Headlines flashed the story of the whales that pursued sardines and, gliding into shallow water, thus wrote their own obituary. The news was from Tokyo, and the scene a shallow bay that indents Kyushu Island in the Japanese archipelago. Three hundred of these denizens of the deep became so intent on pursuing sardines that they found themselves marooned by the encircling shores of the bay, which became their slaughter pen. The small fish lured the sea giants to their death. They came to their violent demise by chasing small ends, by prostituting vast powers for insignificant goals.

The one lesson of this parable of whales and sardines is that mighty creatures perished because the small objects of their chase led them to fatal shallows. There the tiny destroyed the titanic. The inventive ingenuity of this glittering, gadget-filled age has surrounded life with aids to living. The tragic danger is that we shall be caught in those shallows away from the depths of guides to living.

If that inimitable Teacher who couched immortal truth in homely stories based on current happenings came with sandaled feet walking our modern ways, might He not (we say it reverently) be heard saying, "Hear ye the parable of the whales and the sardines"?

"Focus," White Memorial Church
(Adapted by Kathie Tilstra)
SEPTEMBER, 1962 No. 9

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Our Cover
“The last light of amber day” is something to stir any man’s sluggish soul, let alone the soul of a great poet.

“Those evening clouds, that setting ray,
And beauteous tints, serve to display
Their great Creator’s praise;
Then let the short-lived thing call’d man,
Whose life’s comprised within a span,
To Him his homage raise.

“We often praise the evening clouds,
And tints so gay and bold,
But seldom think upon our God,
Who tinged these clouds with gold.”
—SIR WALTER SCOTT
MEN of tremendous drive frequently do not take time to remember the men around them. The apostle Paul was an exception. He had a kind remembrance for many of his fellow workers.

Onesiphorus, mentioned only twice in the New Testament but otherwise one of the unknown, is selected by Paul in 2 Timothy 1:16-18 (see also chap. 4:9) for a mention that has become famous not only because of the man but also because of a famous doctrine derived or supported in part from it:

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."

Onesiphorus had been kind to Paul during his Roman incarceration, searching him out when he visited there, ministering encouragement to the great Christian warrior. Then Paul expresses a benediction:

"The Lord grant unto him that he may find mercy of the Lord in that day."

"In that day" to us is a simple reference to the great day when the day shall dawn and the shadows of this sinful life shall flee away. But the Roman Catholic Church has attempted to show (1) that "mercy unto the house of Onesiphorus" implies a blessing upon a family which had departed this life, which is uncertain; and (2) that this is an instance of prayer for departed saints. Which brings us at once into the arena of controversy over the famous phrase in the Apostles' Creed: "I believe in... The communion of saints."

Prayers for and to the saints became an integral part of the Roman system. Some of the grossest doctrinal errors grew out of the belief in, and practice of, prayers for the dead. It was from this error that Rome derived the practice of prayers to deliver the dead from purgatory, and all the lucrative system of paid masses for the dead.

The New Testament has no word to say on the departed believer's need for the prayers of the living, nor on any ritualistic observances as necessary to purge the departed from their sins before entering heaven.

Paul spoke of his decease when he said that he had a desire "to depart, and to be with Christ" (Phil. 1:23), and there is not the slightest hint of any intermediate purgatorial pause. For him to be "absent from the body" was to be "present with the Lord" with no conscious intervening stages (2 Cor. 5:8). Time to the saints resting unconscious in death has no meaning. Their next conscious experience is in eternal day.

The phrase "communion of saints" was probably a late addition to the creed, for it cannot be traced back beyond the fifth century A.D., and was not widely accepted till the eighth. No reason can be found to prove that it at first meant other than that believers shared common faith and common blessings in this life. The idea of "the blessed departed" and of class distinctions among them—for example, eminent martyrs and
dignitaries—came along later. It “grew to its height in the twelfth century,” says Hallam’s *History of Europe*, vol. 3, p. 32.

The Heidelberg Confession, drawn up by Calvin’s followers shortly after his death, says this on the communion of saints: “First, that believers, all and several, have communion in Christ and all His blessings, as His members; then that each member, is bound promptly and gladly to contribute the blessings he has received to the common good and to the salvation of all.”

The saints are not our haloed dead. They are the living believers in the Lord Jesus Christ. To us the communion of saints is not “mystic communion with the perfect and the just in heaven,” but the communion of good men on earth, who love God and therefore love one another. Saints who died in Christ will arise at the trumpet of God—“the dead in Christ shall rise first”—to join the eternal communion of saints in heaven and in earth.

Paul commends the Ephesian saints for their “love unto all the saints” (Eph. 1:15). He declares that they were “Fellow-citizens with the saints” (chap. 2:19). He bids us “salute every saint in Christ Jesus,” meaning men on earth, not departed saints in heaven (Phil. 4:21). “The saints and faithful brethren” in Colossians were those who shared his faith, and who loved all their fellow saints (Col. 1:2, 4).

Strictly speaking, saints are believers whose very faith in the Lord Jesus Christ separates them from unbelievers. Saints in the New Testament sense are neither departed nor beatified. They are not inherently perfect, for perfection is in God only. By their faith in the atoning sacrifice of our blessed Lord, they are covered with the robe of His righteousness. As God looks upon this covering, they are “perfect in Christ Jesus,” and they are so only as their faith appropriates the merits of the Redeemer.

Today the saints of God are hard pressed in an unbelieving world, and they need to press together. The battles of faith grow fiercer, and we need one another as never before in a fellowship that leads each of us nearer to God. There will be no saints in heaven who have not first been saints on earth. (See *Testimonies to Ministers*, p. 145.)

I believe in the communion of saints!

H. W. L.

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**The Marriage of the Lamb**

A. V. OLSON

Chairman, White Trustees

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In the Word of God the very close and intimate union between Christ and His people is often illustrated by the marriage relationship. This is true in both the Old and the New Testament. Through the prophet Jeremiah the Lord declared to His people, “I am married unto you” (Jer. 3:14), and through Isaiah, “For thy Maker is thine husband” (Isa. 54:5). Paul, writing to the Ephesian church, said: “For the husband is the head of the wife, even as Christ is the head of the church.” “For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church” (Eph. 5:23, 30-32).

Idol worship and flirtation with the world on the part of the children of Israel were regarded by the Lord as spiritual adultery. This thought is expressed again and again in the Old Testament.

Of late some have fallen into the error of believing that the marriage of Christ to His people is not fully consummated until the judgment. They base their mistaken conclusion on a short sentence of five words appearing in a paragraph in *Early Writings* dealing with the investigative judgment. The sentence reads: “The marriage of the Lamb was consummated.”—Page 280.

In this passage Ellen G. White is not talking about the marriage covenant between Christ and His church. She is refer-
ring here to the marriage of Christ to “the bride, the Lamb’s wife,” which is said to be “that great city, the holy Jerusalem.” (Rev. 21:9, 10.)

In The Great Controversy this event is described more fully:

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The holy city, the New Jerusalem, which is the capital and representative of the kingdom, is called “the bride, the Lamb’s wife.” Said the angel to John, “Come hither, I will show thee the bride, the Lamb’s wife.” “He carried me away in the spirit,” says the prophet, “and showed me that great city, the holy Jerusalem, descending out of heaven from God.” Clearly, then, the bride represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of days in heaven, “dominion, and glory, and a kingdom;” He will receive the New Jerusalem, the capital of His kingdom, “prepared as a bride adorned for her husband.” Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to “sit down with Abraham, and Isaac, and Jacob,” at His table in His kingdom, to partake of the marriage supper of the Lamb. Pages 420, 427.

The comments by Uriah Smith on Revelation 21:9-14 are well worth careful reading. We can quote only a few extracts here:

The Bride the Lamb’s Wife.—This testimony is positive that the New Jerusalem is the bride, the Lamb’s wife. The angel told John distinctly that he would show him the bride, the Lamb’s wife. We may be sure that he did not deceive him, but fulfilled his promise to the very letter. All that he did show him was the New Jerusalem, which must therefore be the Lamb’s wife. . . .

In writing to the Galatians, Paul speaks of the same city and says that it is the mother of us all, referring to the church. . . .

The view that the marriage of the Lamb is the inauguration of Christ as King upon the throne of David, and that the parables of Matthew 22:1-14; 25:1-13; Luke 12:35-37; 19:12-27, apply to that event, is further confirmed by a well-known ancient custom. It is said that when a person took his position as ruler over the people, and was invested with that power, it was called a marriage, and the usually accompanying feast was called a marriage supper. Adam Clarke, in his note on Matthew 22:2, thus speaks of it:

“A Marriage for His Son.—A marriage feast, so the word γαμος [gamous] properly means. Or a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. (See 1 Kings 1:5-9, 19, 25, etc. . . .)” Many eminent critics understand this parable as indicating the Father’s induction of His Son into His Messianic kingdom.—Daniel and the Revelation (1954 ed.), pp. 760, 763.

It is this marriage of Christ to the New Jerusalem, and not His marriage to the church, that is consummated at the close of the judgment when Christ takes over His kingdom.

How Was That Again?

Church members, like their own pastors, sometimes say one thing when actually they mean another. Methodist Bishop Gerald Kennedy of California, writing in The Episcopalian, says that some laymen have developed a special vocabulary in speaking to, and about, their pastors. Following are some translations:

“He is a spiritual preacher” means “He never disturbs me.”

“He is not a spiritual preacher” means “His message is too relevant.”

“He brings politics into the pulpit” means “I do not agree with him.”

“He speaks out with courage” means “I agree with him.”

“His attitude will hurt church finance” means “I will cut my subscription from 50 cents a week to 25 cents.”

“He is sowing dissension” means “Some people are waking up.”

“He must consider his position” means “I want an emasculated citizen in the pulpit.”

“He lacks judgment” means “He takes Jesus seriously.”

“He neglects the substantial members” means “The church is beginning to move.”

“He plays up to the new members” means “He is bypassing the road blocks we set up.”

“He disturbs me” means “I am beginning to grow spiritually.”

“He upsets my faith” means “My prejudices are taking a beating.”

“The whole church is upset” means “I am causing all the trouble I can.”

