short," and "the time is at hand" The explanation to these statements is best found in *The Great Controversy*, where Ellen G. White gave us some clarifying statements. She wrote:

The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares—Page 518. (Italics supplied.)

The spirits deny the deity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven, and for nearly six thousand years continued upon the earth.—Pages 552, 553. (Italics supplied.)

For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. *The time has come for God to vindicate the authority of His downtrodden law.*—Page 656. (Italics supplied.)

For six thousand years Satan's work of rebellion has "made the earth to tremble." He has "made the world as a wilderness, and destroyed the cities thereof." And he "opened not the house of his prisoners." *For six thousand years his prison-house has received God's people, and he would have held them captive forever; but Christ has broken his bonds, and set the prisoners free.*—Page 659. (Italics supplied.)

Satan's work of ruin is forever ended. *For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations.* "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing." And a shout of praise and triumph ascends from the whole loyal universe. "The voice of a great multi-

tude," "as the voice of many waters, and as the voice of mighty thunderings," is heard, saying: "Alleluia; for the Lord God omnipotent reigneth."

While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death had no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield.

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin—Pages 673, 674. (Italics supplied.)

You will notice the statement "for six thousand years," which is a round figure within a period. Ellen G. White, in her visions, was made to understand that *for six thousand years* humanity will have to suffer under the hands of Satan, and then we, as Satan's captives, will be freed from his bondage by the fire of destruction. However, we do not know the exact date and day because that knowledge belongs to God alone.

As a chaplain I have seen patients suffering from the dreadful disease cancer. After an examination the doctor will sometimes say that the patient will live for only three to six months, or maybe a year or two. I always take notice of those remarks, and usually within that period the patient dies. But the fact is that the doctor could not tell definitely the exact month, day, hour, or minute when the patient would die. He simply says that the patient will live only for some time, and this statement is based on his examination and diagnosis of the disease. Likewise in the vision of Ellen G. White we are made to understand that our sufferings will be for six thousand years, this being based on the fulfillment of prophecy.

In the book *The Desire of Ages* we have these statements:

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by *four thousand years* of sin. Like every child of Adam He accepted the results of the working of the great law of heredity.—Page 49. (Italics supplied.)

For *four thousand years* the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.—Page 117. (Italics supplied.)

From these statements Mrs. White wants us to understand that from Creation to the birth of Christ, when He took human form, was *four thousand years*. Because from Creation to the birth of Christ is 4,000 years, and the number of years from the birth of Christ to the present time is 1,963 years, including the present calendar year, we have a total of 5,963 years, which is only 27 years short of 6,000 years. However, I again repeat that we do not believe in time setting, because the Lord Himself made it plain that no man knoweth the exact time of His coming. But when we take into consideration the fast fulfilling of prophecy and the clearness of the vision given to Mrs. White that for six thousand years humanity would suffer, then the end come, we may safely say that truly "the day is at hand," "the time is short," and "the time is at hand." Considering also the statement of Paul, "For he will finish the work, and *cut it short* in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28), we cannot help believing that His coming is indeed very near. He is even at the door. Yes, time is nearly finished.

"OUR MEASURE"

"CREDIT to whom credit is due" is a time-worn philosophy, well worn—nearly worn out. The human heart yearns for credit for what it does—and often for what it did not do. It is tragically dishonest to accept credit for what another has accomplished, yet it is being done every day. Laymen study the message faithfully with others who eventually make their decisions for baptism. Does the poor laborer get any recognition? Most of us appreciate a little encouragement. One backslider complained recently that he had an interest of twenty-two souls, but could not get his pastor to take any interest. It is no proof of omnipotence that laymen are kept "in their place" by the local pastor. Indeed, what is the layman's place? No man can sit on progress forever. In these desperate times our pews are occupied by desperate men.

This holy desperation seeks an outlet in Christian service. Dare we seek to contain what we should encourage? Or are we given to "boasting of things without our measure, that is, of other men's labors" (2 Cor. 10:15)? And what of interested ones "inherited" when there is a change in district responsibilities? Does the preceding pastor get his share of credit for his own work? Let us enlarge our own "measure"—thus easing the pressure on ministerial magnanimity. E. E. C.

The Court

EDWIN W. REINER, M.D.

San Diego, California



THE one great theological contribution that Seventh-day Adventists have given to the Christian church is the truth pertaining to the heavenly sanctuary. This knowledge concerns important facts that have been hidden since the days of Pentecost. Because "the ways of God" are found in the sanctuary (Ps. 77: 13), there is little wonder that it has proved to be so valuable for study. The conception of the judgment, the Sabbath, the substitutionary atonement, and righteousness by faith are but a few subjects that have come to be more fully understood from a study of the sanctuary. The truths concerning the sanctuary have been the very foundation and central pillar of Adventism.

Peculiarly, the study of the sanctuary has dealt largely with the first and second apartments, while the subject of the court has not been so thoroughly considered. Since the sanctuary was composed of three distinct parts, it would seem reasonable to investigate the court as to its location and function.

The earthly sanctuary was an elaborate visual aid to teach the people daily about the true atonement of the heavenly sanctuary and to point them to Christ, their coming Saviour and Priest. The process of atonement as carried out in the typical service was in three parts, which corresponded to the three parts of the sanctuary. These,

as mentioned, were the first and second apartments and the court. While the services in the first and second apartments were respectively propitiatory and expiatory, the service in the court was primarily preparatory. It was called preparatory because in the court the two factors that made atonement—blood and incense (*Patriarchs and Prophets*, p. 353; *Questions on Doctrines*, p. 686)—were obtained by the priest in preparation for taking them into the holy places to make atonement. Here the sacrifice was made. Here our High Priest obtained the true blood and incense to take into the heavenly courts.

In reviewing the subject of the court of the heavenly sanctuary, we find clear evidence as to its existence and location. Three reasons to substantiate the existence of the court are as follow:

1. The earthly or typical sanctuary had a court.
2. The Bible supports its presence.
3. The Spirit of Prophecy identifies the court.

The following Bible texts are helpful in studying this subject.

Revelation 11:1: "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

Revelation 11:2: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

These verses refer definitely to the heavenly sanctuary, including the altar in the court, for when John wrote these verses the Temple lay in ruins, destroyed by the Romans. The command was given to leave out the court and measure it not, for it was given to the Gentiles. The "forty and two months" mentioned here is a reiteration of the 1260-year prophecy of Daniel 7:25. Clearly the court mentioned is the earth. No other part of the heavenly sanctuary could be given to the Gentiles, because the first and the second apartments are in heaven. Furthermore, the court is where the victims were slain whose blood was to be ministered in the sanctuary. The antitypical victim must die in the antitypical court, and He died on Calvary in Judea.

Revelation 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:

and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

This verse is similar and typifies the 1844 Movement. The heavenly sanctuary was revealed and the ark of His testament was seen. The events recorded on earth bringing in the last days are also mentioned. These are the earthquakes, the great thunder, the hailstorms, et cetera.

Hebrews 3:10: "We have an altar, whereof they have no right to eat which serve the tabernacle."

This verse, by deduction, is helpful in identifying the court. *The Seventh-day Adventist Bible Commentary*, on *Hebrews 13:10* states: "But Christians have an altar, the cross of Calvary, and a sacrifice far surpassing the ancient animal sacrifices in value and efficacy." Since the cross is the altar of the Christian, by following the type, the court must be the earth, for the altar was located in the court.

The following excerpts from the writings of the Spirit of Prophecy will further aid in identifying and locating the court:

The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the *outer court on earth*, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountainhead, the saints on earth drink of the pure streams flowing from the throne, the streams that make glad the city of our God. Oh, that we could all realize the nearness of heaven to earth! . . .

The temple of God is opened in heaven, and the threshold is flushed with the glory which is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple.—*Testimonies*, vol. 6, p. 366-368. (Italics supplied.)

Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place.—*Signs of the Times*, June 28, 1899.

Our great High Priest completed the sacrificial

offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.—Quoted in *Questions on Doctrine*, pp. 663, 664.

It is evident from a review of the Bible and the Spirit of Prophecy writings that the court of the heavenly sanctuary is the earth. The cross where Christ was sacrificed is represented in the typical service by the altar. Christ, as the antitypical victim, was offered in the antitypical court. We are now in the outer court, waiting for our great High Priest to come from the inner courts of heaven to bring a close to the antitypical day of atonement.

With this conception of the earth as the court it would naturally follow that Christ's position while on earth was a dual role—that of Lamb and Priest. Born Priest (*The Desire of Ages*, pp. 52, 55; 1 Cor. 15:24; Luke 1:35; *Questions on Doctrine*, p. 667; Heb. 2:16-18) He became the Lamb at His baptism (John 1:29; *The Desire of Ages*, p. 112) and was three and one-half years in coming to the altar. That Christ died as Lamb and Priest there can be no doubt. (See the *Acts of the Apostles*, p. 33; *The Desire of Ages*, p. 25; *Questions on Doctrine*, pp. 664-667.)

The four Gospels of Matthew, Mark, Luke, and John can be visualized as four pictures of the Priest in the court of the heavenly sanctuary doing His mediatorial work. To be the Mediator, Christ not only had to suffer and die for the sins of the fallen race but also to provide a holy life. Both these necessities were procured in the court.

This is how we as repentant sinners can be assured of an abundant entrance into the heavenly courts through the merits of the Sinless One. Christ as our Priest becomes the believers' substitute in the judgment day. This mediatorial position of Christ was dependent upon the phase of His priesthood developed in the court.

Without the preparatory service in the court, no atonement could be made.

What your conscience says is more important than what your neighbors say.

The Sinlessness of the Sin Bearer

G. D. KEOUGH

Bible Department, Newbold Missionary College, England



IT IS an amazing story. "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). God sent Him into the world not "to condemn the world; but that the world through him might be saved" (John 3:17). God sent His Son into this rebellious world that was ready to kill Him, ready to dethrone the Most High (Ps. 2:2, 3), and He well knew the kind of treatment He would receive at the hands of His creatures. Yet God did not send His Son here to condemn these rebels against His government, but to show to them His love, and so save them. Yes, it is an amazing story. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19). He knew men's weaknesses, and He sympathized with them at great cost to Himself. He could assess properly the power of the enemy over them, and He did not despise them (Job 36:5) but longed to save them. "How shall I give thee up, Ephraim?" was the cry of His heart (Hosea 11:8).

When Jesus came into the world to save sinners He "was made of the seed of David according to the flesh" (Rom. 1:3). He was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). God sent His Son "in the likeness of sinful flesh" (Rom. 8:3); and He willingly partook of "flesh and blood," "that through death he might destroy him that had the power of death," and thus "deliver" all who would from the bondage of Satan (Heb. 2:14, 15). "Wherefore 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).

The plan was that "as by one man's disobedience many were made sinners, so by the obedience of one [man] shall many be made righteous" (Rom. 5:19). Jesus lived in the flesh a life of perfect obedience: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). He perfected in humanity that righteous character which is imputed to sinners who, through faith, are born again of Him. "Since by man came death, by man came also the resurrection of the dead. For as in [the first] Adam all die, even so in Christ [the last Adam], shall all be made alive" (1 Cor. 15:21, 22, 45). From the very first the promise was that the seed of the woman would bruise the serpent's head (Gen. 3:15). Victory over the enemy would come to the lost race through a human being.

On the other hand, Isaiah laid great stress on the fact that the Lord, the Creator, is the only Saviour. "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:12, 21, 22). "I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:11). "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (Isa. 54:5).

These two differing aspects of the Redeemer—that He is man and that He is God—imply and require for their fulfillment the incarnation of God. This also was foretold by Isaiah: "Unto us a child is born, unto us a son is given . . . : and his name shall be called . . . The mighty God"

(Isa. 9:6). John has set it forth beautifully in the introduction of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh" (John 1:1, 14). He is the Creator (John 1:3) and "in him was life; and the life was the light of men" (verse 4).

The testimony of the Scriptures to the sinlessness of the Man Jesus, who came "in the likeness of sinful flesh" to save sinners, is clear and full. He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). In Him dwelt "all the fulness of the Godhead bodily" (Col. 2:9); and concerning this fullness, it is testified "that God is light, and in him is no darkness at all" (1 John 1:5). Jesus manifested in His life on earth the perfection of God's character, for He said, "He that hath seen me hath seen the Father" (John 14:9). "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

Jesus therefore had no inclinations, no propensities, to sin. Propensities to sin are sin, and they are described by the apostle Paul as "sin that dwelleth in me"; "the law of sin which is in my members" (Rom. 7:17, 23). And those who possess them are "by nature the children of wrath" (Eph. 2:3). But in Jesus "is no darkness [sin] at all" (1 John 1:5). Jesus was born of God (Luke 1:31-35), and while making "this body of our humiliation" His own (Phil. 3:21, Weymouth), He retained that spotless moral nature which was also His own, and which He imparts to those who are sanctified. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," said Paul (Rom. 8:2), which means it had made him free from the propensities to sin that were natural to him.

Inclinations to sin must not be confused with temptations to sin. Temptation is often an attempt to create in the tempted an inclination to wrongdoing. Jesus "was in all points tempted like as we are" (Heb. 4:15). We are given three examples of His temptations, and of how He met them, and they must have been oft repeated with variations. (1) He was tempted to use creative power to satisfy ordinary human needs, but He preferred hunger, with trust in God, to a selfish use of power that would have made Him no example to men. For others He could turn water into wine and feed five

thousand with five loaves, with much left over, but He would not make stones into bread to satisfy His own hunger. His hunger was no evidence that He was not the Son of God. (2) He was tempted to test the truth of God's promises by endangering Himself, to persuade the Jews to accept Him as the Messiah, but He refused to presume on God's protection by going into danger. And (3) He was tempted to gain the world by compromise rather than by death, which He dreaded (Matt. 26:39, 42, 44), but He preferred the way of the cross to associating others with God in worship, which was forbidden. Therefore His obedience was perfect regardless of the cost.