Bishop Kennedy might be a little rough in spots but he gets to the heart of what some people really mean when they comment on the pastor and his preaching.

—The Biblical Recorder
The first seven centuries of the Christian Era witnessed the church battling courageously against several heresies that mainly dealt with:

a. the status of Christ as God, and
b. the incarnate relationship between His divine and human natures. These two problems, both relating to Christ, were the subject of protracted controversies known as the Trinitarian and Christological controversies. While the Trinitarian controversy rocked the church in the first four centuries of the Christian Era, the Christological controversy followed it from the fifth to the seventh century, or until the rise of Islam.

Because of these two controversies the church called several councils to decide against heretical teachings. Some of these heresies have survived to this day, while others have been revived by some modern theologians and preachers. While we as a people have defined our position with reference to these two doctrines, many in our ranks are unaware of the disputes and finespun philosophies that exist and have existed with reference to the pre-existence of Christ and His incarnation. These disputes, not widely discussed in Christian lands (though discussed enough), are agitated continually in the predominantly Moslem areas of the world. Among the teeming millions of Moslems that constitute more than one tenth of the entire world population, Christians are daily confronted with the intricacies of these mysteries by their Moslem friends. What was settled by the church councils centuries ago is still unsettled by hundreds of millions of Moslems who believe in Christ as an Apostle of God and deny His deity. It is also debated by millions of so-called Christians.

The doctrines that were often debated in the first seven centuries are well worth our study. Following is a survey of the main different views about the person and nature of Christ that confronted the church in the first seven centuries as well as in later times. These controversies centered in the struggle of the church with the Nazarene, Corinthian, and Gnostic Ebionites (around the turn of the first century); the Docetae (A.D. 70-170); the Arians (Arius was condemned at Nicea in A.D. 325); the Nestorians (in A.D. 431 Nestorius was removed from the Patriarchate of Constantinople); and the Eutychians (condemned at Chalcedon in A.D. 451). The theories that were presented by these groups and others made the church deal with such questions as:

1. If Christ is God, then would that be incompatible with the doctrine of monotheism?
2. Is Christ a mere man who held a peculiar relation with God?
3. Was the Son of God born of a virgin and was there a personal union between the divine and human in Christ?
4. How could Christ have had a supernatural birth and how could there have been a pre-existing hypostasis of the Son?
5. If matter is evil and Christ was pure and holy, then would that mean that the human body of Christ was merely phantasmal?
6. Was Christ possessed of absolute godhood or was He the first and highest of all the created beings?
7. Was there any human soul in Christ and did Christ take into union with Himself a complete human nature?
8. Did Christ possess two natures and two persons or did He have two natures in one person?
9. Was Christ God incarnate or a deified man?
10. Were the two natures of Christ distinct and coexistent or were both natures mingled in one?
11. Are the two natures of Christ, the divine and the human, actuated by two wills or by one will controlling both natures?
12. Were the birth, physical life, and...
death of Jesus real or did they merely give the appearance of reality?

These are some of the problems the church had to settle against the heretical teachings that aimed to destroy belief in the paradox of a triune monotheism and the mystery of the Incarnation. Such men as Irenaeus of the second century, and Athanasius of the fourth, and others, stepped forward heroically in defense of the orthodox doctrine. Later, to settle disputes concerning the nature of Christ, the council of Chalcedon was called in A.D. 451. This council promulgated what later was known as the Chalcedon Symbol, which reads in part:

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence.—PHILIP SCHAF, The Creeds of Christendom, vol. 2, p. 62.

This was the decision taken by the council centuries ago. How would you have settled or how would you settle at present such disputes concerning the nature of the Infinite One? What would be your answers to the above twelve questions? Here it must be stated that there is nothing wrong in raising such questions provided the correct procedure in answering them is followed. In discussing the question concerning the nature of the Eternal One certain fundamental principles must be followed:

1. That the nature of God the Son can only be understood from what has been revealed by God.

2. That God in His wisdom has seen fit not to reveal everything concerning it.

3. That it would be impossible for finite man to comprehend fully the Infinite One.

4. That the inability of man to comprehend the mystery of the Incarnation is only a proof of man's inability and not of the absurdity of what has been revealed.

5. That it is rational for man to accept what has been revealed concerning the Incarnation even if he is unable to fathom its mystery.

These are fundamental principles that must be followed in dealing with any subject that has to do with the nature of the Infinite One. Because man cannot explain the nature of God or the mystery of the Incarnation is no evidence that God is not a triune God or that the Incarnation could not have taken place. It is, however, an evidence of man's insufficiency, ignorance, and inability. Man's ignorance cannot be taken as a proof against the revealed nature of God. But it is a proof of his ignorance and limitations.

It is not unthinkable to contend that man can never comprehend all the mysteries of the Incarnation. These mysteries are higher than the highest thoughts man can ever reach. They deal not only with how God has revealed Himself to us but how He is in Himself. The question really is, Can any human being fathom God? He cannot. Man cannot even fathom the physiology of his own digestive tract let alone the nature of the Unseen One. It is ever a wonder to man how his own digestive system digests almost everything edible except the stomach itself! Man may eat corn, cabbage, and half a dozen other varieties without the slightest knowledge of the chemical process that takes place in his own stomach. He will never fully comprehend the mysteries of how his own digestive tract selects the needed substances without any worry on his part as to whether his bones will have enough calcium or whether he will store enough fat for needed emergencies. The digestive system, unaided by its owner, feeds the hair, the nails, the bones, the hormones, stores up the fat and all. This mystery, as close as it is to man, is not fully comprehended by him. How then can man contend that if he cannot understand

INDIVIDUALITY

If the world is ever conquered for Christ, it will be by everyone's doing his own work, filling his own sphere, holding his own post, and saying to Jesus, Lord, what wilt thou have me to do?

—Guthrie.
the Infinite, He is not? He might as well contend that his own digestive system is not.

Man can spend from now to the end of time in an endeavor to fathom the nature of God, but his efforts will be in vain. He may contend that he can understand God to be a solitary Being, and that a triune God is unthinkable. His contentions, however, are groundless, for man cannot even understand the nature of a solitary Being. How can any human being comprehend, let alone explain, regardless of how far we can go by our imagination in the unmeasured aeons of the past, that God existed? If that solitary God created the heaven and the earth and space and all things, where was He before He created space? Endless other questions could be asked those that deny the incarnation and triune nature of God on the basis that it is incomprehensible, to prove that no one, not even themselves who contend that they comprehend the nature of a solitary God, can really understand the nature of an Infinite Being. All that man can believe with certainty is what has been revealed by God concerning Himself and His incarnation. This revelation we must seek to find from the Bible and then accept what is revealed. This is the only sane course to follow.

With this in mind, the inquirer should seek to know what God has revealed in the Bible about the Incarnation. Following are some facts concerning the nature of Christ as revealed in the Inspired Book:

1. The Bible expressly calls Christ "man."

John 8:40. "But now ye seek to kill me, a man that hath told you the truth."

Acts 2:22. "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs."

1 Corinthians 15:21. "For since by man came death, by man came also the resurrection of the dead."

1 Timothy 2:5. "For there is one God, and one mediator between God and man, the man Christ Jesus."

2. Christ called Himself "Son of man" and is referred to by the same title while He is now in heaven and with reference to His return in the clouds.

Matthew 20:28. "The Son of man came not to be ministered unto, but to minister."

Acts 7:56. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

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Matthew 24:30. "And then shall appear the sign of the Son of man in heaven." (See also Matt. 25:31; John 5:27; Dan. 7:13, 14.)

3. Christ developed in a similar manner to other human beings. He is spoken of as possessing the same essential elements and exercising similar powers as those of human beings.


Luke 24:39. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

John 4:6. "Jesus therefore, being wearied with his journey, sat thus on the well." (See also Matt. 4:2; John 12:27; 19:28; Heb. 2:18.)

4. Christ died on the cross.

John 19:30, 34. "He bowed his head, and gave up the ghost." "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

5. Christ was sinless and therefore offered no sacrifice for any sins committed or inherited. He never asked forgiveness for Himself, but imparted forgiveness to others.

John 8:46. "Which of you convinceth me of sin?"

John 14:30. "The prince of this world cometh, and hath nothing in me."

Luke 23:34. "Then said Jesus, Father, forgive them."

Matthew 9:2. "Son, be of good cheer; thy sins be forgiven thee." (See also Luke 1:35; 2 Cor. 5:21; Heb. 4:15; 7:26.)

6. Christ is God in the highest sense. He acknowledged Himself to be the Son of God; is identified as Yahweh; is equal to the Father and exercises divine powers and prerogatives.
John 9:35. “Dost thou believe on the Son of God?”

Hebrews 1:10. “And, thou, Lord, in the beginning hast laid the foundation of the earth.” (Compare Psalm 102:22, where YHWH is used.)

John 5:23. “That all men should honour the Son, even as they honour the Father.”

John 2:24, 25. “But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.”


7. Christ, who is God in the highest sense, became man.

John 1:14. “And the Word was made flesh.” (Christ became what He was not.)

John 8:58. “Before Abraham was, I am” (cf. Ex. 3:14).

1 John 4:2. “Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.”

Christ became flesh. He was God in the form and fashion of a man. Not that Christ was two persons, a divine Christ and a human Christ, but the divine Christ Himself was clothed with humanity and dwelt among us. This is evidenced by the fact that Christ while on earth never addressed His own divine person in heaven as, for example, He addressed the Father in prayer. Christ reconciled the Jews and Gentiles “in one body” (Eph. 2:16), not two, by His atonement on the cross. “The Word was made flesh.”

8. Christ was completely divine and human at the same time. He was called Son of God and Son of man.

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

Philippians 2:7. “Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” (See Luke 19:10; John 6:62.)

9. Christ will forever retain His human nature. The union of humanity with deity is eternal.

Hebrews 7:24. “But this man, because he continueth ever, hath an unchangeable priesthood.”

Luke 24:39. “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

10. The union of the divine and human nature in one person is necessary to constitute Christ the only mediator between God and man. No creature can do that, for God is infinitely higher than the greatest creature. Christ can become man because He is omnipotent and because man in the beginning was created in His image.

Hebrews 2:17. “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.”

Hebrews 4:15. “For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.”

Here are some scriptural evidences that throw light on the nature of Christ, which is represented in the Scriptures as a mystery (Matt. 11:27; Col. 1:27; 2:2; 1 Tim. 3:16). In spite of the fact that this mystery can never be fully comprehended by man, we are encouraged to contemplate it and study it. That is, study what is revealed about it. (Phil. 3:8-10; John 17:3; 20:27.)

When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God—Ellen G. White manuscript 76, 1909, quoted in Questions on Doctrine, p. 65.

If we were to “fix our minds” on the abundance of light given to us in the Scriptures and the counsels of Ellen G. White on the subject of the incarnation of the Son of God, what conclusions would we reach? Were we to draw up a statement on the nature of Christ, as did the Council of Chalcedon, how would it be? I think the following could be a sample statement:

We believe that “the eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—” are the “three living persons of the heavenly trio”—one in nature, in character, in purpose,” “in power and authority,” “in substance” and in “attributes.” And that Christ is “God essentially, and in the highest sense.” He (Christ) is Jehovah, the eternal self-existent, uncreated One, Himself the source and sustainer of all” and that in Him “is life, original, unborrowed, undervived.” Like the Father Christ has life in Himself.

We further believe that “the Word was made flesh, and dwelt among us” and that “Christ did not make believe take human nature; He did verily take it. He did in
reality possess human nature.” He “was a real man... God in the flesh.” However, He never parted “with His divinity.” “Divinity and humanity were mysteriously combined.” “He veiled His divinity with the garb of humanity” “and man and God became one.”

We also believe that “in taking upon Himself man’s nature in its fallen condition, Christ did not in the least participate in its sin.” “The perfect sinlessness of the human nature of Christ” was free from “the propensities of sin.” He took “the nature but not the sinfulness of man.” “He vanquished Satan in the same nature over which in Eden Satan obtained the victory.” Christ “is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him.” So in Christ also never “for one moment was there in Him an evil propensity.” “Not even by a thought could Christ be brought to yield to the power of temptation.” For “then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain... Our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.” Yet Christ never sinned. He said, “The prince of this world cometh, and hath nothing in Me.”

Nevertheless, “Christ... loved the church, and gave himself for it” and was crucified. “When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.”

Furthermore, we believe that “in taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. ‘God so loved the world, that He gave His only-begotten Son.’”

In conclusion we affirm that “the doctrine of the incarnation of Christ in human flesh is a mystery, ‘even the mystery which hath been hid from ages and from generations.’ It is the great and profound mystery of godliness”—“a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place.”

May God help us to be among the redeemed. Then we shall understand.

The Last Words of David

E. E. CLEVELAND
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HE THAT ruleth over men must be just, ruling in the fear of God” (2 Sam. 23:3). Israel’s greatest king, David, son of Jesse, had reached the twilight years. Mellowed by time and experience, he was competent to advise. It had been a long time since he had walked wearily into the encamped armies of Israel, a mere shepherd lad, in time to hear Goliath thunder anathemas at his brethren. He could still remember the indignation that swept his soul as none of his brethren responded. Had they forgotten the God who had parted a sea in their defense? Could not a God who smote Egypt for His people’s deliverance humble this defiant giant?

And what if they did consider him a brash lad with more zeal than knowledge? A man with enough faith to slay a lion with his bare hands was certainly not destined to die as a herdsman. Neither he nor his brothers knew it then, but a king’s palace was to echo to the songs of this sweet singer of Israel. David was not presumptuous. He sincerely believed that with God’s help he could overcome Goliath. True, there was no precedent for such an action. And, to be sure, some of the brethren counseled against it. But clearly the time had come for a bold new thrust. A new emphasis! A fresh challenge! For Israel it was now or never.

The Challenge of the 60’s

To the Seventh-day Adventist Church the challenge of the 60’s is that of reaping
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The exploding population of the world, that of converting an idle laity from an enormous potential to an active, supreme blessing. The challenge of the 60's is that of launching our church population upon the world population. It is that of impressing this necessity upon our pastors and laity, not as a spasmodic effort but as a sustained and continuous thrust. The challenge of the 60's is that we give to lay activity the priority of death and taxes, that we might know the outpouring of the Holy Spirit and revival in our time. And for us it is now or never.

To David's everlasting credit, he showed respect for organization. This was no wildcat operation conceived in one man's brain and executed without counsel. He secured authorization from King Saul for this bold venture. In fact, Saul sent him forth weighted down so heavily that he needed relief before he could function properly.

A dramatic move was now in order. The armies of Israel trembled in their tents while the heathen raged. Day after passing day they had heard the voice of the heathen outshout their own. Then into the camp strode David, a young man who knew little about the technicalities of military operations, but who felt that whatever the implications or complications involved in his action he must commit Israel to the struggle. This, with a sling in hand, he proceeded to do, and with a vengeance!

What a day to remember! To be sure, he had given God all the glory. Incidentally, no one else deserved it. He had frankly told his enemy before cutting him down: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts" (1 Sam. 17:45). Somehow this man whose fame has circled the earth never forgot the hand that made him what he was. Ellen G. White says, "When we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment."—Christ's Object Lessons, p. 363. "The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration."—Gospel Workers, p. 19.

The old king smiled as he remembered the astonishment on Goliath's large face. "Am I a dog, that thou comest to me with staves?" he roared like an angry lion. "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field" were his famous last words.

But there were other memories. David thought of the time when he was hunted like an animal by a jealous king, driven from the throne by his own son, and laughed to shame by his wife while flushed with the full heat of victory. Yes, the old king had lived a full life. He had survived the hatred of Saul, the curses of Shimei, and the loneliness of exile, to become Israel's most beloved leader. Is not this God's way of preparing men for broader service? In the crucible of tribulation the soul is readied for honor through humility.

How could David ever know magnanimity unless tested as he was with Saul? With his enemy at his mercy, he refrained from striking the mortal blow, designating Saul as "the Lord's anointed." Persecution is in itself prophetic of future favor. "Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasp ing of the hand of Christ in every emergency."—Ibid., p. 262.

Negative Reflections

But King David also had memories that undoubtedly troubled his latter years. "He that ruleth over men must be just, ruling in the fear of God." "Although," he added, "my house be not so with God" (2 Sam. 23: 3, 5). This confession reveals a conscience still smarting from the affair of Uriah the Hittite. Also the abortive act of census-taking, and the subsequent slaughter of the innocent must have troubled the old king's heart. But the thought of his problems did not dim his vision. "Yet he hath made with me an everlasting covenant" (verse 5).

David was much aware of his own limitations. He did not deny that he was feeble and defective. And there were times when his judgment was not the best. But David
realized that there can be sincere conviction without depression, agonizing reappraisal without discouragement, and weeping between the porch and the altar without burning the porch and upsetting the altar. Revival in our time is the crying need of the world and of the church. Fitful depression is not repentance. A doubt-producing pessimism is no badge of piety. To depreciate the progress of the church is equally as sinful as Laodicean pride.

“There are enough people who go about helping along the twilight, and doing it ethnologically. A sick world is not likely to improve if we all keep jerking up the shades in the morning and saying, ‘Well, I see it’s worse today.’ Neither is there anything to be had of grinning or of slapping every third person on the back. There is much in being the kind of soul who has deep and hidden resource. The apostles go marching through the Acts singing their songs and waving their hands to us. They had something to be gloomy about; but no man can lay his life alongside of Stephen’s or Peter’s or Paul’s and not have his pulses quickened. There was a triumph on which they drew in the midst of disaster; not a chirp and twitter practiced for the occasion, but a note resonant, leaving all the life around it quivering and glad.”

However, there must be revival without loss of faith. As a church and as individuals we confess that we are “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17). Before the God of all the earth, who is not? Cried the prophet Isaiah, “I am undone.” Our confession must ascend to the great heart of God and an urgency bordering on desperation must grip our souls. “As many as I love, I do convict and chasten: be zealous, then, and reform” (Rev. 3:19, Young’s translation). A profession of infallibility will not answer the need of this desperate hour. Nor will the reckless abandonment of the accomplishments of time and experience serve even to satisfy the insatiable appetites of ill-willed detractors. Humility born of faith is the only answer.

Perhaps this rare combination of delicately balanced Christian virtues is best expressed in a document I have entitled “A Colporter’s Prayer”:

“O Thou at whose command I travel the byways, I thank Thee for the privilege. I thank Thee for the weather both fair and foul; yes, for the sunlight and rain, cold and heat. I thank Thee for the lean days as well as the more prosperous ones, for by the former I am chastened and by the latter inspired. Forgive me for the sin of reporting much while doing little, of confusing love for cash with love for souls.

“And, Lord, teach me the difference between a salesman and a colporter minister, between a bread winner and a soul winner. Forgive me for being in when I should be out, and out when I should be in. And give me the wisdom to know where to be, and when. Remove from me the ambition to excel all others, then help me to do it without pride. Enable me to experience success without elation, and failure without depression. I am weak but Thou art strong. Teach me this, but do it gently, Lord. Amen.”

An Enabling Power

And now King David strikes a note of triumph. “The Spirit of the Lord spake by me, and his word was in my tongue” (2 Sam. 23:2). Herein lies the secret of his tremendous drive. David received the gift of the Holy Ghost. And further, he ascribed all of his success both on throne and battlefield to this fact. “If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick... . Our help is in the name of the Lord, who made heaven and earth” (Ps. 124:2-8).

“As soon as Samuel began to judge Israel, even in his youth, he called an assembly of the people for fasting and prayer, and deep humiliation before God... . The people then began to learn where their strength was.”—Testimonies vol. 4, p. 517. (Italics supplied.)

“There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of

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soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God.”—Selected Messages, vol. 1, p. 126.

“By the grace of Christ the apostles were made what they were.”—Testimonies, vol. 7, p. 32.

“He does not destroy; He improves whatever He touches.”—Selected Messages, vol. 1, p. 118.

And how does He do this? By His sinless life, His atoning death, and the power of the resurrection He stands ready to anoint our souls with the fresh dew of heaven. “Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . . Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:1-5). Yes, by the instrument of His atoning sacrifice He improves whatever He touches!