All that Satan pretended to offer Jesus was legitimate. It was not wrong to satisfy hunger. Does God want His Son to go hungry? Surely not. It would not be wrong to persuade the Jews that He was the Messiah and to gain the world which was His whole purpose in coming to earth. Why not accept it without that dreaded death? Satan's motives were, however, false. He had no desire to satisfy the Saviour's hunger; no wish to have Him accepted by the Jews; and no purpose to let Him have the world. His plan was just the opposite to what he pretended, and Jesus, with no inclinations to evil to blind Him, immediately discerned his purpose, and by strict obedience He escaped the snares laid for Him. Thank God it was so.

The apostle Paul again speaks of the natural propensities to evil and calls them "the carnal mind" (Rom. 8:7). Paul claimed to have the mind of Christ (1 Cor. 2:16), and he urged the believers to have this mind (Phil. 2:5-9). The mind needs to be renewed (Rom. 12:2). Could anyone who knows anything of the gospel suppose for a moment that Jesus was carnally minded, that He had any inclination to sin? It is utterly impossible.

There is, I think, a close relationship between the tendency to misunderstand the statement that Jesus came "in the likeness of sinful flesh" as implying that He had all the propensities of the sinner to sin and the common belief that men may enter the kingdom of God through the blood of Jesus while still cherishing inclinations to evil. They forget that "every man that hath this hope in him"—the hope of seeing Jesus as He is—"purifieth himself, even as he is pure" (1 John 3:3), and that "whosoever

(Continued on page 46)

How About

Platform Appearance and Manners?

W. A. HIGGINS

Associate Secretary, Publishing Department, General Conference



IN MY work as a publishing department secretary one of my responsibilities is the training of literature evangelists in the art of gospel salesmanship. Among other things, we point out the importance of a good personality, the need for courtesy, and the necessity of avoiding distracting mannerisms. Ministers are salesmen too. We are selling the greatest product of service in all the world, and our habits and appearance decidedly help or hurt our chances of success.

I have been thinking about some habits that greatly affect a minister's usefulness. Some of them may seem small and insignificant, but if they influence the hearers unfavorably, we ought to avoid them.

Personal Appearance

People begin to judge you at their first glance, and the way you dress speaks to them before you say a word. Certainly the minister ought to give careful thought to make sure that he dresses in keeping with his profession. In *Gospel Workers*, page 173, is found this counsel regarding the minister's dress: "Carefulness in dress is an important consideration. The minister should be clothed in a manner befitting the dignity of his position." Of course, customs vary in different climates and countries, but we feel that sport clothing and colored shirts and loud ties are not appropriate for pulpit wear in any city church.

Again we are told that "untidiness in dress brings a reproach against the truth we profess to believe. . . . This is not a matter of but little consequence; for it affects your influence over others for time and for eternity."—*Colporteur Ministry*, p. 65.

Platform Manners

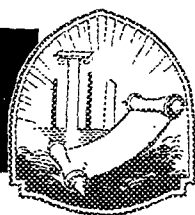
When you are seated on the platform keep both feet flat on the floor. Look alert,

interested, and not too relaxed. Do not cross the legs. Some who do this expose short socks or worn shoe soles. This informal attitude does not reveal the best platform manners. *Don't whisper.* There may be occasions for some brief question or a word of explanation, but it should be done quickly and as inconspicuously as possible, because whispering can be very disturbing to the one who is speaking from the desk, as well as distracting to the audience. If you are one of those seated on the platform, avoid distracting mannerisms, such as repeatedly clicking a pencil, which can be extremely annoying to the man in the pulpit addressing the congregation, besides disturbing the people in the first few rows of the church.

Take part in the congregational singing. Follow the text the minister reads. Don't just sit and read your Bible during the service. Look at the speaker. Look at the congregation. Keep alert. Whether you are the one giving the message or one who is seated on the platform, don't obviously look at your watch during the service. It may cause others to do the same thing and thereby take their minds off the message being delivered. It will start them thinking about how much time remains in the service and what they may do following the sermon. The speaker should be aware of the time he is taking and be certain that he can finish at the correct hour; but he should not call attention to the time.

In announcing songs we have been surprised to hear some say, "We will now sing page 163" when they actually mean *hymn* number 163. There is a difference! Occasionally the most experienced speaker may misuse or mispronounce a word. The list of such words is long. Here is an example we heard recently: "We'll send you a little momento." Of course he meant "memento." Such errors are as distracting to

(Continued on page 28)



The Divine Prescience

(Part 1)

*Does God Have Foreknowledge
of Particular Sins?*

D. A. DELAFIELD

Associate Secretary, E. G. White Estate, Inc.



LIGHT travels faster than sound," wrote H. A. Gordon in discussing Bible prophecy. "You can see the flash of fire from the cannon's mouth, a mile away, considerably before the noise of the discharge reaches the ear. God flashed the light of prediction upon the pages of His Word, and we see it. Wait a little and we see the event itself."

The Advent Movement is a fulfillment of "the light of prediction," and the prophetic word is fulfilled also in the age-long history of church and state. But prophecy and its fulfillment is seldom discussed by Adventists in the setting of divine prescience, or God's foreknowledge of man's free moral choice, and of the motives that prompt human acts, good and evil.

Does the Omniscient One have pinpoint preknowledge of the moral choices of individuals as well as foreknowledge of the great events of history? If God has such knowledge, does it follow that freedom of choice is an illusion? These two questions asked by theologians for long centuries raise two fundamental questions in response. One, on what grounds, scripturally speaking, is it possible to limit or restrict the foreknowledge of God? Two, in what way would the divine foreknowledge of individual human activity, moral or immoral, interfere with man's free moral agency?

A. H. Strong insisted upon "God's perfect and eternal knowledge of all things which are objects of knowledge, whether they be actual or possible, past, present, or future."—*Systematic Theology*, p. 282. This same theologian, arguing against the doctrine of what he called "the divine nescience [lack of knowledge]," urged what he called "our fundamental conviction of God's perfection" which he said was supported by the "constant testimony of Scripture." Strong argues that "in Is. 41:21, 22, God makes his foreknowledge the test of his Godhead in the controversy with idols. If God cannot foreknow free human acts, then 'the Lamb that hath been slain from the foundation of the world' (Rev. 13:8) was only a sacrifice to be offered *in case* Adam should fall, God not knowing whether he would or not, and *in case* Judas should betray Christ, God not knowing whether he would or not. Indeed, since the course of nature is changed by man's will when he burns towns and fells forests, God cannot on this theory predict even the course of nature. All prophecy is therefore a protest against this view.

How God foreknows free human decisions we may not be able to say, but then the method of God's knowledge in many other respects is unknown to us.—*Ibid.*, p. 285.

In Psalm 56:8 the inspired writer declared, "Thou tellest my wanderings." 1 Samuel 23:12 reads, "Will the men of Keilah deliver me and my men into the

hand of Saul? And the Lord said, They will deliver thee up." The gospel prophet wrote, "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure" (Isa. 44:28). These texts reveal that God is not only the "watcher of men" (Job 7:20, R.S.V.) but also the Omniscient God with divine prescience and foreknowledge of men's actions. "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). "With God all things are possible" (Matt. 19:26).

No good purpose would be served by God's limitation of knowledge of future events, good or evil, great or small. Who would be disposed to worship a half-ignorant god, a deity with a sort of quasi-foreknowledge, a being capable of announcing in advance through the Bible prophets the rise and fall of world empires, but incapable of foreknowledge concerning the actions of people, particularly the sins of the actors on the stage of history?

Our knowledge of the fact that God has perfect foreknowledge is an inspiring cause of true reverence and adoration. Adam Clarke gives us further cause for true reverence when he says:

"God has a double knowledge of his universe. He knows it as it exists eternally in his mind, as his own idea; and he knows it as actually existing in time and space, a moving, changing, growing universe, with perpetual process of succession. In his own idea, he knows it all at once; but he is also aware of its perpetual becoming, and with reference to events as they occur he has foreknowledge, present knowledge, and knowledge afterwards. . . . He conceives of all things simultaneously, but observes all things in their succession."—Quoted by A. H. Strong in *Systematic Theology*, p. 284.

Tennyson wrote of "that eye which watches guilt and goodness, and hath power to see within the green the mouldering tree, and towers fallen as soon as built."

If man can foresee intuitively, and perhaps dimly, certain decisions and actions, blessings and judgments, on the part of a just and good God, certainly God can foresee certain actions on the part of unjust and fallen men. And while God's foreknowledge does not interfere with God's own free agency, neither does God's foreknowledge of human activity interfere with man's free moral choice.

The God whom we serve and adore is the Creator and sustainer of all things. He made the infinitely large suns and the stars, the great planets and the satellites, the vast out-stretching universe of endless

swirling galaxies. The same Creator made the tiny atoms found in the material world with which we are surrounded, each a little solar system of its own, in constant movement with protons, neutrons, electrons also in endless movement.

The omnipotence and omniscience of God are seen in the perfection of the atom, the infinitely small device of God, as well as in the greatness and vastness of His larger works, worlds tumbling over and on and on in endless procession. It would be inconsistent to have faith in God's mind and power as revealed in the infinitely great Creation but not in the infinitely small. Are not the benign attributes of God revealed with equal forcefulness by the miracle of atoms as much as by the majesty of worlds? And shall we limit God's foreknowledge concerning the destiny of men and nations and accuse Him of impotent nescience regarding the actions of the individual characters in life's drama who actually make history? What good purposes would be served if we did this? The Scriptures do not support this view.

Did Jesus our Lord have pinpoint foreknowledge of the moral choices of men? What does the New Testament say? and the Old? Here are a few instances.

Peter's Denial

In the account of Jesus' foreknowledge of Simon Peter's denial: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. . . . I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me" (Luke 22:31-34).

The denial of Peter was a sin. Christ knew so well what Peter would do that He made bold to say that the denial would be a triple denial, a triple sin. Did Christ's foreknowledge of Peter's sin affect Peter's conduct? No. Peter's cowardly denial of Christ was simply an expression of faulty character, uninfluenced by divine foreknowledge. Peter simply acted out his own perversity, which was prompted by straightened circumstances. Yet it has been argued that God brought special influences to bear to secure these results, and that Peter's will acted irresponsibly under a law of cause and effect. Foolishness!

It was on another occasion, in connec-

tion with Peter's affirmation of faith in Christ as the Son of the living God (Matt. 16:13-20), that Jesus began "to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (verse 21). The particular sins of the elders and chief priests and scribes were here predicted. Jesus said that He would "be killed." The greatest sin that men have committed was the murder of the Son of God. This the Old Testament prophets had predicted. This Jesus pre-knew, and His foreknowledge of the sins of the scribes and Pharisees did not prevent the murder, or require it, or interfere with the free moral agency of the perpetrators of the crime. Divine foreknowledge was not an influence operating for or against the murder, so far as the criminals' free choice was concerned. Of this evil act of men, the Scriptures declare, in Acts 2:23, "him, being delivered by the determinate counsel and foreknowledge of God."

Crucifixion Foretold

The events of the crucifixion of our Lord were described in Old Testament prophecies. "They part my garments among them, and cast lots upon my vesture" (Ps. 22:18). "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41:9). Was the scornful irreverence of the soldiers at the cross a matter of preknowledge to God? Was the treachery of Judas also foreknown? These texts indicate that it was. Concerning the events in connection with Christ's trial and crucifixion, Ellen G. White has made the following profound observation:

Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God; and as a result, he became his brother's murderer.

Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in

the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will co-operate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. In putting Christ to death, the priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with him."

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history. The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God.—*Review and Herald*, June 12, 1900.

Actions Not Forced

Note these inspired words: "In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, 'If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.'"

Sin led to the murder of Abel by Cain. Sin led to the murder of Christ by Caiaphas, the priests, and the Romans. These men were not forced to do this. "Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill." Wrote Strong:

Prescience is not itself causative. It is not to be confounded with the predetermining will of God. Free actions do not take place because they are foreseen, but they are foreseen because they are to take place.

Seeing a thing in the future does not cause it to be, more than seeing a thing in the past causes it to be. As to future events, we may say with Whedon: "Knowledge *takes* them, not *makes* them."—STRONG, *Systematic Theology*, p. 286.

Thomas Aquinas wrote that "God is not the cause of all things that are known by God, since evil things that are known by God are not from him."

God has His purposes, His plans. Men

(Continued on page 44)

Christ

Our Lord

Part 3

Christ as the "Only Begotten" (*monogenēs*)

W. E. READ

Former Editor, "Israelite" Magazine



ALL THE words used in the Hebrew and Greek that have been rendered "begotten," "firstborn," "only begotten," and "first begotten" had a primary reference to natural birth. Sometimes, as already stated, they were used in a symbolic sense. In this article we shall think particularly of the Greek word *μονογενής* *monogenēs*, which is rendered in the King James New Testament as "only" (Luke 7:12); "only begotten" (John 3:16); "only begotten son" (Hebrews 11:17), and "only child" (Luke 9:38). In the LXX we find the same word, *monogenēs*, and in the English translation this appears as:

"only-begotten one" in Psalm 22:20; Psalm 35:17.

"only child" in Judges 11:34.

In the Apocryphal literature it is also to be seen in the following instances:

In Tobit 3:15 "only child"; ch. 6:10 "an only daughter."¹

In Wisdom of Solomon 7:22 "one only"; R.S.V. "unique."²

Some of the English translations of John 3:16 also give "only" instead of "only begotten." This is true of such translations as Weymouth, 20th Century, Goodspeed, Basic, R.S.V., Moffatt, Riverside, and others.

As a preliminary observation one might conclude that in this word *monogenēs* the emphasis is particularly on the idea of only,

uniqueness, one prized or honored above others in the family. However, we shall come more directly to this later on.

In the meantime let us observe:

1. *Meaning and Significance of Monogenēs*

a. That the idea of a "beloved" son enters into the meaning of *monogenēs* can be seen in the case of Abraham and Isaac.

In Hebrews 11:17 we read:

"He [Abraham] that had received the promises offered up his only begotten [*monogenēs*] son."

But in the LXX we read: "Take thy son, the beloved one [*agapēton*], whom thou hast loved [*ēgapēsas*]"—Isaac" (Gen. 22:2).

b. Furthermore, at the time of this experience Isaac was not the only son of Abraham; he had Ishmael, who was certainly his son (Gen. 16:15; 17:23, 25, 26, etc.), and he was fourteen years old at the time of Abraham's great test of faith. Some have urged that there was a difference, in that Isaac was the son of Abraham's wife and also that he was the son of promise. That is true, but both Ishmael and Isaac were actually the sons of Abraham, and this being so, Isaac was not the "only begotten" of his father, if we take "only begotten" in the physical sense.

Josephus makes reference to this point. In *Antiquities*, book 20, chapter 2, section 1, there is an editor's footnote that reads:

"Josephus here uses the word *monogenēs*, an only begotten son, for no other than one best beloved, as does both the Old and New Testament, I mean where there were one or more sons besides, Gen. xxii.2, Heb. xi.17."

This is emphasized also in the fact that while Jesus is called "the only begotten Son" he is also referred to as "my beloved Son" (Matt. 3:17), and "his wellbeloved" (Mark 12:6). The R.S.V. has "beloved" in the text of Luke 3:22, but in a footnote has "only begotten." In one of the Greek manuscripts, the Codex Bezae, Luke 3:22 reads "only begotten" instead of "beloved" as in the K.J.V., and this rendering was adopted by Justin Martyr in his "Dialogue With Trypho," ch. CIII, and by Clement of Alexandria in his *Instructor*.³

How much more meaningful then to recognize "only begotten," *monogenēs*, in the sense of "best or well beloved."

c. Even the Greek verb *gennaō*, the word most frequently used for birth, to be born, et cetera, in the New Testament and in the LXX, is sometimes used symbolically.

There are several instances of this, but we might observe the following:

(1) To gender or engender strife and discord—"they do *gender* strifes" (2 Tim. 2:23).

(2) To describe conversion, the change from darkness to light—"Whosoever believeth . . . is *born* of God" (1 John 5:1, 18).

(3) To denote the beginning of wisdom. "Before the hills was I *brought forth*" (Prov. 8:25).

(4) To describe the origin of Jerusalem: "Thy root and thy birth are in . . . Canaan" (Eze. 16:3, LXX).

(5) To describe the planning of evil deeds. "They *conceive* mischief" (Isa. 59:4).

(6) To express the birth or rebirth of a nation (Isa. 66:8).

(7) To express the inauguration of the King Messiah. "I have *begotten* thee from the womb of the morning" (Ps. 110:3, LXX).

(8) To describe accepting Christ as Lord. "I have *begotten* you through the gospel" (1 Cor. 4:15). In the light of these instances, and the fact that *gennaō* is used symbolically, supposing the verb *gennaō* had appeared in John 3:16 instead of the word *monogenēs*, it need not be a cause of difficulty to the believer. In their ancient writings the Jews also recognized that "one who became a proselyte is like a new born child."⁴

d. The significance of *monogenēs* is further seen in its application to Christ our Lord in John 3:16, 18, et cetera. But as we have already observed here, it was used of Isaac, where the meaning is more in the sense of "only" or "well beloved." Hence, in the relation of Jesus the emphasis cannot be "only" from the standpoint of *one*; it is rather on the thought that Jesus is the supremely loved, the unique, the incomparable one, the "unspeakable gift" of God's love to humankind.

Another important and conclusive point is the word *monogenēs* itself. This is a compound of two words—*monos*, meaning "only" or "alone," and *genos*. *Genos* is an interesting word, and many have thought that it comes from the verb *gennaō*, which certainly has for its primary and literal meaning the idea of birth, being born, begat, or begotten. But it will be observed that in *genos* there is one *n*, whereas in *gennaō* there are two. This is so, it seems, in practically all instances of its use, in whatever form the word appears.

e. In the light of the foregoing considera-

tions we might think more definitely as to what *monogenēs* really means, especially when it is applied to Jesus, the Messiah.

Monogenēs, coming from *monos* (one, only) and *genos* (from *ginomai*, rather than from *gennaō*), has no actual reference to birth, being born, or begotten: rather it signifies the uniqueness of the person to whom it is applied.

Now let us look at the word *monogenēs* in non-Biblical literature. We give but a few instances:

In the writings of Plato:

We read in his *Timaeus* 31 B of the one heaven "unique [*monogenēs*]" of its kind." Also in the same work 92 C, again referring to the same heaven, he mentions "the sole of its kind." The translation is in the Loeb Classical Library.⁵

In the Wisdom of Solomon:

Speaking of wisdom, the author says it is "holy, unique [*monogenēs*]," et cetera (7:22). The R.S.V. also gives "unique" and Douay "one."⁶

In the Epistle of Clement:

He refers to "a certain bird which is called a phoenix. This is the only one [*monogenēs*]" of its kind."⁷

Let us now refer to some Biblical references as they appear in various translations. Owing to the controversy on "only begotten" through the centuries, some translators favor this rendering even in modern translations. But many take the view expressed above, as noted in the following:

f. Let us consider some of the usages of *monogenēs*. In the Septuagint, note four texts—Judges 11:34 and Psalm 25:16, "only child"; Psalm 22:20 and 35:17, "only-begotten one." In the latter reference the K.J.V. has "my darling." In 14 different translations of the Bible into English we find *monogenēs* rendered as "only begotten" 7 times, but as "only child" 16, "only one" 12, "darling" 8, and by other words such as "life," "solitary," et cetera, about 20 times.

In the New Testament, see four texts—John 1:14; John 3:16, 18; 1 John 4:9. In 30 different translations *monogenēs* is more often rendered as "only begotten," but in a large number as "only son," "first born," "only born son," et cetera.

In the French translations, particularly in Osterwald and Segnod renderings, one finds the word "unique" instead of "only begotten." This is similar to the Vulgate, which has *unicus*.

Moulton and Milligan in their excellent work have the following footnote on *monogenēs*:

μονογενής is literally "one of a kind," "only," "unique," . . . not "only-begotten," which would be μονογέννητος. . . . It is . . . used in the NT of "only" sons . . . and is so applied in a special sense to Christ . . . where the emphasis is on the thought that, as the "only" Son of God, He has no equal and is able fully to reveal the Father.⁸

This emphasizes an important point. *Monogenēs*, as already mentioned, is from *monos*—"only"; *genos* from *ginomai*. If the idea had been really "*only begotten*," in the sense of physical generation, the word used should probably have been *monogennētos*, where the *gennetos* would be from *gennaō*.

g. In view of the importance of this conclusion we might appreciate the following extract on this vital word *monogenēs* used in John 3:16.

Thomas Scott:

The second person in the sacred Trinity may be spoken of as "the only begotten Son;" as he is appointed, in the eternal counsels, to be the Image, Representative, and Revealer of the invisible God, to man, in every age, and in every dispensation; and our conception of him, as the Son, should doubtless be restricted to his participation of the divine nature, and his representing it to man; so that "he who hath seen the Son, hath seen the Father also."⁹

There seems to be no doubt that the word in its application to Jesus means someone out of the ordinary, someone who has no counterpart, no equal. Observe the following testimonies from two well-known Greek authorities.

"Unique (in kind) of something that is the only example of its category. . . . In the Johannine literature, *monogenēs* used only of Jesus. The meanings *only*, *unique* may be quite adequate for all its occurrences here."¹⁰

"There is no doubt that the term "only begotten" indicates a nuance of the Greek *monogenēs* that is seldom emphasized. . . . When Christ is designated *monogenēs huios*, the emphasis is laid, not on the fact that He as son was "born" "begotten" . . . but on the fact that he is the "only" Son, that as Son of God he has no equal. The Latin translators were right when originally they rendered the expression . . . *Filius unicus* (Son unique), not by *Filius unigenitus* (son begotten)."¹¹

Yes, as some translations express the thought, Jesus of Nazareth, our Lord and Saviour, was certainly *unique*. He was dif-

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

ferent from any other being in the universe; He stands alone, as the only one who as God became man, and while in the flesh was both God and man. He was "Emmanuel . . . God with us" (Matt. 1:23). He was unique in His relation to the Father in His divine nature; in the fact that He revealed the Father; in the fact that He and He alone is our Saviour and Redeemer; in the fact that He was sinless, not only in His divine nature but in His human nature.

H. R. Reynolds, in *The Pulpit Commentary*, highlights this thought of the uniqueness of Jesus, and reminds us that throughout the ages there never has been anyone like Him.

The statement of this verse, however, is entirely, absolutely unique. The thought is utterly new. Strauss tells us that the apostolic conception of Jesus can have no historic validity, because it represents a state of things which occurs nowhere else in history. *This is exactly what Christians contend for*. He is in the deepest sense unique in the history of mankind.¹²

In view of the foregoing, how much more meaningful the word *monogenēs* becomes. We think of it, not as indicating human birth or generation but as highlighting the nature and exalted dignity of Christ our Lord. So we might paraphrase John 3:16 thus:

For God so loved the world, that He gave His son, He who is incomparable, yes, He who is wonderful beyond all description, that whosoever believeth in Him should not perish, but have everlasting life.

REFERENCES

- ¹ The Book of Tobit, in The R.S.V. Apocrypha (New York: Thos. Nelson & Sons, 1957).
- ² The Wisdom of Solomon, R.S.V.
- ³ Justin Martyr, *Dialogue With Trypho*, chap. 103, and Clement of Alexandria, *The Instructor*, book 1, chap. 6, par. 1, in *The Ante-Nicene Fathers*, vol. 1.
- ⁴ Talmud *Yebamoth* 21a, Soncino ed.
- ⁵ Plato, *Timaeus*, 31.b and 92.c, in Loeb Classical Library.
- ⁶ Wisdom of Solomon, R.S.V.
- ⁷ Clement, *First Epistle to Corinthians*, in *ANF*, vol. 1, chap. 25. See also *Constitutions of the Holy Apostles*, book 5, sec. 1, chap. 7, in *ANF*, vol. 7.
- ⁸ Moulton and Milligan, *Vocabulary of the Greek New Testament*, p. 416.
- ⁹ Thomas Scott, on John 1:18, *Commentary on the New Testament*, vol. 1, p. 482.
- ¹⁰ W. F. Arndt and F. W. Gingrich, *Greek-English Lexicon of the New Testament*, article "Monogenēs."
- ¹¹ Ferdinand Kattenbusch, *Dictionary of Christ and the Gospels*, article "Only Begotten."
- ¹² H. R. Reynolds, on John 1:14, in *Pulpit Commentary*.

MUSIC IN WORSHIP



Church Music and the Bible*

(Concluded)

C. MERVYN MAXWELL

Professor, Bible and Religion, Union College, Nebraska



4. The fact that the Bible says that much of our music should be directed to the people leads us naturally to the next Biblical principle—namely, that *church music must be intelligible to the congregation*. In 1 Corinthians 14:9 Paul says, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." In verses 15 and 16 he recommends that we "sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" In verse 19, after making it clear that he personally could speak in tongues if he wished to, Paul says, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

The minister who soars in circles high above his congregation does not feed his people. In the same way the musician who renders music that the congregation cannot understand is speaking in an unknown tongue and is not edifying the congregation. If the music is such that at the close of it the unlearned cannot say Amen, it has not met a basic qualification laid down by the apostle Paul.

When Jesus came to this earth He did not go back several centuries and learn clas-

sical Hebrew, the literary language of the Old Testament, and say that this alone was the language in which God's word was to be communicated. He spoke in Aramaic, the common language of the people of His day.

Though Jesus could have spoken incomprehensible philosophies, He told instead simple stories about fish nets and candlesticks and adolescent boys, and the common people heard Him gladly. Can any minister have a higher ambition than to be like Jesus? Can any musician?

The musicians who take part in a religious service are really assistant ministers. Whereas the minister *talks* as he prays to God or preaches to the people or bears his testimony, the musician *sings* or *plays* his prayer and praise to God and his exhortations and testimonies to the people. Just as it is important that the minister speaks clearly and simply, so it is important that the musician sings and plays clearly and simply.

How we love the minister who tells good stories now and then! How we love the musician who plays a real melody now and then! Melodies are the stories in music.

5. If the music is to be understood and enjoyed by all the members of a congregation, then it follows that *church music must be subject to a considerable degree of variation* for the simple reason that people vary so much.

God made both the stars and the atoms, both the hummingbirds and the alligators. Though all these vary a great deal, it is evident from Revelation 5:13 that all God's creatures and creations praise Him and add

* This article was read to the students of Union College at a chapel service and is submitted to the MINISTRY on the recommendation of the college music faculty.

glory to His name. There is probably no one instrument and no one style of music—neither Gregorian nor Romantic, neither Bach nor Rhodeheaver, neither chorale nor gospel song—that ought to be considered exclusively suitable to the glory of God.