The strength of the church lies not in its institutions, wealth, influence, or population statistics, but rather in the presence of the living God in our midst. By this are the weak made strong, and through it will revival fires kindle and rekindle themselves until fire burns fire.

The Last Words of David

“He that ruleth over men must be just, ruling in the fear of God” (2 Sam. 23:3). With leadership comes responsibility. A leader must be just and fair. He must make his decisions without fear or bias. Religion, race, wealth, or power cannot sway the judgment of the just. Such men are the crying need of the church and of the world. “Ruling in the fear of God.” Again and again King David was reminded that the eye of the heavenly Watcher was upon him. Solemn responsibility! To each of us is committed some phase of leadership in the church of God. May we never touch sacred things with careless hands. And may the business of the church be transacted in the fear of God. Then will we be “as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain” (2 Sam. 23:4). And we will be to our people trees of righteousness, giving them “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isa. 61:3).

A cowboy listened carefully to the story of the first Palm Sunday. It was the story of Jesus’ triumphal entry into Jerusalem amid glad hosannas. The cowboy sat in silent reflection, and then spoke.

“Jesus must have had wonderful hands,” he said.

Those who heard him asked, “What do you mean?”

“Well,” he said, “if Jesus could sit on a colt on which no man had ever sat, an unbroken animal; and if He could soothe it and control it and guide it while people were shouting hosannas in its ears and waving branches of palm trees in front of its eyes, He must have had wonderful hands.”

“Yet, the rider of the white horse of the Apocalypse has wonderful hands, and with them He will see, soothe, protect, and control His church through the troubled future.”

The Ministry
AT THIS point the third actor in the drama enters the stage. The third actor, however, emerges as the protagonist of the play, the stinging voice of conscience, the focused object of the combined action of the other actors. But eventually the third actor steps out as the triumphant spectacle which God will use forever as exhibit A of love under fire. Of course, I refer to the role of the Seventh-day Adventist Church.

But it is exactly at this point where the drama has its problems. The producer has been holding back the curtains and whispering the cue lines for more than eighty years, but the actor has never made his full entrance. This is a long time for the plot to dangle before the unseen audience of the universe as they have watched one prospective player after another fail the lines of this third actor.

The unseen controller of this drama, which some have named the great controversy, has had to try out at least four or five perfectly suitable potential actors representing the potential last generation—but they all have muffed their lines or withdrawn to the shadows, hoping against hope that something mysterious would happen to them outside their own neglected preparation which would make them fulfill their part.

The question before us today is the same as it has been for the past one hundred years. Will the final act again have to be postponed until another generation yet unborn can be ready to perform the part that could be done by the generation now living?

The faithful performance of the church is the chief concern of all heaven, and it is precisely at this point where we need to do some hard thinking and careful preaching about the lines this church must present before the galleries of the world in most unmistakable terms. The role of the true church, and not the role to be played by the powers already mentioned or socialized America, constitutes the key to the development of the last-day events in which we are well versed.

The timetable of last-day events does not depend upon an inexorable march of Sunday laws but on the readiness of the church of God to enter the stage with the right lines in its mouth. God will not send the "latter rain" on the basis of what the Pope, or some national leader or the Supreme Court, does, but on the basis of what the church finally does.

Is it possible that at times we have had our attention directed to the wrong actors as we have looked for the star performer? Hitler poised large troop concentrations on the Balkans as a decoy and then sent his panzers into Holland, where we didn't expect him. The church has had its decoys in the past one hundred years and we have spent the time of the saints discussing the decoys when we could have more profitably singled out that one subject which will one day unlock the log jam of overdue last-day events.

For many years it was Turkey that we were supposed to watch, and then it was the oil of the Middle East; then one Berlin crisis after another, or a Catholic President in the United States, and on they go.

But one of these days the third actor will become completely obsessed with the picture that God and the world are most concerned about:

The world is watching to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who believe advanced truth. It is watching, ready to criticize with keenness and severity our words and acts. . . .

And God and the angels are watching. God desires His people to show by their lives the advantage of Christianity over worldliness; to show that they are working on a high, holy plane. He longs to see them showing that the truth they have received has made them children of the heavenly King. He longs to make them channels through which He can pour His boundless love and mercy.
Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel—Counsels to Parents and Teachers, p. 324. (See Selected Messages, book 1, p. 117; Christ's Object Lessons, p. 69.)

The world and God and the angels and our Lord Jesus have been waiting a long time—longer than it ever had to be. It is not the will of God that His coming should be thus delayed (Evangelism, p. 696). As far as God is concerned the generation that preached the glorious message in the 1840's would have been the last generation, and all the predicted reaction of the Papacy, and of its image in the United States, would have completely fulfilled, before now, the prophetical pictures in Daniel and Revelation.

The question of supreme importance today as we assess the tempo of last-day events is this: What are we teaching and doing today as leaders of the church that is any different from what has been done in the past four or five generations, any one of which could have been the last? The answer to this question determines the tempo of the last-day events.

Do we console ourselves that the outreach of gospel preaching has advanced rapidly into almost all the countries of the world, thus fulfilling Matthew 24:14? In fact, we even say that 98 per cent or 99 per cent of the world has had the opportunity to hear the gospel preached. But intellectual honesty compels us to take another look at the facts, as H. W. Lowe suggests in the December, 1961, MINISTRY. He notes that "1,800 of the world's 3,000 languages are still awaiting the translation of even a part of the Holy Scripture," and "1,500 millions of the world's population of 2,900 millions have never heard the message of the Gospel."

Then we remember that the world's population increase, that is, the net gain after deaths are canceled out, is increasing at the rate of more than 5,000 every hour, 120,000 every day, and over 44 million every year. When we compare the exploding gap between the Christians and the non-Christians we discover that there has been an increase of 800 million non-Christians in the past twenty-five years and this gap is still accelerating at even a faster clip. In the countries Adventists are in, who would say that Egypt has been warned, or India, or Arabia, or France, or the United States? If the work is to be finished in this generation, it will be done with plans that we have not drawn up yet—with methods that have not yet been dreamed of in denominational resolutions, and plans that will never be dreamed of by man, for they will be plans engineered by the God of the latter rain of the Holy Spirit.

The situation before God's church today is no less staggering, and no less impossible in the eyes of man, than was the challenge before the disciples prior to Pentecost. Yet, we have no reason to flinch or to raise a flag of despair. The Seventh-day Adventist Church has been commissioned to consume a task, the success of which is already a foregone conclusion. Some generation will at last fulfill the conditions of the last generation, conditions that will make it possible for the Holy Spirit to do His work of bringing the world to decision.

The generation that decides to be the last, will be the one that has its eyes open to the cause of Christ's pathetic delay and will see what God is yet waiting for. This will be its all-consuming concern. A new pattern of looking at our denominational task will emerge—perhaps along the following lines:

1. The ministry will take a fresh, exciting look at the cause of Christ's delay. It will be the absorbing topic whenever they meet, and this courageous look will be clearly transmitted to their church members. Our church members have eyes, and many have kept posted, and when the problem is presented clearly to them by the pastor they love and trust, their response will be more gratifying than anything experienced so far in his ministry. They will read and study together Christ's Object Lessons, probably this denomination's most neglected book, and understand the meaningfulness of this statement on page 69: "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." Getting the church to do missionary work after they have discovered these truths will be a matter of merely directing their energies, for truth alone is motivation enough and the most lasting.

2. The ministers will reconstruct their program so that the major emphasis in
their Sabbath sermons will be placed on the development of individual maturity; the major emphasis of prayer meeting will be on those subjects and methods that help people to mature into reliable, thoughtful, vigorous sons of God; the missionary program will be seen as a healthy sharing of a superior way of life and not only as a doctrinal argument over which day is the Sabbath. No longer will we need more gimmicks and gadgets, when we have the gospel as it was meant to be preached. This means an emphasis on “righteousness by faith” — which is long overdue — it will be a clarification of much that has passed for “righteousness by faith” in the past.

After all, the supreme mission of the Seventh-day Adventist Church is to make clear to honest hearts the meaning of “righteousness by faith” — not only in theory, although this comes first, but in a living demonstration of Christlike people who wear the imparted wedding garment. This is the work of the third angel, and when the message is fully received by God’s people, a great light of glory, the glory of the character of God, will sweep the world and bring it to its final decision. Only then will honest men have a fair opportunity to judge the claims of the commandment-keeping way of life, for only then will it have been proved to be more than just another theory, and more than legalism.

3. The third development that will hasten the Advent will be a healthy concern for the clarification of the theological language of the church. A more systematic approach will be utilized by preacher and layman alike.

For example, we will think seriously about how we use terms such as “the sealing work” and the “latter rain,” “the innumerable multitude,” and even “righteousness by faith.” For instance, we will clarify once and for all the close relationship between the sealing work and the latter rain, that the sealing work precedes the latter rain and then through this full commitment of sealed church members, God will do a work that will stagger our fondest dreams. God will finish the work on the earth, but He has committed Himself to wait for the right kind of people through whom He will be proud to work.

4. The fourth area that affects the hastening of last-day events is concerned with the public image the Seventh-day Adventist Church projects during this time of religious crisis. There are at least three aspects of this public image that will attract honest men to the commandment-keeping church.

a. The church will emerge in the end of time as the fearless voice of freedom in a world tied in organizational bundles. At the heart of the Adventist message is the restoration of human freedom — the reconstruction of the long-marred image of God. Human dignity and the unfettering of individuality is the purpose of Christian education, the purpose of all our effort toward healthy living and the purpose of our emphasis on integrity in all social intercourse. We believe that no man should be cowed by another, that no man should be coerced by a majority where his spiritual commitments are concerned. To this end, we will appeal to the great charters of human freedom that have been the basis of freedom in the Western world for the centuries past. It will be an appeal wrapped in intellectual responsibility and noted for its logic and diplomacy. But it will be a lonely platform, for freedom in the days ahead will not be a popular cause.