In the United States we prefer organs and organ music for our church services, but everyone knows that in many parts of Central America the people prefer to use guitars and marimbas. Can anyone say that God does not accept these lesser instruments, when we have more baptisms in a year's time in Central America than in any other place in the world?

Since people are so different, and since God can be glorified in different ways, I wonder if we could all come to some sort of agreement that it would be acceptable to use different kinds of music in our church services?

When a highly trained musician says that only complicated music can be played in church, the less-trained members of the congregation think the highly trained ones are being selfish. But put the shoe on the other foot. When the less-trained members of the congregation say that the highly trained musicians may never play their kind of music, isn't this being rather selfish too? Aren't we all souls for whom Christ died? Brothers and sisters in God's great family? Since God can be glorified in so many different ways, should we not all be willing—happily and generously willing—to take into account one another's differences?

This brings us to point No. 6, perhaps the most important point of all: *Church music should be geared to the one great purpose of the church—the salvation of souls.* In 1 Corinthians 9:22 Paul says, "I am made all things to all men, that I might by all means save some."

The salvation of souls! That was the great purpose of Christ's descent to this earth. That was the great purpose of Paul's missionary journeys. And should not that be the purpose of all our religious music?

If sermons ought to be spiritual and have sap and life in them, musical selections also ought to be spiritual and have sap and life in them.

We have been talking about singers bringing a message from "people to people," but this cannot be ordinary conversation. Musicians must sing and play distinctly *about God*. Their business, like that of the minister, is the salvation of souls.

Ordinary music will not do. Merely classical music will not do either. (Many selections that are listed as "Music for Meditation" are really backgrounds for daydreaming.) On the other hand, merely catchy melodies will not do. Only music that helps to save souls will do. "That by all means I might save some," as Paul says.

It is one of the facts of our contemporary American society that while cheap jazz, rock 'n' roll, and twist records are broadcast almost endlessly by nearly every AM station in the nation, it is also true that there is going on a great revival of culture in our cities and of liturgy in our Protestant churches. Cultural centers are springing up all over the country. The August 10, 1962, issue of *Time* said that "to date, close to \$375 million is involved in building projects scheduled to house the arts in 70 cities." Big companies such as Procter and Gamble and IBM are establishing cultural centers because they know that their employees will be happier if they have concert halls and art galleries to go to.

Now an Adventist may write off the concert-goers as snobs, the members of liturgical churches as daughters of Babylon, and the rock 'n' rollers as rank heathen, but do we not have a responsibility for all the souls for whom Christ died?

You students one day soon will be sitting on committees that help determine our church music. Are you thinking in terms of music that will "by all means save some"?

Does it not behoove our music majors to get used to the idea that God may be able, through them, to use the simpler types of music to win the less cultured people? I was once asked to conduct a series of song services in a reform school. The young boys enthusiastically requested "Do Lord." I refused because I didn't think "Do Lord" was good music. I promptly lost all my influence in that place. What a Pharisee!

On the other hand, doesn't it behoove the nonmusic majors to get acquainted with the higher types of music because appreciation for this type of music may be used of God to win the more cultured strata of society?

Though you may not personally care for it, your ability to talk intelligently about the productions of Beethoven, Mozart, Debussy, and Saint-Saëns may one day impress some cultured but lost soul with the intellectual respectability of the Advent message. Your willingness to have some of the

more cultural types of music played in your local church may be the turning point that persuades a liturgically-minded Lutheran to be baptized into the remnant church before it is too late.

7. And now for the last point: *Our church music ought to be our best.* Jesus told us to love the Lord our God with all our hearts and with all our minds (Matt. 22:37). Paul says that we should "do all to the glory of God" (1 Cor. 10:31). Our music should never be slipshod or cheap. Should we not stretch our minds a little at every meeting we attend in order to make our worship even more worthy of the great God we serve? Think how beautiful the music of the angels must be! How poor even our best music must seem in comparison! Ellen G. White, who heard the angels sing, commented sadly on the contrast. Do we all do our best, even when sitting in the congregation during a song service?

We don't want our ministers to talk over our heads, but neither do we want them to talk down around our knees. We don't want them to shout and yell or to tell disorganized stories about trifles. We want them to bring carefully organized sermons that have a beginning, a middle, and an end, and which communicate great truths to us in simple language.

Then should we not expect the same from our musicians? Shouldn't we ask them to bring us good music, music that is carefully written and well organized, music that is neither a puzzle in celestial geometry nor just a happy noise about nothing?

We are growing up. When we were children we sang "The B-I-B-L-E, yes, that's the book for me" now we sing "Faith of Our Fathers." Years ago, when we sang about being soul winners among the boys and girls on our street, we used "Fishers of Men" now we sing "Lead on, O King Eternal." We're growing up. Shall we suddenly stop growing now, or shall we continue to grow until we are able to serve God and praise Him in the best possible way we can?

It is true that Jesus came down to our level, but He did not come down to leave us here. He came down so He could lift us up. He told stories so simply that people caught their melodies at once. The stories were about truth so profound that Christians have been trying to plumb their meaning ever since. Church music should have something to it. It should edify us and lift us up.

But good music does not have to be complicated. There is great genius manifested in simplicity.

Some of you were here about three years ago when we had a candle-lighting service at the beginning of the school year. As we each held our little candle Carolyn Rhodes, I think it was, sang, "This Little Light of Mine," a cradle-roll song, up there in the balcony. It didn't seem out of place at all. In fact, almost everyone was deeply touched—because she sang it so beautifully.

Jesus never told us to be childish; but He did tell us that if, while serving God with all our hearts and all our minds, we would be childlike—like a little child—we would enter into the kingdom of heaven.

How About Platform Appearance and Manners?

(Continued from page 19)

some people as a discordant note is to the ear of a musician.

By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure.—*Christ's Object Lessons*, pp. 339, 340.

If your personality, dress, speech, and habits offend people, you make it difficult for them to like and accept your message. Check up on yourself. Be the best man possible to deliver the greatest message and invitation in all the world.

The minister must remember that favorable or unfavorable impressions are made upon his hearers by his deportment in the pulpit, his attitude, his manner of speaking, his dress. He should cultivate courtesy and refinement of manner, and should carry himself with a quiet dignity becoming to his high calling.—*Gospel Workers*, p. 172.

What do people think of you on Sabbath when you are seated on the platform or standing behind the desk? Remember, "Great characters are formed by little acts and efforts," and men of the ministry who are constantly before the people are judged by the way they *look, act, and talk*. How about your platform appearance and manners?

PASTOR -- *Shepherding the Flock*



Receiving and Holding Converts

H. L. RUDY

President, Oregon Conference



THERE is a definite relationship between the proper receiving of new converts into the church and then holding them in good church fellowship. Certain things are expected of the new converts.

The newcomer is expected to participate regularly in the public worship of the church. Attendance at Sabbath school, Sabbath worship, weekly prayer meeting, and other regular services of the church is regarded as the first and constant manifestation of church relationship.

By faithfulness in participation in church worship the new members become a definite part of the group that makes up the congregation. They are rightfully expected to attend their own church regularly from week to week. Seldom should they be found visiting in other churches, unless there is some special valid reason for doing so.

The church rightly expects that new converts form proper habits of private prayer and devotions. Religious services in the church are to be augmented by a consistent Christian life throughout the week.

Moreover, it is expected that the new convert enlist in some form of Christian service. This enlistment is looked for early in the church life of the new member.

Finally, the church expects growth in spiritual strength as the result of Christian witnessing. Newborn babes are expected to grow. Failure in Christian growth is regarded as evidence of a serious lack of participation in the work of the church.

We have listed some things that the church rightfully expects. Now let us note what these newcomers have a right to expect from the church. This is extremely important because it has a direct bearing upon the success of church membership. It is one thing for us to expect much from the new converts, it is even more important to be mindful of those things that we must be and the things we must do for the new believers.

The responsibility of the church to the new believer is clearly pointed out in the Word of God. In fact, the climax of the the Christian charter includes the words "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). The great commission is a command for both evangelism and conservation of church membership. This is what Dr. John A. Broadus had in mind when he made his oft-quoted statement, "Much of the work of discipling has not included that of teaching; and much of the work of teaching has ignored that of discipling." In other words, establishing converts goes hand in hand with receiving converts.

The words of the apostle Peter present a simple and effective outline of the church's responsibility to new members. He wrote to the Christian flock: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10). Obeying the call of the gospel, often through much suffering, the new convert comes expecting to enjoy the blessings of

church fellowship, to become fully established in the household of God, to become strong in faith and settled in the church as his abiding spiritual home. It is the responsibility of the church to see that all these expectations are realized. By the new birth the soul enters the church, but that is only the beginning of a new life. A moment is enough for life's beginning, but the growing of a soul should be the holy, happy business of a lifetime. To a large degree it is the duty of the church to bring about this prolonged, happy experience in the things of God.

There are things which the new convert has a right to expect from the church. First of all, the convert has a right to expect that his church will have faith in his sincerity. He is now beginning a new, unfamiliar life. His past, perhaps wicked, life is still fresh in his memory. It was doubtless known to others, possibly to members of the church that he has joined. With fear and trembling he enters the household of the saints. The least that the saints can now do is to believe in the sincerity of this newborn child of faith.

Paul's admonition should be very carefully heeded at this time: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. . . . Wherefore receive ye one another, as Christ also received us to the glory of God" (Rom. 15:1-7). An influx of new converts necessitates numerous changes and adjustments in church life and procedure. The receiving of new members into the church is not time for the saints to "please" themselves, and say in their hearts, "I can't be bothered." Instead, the saints are to remember when they were first received into the church. They must learn to "move over" and make room for these new ones and receive them in the name of Jesus Christ.

Then the new convert has a right to expect that his church, in which he assumes full responsibility of membership, will give him adequate instruction in the meaning of church affiliation. The emphasis here is on "instruction," not criticism. New believers are learners. They are entitled to the right kind of instruction. Too often the saints have become set, formal, and inactive in church service and therefore are irked by the earnestness and zeal of the new convert. At once they want to stifle and crush that first love, and thereby they deeply wound the newcomer. The attitude

of such stereotyped, complacent saints brings to mind a certain incident. A preacher once asked a farmer why it was that oxen always walked so slowly. The reply was, "I don't know, except that they always break in the young oxen with the old ones. The old ones walk slow and they teach the young ones to walk slow." Let's leave this method with the oxen and keep it out of the church.

Third, our converts have the right to demand a program of Christian education adjusted to their special needs. This education pertains to doctrine, church organization, missionary (home and overseas) information, essential qualities in Christian character, the successes of Christianity, lives of noble church leaders, and many other areas touching the work and experience of men and women of the church.

Often the new convert is bombarded with criticism of church leaders and policies by which the work of the church is carried on. Instead of finding the church following a consistent program of positive education of her members, the newcomers in the faith too often are confused and left to grope for themselves. This usually results in discouragement and separation from the church.

The new convert also has a right to expect that his church will provide him with an atmosphere of heartening good will and pulsating, heart-warming fellowship. He should discover that he is sitting among friends. He should be made to feel at home. His closest friends, his most respected superiors, his trusted consultants, and his dearest companions should be found in his church.

Finally, the new convert has a right to expect early integration and enlistment into the life and service of the church. It is a great honor to be a part of, and participate in, the activities of the church. The part may be ever so small, yet it means much to a new believer to be called upon to serve. He then becomes an integral part of the body and feels wanted and needed.

The subject of receiving and holding converts requires serious and constant attention. It is hoped that the few thoughts presented here will serve to stimulate greater concern for those who seek fellowship with God's people. If followed sincerely and prayerfully, the simple steps set forth will result in holding more of our dear people in active, happy church fellowship.

The Pastor's Responsibilities

GUY C. WILLIAMSON

President, Wyoming Conference



THE pastor is the spiritual leader and adviser of the church, appointed to this position by the conference committee and responsible to that committee in all his work. He ranks above all local church officers and is chairman of the church board by virtue of his appointment as pastor. (See *Church Manual*, pp. 99, 163.)

It is the duty of the pastor to "instruct the church officers in their duties and plan with them for all lines of church work and activity."—*Church Manual*, pp. 162, 163. This makes it imperative that the pastor meet with the various councils and committees of the church at regular intervals, as well as with the church board. The pastor must delegate responsibility and at the same time maintain general supervision. This can best be done first by clear, detailed instructions as to responsibilities; second, by asking for regular reports at councils and committees.

Never be afraid to ask questions to secure the information you need. Do not take anything for granted. Be explicit in instructions. Be enthusiastic; be optimistic; be courageous; be loyal to the denomination, to its campaigns and projects; give sympathetic, kind, but positive leadership.

If the pastor doesn't have plans and a program of missionary endeavor to suggest, it is not likely to come from the church, though this sometimes happens. When it does, the slow-moving pastor should have the good grace to step aside and not hinder progress, for his leadership has been nullified.

"The best help that ministers can give the members of our churches is not sermonizing, but *planning work for them. Give each one something to do for others.* Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work."—*Testimonies*, vol. 9, p. 82. (Italics supplied.)

"Many pastors fail in not knowing how, or in not trying, to get the full membership of the church actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."—*Gospel Workers*, p. 198.

Let ministers *teach church-members* that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them,—the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, labored for.—*Ibid.*, p. 200. (Italics supplied.)

Ministers, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way.—*Testimonies*, vol. 9, p. 124.

In order for these principles to be applied effectively there must be thorough organization on the part of the pastor. Detailed plans must be laid and enthusiastically "sold" to the church membership. Thorough instruction of individual duty and responsibility must be given. A prepared How-to-do-it kit may be helpful, but there is no substitute for personal instruction enthusiastically given.