Yet, because of our unflinching defense of freedom, skillfully, winsomely, thoughtfully presented, men who probably never gave religion a serious thought in the past will be forced to recognize in the Adventists their spiritual brethren. Liberal theologians who detest the fettering and cramping spirit of evangelical, fundamentalist Christians will suddenly see that the Seventh-day Adventist way of life is a living demonstration of that genuine manhood — an all-consuming compassion toward which they had been working the past one hundred years. Judges, lawyers, statesmen, legislators, and thoughtful leaders of the religious world will be convinced that they will have to join the church or compromise their life-

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time concern for integrity and sell their soul for convenience.

b. The second aspect of our public image will be our winsome, tactful, yet positive concern for the welfare of the human race. The world will see that Adventists are not primarily concerned with winning doctrinal arguments. In the neighborhood, as well as in institutional centers, they will see them as the embodiment of compassion and intelligent service. No longer are they known for what they do not eat and where they do not go, for now they are equated with the angels of mercy who actually love to relieve the hurts of broken bodies and aching hearts.

c. The third aspect of our public image will be somewhat a composite of what we have said already. The world will see for the first time, without any ifs, or and's, or but's, the exhibit A of God's way of life—a church with the healthiest, happiest, safest people in any town, in any State, in any country the world around.

If it has been the lack of a fair demonstration of the principles of God's way of life in the lives of professed people, which has delayed the Advent, it follows that only a virile, vigorous, and glorious reproduction of the character or righteousness of Christ will rightly represent the truth that every living person will have to either accept or reject. To take this concept out of the Spirit of Prophecy would be to carve out its very heart, as well as many pages.

God will not close probation on any man who has not had a fair chance to see the evidence of the superiority of His way of life, but the evidence will be there when the church finally fulfills its mission on earth. Only then will God's way of life through the commandment-keeping church be vindicated in the eyes of the unfallen worlds.

Sunday laws and the "little time of trouble," the latter rain, and the loud cry—all these great moments in the last act of this world's drama are poised, waiting for their cue. The other actors are ready with their lines. I want to be part of that generation which steps to the center of the stage with the hero's lines well learned, thus making it possible for all the other actors to finally get into the act—that hastening the day when our Lord can return to set up His kingdom.

A Prophetic Message—3

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Of THE many signs given by Jesus in His great prophetic sermon by which we may know when His return is near, "even at the door," the only one He repeated, indicating its importance, was the warning of the coming of false prophets and apostles to deceive, if it were possible, the very elect. These deceivers would appear first in apostolic times, as predicted in Matthew 24:4, 5, and this was the first sign Jesus gave in answer to the question of His disciples, "What shall be the sign of thy coming, and of the end of the world?"

Many scriptures describe the influence of these false teachers in the early church; in fact, entire Epistles were written to counteract their work of deception, such as Paul's letter to the Galatians and the Epistle written by Jude. To the elders of the church of Ephesus, Paul said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:29-31).

Of these deceivers the apostle said to the church of Corinth: "Such men are sham-apostles, crooked in all their practices, masquerading as apostles of Christ. There is nothing surprising about that; Satan himself masquerades as an angel of light. It is therefore a simple thing for his agents to masquerade as agents of good. But they will meet the end their deeds deserve" (2 Cor. 11:13-15, New English Bible).* It was even necessary for Paul, after dictating his Epistles, to add a footnote in his own
handwriting, so these apostates could not copy and claim them as their own. As strange as it may seem, these things happened even during the visitation of the Holy Spirit in the early rain of Pentecostal power.

According to Matthew 24:23 and 24, Jesus predicted that these apostasies would be repeated in the last days, after the “great tribulation” of the Middle Ages, which was shortened “for the elect’s sake.” Many predictions could be read from the writings of the apostles that these false teachers and counterfeit teachings would increase and constitute one of the chief signs of the return of Christ, and one could read for hours similar warnings from the writings of the Spirit of Prophecy where they are virtually named. This is especially true in volume 2 of Selected Messages. Here we are told that all the sensational teachings, emotional experiences, fanaticisms, and apostate teachings and offshoot movements of the past will be repeated just before the end.

These “grievous wolves” in “sheep’s clothing” will “of your own selves . . . arise,” and masquerading as the apostles of Christ, will teach “perverse things” in order to “draw away disciples after them,” so they can be leaders of little movements and live off the tithes and offerings of their followers, with no accountability to any organization for the use they make of the money received. One offshoot leader on his deathbed called in his followers and confessed that he started the movement only because he wanted to be a leader and the denomination refused to give him a position. He confessed that he had been wrong and urged them to be rebaptized and rejoin the only movement that can triumph in the end; and they took his counsel. Would that other offshoot leaders were honest enough to follow his example.

The teachings of these defective movements cannot be the everlasting gospel because the word gospel is the combination of the two words—good and spel—the latter meaning “news.” The word gospel therefore means “good news” and is “glad tidings of great joy” and “the sweetest story ever told.” Unless religious teaching brings to the hearers hope, faith, joy, peace, love, courage, comfort, good cheer, confidence, and happiness, it is not the gospel at all. The spoken and written messages of these dissidents are just the opposite of good news and glad tidings. The spirit of criticism and condemnation is often the chief characteristic of their teachings. Because of their lack of love, meekness, humility, and Christlikeness, they are easily recognized by genuine Christians. This makes it possible to obey the counsel given in 1 John 4: 1 to 3: “Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” It can therefore be easily determined whether the spirit is that of Christ or antichrist.

We must never forget that counterfeits are dangerous in proportion to their likeness to the genuine, which makes the distinction difficult. Counterfeit money would deceive no one unless it had the appearance of the genuine, and the more like the genuine the more dangerous and deceptive it is. Government money experts spend no time studying counterfeit money because of the danger of becoming confused, but they study and become so well acquainted with the genuine that they can recognize the spurious at a glance. The same principle should be followed in regard to counterfeit religious teachings. Studying them can easily bring confusion, but acquaintance with the truth makes it possible to recognize error at a glance. They can be judged chiefly by the spirit and tone of the messages, and it is therefore only necessary to listen to a few words or read a few lines to come to the proper conclusion as to whether it is of divine or satanic origin. Jesus is called the Good Shepherd and we are told that “the sheep follow him: for they know his voice.” The person who is well acquainted with Christ through prayer, association, and the study of His Word will be able to recognize His voice and distinguish it from that of the great deceiver or any of his agents.

We must recognize the fact that no counterfeit religion is dangerous unless it is mingled with truth, and the more truth it contains the more deceptive it is. The following are only a few of many similar quotations: “Every conceivable message is coming to counterfeit the work of God, and always bearing the inscription of truth upon its banner.” “When the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him. He will give messages of truth, mingling with the truth ideas of his own, prepared to
mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a 'Thus saith the Lord.'" "It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth."—Selected Messages, vol. 2, pp. 92, 96, 97, 110, 111. "The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul."—Patriarchs and Prophets, p. 338.

But someone says, suppose their teachings and writings are filled with quotations from the Spirit of Prophecy? That should in a special sense put us on our guard and even increase our suspicion. Note the following: "It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach."—Testimonies to Ministers, p. 42.

"Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to entrench themselves behind them. Receive them not, for God has not given them this work to do. The result of such work will be unbelief in the Testimonies, and, as far as possible, they will make of none effect the work that I have for years been doing."—Ibid., p. 51.

These are the critics who have so much to say and write about the so-called unpublished testimonies that they say are deliberately being kept from our people by the leaders in order to hide their contents. This is a false charge. Before her death Ellen G. White appointed a board of trustees composed of leaders in certain positions to whom she delegated authority to publish her writings and make the decisions as to what should be published and what should not, because many of them were written for the benefit of individuals, institutions, and specific situations, and have long since served their purpose. The Loma Linda Messages is an example of instructions given to a certain institution and therefore not intended for, or needed by, the entire denomination, although they are by no means being kept from our people for the purpose of concealment. I have two copies, and others are in many private hands and institutional libraries.

All the instruction in these messages and other so-called unpublished testimonies that is needed by our people has been placed in the books published under the direction of the board of trustees selected by Sister White, or will be in future publications. We should be glad that everything was not published at the same time. Those who are advertising these unpublished messages for sale are not only charging much more than they should but are guilty of a violation of common law for publishing and selling writings without the knowledge and consent of the author, personally or through the board of trustees appointed for that purpose. Whether an up-to-date copyright exists or not, the law is still binding in principle and should be recognized, especially by Christians. This is true of all books, pamphlets, and articles whether they were ever copyrighted or not. They are primarily the property of the author.

The following are only a few of the many quotations testifying to the divine leadership and ultimate triumph of the prophetic message and movement that started in 1844: "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and
He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.”—Selected Messages, vol. 2, p. 390.

“Can you not commit the cause to Him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of His own work. . . . In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness.

“Fearful perils are before those who bear responsibility in the Lord’s work—perils the thought of which makes me tremble. But the word comes, ‘My hand is on the wheel, and in My providence I will carry out the divine plan.’”—Ibid., p. 391.

“The evidence we have had for the past fifty years of the presence of the Spirit of God with us as a people, will stand the test of those who are now arraying themselves on the side of the enemy and bracing themselves against the message of God. . . . If I did not believe that God’s eye is over His people, I could not have the courage to (Continued on page 41)
theologian's task legitimate or does he wrap up the simplicity of the believer in technicalities and unnecessary complications, using terms that are quite foreign to the expression of the faith in Jesus as Christ? Why engage in the theological quest when faith can flourish without such an endeavor?

Let me point out at this juncture that everyone who is a Christian has a Christian theology whether he realizes it or not. But even this statement needs some qualification. It might be better to say that every Christian has a theology whether he realizes it or not. If he does not realize it, how can he know that it is a Christian theology and that he has not allowed some heterodox elements to enter into it? But more of this later. The point here is that everyone who confesses Jesus as Lord has a theology whether he realizes it or not. Here the words of the English New Testament scholar Alan Richardson are appropriate:

We can hardly decide whether we will hold a New Testament theology; we can decide only whether it is to be one which has been carefully pondered and criticized or one which we have acquired more or less uncritically and subconsciously and which is now kept in the ideological lumber-room of our minds which we never visit.

While we are not endorsing Richardson's approach to the problem of New Testament theology, the issue he mentions is certainly apropos. As Christians we do not choose whether we shall have a theology—our interest in this article is with reference to systematic theology—the very fact that we are confessing Christians commits us to a theology.