The best way to gain acceptance of a plan is to let the appropriate council or committee help formulate the plan—the Sabbath school council when considering branch Sabbath schools; the missionary committee, the young people's executive committee, or whatever group is appropriate to consider the activity involved.

Success is the successful follow-through of a well-laid plan of action. Everything depends on follow-through. Perhaps that is why the servant of the Lord said, "God has no use for lazy men in His cause; He wants thoughtful, kind, affectionate, earnest workers."—*Ibid.*, vol. 4, p. 411. When plans are in action it is the pastor's job to keep abreast of all developments, to counsel, advise, encourage, and guide, but never to

give up or appear disinterested. Careful organization of work and time facilitates this part of the task.

Pastoral Organization

The Spirit of Prophecy writings indicate that the early morning hours are best for study. "The early morning often found Him [Jesus] in some secluded place, meditating, searching the Scriptures, or in prayer. From these quiet hours He would return to His home to take up His duties again, and to give an example of patient toil."—*The Desire of Ages*, p. 90. A time and place for study are essential to the successful minister. It is also essential that it be a "quiet" place. If the place is a home study, it should be understood that no unnecessary interruptions disturb the study hours. From the study time the pastor also is to go forth to set "an example of patient toil." There are calls to be made!

A card file or loose-leaf notebook containing an alphabetized, comprehensive information sheet on every church member and every prospective member is essential for the pastor who would conserve time and organize his work successfully. In addition to this, calling lists may be prepared by geographical location, with a view to conserving both time and gasoline. The date, along with other pertinent information, should be listed on the information sheet following each call.

Remember that when you call you do so as the spiritual leader of the church. Do not mix pastoral and social calls. Save the social call for special occasions. Many pastors have lost their effectiveness by encouraging a first-name relationship that made it difficult to distinguish between pastoral and social relationships. The pastoral call need not be long. One of the most efficient ministers I have known makes calls that often last only five minutes and rarely last longer than fifteen minutes. In order to do this the pastor must take the lead in the conversation. A few brief statements or well-directed questions can lead directly to the purpose of the call. Appropriate verses of Scripture or counsel from the Spirit of Prophecy writings may be read or quoted. Earnest prayer should be offered, remembering in a special way the problems of the individual or the home. Remember especially any unsaved members of the family. In city territory, four or more such calls may be made in an hour—

twelve to sixteen a day, with ample time left for Bible studies, council meetings, and other duties. More time should be spent in personal evangelism than in pastoral calling. Evangelism is our work.

By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. . . . Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a deep love for souls.—*Testimonies*, vol. 9, p. 41.

Your church members will be more responsive and will work better when they know you are at work. They soon learn whether they can reach you at home by telephone any hour of the day.

To further conserve time, prepare a church calendar of council and committee meetings. If these appointments are met regularly, the items for consideration carefully prepared, and the discussion directed to the business of the hour, these meetings need not be unnecessarily frequent or long. Here again thorough organization is essential.

Ministers should love order and should discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously like a well-drilled company of soldiers. . . . Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization.—*Ibid.*, vol. 1, p. 649.

Our next question might well be, Do the angels join in the church services for which we are responsible or do they turn away in grief?

The Sabbath school and the Sabbath worship service should be the high light of the spiritual experience of the church. Whether this is true depends on the consecration, organization, and orderly procedures of those responsible for conducting these services. All distracting influences should be eliminated. Neatness, cleanliness, and order in the physical appoint-

(Continued on page 46)

EVANGELISM -- Winning Men for God



The Church as an Evangelistic Center

ORLEY M. BERG

Pastor, Memphis, Tennessee



MY WORK in Jacksonville, Florida, began in March of 1958. The first meeting was with the building committee. All realized that a new church sanctuary was badly needed and agreed to go ahead as quickly as possible. About a year and half later we were in the new church.

With the new church to invite the people to we were fully committed to putting Seventh-day Adventism on the local map. One of the first things we did was to run a series of news articles on the beliefs of Seventh-day Adventists in the local newspaper, the *Florida Times Union*. I wrote the articles and the missionary committee of the church sponsored the project at a cost of about \$650.

Sunday night evangelistic meetings were soon begun. These have continued without interruption except for about six weeks during Ingathering and for the summer months during camp meeting, vacations, et cetera. The congregation has been educated to expect these meetings and to support them.

Every effort is made to make the regular Sabbath morning services evangelistic in nature, with a definite appeal to nonmembers who may be in attendance. We enjoy having a large number of non-Seventh-day Adventists at our service each week. These constitute a great potential that is too frequently ignored. One means we have of searching them out is by the use of the Registration Certificate. It is a perforated stub on the regular church bulletin. One

side is for members to register their attendance and the other side is for visitors. There are various places where different interests may be checked. Good prospects for membership are frequently picked up through this means.

Sabbath morning sermons are often of an evangelistic nature, frequently closing with specific appeals for decisions to keep the Sabbath and unite with the church. Sermons that may be especially helpful in winning others to the message are sometimes duplicated and made available to all who wish them. This helps to magnify the influence of the sermon.

Another important feature of the Sabbath morning program is the pastor's Bible class. For many years I have followed the plan of conducting such a class. Attendance is limited to new members of the church and nonmembers.

It doesn't do much good to have a program unless the people know about it. To help promote the program of our church we publish our *Church News* each month. It is sent out at 11¼ cents a copy to all members of the church and to prospective members. It is now going into almost 500 non-Seventh-day Adventist homes in Jacksonville. Whenever an interested person is found, his name is placed on the mailing list.

The *Church News* promotes the Sunday night meetings and the Sabbath morning services, listing the sermon topics for the month. It occasionally mentions the pastor's Bible class. It does much of the promotion that would otherwise take valuable time from the Sabbath worship hour. Pro-

motional material to be distributed to members of the church is sent out with the *Church News*. This material is usually not included in the mailing to nonmembers.

Important to the organization and promotion of the soul-winning program of the church is the missionary committee, which meets at a regular time each month. It plans the phase of the work to be promoted at the missionary period each Sabbath of the month, usually centering around the particular program or needs of our own church.

Last year several thousand of the centenary number of the *Review and Herald* were distributed from door to door. Each copy contained a two-color folder featuring our local church, listing the various services and inviting folks to attend.

The committee studies ways of doing more through the various departments of the church. In conjunction with the MV Society, it sponsored a successful youth effort in a tent at Jacksonville Beach during the summer of 1961. One of the committee's special concerns at present is the completion of the welfare building across the street from the church.

Basic to our church organization for both soul building and soul winning is the geographical plan that we follow. The greater Jacksonville area is divided into seven geographical divisions with an elder of the church in charge of each division, as an undershepherd. Each of these sections is then divided into smaller units, each consisting of about ten families. A deaconess is in charge of each of these units. She is charged with the responsibility of visiting, and of looking after the needs of those in her unit. Detailed instructions are given her on a mimeographed sheet. A meeting is held with all the deaconesses each quarter, at which time the work is reviewed and any special problems discussed. Their work is reported on a printed report card covering a three-month period. During the first quarter of 1962 the deaconesses reported on their cards a total of 237 missionary visits to members of the church, 401½ hours of time devoted to their work, 241 items of food given away, and 103 members helped. This is, of course, in addition to work done through our welfare society for nonmembers. This plan is vital in conserving our membership and cutting down on apostasies.

This geographical organization is also used for Ingathering, the Every-Member Canvass, and many other promotional activities. It was used successfully in connection with the *Review and Herald* campaign last year. Through the small units every family in the church can be reached in a short time, with no one bearing too much of the burden.

This program has proved fruitful in helping us to build up the spirituality of our members and keep apostasies to a minimum, and also to bring in new members. In 1960, the first year in our new church building, we had 52 baptisms. Early in 1961 the Detamore evangelistic team held a successful three-week campaign in our church, resulting in 75 baptisms. This was followed with regular Sunday night meetings, and by the end of the year another 27 had been baptized, bringing the total to 102 for the year. Thus far this year 24 have been baptized, and the number of those interested gives us good reason to believe that the figure will be well above 50 for the year.

Except for the Detamore meetings, this program is carried on at little expense to the conference. This doesn't mean that little was spent. For the Sunday night meetings last year we spent about \$1,000 for advertising and for the many books given away. However, the offerings amounted to more than \$700, leaving less than \$300 for the conference to pay. The meetings thus far this year have cost about \$700 and have been practically self-supporting.

One great saving we enjoy is in our printing bill. We have in our church a regular offset printing press—the Model 1000 Addressograph-Multilith machine. With this we are able to print our own handbills, church bulletins, school bulletin, sermons, tickets, letterheads, forms, *Church News*, et cetera. The press is operated by the secretary of the church, who works full time without salary. She is my right hand, keeping up all the records and carrying many responsibilities for me, thus leaving me free to carry on a heavy visitation program, which I believe to be important. Working with me in the soul-winning program is a good Bible instructor, Mrs. Rena Mae Clark Cutuli.

The financial burdens of our church are heavy, especially with the new building to pay for. However, the primary concern and responsibility in meeting these needs rests

(Continued on page 46)

BIBLE INSTRUCTOR



God's Plan for the Support of His Work

MARY C. KENT

Veteran Bible Instructor, Indiana Conference

I. PURPOSE AND UNCERTAINTY OF EARTHLY POSSESSIONS

Text: 1 Tim. 6:6-19

1. What warning is given to all who desire great riches (verse 9)?

"Those who are eager to be rich get tempted and trapped in many senseless and pernicious propensities that drag men down to ruin and destruction" (Moffatt's translation).*

Not money, but "*the love of money is the root of all mischief*" (volume 10).

2. "If riches increase, set not your heart upon them" (Ps. 62:10). "Be not high-minded" [be sociable]; "rich in good works, ready to distribute" (1 Tim. 6:17-19).
3. Worldly wealth provides no salvation from sin, neither will it deliver in the day of the Lord's wrath (Ps. 49:1, 2, 6, 7, 9, 10; Mark 10:23, 24; Zeph. 1:18).
4. "The kingdom of God, and his righteousness" should have first place in the heart of a Christian (Matt. 6:33).

II. GOD THE ORIGINAL OWNER OF THE EARTH

1. To whom do the silver and the gold belong (Haggai 2:8)?
2. All things belong to God (Ps. 50:10-12).
3. "The world, and they that dwell therein" are His. Man really owns nothing in this world (Ps. 24:1).
4. How then does one hold property? We are God's stewards. His property is distributed according to man's ability (Matt. 25:14, 15.)

5. God gives man power to get wealth (Deut. 8:18).

6. Some refuse to acknowledge His as the giver of every good gift, taking credit to themselves (verse 17; James 1:16, 17). Others obtain riches "not by right" (Jer. 17:11). Both are foolish.

7. How long may one hold God's property? "Occupy till I come" (Luke 19:13). It is then returned to the original Owner.

8. Since God has so abundantly provided for every need, what should be our attitude toward Him (Luke 10:27)?

III. GOD'S OWNERSHIP IN OLD TESTAMENT TIMES

1. Of that which the Lord has given us, He has reserved a portion for His own use (Prov. 3:9, 10).
2. The tithe—*one tenth*—of all that He gives us is holy (Lev. 27:30).
3. God is particular that man should not use for himself that which He claims as His (verse 31-33). In the Garden of Eden one tree was reserved as a test of Adam's character in the matter of his possessions. When given dominion over the whole earth, Adam became a steward for God, and as such should have acknowledged God's ownership. By partaking of that which had been reserved, man became a sinner.
4. Abraham recognized God's claim to one tenth of his possessions (Gen. 15:18-20).
5. Jacob did not say that *if he were made rich* he would pay the tithe; nor did he make a "bargain" with God. He said, "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). These are examples of

* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

tithe paying hundreds of years before the giving of the Mosaic law.

6. The tribe of Levi was set apart from their brethren to minister before the Lord in the ancient tabernacle service (Deut. 10:8, 9).
7. Aaron, of the tribe of Levi, and his sons were to keep the priest's office (Num. 18:20-24).
8. This tribe was given no inheritance among the children of Israel. The Lord said unto Aaron, "I am thy part and thine inheritance. . . . I have given the children of Levi all the tenth in Israel for an inheritance" (Num. 18:20-24).
9. Of the tithe which they received from the people, the Levites were required to pay a tithe. This was to be used for the support of the men whose whole time was devoted to the service of the Lord (verses 25-27).
10. How was the tithe distributed to God's ministers (Neh. 13:10-13)? It was brought into the storehouse, and treasurers were appointed whose office was to distribute it unto their brethren.
11. If one withholds the tithe that God has reserved for the support of His work, is he guilty of robbing God? (Mal. 3:8-12).
12. Result of robbing God—"cursed with a curse" (Mal. 3:9).
13. Result of bringing "all the tithes into the storehouse" (verses 10-12). Thousands of Christians testify to the blessing received as the result of giving the Lord His portion of all they possess. Nine tenths with God's blessing will accomplish more than ten tenths without it.
14. Offerings, as well as tithes (Mal. 3:8, last part). Some withhold both tithes and offerings.

IV. GOSPEL PROVISION IN CHRISTIAN DISPENSATION

1. Does a soldier provide his own supplies? His needs are supplied by the government he serves. The same is true of the gospel worker (1 Cor. 9:7).
2. "Even so." The same plan that was used to support the priests who ministered in the Temple is to be used for the support of the ministers of the gospel (1 Cor. 9:13, 14).
3. The Seventh-day Adventist Church has accepted the tithing practice for the support of its ministers through local, union, division, and General Confer-

ence organizations. When we join the church we accept this practice of organized use of our God-given means, as the following quotations, among many others, indicate:

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion. Some have been dissatisfied, and have said, "I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work." But will you rob God because you think the management of the work is not right? Make your complaint plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.—*Gospel Workers*, pp. 226, 227.