This will be clear if we consider what theology is. It is faith seeking to understand itself. Faith can flourish (to an extent) without understanding itself, without drawing out its implications in the world of thought. It should be quite clear that an appeal for serious theological work is not an appeal for a kind of secret, elite knowledge that becomes the possession of the intellectually superior and thus divides the church into the theological and the nontheological. Such an attraction with such consequences the Gnostics have made at every period of the history of the church at which they have appeared, with disastrous consequences for the Christian who was attracted by the intellectual appeal and the desire to be on the inner ring.

The reason for theological seriousness is that the faith may be understood and thus communicated most effectively. Thus the pulpit must be always before the theological scholar's mind as he takes his seat at the study desk to interpret the faith. Only as theology keeps in touch with the life of the church in faith and witness is there any guarantee of its significance and contribution to the on-going mission of the church. That is to say, the theologian must be a Christian before he can write Christian theology. Moreover, he must recognize the importance of his task for the work of the church in its communication of the meaning of the Christ-event. The theologian must thus recognize certain norms that are to guide him in his task. Then his work will be relevant to the life of the church rather than being engaged about nonessentials or becoming a purely academic exercise, depending solely on intellectual acumen. "The theologian's task is not to divert the ears with chatter, but to strengthen consciences by teaching things true, sure and profitable."

It was pride that changed angels into devils; it is humility that makes men as angels.—Augustine.

The theologian is thus a servant of the church, and he serves the church by bringing the Bible "to life in the midst of human life as it is actually lived." Otherwise it is not true theology. And if it is not true theology it needs modification, correction, rejection. But more needs to be said about the task of the theologian. Since the church bears its witness in a world that is shaped by historical forces to be the particular kind of world it is at any period, the theologian must speak to the world in which he lives. Thus the twentieth-century theologian must speak his interpretative message so that it may be understood by the man who lives in the twentieth century. This means that we cannot be content with, for example, fourth- and fifth-century expressions as to the miracle of incarnation; for the church and the world has lived through fifteen centuries since then and has learned much in that time. Christian theology must be relevant; it must talk to the church and to the world in the historic situation in which it finds itself.
An illustration of this is found in the experience of a leading contemporary theologian who, finding his theology, carefully learned from college days, inadequate to meet the needs of the preacher, searched afresh for the meaning of the Scripture and its relevance for twentieth-century Switzerland:

I myself know what it means year in year out to mount the steps of the pulpit, conscious of the responsibility to understand and to interpret, and longing to fulfill it; and yet, utterly incapable, because at the University I had never been brought beyond that well-known "Awe in the presence of History." . . . It was this miserable situation that compelled me as a pastor to undertake a more precise understanding and interpretation of the Bible.5

Theology is faith seeking to understand itself. As a Christian I affirm that "God was in Christ" (2 Cor. 5:19). A Christian theology tries to understand the meaning of this affirmation and thus is led to face such questions as, What sort of God does Jesus reveal? What is revelation? How can I say that this Jesus of Nazareth is God and man? What implications does this have for ethical endeavor? What connection does it have with my consciousness of guilt, and how does it have any such connection? What relation does this event of history have to the course of history as a whole? And to the telos of history? What relation does my faith in Jesus as the revelation of God have to that of others who have believed in him, e.g., the apostles or others who now believe in Him, to any responsibility this knowledge forces upon me? So we could go on. All these questions are directly related to the central affirmation that "God was in Christ." What the systematic theologian does is to set them forth in a systematic, scientific way, and thus uses some frame of reference that he feels may do best justice to them, in order to make them meaningful for the church and the world in which the church has to bear its witness. Thus, basic to all theological work is the experience of God on the part of the theologian.

It appears that there are basically only two reasons why objections to theological work would be made, and both of these really rest on a radical misunderstanding of the Christian faith. Either the decisively Christian experience is not present, and then obviously there can be no perception of the relevance of the theological task, or the obvious necessity for thinking beings to reason about their faith is not admitted; or, as a variant of this latter, a willingness to try to understand at any depth the Christian experience is absent.

Theology thus rests upon God's activity, being the attempt to clarify to the understanding the revelation of God as apprehended in the experience of the believer, in terms that are comprehensible in the believer's contemporary world. Thus, on this definition there is no separate discipline of apologetics. By commending the faith to himself the believing thinker is also performing the task of commending the faith to others. In the words of William Temple, the theologian says, "I am not asking what Jones will swallow: I am Jones asking what there is to eat." 6 In this process the theologian rejects inadequate and distorted meaningless and misleading ways of expressing the meaning of the faith.

Let it be quite clear that a plea for theological seriousness does not entail a cutting loose from any and all foundations. We are Christian preachers, after all. We start with our faith in Christ and judge all our interpretation in the light of the knowledge which this faith gives or allows. Only so can we be and remain Christian preachers and thinkers. To the extent that we depart from this center, our perspective is distorted.

But is there not a risk that we start from the wrong point, or that starting from the right point we shall not continue as we started and that therefore distortion will occur? Of course. But let us be self-conscious about our risks. In Christian thinking and preaching let us be in no doubt that there are bound to be risks. Whenever we put our brains into theological gear or open our homiletic mouths, we are taking a risk. A risk that perhaps we ought to take is the more serious one of evaluating at depth the theology that our sermons evince over a period of time.

(To be continued)

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THE Preacher was wise. . . . The Preacher sought to find out acceptable words” (Eccl. 12:9, 10, R.V.).

This is your hour! Days of preparation are ended. Careful study completed. The Holy Spirit’s unction is invited. Today, alert in mind and body, you bear God’s message to the people. Today you are their teacher, their prophet, their seer, their apostle. Through you this day God speaks to all a message from heaven. No human fantasy will pass your lips; you will speak only what you believe to be a divinely given and inspired message.

As you stand in the pulpit you are conscious that this is your calling. You could not, dare not, be anything but a preacher. Thought races after thought. Words tumble over each other crying eagerly in your mind, “Use me, use me!” Quickly you select or reject, placing in lucid, forceful order each word, each idea, each sentence. This is the fruitage of careful preparation, of experience and the assurance of God’s presence with you. You are a preacher of the gospel. This is your calling. It is life itself. For this brief hour you are God’s man. Through “the foolishness of preaching” some this day will be led closer to the divine will for man.

Now! Mr. Preacher, meet your congregation!

Most of them you know by name, almost all by sight. You have met them at the door of the church many times, at their homes, and in social gatherings. But, Mr. Preacher, have you really met your congregation? Come, let me tell you some more about some of them.

Brother Robinson you know, of course. He was an Adventist years before you were born. He knew some of the old pioneers personally. He has watched the work of God grow with the pattern of changing years. One by one his friends and contemporaries have passed off the scene. He is old and lonely. The pace of modern events has left him behind. Today he has come to hear again of the old paths, to learn of the promises he loves so deeply. Mr. Preacher, spare a word or two in your sermon for the old, the widowed, the lonely. His Amens are fervent and loud when you speak of the triumph of God’s cause. He is one of God’s saints. Feed him and you will feed well all your people.

“You know me, Pastor. I am the woman wearing the large hat in the third row from the front. The way has been, and is, hard for me.
One of my sons is buried in France, another was lost in Korea. Events have made my husband bitter and disillusioned. He scoffs at religion and 'your God'—as he puts it. This week has been especially difficult. This morning my husband reviled me for coming to church. 'What good does it do you or me?' he asked. 'It won't bring the boys back.' I don't ask for much, Pastor, just a word or two, some hope, a promise that I can take with me through the week. Something that will help me overcome the temptation to doubt and to be discouraged. Have you something in your sermon for me today?

See that line of young people near the back, Pastor? They don't talk much to you, do they? Most of them are the children of Adventists. Brought up in the church, you might think they are safe for the church. They all come to Sabbath school and church and almost all of them attend MV meeting. Tonight they will be at the church's social gathering. But in that row of youngsters there is a problem for every person. Some problems are small, some large. Stewart and Carol are attending movies. Peter is losing out because of reading novels and comics. Jimmy, the elder's son, is facing a real temptation. He is a research chemist, remember? This week his firm offered him promotion and a big raise in salary if he will work on Sabbaths for a few weeks on a special project.

Oh, they are wonderful young people. They will follow you anywhere. They love a challenge. What such an army of youth rightly trained could accomplish is beyond our comprehension. And they want to be good, they want to do what is right. In your life, in your message today they unconsciously will be looking for the challenge of the living Christ. Is it there for them?

W. R. L. SCRAGG
Voice of Prophecy Director, Australasian Division

"Of course you know me, Pastor. Tom Bagnall, your biggest tithepayer, bastion of the church, elder, financial contributor number one. Business is good, profits are too. I will be glad to help with the new organ. It gives me a good feeling to be able to help. I sent $500 to the conference for mission work this week. You do not know it, but this week I faced one of the biggest crises that I have ever met in all my life. A business acquaintance of mine offered me shares in a big deal. Plenty of profit for us both and not much work. Would have meant a lot for the church too. But there was something about the tax angle that worried me. I didn't say Yes straight off. Took the proposition home and thought about it—and also prayed about it. It was something that you said some weeks ago that decided me against the partnership. You helped win that victory, believe me, Pastor. Have you got something for me today that will help in the temptations and pressure of business?"

"I don't know if you know us, Pastor. John and Mary Barker—the new people.

SEPTEMBER, 1962
We came to church to get away from a problem. This is a new start for us. A few weeks ago our marriage seemed broken, a divorce certain. Only the church held us together. And we need help, desperately need it. Please, Pastor, give it to us today."

Mr. Preacher, see that mother and father there. Know them? You married them, and you dedicated their three children. They have been Adventists all their lives but that does not mean that they have no problems. Three children under the age of five is problem enough. They are trying to bring up those children the right way. But the mother is so tired, and there is not too much money to spare. They are easily discouraged, but a little help makes all the difference. Last week one of the children got out of hand a little in church. So the mother almost decided to stay at home this week. Seemed it was better to stay home than upset the people nearby, especially after the glares they got. In your sermon today you can put a word of encouragement that will make all the difference in their outlook.

This is just a sampling, Pastor, but there are others too. Mr. Smith is having a battle with smoking. Janos and his wife are having a hard and lonely time settling in their new country. Mrs. Thomas is to undergo heavy surgery this week. Mr. and Mrs. Jones have heard that their son who was injured in a car accident some time ago may never walk again. Harry Simpson is trying to interest his wife in the message. Then there are the boys and girls. Anything special in your sermon for them today, Pastor? Tradesmen, laborers, businessmen, professional men, secretaries, university students, housewives, old, young, middle-aged, married, widowed, and unmarried—all are looking to you today for spiritual help and guidance. They will snatch at the morsels of truth, the grains of wisdom from your lips. Under God's blessing all can this day find the help they need.

Today for thirty minutes these people will look to you as their leader, the chosen to stand between them and their God, to tell His message to their hungry hearts. Will you feed God's sheep today? Or will you just organize, promote, or regiment and do no more? Your message may be doctrinal, inspirational, or promotional; your preaching propositional, exegetical, or expository, but it must feed the sheep. Otherwise, this week they will hunger. Have you thought about the needs of your people as individuals, or have you prepared some new, startling subject?

It is a little too late now to change your sermon, Mr. Preacher, but today, whether you like it or not, you must meet your congregation.

How can we who are chosen to the highest of all callings meet the many varied needs of the flocks given to our care? There are all sorts of limitations placed upon the scope of our preaching. Campaigns, special days, the church calendar—all need to be cared for. Any congregation, whatever the size, is a challenge to a minister's ingenuity, and makes him realize his insufficiency. With such a wide variety of trades, professions, personalities, and problems, it makes the preacher very conscious of the need for divine aid in feeding the flock of God.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over His household? Can we answer? Am I the steward, faithful to the sacred trust which is committed to me?"—Testimonies to Ministers, p. 236.

What are the principles of successful pastoral preaching that should underlie all our efforts?

1. **Thorough preparation for each sermon.**

   "The word is the preacher's light, and as the golden oil flows from the heavenly olive tree into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry, if their hearts are susceptible to the Holy Spirit's influence, will feel an inner life. The fire of God's love will be kindled within them."—Ibid., p. 340.

   The minister "will not venture to come before the people until he has first communed with God."—Ibid. Preparation begins in the heart. It should be thorough for each sermon. Not only should our notes and Bible references be well organized, but our hearts should be thoroughly cleansed from sin. We should seek the Lord's blessing not only for the study we are to present but also for the manner in which to present it.

2. **Bible-centered sermons.**

   Not even the Spirit of Prophecy writings should take the place of the Bible in our sermons. H. M. S. Richards tells the experience of his father, who knew Ellen G. White personally. Once he asked her how he should use the Spirit of Prophecy writings

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**The Ministry**
in his sermons. Her counsel was to take his sermon from the Bible. Find all the texts needed dealing with the subject, then read what the inspired writings have to say about them. Then preach from the Bible. The Spirit of Prophecy writings should be used abundantly in preparation, sparingly in preaching. Our people do not want a series of quotations from Mrs. White as their sermon for the day. The Word of God is the bread of life. She herself says, "I have words to speak to the young men who have been teaching the truth. Preach the Word." —Evangelism, p. 214.

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth." —Early Writings, p. 78.

Our people should not be fed with a social gospel, a political treatise, an archaeological survey, or a university lecture on philosophy. They need spiritual help. The fundamentals of the gospel are that which will give them what they need. Base every sermon on the Scriptures. Many sermons are built on a verse or thought from Scripture and then nothing more is given from the Word. Make sure that each presentation is interwoven with the golden thread of Holy Writ. Thus you will clothe your words with the garb of divinity. You will become more than just a man speaking to other men. You will be transformed into a man of God.

3. Christ-centered preaching.

Fundamental to all Adventist preaching is this concept: All roads through the Scripture country lead to Christ. Not that we should spend every Sabbath speaking about the life of Christ, but every doctrine, every illustration, every thought, should have the one aim of leading the hearer to recognize his dependence for salvation, life, and eternity upon Jesus. Listen again to this familiar quotation from Ellen G. White, "Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel. Ministers would reach more hearts if they would dwell more upon practical godliness." —Gospel Workers, pp. 158, 159. "There should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved." —Ibid., p. 188.

"I present before you . . . the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers." —Ibid., p. 190.

It was this that Paul spoke of when he said, "We preach Christ crucified" (1 Cor. 1:23). Jesus said, "Come unto me, all ye that labour and are heavy laden." When we preach Christ we will give rest to the weary, comfort to the sick, happiness to the sad. Christ can fill every need if we will just uplift Him as King and Saviour.

Around these three principles we may build the other essentials of successful preaching. Illustrations, stories, anecdotes, all will fit into your sermon. There will be a special illustration or story for the chil-
dren, not as a separate entity, but woven into your preaching so that they will look for it there and not think that they are a group apart from the congregation.

Finally, remember your congregation. Think about them during your preparation, not as a sea of faces but as men and women, boys and girls, who find the way to the kingdom particularly difficult. None find it easy; some find it very hard. If you remember their complex and personal problems you will be able to help them. Of course, you cannot deal with each individual problem. You would not want to, in any case. But remembering their needs will condition your thinking and preaching so that it will uplift them and bring them closer to Christ. From the warmth of your knowledge and experience will flow comfort, healing, and inspiration.

Where I heard the legend first I do not know. It is one of many stories that came out of old India telling of the great wealth of the old rulers of that country. A British general was once visiting a maharajah who was reputed to be the wealthiest in all the country. After partaking of the hospitality of the Indian prince, the general asked a special favor.

"Sir," he said, "would you show me the most precious of all your jewels and works of art?"

Because the general was a guest and because of the prince's friendship with the British, the prince consented. Down into (Continued on page 41)
in the Septuagint and some later versions, there is really no identification possible with Russia, ancient or modern. All the evidence must be examined carefully as to which is preferable, “chief prince” or “prince of Rosh.”

In the first place, all the other peoples or countries mentioned in Ezekiel 38 are elsewhere mentioned in the Old Testament. It has been previously noted that ten out of eleven of them are actual sons, grandsons, or great-grandsons of either Japheth or Ham. Second, no nation contemporary with Tubal, Meshech, et cetera, that can plausibly be identified as “Rosh” is known in secular history. Third, the syntactical structure of the text, though somewhat unusual, is just what it would have to be to properly express in the construct state in Hebrew a nomen regens in the singular followed by a compound nomen rectum. The verse is somewhat difficult syntactically, but not from this standpoint; the chief difficulty lies in the use of the definite article with the proper name Magog (a usage that occurs in Hebrew, but not commonly). A slight change of the Masoretic vocalization gives the reading “a prince, the chief [one] of Meshech and Tubal.” In context, this is probably as good a solution as can be offered.

Next, one should consider what follows, as found in Ezekiel 38:4, 8. “And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.” “After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.”

According to these references the plan of the confederacy of heathen nations, though apparently deferred for a time, would finally be consummated in an attack against Israel. Israel is pictured as having been brought out of the heathen nations and dwelling peacefully, safely, and prosperously. In the light of God’s plan for Israel, and the conditional aspects of Israel in Bible prophecy, it can be understood that at some time after the Babylonian exile, Israel would have been blessed by God, and would have incited the jealousy of the heathen nations. The picture presented here in Ezekiel 38 is that these nations would all band together to take away from Israel her city, her land, and her property, and along with that, they would plan to destroy God’s people.

In a similar usage the apostle John uses the names “Gog” and “Magog” to represent the hosts of heathen that will gather after the thousand years (Rev. 20:8). Thus, what might have occurred with literal Israel, as a nation, as God’s people, will ultimately, in broad outline, be fulfilled in the final struggle between good and evil. Possibly John uses “Gog” and “Magog” somewhat poetically as symbolic of all the wicked host that will be deceived by Satan —“Gog,” as used in Ezekiel, being a chief prince of these nations would represent the individuals, and “Magog,” as used by Ezekiel, being the chief nation in the confederacy against Israel, would be used by John to represent the various nations who will be gathered to fight against the New Jerusalem.

They too, as presented in Revelation, will fight against God’s people and God’s city, until fire from heaven devours them (Rev. 20:9). Compare that with Ezekiel 38:22 and see what would have happened to the confederacy led by Gog, with Magog being the chief nation: “I will plead [contend] against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.” The close parallel to Revelation 20:9 is obvious (compare Rev. 16:21).

Next it would be well to examine Ezekiel 38:16. “And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.” Next consider what is said in verse 11: “And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.” Here is depicted some of what the Lord planned and intended for Israel. The Lord was to be a wall to the cities of restored Israel, a protection about them, as well as Himself.
providing the armies of the nation. "And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2:4, 5). According to the Lord's plan, this would have been the protection for the city. The evil confederacy of the heathen or Gentile nations is represented as saying in effect (Eze. 38:11), "Let us capture this place that is without walls, where the people are dwelling safely—a place that we can capture easily."

Significantly perhaps there is only one Spirit of Prophecy reference listed in *The SDA Bible Commentary* for chapters 37-42 of Ezekiel, and it is not a direct quotation from the verse listed, Ezekiel 38:22. Because there is only one listed, it may be worth while to quote it. The context will be recognized immediately. "At His own will, God summons the forces of nature to overthrow the might of His enemies,—'fire and hail, snow and vapors, stormy wind fulfilling his word.' When the heathen Amorites had set themselves to resist His purposes, God interposed, casting down 'great stones from heaven' upon the enemies of Israel. We are told of a greater battle to take place in the closing scenes of earth's history, when 'Jehovah hath opened his armory, and hath brought forth the weapons of his indignation.' 'Hast thou,' He inquires, 'entered into the treasures of the snow or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?' "—Patriarchs and Prophets, p. 509. Notice that this is not a quotation of Ezekiel 38:22 but is referred to it by some indexers of the Spirit of Prophecy writings.

No study of Ezekiel 38 would be complete without a quick résumé of chapter 39. The first verse of the latter plainly introduces a continuation of the narrative of chapter 38. Verses 1 to 7 depict the defeat of Gog and Magog. Following the death of the invading hosts, Israel went out and gathered in such a great amount of weapons that they used them for firewood (verses 8-10). The hosts of the armies of Gog and Magog slain by the Lord were so great that Israel would not have needed to chop any wood for some seven years (verse 9). Then the burial of the fallen hosts is described in verses 11 to 16.