God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work.—*Counsels on Stewardship*, p. 101.

V. PRINCIPLES OF STEWARDSHIP FOR GOD

1. What principle should guide one in giving offerings? "As he is able" (Deut. 16:17). Tithe paying shows how honest one is; offerings show how liberal. Jesus' recognition of the widow's mite is a lasting testimony to the fact that God estimates the value of the gift not on the basis of the amount given, but on the love and sacrifice accompanying the gift.
2. What spirit should accompany the giving of our gifts? "God loveth a cheerful giver" (2 Cor. 9:7).
3. "Give, and it shall be given unto you; [in] good measure" (Luke 6:38).
4. "Render . . . unto God the things that are God's" (Matt. 22:21; 23:23).

VI. PRECIOUS PROMISES

Psalm 37:3, 25; Phil. 4:19; Matt. 6:33; Rom. 8:32.

SHEPHERDESS -- Her Vital Partnership



*The Responsibilities of the Minister's Wife**

WALTERENE L. BROOKS

Minister's Wife, Cleveland, Ohio

THE relentless attacks of the enemy of souls on the strongholds of God's church produce a critical atmosphere in which our men must work, so that from a purely physical point of view, theirs is a "high pressure" experience from day to day. It is, therefore, our privilege as ministers' wives, blessed of God, to provide a crucial balance in our husbands' lives and work that can determine largely whether they shall serve well. We want our husbands to succeed because of us and not in spite of us, for then we, too, will share in the reward for their faithfulness.

As our men stand in the front ranks of God's work, exposed by virtue of their position to the most painful scrutiny and almost reverent emulation, we must choose the places where we can be of most effective service not only to God whom we worship but also to our husbands, whom we love. Often that place must be away from the limelight, in some inconspicuous place, drawing no attention to ourselves while hitting the optimum on positive contributions. I believe that the minister's wife cannot serve her God, her church, her husband, and her children better than in her home.

In these times, when national and religious trends, in harmony with prophecy, are bringing God's remnant church into world prominence, those who lead the church must have flawless characters, that the power of the gospel shall not be neutralized in its effect. This makes the minister's lofty position precarious, and demands that he protect it by earnest prayer and meditation. He must practice what he preaches. The position of his wife is no less precarious,

for true religion is not demonstrated in the church alone. Practical religion is at best simply good "everyday" home religion. If on Christian Home Day a minister should preach that the home should be cheerful and happy, then his must of necessity be a happy home. If he emphasizes the need of healthful foods, cleanliness, and love, then his home must have these. If he stresses the need of careful Sabbath observance, then his home must show how the Sabbath should be kept. The congregation, justifiably, expects him and his to give them a faithful example. But he is at a serious disadvantage unless the wife in the home understands and works earnestly for God by upholding her husband's hands and strengthening his text.

The minister has numerous and diversified responsibilities also. Being conscientious, he is bound to "wind up" tightly as the various campaigns intensify. God watches His servant with compassion and tender pity, and He uses various means to cheer and relieve weariness and to encourage His men. God wants to use us, the wives, for this purpose. With prayer, study, and dedication, and the love we naturally have for our husbands, we can become God's most effective instruments to strengthen the general ministry. On the other hand, we can through self-pity, discontent, carelessness, irresponsible spending, and gloominess demoralize God's men and decelerate the progress of the work wherever we are. God has been especially kind and wise in not demanding celibacy in our ministerial ranks, but a minister with the wrong kind of wife might better serve alone. I am intensely interested in conveying the thought, ladies, that apart from careers of our own, ours

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

is a solemn, serious responsibility in being married to the men who preach the most wonderful message the world has ever heard.

I realize that I am speaking to good women who have worked well with their pastor husbands for years. I am humbled also when I think of those of you who have been equipped by real experience to speak and teach more effectively than am I at this time, for I've been married for such a short while. However, I gladly share my convictions with you.

Ministers Are Targets

The Lord's servant says the minister is Satan's prime target. Don't you agree that it would be most unfortunate for a minister today to carry his own burdens and those of his flock—wrestling with many heavy problems—while his wife, through inconsideration and self-thinking, adds to those burdens? God forbid that this should happen. In order to avoid this, we must keep in mind that Satan uses every unconsecrated element possible in his program. We must daily consecrate ourselves to God and His work, which by and large is our own experience in our husband's work.

I think we first should pray and study and think to learn how to keep our body well. When Satan's immoral devices are overcome by prayer, his next attack is usually against the body. Our weapon here is health reform and cheerfulness. It means a lot to a man to have three meals a day that are well planned, well balanced, well set, and well timed. In this modern rush-and-do-it age, it is easy to forget the importance of a real mealtime. To forget is to suffer, and a broken machine gets nothing done. Satan can relax while your husband is in bed recuperating; or maybe, on the other hand, Satan doesn't relax—he gets more done. So keep your husband in good health. Insist that he get proper rest. Encourage him to exercise, and plan for pleasant walks with the family in sunshine and fresh air. The personal interest and attention will gratify him and prove a great blessing in many other areas of the home life.

The happiness of health provides an excellent atmosphere for developing all other Christian graces. It would be most difficult for a sour-systemed dyspeptic to appreciate the tendernesses or to enjoy the niceties a wise wife constantly provides. One of the most serious intrachurch problems is domestic feuding. The minister finds himself often in counsel with those whose love for each other has grown cold. They complain to him of cooking, of budget breaking, and of nagging—when the real prob-

lem is a lack of affection and kindness. So we must show our congregations how it should be done, not through mushy exhibitionism but through the simple constancy of holy affection, which will manifest itself in all its wholesomeness through your family's countenances and attitudes.

On this subject one writer has said: "Take a day off by yourself occasionally. Court as you used to do in younger days. There is nothing wrong in holding hands as long as it is your husband's. Repeat to each other the sweet things of your youth. Let it be known that you are sincerely devoted to each other. Make him love his home and his family more than anything else on earth. This is your job! Do not fail!" This will be a strength and a defense for your husband. Don't refuse to toss around such jewels as "please," "thank you," "I'm proud of you," "What is your opinion, dear?" You will find this both reciprocating and contagious. Then when you are faced with frequent transfers, cold meals, extra-long board meetings, and those overnight (sometimes "overweek") trips out of town, be resolutely cheerful—a good "trooper." It is, after all, God's work!

Wise Planning

Now, obviously, we ministers' wives do not marry for money. Good planning is therefore required to keep us out of the red. Never spend more than you earn, and always save a little each payday. There is no pressure quite like that of debt. Many home problems among our flock can be traced to improper management of pay checks. Here again the minister's home must be the example. People lose respect for leaders who are constantly in need and who become charity cases, hinting for handouts.

Sound business principles in the home will mean sermons unencumbered with personal worries. They will bespeak greater happiness and more real, heartfelt gratitude, which is an elixir in itself. We wives have most to do with how the money will be spent. A carefully planned budget is a must, especially when the check must last thirty days instead of seven. A wife who is careless in this, who buys clothes and other items at the wrong time, is not cute; she is a millstone about her husband's neck. Food, warmth, attention, love, and sleep are the basic necessities of life. Money can be used for only two of these—food and warmth. So, really, one can live without many things. Go financially together through life. Decide what you can spend by considering your personal wages, your personal needs, and your own responsibility to God's financial program.

Mortify any idea that you must "keep up with the Joneses." One reason why many stay in the "red" is that they are "green" with envy. Stick to the budget. The discipline is good for your bank account and for your character. If your husband dreams of a new car, wake him up with the budget. Someone has said, "A good budget is telling your money where to go instead of wondering where it went."

Facing Life Cheerfully

In spite of your joint best efforts, your home will become a sort of "office away from the office." Callers will come in at most inopportune times. The problems of the saints cause them to forget about your convenience, so expect them from 6:00 A.M. to 12:00 midnight. You will become hostess to many an unexpected guest. Always be kind and courteous. The power of your husband's influence will depend upon it. Learn to erase a frown and flash a smile, and learn to mean it. Other ministers en route to distant cities will stop in occasionally. There is a strong family feeling among our workers. Insist on sharing hospitality with these workers at whatever hour—day or night. Have easy-to-fix foods on hand, such as canned health foods and frozen vegetables. Keep lettuce and carrots in the refrigerator for attractive garnishes. Make sure of the Postum and cream supply. Then work as though you don't mind at all. You'll make your home and your husband look good, and he'll be proud of you.

There is another important consideration for you as hostess, receptionist, and secretary. You must learn to protect your husband's study hours so he can read and pray and think. If this falls apart, the sheep go hungry, and some may die. Provide a place for your husband to study, away from the children's play. If there is no such accommodation, then provide for the children away from your husband.

Keep an ear open for the telephone and answer it as soon as it rings. When your husband is with God on the highway of inspiration, there should be limited access for human traffic. You must safeguard his study and prayer hours. Often when the telephone rings, you can tactfully have the party call back—but, oh, be careful! Don't make a problem for your husband while trying to spare him one. Satan would have men sensitive; that caller must not feel pushed aside. He must not feel you don't have time for him. Many have a natural gift of pleasant telephone response. Others must cultivate that voice with a smile, which will cause the caller to understand and be glad to call a little later.

ARROW TERRYLENE SHIRTS

A truly wash and wear shirt
No ironing—not even collars or cuffs
Dries sparkling white, no wrinkles
Can be machine or hand washed
Convertible or French cuffs, fused collars
Outlasts three ordinary shirts

FOR SAMPLES WRITE:

Ontario-Quebec Book and Bible House
 Box 520, Oshawa, Ontario

Parents, Home, and Children

I should like to touch one other area now, especially for the many of us whose homes are blessed with sweet little children. We read in *Gospel Workers*, page 206: "Let the minister's wife who has children remember that in her home she has a missionary field in which she should labor with untiring energy and unflagging zeal, knowing that the results of her work will endure throughout eternity."

Our children especially must be taught humility. They must not expect special favors at home, at church, or at school. Remember, they are being watched. They too must be an example. Irreverence and poor church decorum on the part of the minister's family is worse than with others because of the power of influence involved. Our children are not angels, even though their fathers are men of God. Home training must prepare them for life and for Christ. The way we bring up our children, insisting that they be polite, compassionate, helpful, and respectful, will preach a more powerful sermon than most of us could ever imagine.

Many aspects of our work are unglamorous, I suppose; but God knows; He won't forget.

Oh, I'm sure you didn't know. My father was a minister in this wonderful truth. Both my brothers are ministers. My older sister is married to an Adventist minister. When my time came, I had no other desire or plan. And I wouldn't exchange places with the President's wife.

BOOKS -- For Your Library



***An Expository Preacher's Notebook*, D. W. Cleverley Ford, Harper and Brothers, New York, 1962, 220 pages, \$3.50.**

This will be a valuable tool to a minister interested in expository preaching. Within its eleven-page preface one will discover new ideas on the method and preparation of expository material. The author feels that the Scriptures are a closed book to most of the world and that it is the minister's responsibility and joyous task to open that book so that its treasures may be exposed in full view to all who are willing to behold. In this section Dr. Ford endeavors to answer such questions as, "How do you select the subject of your sermons?" "How do you set about collecting material for your sermons?" "Must expository sermons be written in full?" "How long does it take to prepare that kind of sermon?" "Are not expository sermons 'over the heads' of the average congregation?"

This expository notebook is far more than a work on how to preach expositively, nor is it just a series of jottings or outlines. This work aims at providing expository sermon material—finished sermons and lectures that have been delivered in public. The sermon section is divided into three parts. There are ten sermons from the New Testament with the over-all theme "God's Royalty." These are expository messages from the book of Matthew. Next we find three Old Testament character studies, then four expositions on "The Servant Songs" of Isaiah. Then follows a collection of thirteen individual sermons. The secret of this type of preaching, suggests Dr. Ford, lies with the man who in "digging" to expose the Scriptures seeks the aid of Him who takes the things of Christ and shows them unto man, namely the Holy Spirit, the interpreter.

ANDREW FEARING

***Archaeology and the Bible*, G. Frederick Owen, Fleming H. Revell Co., New York, 1961, 384 pages, \$4.95.**

Another popular book has been added to the growing number of works dealing with Biblical archaeology. The author is well known through an excellent and widely used tridimensional wall map of Palestine, which, having no peer among maps of the Holy Land, provides an unsurpassed view of that country's principal geographical and topographical features.

The book under discussion is well and interestingly written. The first nine chapters deal with subjects about which the general layman usually knows nothing or has wrong views—the meaning and

scope of archaeology, methods and techniques of excavations, the preparations for and the progress of archaeological expeditions, and the ways and means by which reliable dates of excavated ruins and objects are obtained. These very instructive introductory chapters fill 77 pages of the book.

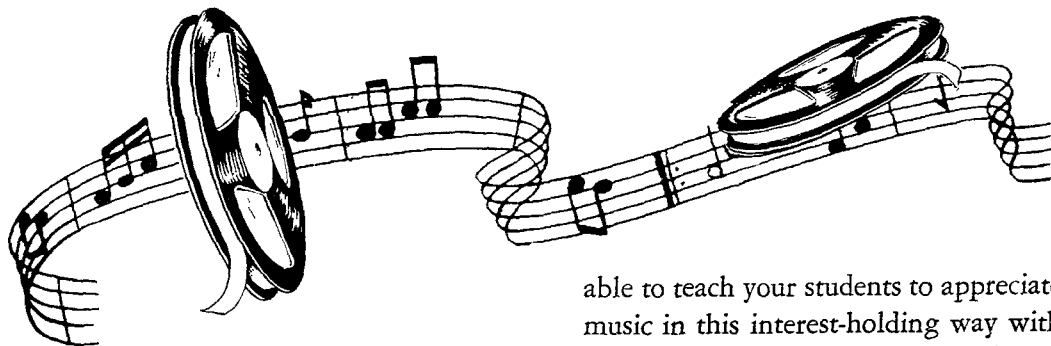
The following ten chapters (10-19) deal with brief surveys of the results of archaeological work carried out in the past in Assyria, Babylonia, Persia, Egypt, Syria, Transjordan, and western Palestine. A chapter (20) on the discovery of the Dead Sea scrolls concludes the work.

It is obvious that a work of this kind, dealing with so many countries, is based on a great amount of research, and that the author must have done wide reading in archaeological literature. Of this fact the 18 pages of notes and the bibliography of six pages are witnesses. No scholar can be equally well at home in the archaeology of every country treated in this book, and therefore must rely on original archaeological reports for his source material. This reviewer also cannot claim to be an authority on archaeology in every country of the Bible lands, though through study and teaching covering many years, and through nine journeys in the Bible lands filled with studies and excavations there, he has accumulated a certain familiarity with the material treated in Professor Owen's book. The following words of criticism are therefore written with a sympathetic understanding of the problems faced by the author of a popular book that deals with more subject matter than any man can possibly competently master. Yet, the reviewer of the book has a certain responsibility toward his readers, and must give them a true evaluation of the book reviewed. These considerations result in the following paragraphs of criticism.

In reading through the book under discussion I came to the conclusion that the accuracy of presentation differs in the various chapters. While in some chapters I found hardly any cause to place question marks in the margins, other chapters showed a different picture. For example, numerous such signs of doubting the author's statement had to be put in the margins of chapter 12, which deals with the "Archaeological Discoveries in Babylonia." A discussion or correction of the 18 misleading statements—some of them serious—concerning the archaeological history of the ancient city of Babylon, which I found on pages 121-132, cannot be carried out in this brief review, and would practically result in a rewriting of those pages.

In other chapters mistakes are fewer, but unfortunately not absent. The following few examples may illustrate the type of some of the inaccuracies

Teachers, It's Singing Time!



You no longer need dread teaching music to your class. Here is a set of thirty 30-minute *Singing Time* lessons recorded by professional music instructors. Now it is possible for you to have the assistance of leading music teachers right in your classroom. You will be

able to teach your students to appreciate music in this interest-holding way with the use of these tapes, and the 46-page *Teacher's Guidebook*.

We are able to provide this complete set of thirty lessons recorded on fifteen 7-inch reels of Ampex tapes, including the *Teacher's Guidebook*, for only \$59.50.

Prices slightly higher in Canada.

This Music Education Program

for Seventh-day Adventist schools has been prepared primarily for multigrade schools that are not privileged to have the help of a music consultant. Where the help of a music teacher is available, it is recommended that the tape not take the place of the classroom teacher, but that it be used as an aid to her.

USE THIS HANDY ORDER FORM

Audio-Visual



Service to the World

_____ Book and Bible House

Please ship to me the complete set of 15 *Singing Time* tapes, complete with the *Teacher's Guidebook*.

Enclosed \$ _____

Name _____

Street _____

City _____ State _____

Review and Herald Publishing Association, Washington, D.C.

★ Order NOW from your BOOK & BIBLE HOUSE ★

NOW... 3 SIZES



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

FREE sample of each size

Shadbury BRASS GOODS CO.

Order from
your dealer
Dept. C.

70 Pearl Street Brookline 46, Mass.

encountered: On page 252 it is stated that P. Montet found in his excavations of Byblos "a lengthy inscription telling of the long journey and experience of one Wen-Amon." The fact is that the story of Wen-Amon's journey is contained in a papyrus manuscript in 1891 in el-Hibeh, Middle Egypt, which was published first by W. Golénischeff in 1899, more than 20 years before Montet began his excavations at Byblos.

On page 291 the author says that the hill of Samaria is "unoccupied by any town or village," while in reality the present village of *Sebastieh* covers part of the ancient city, as every tourist who visits the site can see.

On page 111 Owen claims that "complete and adequate publications" of the excavations of Ashur in Assyria "were never made." This is not so, for the scientific results of those excavations were indeed published in 11 monumental tomes by the German Orient Society between 1909 and 1955.

On pages 284-289 the out-of-date conclusions of J. Garstang with regard to his excavations at Jericho are told at length, while Miss K. Kenyon's recent work, which corrected the faulty earlier views, is barely mentioned and in such ambiguous words that the reader does not get a good idea about the present status of our knowledge pertaining to old Jericho.

Numerous such inaccuracies can be found throughout the book, which unfortunately impair its usefulness for the layman for whom this book is written. It is hoped that these imperfections will be corrected before a future edition is printed.

SIEGFRIED H. HORN

***Life Is for Living*, Betty Carlson, Zondervan Publishing House, Grand Rapids, Michigan, 1962, 122 pages, \$1.00.**

Betty Carlson, columnist, teacher, and world traveler, has written something unique in her latest book, *Life Is for Living*. Although the subtitle, "Inspirational Devotions for Women," gives the main objective of her book, everyone—teen-ager and adult—could profit from perusing this small paper-bound volume. A pastor's wife could learn much in human relations from this easily read book.

It is quite apparent that the author has had a personal experience in Christian living, and she tells her story freely in a lively and brisk style, with cleverly worded experiences and challenging ideas woven in.

It is of particular interest to read of her faith in the second coming of Christ, although it is not exactly according to what Seventh-day Adventists believe. She says, "In the past nine years I have visited many different churches, and I never have heard a sermon on this subject." Did she include a Seventh-day Adventist church?

Her dealing with her own personal problems causes the reader to associate himself with the writer and say, "If she can do it that way, so can I."

Her conclusion regarding the everyday challenges of life is worded thus: "Frustration and problems are as much a part of living as getting up every morning and going to bed every night." What a matter-of-fact way to feel about the common trials of life!

In the chapter entitled "Never Stop Forgiving," Miss Carlson concludes with this challenging statement:

"There is a way to patch up the sad, wide separations that come between proud people. It is the way of the cross. It has everything in the world, and in the world to come, to do with the word 'forgive.'"

A few unusual titles of chapters are as follows: "Never Die of Ordinairiness," "One Man Cannot Untie Himself," "Such Little Men," "Sigh and Moan Alone," and "Only Lent." With such intriguing chapter titles the reader cannot put the book down until he has read the last word. And as he reads he finds himself exclaiming, "Why didn't I think of that?" At the end of every chapter Miss Carlson suggests a spiritual exercise to help one grow in Christian living.

Told in simple language and written for the women of the space age, *Life Is for Living* is far more satisfying and human than most books written in this world of tumult and confusion. It seems to be a balm for the troubled soul.

It is suggested that you spend a few minutes every day looking at the world through Betty Carlson's eyes.

SUE ELLEN BAKER

***Sermons from the Psalms*, Calvin Peter Swank, Baker Book House, Grand Rapids, Michigan, 1962, 122 pages, \$2.50.**

This is one of the volumes in the series of the Evangelical Pulpit Library. Dr. Swank has a genuine love for the psalms and enjoys dealing with them expositively and with a special desire to show how their ancient form and language represent the devotional and meditative material of the church. His first four chapters deal with the over-all theme of Biblical poetry, a study of Hebrew art and rhythm, the penitential psalms, and the pinnacles of prayer, which if comprehended more fully would greatly enrich our worship and expressions of devotion. Following these four chapters are eight complete and well-constructed expository sermons from the Psalms concerning misery, forgiveness, a penitent's prayer, a clean heart, a patriot's prayer, a penitent's hope, a servant's supplication, and the psalm of the cross.

ANDREW FEARING

THE MINISTRY

The finest in up-to-date HEALTH EDUCATION

Through VISUAL AIDS

BY CLIFFORD ANDERSON, M.D.



Health lectures in vivid color that have won
overwhelming international approval.



These forty popular fifteen-minute
illustrated talks on various health
topics are presented in vivid color by
means of 1,600 beautiful pictures,
authentically portraying each in-
tensely interesting health subject
with the background thought of
glorifying God in the body.

Filmstrips, 40-60 single frames each \$ 3.50
Complete set, 40 filmstrips per set 129.50
Tapes—DT 7½ ips
(Two fifteen-minute subjects on each
tape) each 4.25
Complete set, 20 tapes per set 74.50

Prices slightly higher in Canada.
Add sales tax where necessary.

--YOUR HANDY ORDER FORM--

Please ship the above indicated items to:

Name _____

Street _____

City _____ Zone _____ State _____

Enclosed _____

Please send me a copy of the Visual Aids Catalog ☐

Complete

Set of 20 tapes T-2100—\$74.50 ☐
Set of 40 filmstrips F-2100—\$129.50 ☐

Combination set: 20 tapes
and 40 filmstrips—\$189.50 ☐

A boon to the public evangelist.

Indispensable in lay evangelism.

Perfect starting point for youth
Share Your Faith efforts.

Draws audiences—holds attendance.

Contributes to
prayer meeting programs.

Welfare-center health classes.

An added feature
for cooking classes.

Sanitarium and hospital
health classes.

Tape No.	Film No.	SUBJECTS
T-2101	<input type="checkbox"/> F-2101	<input type="checkbox"/> Help Yourself to Health!
	<input type="checkbox"/> F-2102	<input type="checkbox"/> The Spark of Life
T-2103	<input type="checkbox"/> F-2103	<input type="checkbox"/> Be Good to Your Heart!
	<input type="checkbox"/> F-2104	<input type="checkbox"/> The Miracle of Human Blood
T-2105	<input type="checkbox"/> F-2105	<input type="checkbox"/> The Dreadful Price of Ignorance
	<input type="checkbox"/> F-2106	<input type="checkbox"/> Headaches, and How to Treat Them
T-2107	<input type="checkbox"/> F-2107	<input type="checkbox"/> What Is Cancer? Can You Escape It?
	<input type="checkbox"/> F-2108	<input type="checkbox"/> Appendicitis
T-2109	<input type="checkbox"/> F-2109	<input type="checkbox"/> What's Getting Under Your Skin?
	<input type="checkbox"/> F-2110	<input type="checkbox"/> Arthritis, and How to Treat It

Section #1, Films and Tapes—\$49.75 ☐

T-2111	<input type="checkbox"/> F-2111	<input type="checkbox"/> How to Get Along With Your Nerves
	<input type="checkbox"/> F-2112	<input type="checkbox"/> Miracles of Modern Surgery
T-2113	<input type="checkbox"/> F-2113	<input type="checkbox"/> Your Diet and Your Disposition
	<input type="checkbox"/> F-2114	<input type="checkbox"/> Give Nature a Chance!
T-2115	<input type="checkbox"/> F-2115	<input type="checkbox"/> Living With a Damaged Heart
	<input type="checkbox"/> F-2116	<input type="checkbox"/> Treat Those Tonsils Now!
T-2117	<input type="checkbox"/> F-2117	<input type="checkbox"/> Nerve Storms and Stomach Ulcers
	<input type="checkbox"/> F-2118	<input type="checkbox"/> Be Kind to Your Colon!
T-2119	<input type="checkbox"/> F-2119	<input type="checkbox"/> Clean Out Your Medicine Cabinet!
	<input type="checkbox"/> F-2120	<input type="checkbox"/> The Secret of Personal Happiness

Section #2, Films and Tapes—\$49.75 ☐

T-2121	<input type="checkbox"/> F-2121	<input type="checkbox"/> Winged Visitors With Dirty Feet!
	<input type="checkbox"/> F-2122	<input type="checkbox"/> Don't Kill Your Husband With Kindness!
T-2123	<input type="checkbox"/> F-2123	<input type="checkbox"/> When Sickens Comes to Your House
	<input type="checkbox"/> F-2124	<input type="checkbox"/> Are You Tied in Knots?
T-2125	<input type="checkbox"/> F-2125	<input type="checkbox"/> When Those Germs Came to Dinner!
	<input type="checkbox"/> F-2126	<input type="checkbox"/> Learn About Cancer—and Live!
T-2127	<input type="checkbox"/> F-2127	<input type="checkbox"/> Your Wonderful Eyes
	<input type="checkbox"/> F-2128	<input type="checkbox"/> Danger Spots Around Your Home
T-2129	<input type="checkbox"/> F-2129	<input type="checkbox"/> When Someone You Love Is Injured
	<input type="checkbox"/> F-2130	<input type="checkbox"/> Take Care of Your Eyes!

Section #3, Films and Tapes—\$49.75 ☐

T-2131	<input type="checkbox"/> F-2131	<input type="checkbox"/> Why Do So Many Doctors Smoke?
	<input type="checkbox"/> F-2132	<input type="checkbox"/> How to Stop Smoking
T-2133	<input type="checkbox"/> F-2133	<input type="checkbox"/> Dangerous Drugs
	<input type="checkbox"/> F-2134	<input type="checkbox"/> Don't Blame Others for Your Illness!
T-2135	<input type="checkbox"/> F-2135	<input type="checkbox"/> Eat Right and Stay Young!
	<input type="checkbox"/> F-2136	<input type="checkbox"/> Your Ears and Your Personality
T-2137	<input type="checkbox"/> F-2137	<input type="checkbox"/> Be Glad You've Been Sick!
	<input type="checkbox"/> F-2138	<input type="checkbox"/> Choosing a Good Doctor
T-2139	<input type="checkbox"/> F-2139	<input type="checkbox"/> Building a Happy Home
	<input type="checkbox"/> F-2140	<input type="checkbox"/> Living Happily Ever After

Section #4, Films and Tapes—\$49.75 ☐

ORDER FROM YOUR
CHURCH MISSIONARY SECRETARY or BOOK AND BIBLE HOUSE

Periodical Department, AUDIO-VISUAL AIDS, Review and Herald Publishing Association, Washington 12, D.C.

All About Babies, Dorothy Grunbock Johnston,
Zondervan Publishing House, Grand Rapids,
Michigan, 1962, \$1.95.

When children learn that a new baby is expected in the home they are sometimes full of questions, and many parents are at a loss how to answer them in a wholesome and understandable way. This book *All About Babies* would be a boon to such parents.

The story tells how a couple explain to their two children (boy-and-girl twins) the wonder and beauty of reproduction in nature and in the human family, in order to prepare them for the arrival of the expected new baby.

In a natural, unforced way they teach Ned and Nancy through nature studies, through trips to the farm, and by allowing them to share some of mother's experiences. It is a simple, but clear and understandable explanation for parents to give to children. The book is also nicely illustrated.

J. INA WHITE

The Divine Prescience

(Continued from page 22)

work to thwart God's plans; Satan works to contravene God's intentions. The omniscient Lord is able to operate in a wise manner that permits men to function as free moral agents while the development of prophecy continues in history. His foreknowledge is useful in aiding Him in shaping human events. Yet this is done in the setting of human decisions. There is no retraction of men's free moral agency on God's part. "Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by *men who have prepared themselves to fill positions for good or evil.*" (Italics supplied.) Men act out their character patterns. They are not puppets or robots under constraint of invisible and relentless forces. Yet, mysteriously, God is at work as the Omniscient Lord of history! Ellen White wrote:

In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.—*Education*, p. 173.

(To be continued)

"Them That Are Bound"

(Continued from page 2)

The world forgets its captives, but "the Lord . . . despiseth not his prisoners" (Ps. 69:33). The psalmist spoke out of his own sad experience with the "joyful certainty of his own deliverance."—PERONNE. In Psalm 146:7 (R.S.V.), the psalmist declares: "The Lord sets the prisoners free." Five times this psalm triumphantly declares something about Jehovah's work and being. "The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: the Lord preserveth the strangers; he relieveth the fatherless and widow. . . . The Lord shall reign for ever."

The man bound by habits and sins can find immediate release. It is true that Satan does not open the house of his prisoners; but Christ has conquered sin and burst open the prison house of Satan. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

Our business is the preaching of liberty to the captives of sin. Our work is to relieve the oppressed. Our burden should be to help, to inspire, to save, against the great day when "the victory through our Lord Jesus Christ" shall be so complete that "there shall be no more curse" and no more captives of any kind.

It may now look, at times, as though suffering, frustration, and injustice assume such tremendous proportions as to becloud our view of God as the beneficent Ruler of the universe. But clouds always roll away, and light triumphs in its struggle with darkness. Just so, God will finally hurl back the curse forever, and set all captives free.

H. W. L.

In Whose Shoes Do You Walk?

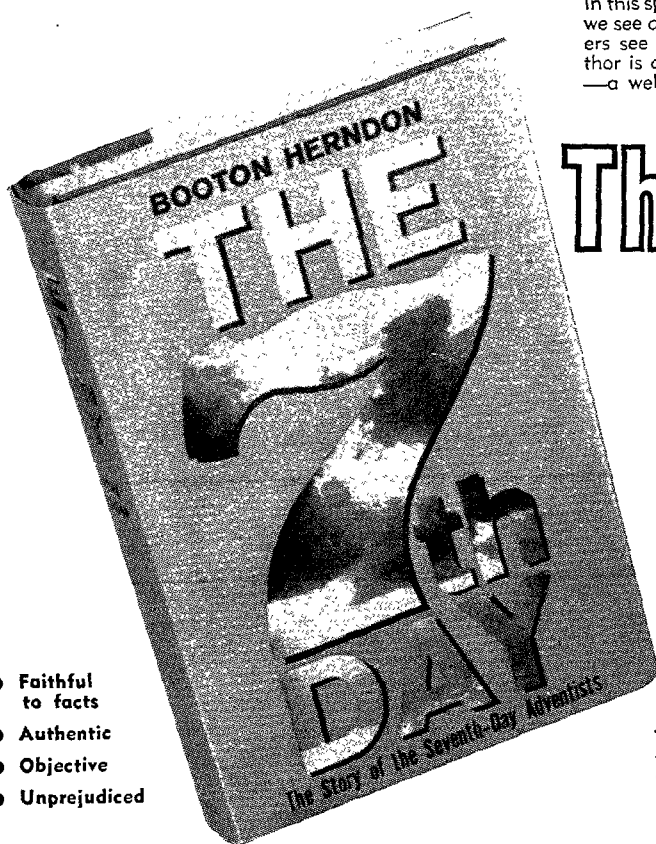
Shoes divide men into three classes. Some men wear their father's shoes. They make no decisions of their own. Some are unthinkingly shod by the crowd. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.

S. D. Gordon, quoted in 1963
Tarbell's Teachers' Guide
(Fleming H. Revell Company)

Now You Can Use More Copies Than Ever Before

In this sparkling volume we see ourselves as others see us, for the author is a non-Adventist—a well-known maga-

zine writer. He brings into sharp focus the spirit, the progress, the significance of the Advent Movement.



- Faithful to facts
- Authentic
- Objective
- Unprejudiced

The 7th DAY

BY BOOTON HERNDON

The Story of the Seventh-Day Adventists

The Review and Herald has purchased from McGraw-Hill Publishing Company full rights to this delightful and informative book, and are now the sole publishers.

Former price was \$4.95 each.

THAT YOU MAY
GIVE THIS BOOK A
GREATER CIRCULATION



EDITION

Now Only

\$1.95
EACH

Same text—same jacket—but better cloth cover.

For insurance and postage add 15c first copy—10c each additional book.

This is the **REAL TRUTH** about Seventh-day Adventists. Easily the best public-relations volume we have ever produced.

It is a book overflowing with

- ★ The excitement of missionary adventure
- ★ The spirit of SDA pioneering
- ★ The marvels of divine providence

SEND FOR YOUR COPY TODAY

and additional copies to give to friends and neighbors.

**ORDER TODAY FROM YOUR
BOOK AND BIBLE HOUSE**

ORDER BLANK

..... Church Missionary Secretary

..... Book and Bible House

Please send me

..... Review and Herald Edition *The 7th Day*

1.95

@ ~~\$4.95~~ each

Postage and insurance

Sales tax where necessary

Total enclosed

Name

Address

City

Zone

State

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to The Ministry, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address The Ministry, Takoma Park, Washington, D.C. 20012, U.S.A.

75,000 Used Religious and Theological books in stock. Catalog free. Libraries purchased. KREGEL'S BOOKSTORE, Dept. TM., Grand Rapids 6, Michigan.

The Sinlessness of the Sin Bearer

(Continued from page 18)

is born of God doth not commit sin" (1 John 3:9). Therefore they are asking too little of God, and too seldom. To all such I would commend the following from *The Great Controversy*, page 623:

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me" (John 14:30). Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

"The law of the Spirit of life in Christ Jesus" must set us "free from the law of sin and death" (Rom. 8:2). This Jesus can do for us because He Himself was free from propensities to evil. He did not commit our sins, but He bore them in His life on earth and on Calvary, and He is not willing to leave a single sin with us, for He has taken them all. Why should we hold on to death?

The Pastor's Responsibilities

(Continued from page 32)

ments of the sanctuary itself are of utmost importance. Careful coaching of all participants in the service, including instruction on how to fulfil their assigned duty, is essential.

The pastor is responsible for the order

of service and the church bulletin. He may delegate the actual work of mimeographing to another, but he is responsible for the content and organization. The bulletin should be neat, concise, well arranged.

Visitors attending any service of the church should be impressed with the quiet dignity, the reverence, and the spiritual atmosphere that prevails. This impression will be conveyed in large part by the mien of those who take part in the service. No matter how small the membership or attendance, every service should be conducted with reverence, order, and a sense of spiritual awe, for unless we drive them away by uncouth carelessness, the Holy Spirit and the angels of God are present at every service.

As ministers of God's last message we dare not lower the standards of the remnant church by a slovenly example in labor or in worship. We must each give an account of our leadership and its results.

"True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them."—*Prophets and Kings*, p. 486.

The Church as an Evangelistic Center

(Continued from page 34)

in the hands of the finance committee, which is under able leadership.

Working with the officers and other laymen of the church, we make a team that has succeeded, at least in a measure, in making Seventh-day Adventists known in this large area with its 450,000 inhabitants. One of the clerks in the Baptist bookstore said to me, a while back, "Say, you folks are surely doing things at your church. It seems that something is going on at your church all the time."

We thank the Lord for what has been done, but we realize that this is only a small portion of what it should be. Our great desire is that the work may continue to grow until it is finished around the world and the Lord returns to take us to be with Him.

THE GO SIGNALS OF THE SIXTIES



TIME RUNNING OUT

by A. S. Maxwell

A Book to Change the Weakness of
Indifference to the Strength of Faith
and Hope

***THE CHAPTER TITLES** Fear of the Future — Nearing the Final Secrets — Reaching for the Stars — Tampering With the Ultimate Weapon — Awakening of All Nations — Collapsing Moral Standards — Reuniting Europe — Reviving a Once-Dead Church — Proclaiming God's Last Message — Approaching Climax — Preparing for Time's Last Hour

The Greatest Event of the Future—Christ's Second Coming—
Brought Into Compelling Focus by the Signals of the Sixties

As up-to-date as tomorrow morning's newspaper

Ten-Book Package, \$2.50

Add 25 cents postage.
Tax where applicable.

Order your supply of *TIME RUNNING OUT* from your helpful
Book and Bible House.



PULPIT -- Pointers for Preachers



SELAH EVERYBODY lives under pressure. It is a fact of life. Whether it is man-generated, God-applied, devil-produced, or an internal effervescence, it is there. We literally live our lives with reference to time, task, and talent. An appreciated pause seldom comes. The demands upon us stem from the insatiable appetite of human need, and they are therefore endless and increasing.

With the basic pressures consequent to the performance of duty, the average man is prepared to live. It is problem-generated pressure that occasions assorted woes from ill health to ill will. How to live with pressure, without either, is the question.

1. Recognize its necessity. Thus, the duties of the day begin on a positive note. As air pressure is necessary for a plane to become airborne, so may we learn to thrive on our pressures.

2. Keep these pressures outside the brain. This is a necessity. How? Through a systematic prayer life and the study of the Word of God. By this method the brain may be "cleared" like an adding machine.

3. Recognize that you cannot solve every problem you meet. Having put forth faithful, prayerful, effort, be prepared to defend your results, however negligible. This builds a good defense.

4. Remember that others have survived situations far more difficult than the one you are facing, and that the sun will rise tomorrow in spite of the pressure of world events and their threat to life, liberty, and the pursuit of happiness.

So it seems that pressures, like the proverbial "poor," we will have with us always. Our survival depends on the degree to which we resolve them by following the path to green pastures, beside the still waters of God's Word. Selah.

E. E. C.

OH, NO! It was a large religious convention.

A well-known preacher was called on to lead in public prayer. He stepped forward, and since I had never seen him before, I kept my eyes on him. After the invitation "Let us pray," he did something that struck me like a whiplash. He closed his eyes, raised his head, thrust both hands deep into his trouser pockets, and kept them there during the whole time of the prayer. It looked incongruous, and I thought it incredible that a preacher would dream of such an attitude before the Lord.

I grew up in a state church where we all, including the preacher, knelt in prayer. Even for an initial standing invocation all heads were bowed and the hands clasped in reverence.

I am no stickler for set forms and rigid rules, but

when that man adopted a loafer's street-corner stance to approach the Deity, I groaned inwardly. Are we so far from sensing the propriety of our attitudes in public prayer that we can nonchalantly act like men on the street?

Oh, no!

H. W. L.

THE THIRD MILE

THE Jews were under the Roman yoke. This iron monarchy oppressed the peaceful citizens and suppressed the revolutionary. The Roman soldier, when tired of carrying his own shield, was privileged to command a Jew to carry it one mile. In the Sermon on the Mount, Christ's counsel was "And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41).

Our difficulty, however, lies in the first mile—not the second. To retaliate, to repay in kind, to "get even," or to avenge an insult is second nature to most men. Instruments of retaliation are many and varied. Men have used swords, guns, slander, committees, and occasionally the pulpit. Pity that unhappy congregation who bears the burdens of a work-a-day week and comes to church seeking renewal of spirit only to be treated to a tirade against the minister's chief adversary. How much can you take without fighting back? This test, like no other, measures the depths of one's own spiritual transformation.

To forgive when forgiveness is not sought, to love when love is spurned, to forbear when restraint is ridiculed as weakness, to serve when the act of love is ridiculed as slavery, this is the excellence of the Christ spirit, this is the science of the second mile.

On a ball field thirty years ago I saw this demonstration of love. A neighborhood ball game was in progress and my father was the umpire. Suddenly he made a call with which the batter disagreed. He charged my father, and standing chin to chin, called him unprintable names. My older brother and I took up our battle stations, our strategic positions giving us an advantage in manpower of which the young man was unaware. In consternation I watched my father take this abuse in silence and then slowly turn his back and leave the ball field. Suddenly the rocks in my hand seemed strangely out of place in this atmosphere of the "second mile." My brother and I dropped our "weapons" and slowly fell in step behind a man who seemed to grow in stature with every step he took. We were convinced that we had that day seen a man travel the third mile.

E. E. C.