Now this is what might have been. The details do not fit in with the pattern of Revelation 20, because the Revelator depicts the final eschatological destruction of the wicked, when they will be completely consumed by fire. In this description by Ezekiel apparently not all the wicked were to be involved, but rather just this particular host of Gog and Magog. These particular armies that had the audacity to come up and fight against the people of God would be slain, and it would take some time to bury them. It would take such a long time, and there would be so many of them, that they would call the name of the place where they were buried "the valley of Hamon-gog" (verse 15), meaning "the valley of the multitude of Gog." The burial traffic would be so great that it is mentioned as stopping normal traffic on the road to the valley of slaughter. The time or lapse of time implied in the Hebrew by the expression "in that day" (verse 11) is not significant—it simply is used to refer to something that occurs subsequently, the next thing in the prophetic picture.

At that time the beasts and birds are invited to come and eat the flesh of the fallen hosts (verses 17-22). Burial is not quick enough but that there would be some food from the corpses for the animals and birds of prey. This parallels very closely Revelation 19:17, 18: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, . . . both free and bond, both small and great." This passage in Revelation 19 is applicable to the beginning of the thousand years, and Revelation 20:9, the fighting of Gog and Magog, applies to the end of the thousand years.

This fact possibly indicates that in the
entire prophecy of chapters 38 and 39 the prophet is not so much concerned as to whether it would take place at the beginning of the thousand years or at the end of the thousand years, but rather is presenting an eschatological picture of something that would happen at the end of time. Thus Ezekiel 39 closes by depicting God’s final purpose for Israel (verses 23-29).

Perhaps it is too much to expect all of our evangelists to see this subject alike. However, the message of these chapters of Ezekiel may be understood somewhat more clearly in the light of what might have been for Israel. How, then, can an evangelist present the subject to our people, including both what is now taking place in these momentous days of earth’s history and what will occur in the future? How can it be presented evangelistically to the public? Should one refrain completely from mentioning Russia? That is rather difficult, is it not? It is hard to ignore the subject of Russia while other evangelists advertise titles such as “Russia in Bible Prophecy” and “Will Russia Rule the World?” How can we present some of these topics and still remain on a solid base of Biblical exegesis?

They that know God will be humble; they that know themselves cannot be proud.—Flavel.

Here are some suggestions that may be of value in our evangelistic presentations:

1. It is often well to ask questions in advertising rather than to make statements. If one advertises “Russia in Bible Prophecy,” he might have little worth-while material to present. But one could advertise “Is Russia in Bible Prophecy?” and the latter title would probably draw just as large a crowd as the former.

2. The interest of the audience may be sustained by citing what others have said on this subject. One may say, “Evangelist Blank has said thus and thus”; then the evangelist can turn to the Word of God and give his own presentation.

3. Be firm in sticking to supportable facts and stating as facts only those things for which there is ample Biblical or historical evidence.

4. The general subject “Is Russia in Bible Prophecy?” or its equivalent can be utilized by transferring the interest of the audience to the greater prophetic picture. For example, one could well say, “Hitler loomed large in world affairs, and now he is off the scene of action. Granted, Russia now looms large, but it too may pass. However, Satan will never cease his opposition to God’s work on earth until the great controversy is over.”

5. One can quickly minimize the sensational and uncertain by using it as an introduction and a transition to a solid Bible doctrine. This general subject could be used to introduce many different topics. Just one example: The evangelist could point out that just as ancient Babylon was the enemy of God’s people, ancient Israel, and just as now it is spiritual Babylon that is the enemy of God’s church on earth, so spiritual Gog and Magog (as depicted in Revelation 20:8) will oppose the Redeemer at the close of the one thousand years. Then the evangelist can launch right in and present the subject of the millennium. It is not difficult to see how one can use the subject “Is Russia in Bible Prophecy?” as a launching pad, so to speak, for many another Bible subject.

6. To my mind, the most important thing in evangelistic presentation is to stick to supportable Bible facts and sound exegesis. The final suggestion I consider the second most important. That is, one should never let the audience feel that one’s advertising claims have not been lived up to. Don’t let the people go away empty. If this whole subject is introduced as a question, the evangelist can answer that question by either Yes or No, of course, furnishing Bible proof for his answer.

There can be no dogmatism in studying a difficult subject of this kind, but perhaps a careful consideration of the above suggestions will aid all of us in presenting a more sound doctrine and a more unified message in the future.
The Song of Saints

E. E. WHITE
Educational Secretary, Australasian Division

As a Protestant church we obey the commandment and avoid prayers to saints* and worship of saintly men and women of old, however noble they may have been. At times, perhaps, we have gone too far in excluding the name, forgetting that the apostle Paul often described church members of his time with the term “saints.” See Rom. 1:7; 16:2; 1 Cor. 1:2; 16:1; 2 Cor. 1:1; 13:18; Eph. 1:1, and many other references. Indeed, the titles of the four Gospels confer sainthood upon the writers, and in our own denominational hymnbook we find an imposing list of saints in the titles of our hymn tunes. See page 629 in the Church Hymnal.

A study of this rarely opened page in the hymnbook will add a story or two that will give interest to hymn singing and enable the one who announces a hymn to do more than say, “One hundred ninety-three is our next song.”

There are thirty different tunes identified by a saint’s name, some of them used more than once, so that thirty-seven hymns are concerned altogether. Some are named after churches, some after holy men or women of old; some are not in the saints’ calendar at all; some are male, some female. Most, however, have some story attached to them, and in several cases it has a connection with the words and will enable a congregation to sing the hymn intelligently. In any case, a story associated with a hymn tune produces a more sympathetic congregation, better singing, and a more worshipful atmosphere, even if the story should not rest too solidly on established facts.

New Testament Saints

First let us consider the names of four of these saints who are indubitably so called. They are well-known New Testament figures—Peter, Thomas, Stephen, and John. The tune St. Peter really commemorates a church—and there are many churches dedicated to this famous apostle—the church of St. Peter’s in the East, in the city of Oxford, England. At this church Alexander R. Reinagle (1799-1877) was the organist, and he composed this tune in 1836, naming it in honor of the church where he served for more than thirty years. It was originally intended to be used for the metrical version of Psalm 118, but has proved so popular as a common meter tune that it does duty for three hymns in our hymnal—Nos. 150, 309, and 436. St. Peter himself was martyred under the persecutions of Nero and was crucified in Rome about A.D. 64.

Stephen was the first Christian martyr, being stoned outside Jerusalem in approximately A.D. 34. The tune that bears his name, No. 194, was composed in 1789 by an Anglican vicar, William Jones (1726-1800) of Nayland, Suffolk, England. Again its original use was for a psalm, the shepherd’s psalm, and there is, of course, a connection between the tragic end of Stephen and walking “through the valley of the shadow of death.” The real reason,
however, for giving this name to this tune was simply that Jones admired Stephen above all other Bible characters. This is a tune that should be sung more frequently, since it has a lively lilt and fits the triumphant words that tell of the glorious Advent of our Lord Jesus Christ.

Another old tune is St. Thomas, No. 442, by an unknown composer, and appearing in Aaron Williams’ Psalmody of 1770. Thomas, so often called the doubter, evidently resolved his doubts when he saw his Lord and his God, for tradition tells of his ministry particularly to India. According to one tradition he was martyred at Mylapore, a suburb of Madras, and churches there still honor the name of this faithful disciple. It is a happy coincidence that the words of the hymn “How beauteous are their feet... who bring salvation,” a paraphrase of Isaiah 52:7, could well apply to the work of this apostle who traveled eastward with the gospel message.

The fourth New Testament saint mentioned is not John the beloved, but John the Baptist (No. 129), a tune deliberately named by the famous musician John Bacchus Dykes (1823-1876). This eminent organist composed the tune in 1864 for the words that had been written sixteen years earlier. Each stanza begins with the words “Behold the Lamb” and they were written under the title “Ecce Agnus Dei,” which is the Latin rendering of the Baptist’s appeal, “Behold the Lamb of God” (John 1:29). This is not a difficult tune to learn. Its first four lines are appropriately in a minor key, two lines being identical. The last three lines change to the major key, two lines of this part also being identical. An initial difficulty may be the first line, a kind of introduction that is in 4/4 time, the rest of the hymn reverting to 3/4 time. If, however, organist, conductor, and congregation are forewarned, this hymn can be a great success.

A fifth New Testament name will be noticed—St. Andrew, No. 367—though this is not the brother of Simon Peter but his namesake, known as St. Andrew of Crete, who lived from A.D. 660 to A.D. 732. This is another of John Bacchus Dykes’s tunes, composed in 1868, and given this name because John Mason Neale’s translation of the words is a very free rendering of a hymn written in Greek by Andrew of Crete. Andrew was born in Damascus, became a monk in Jerusalem, and later was appointed archbishop of Crete. Again, another example is shown of Dykes’s musical skill in setting the first half, which has rather mournful, doleful words (asking a question in the first three stanzas) in a minor key. Then the last half is written in a major key that harmonizes exactly with the vigorous and triumphant militant answer of the victorious Christian. When congregations realize this, they will not be afraid to tackle the top F in line 7 and give it an all-conquering sound!

Spurious Saints

Three of the saints are ecclesiastically spurious ones, and two of these were given their spurious sainthood by the famous composer Sir Arthur Seymour Sullivan (1842-1900). St. Clement, No. 57, was named by him, with the saint added, to commemorate his friend Clement Cotterill Scholefield (1839-1904) who composed the tune in 1874. The two men were associated together in St. Paul’s Church of England, South Kensington, where Scholefield was curate and Sullivan organist. St. Gertrude, No. 360, commemorates Mrs. Gerrtrude Clay-Ker-Seymour of Hanford, Dorset, England, at whose home Sir Arthur Sullivan was a guest when he composed this marching tune in 1871. It was written especially for the words we now sing, “Onward, Christian Soldiers!” The third tune that was canonized in this way is St. Louis, No. 104, by Lewis Henry Redner (1831-1908), organist of Holy Trinity church, Philadelphia. He was seeking a tune in 1868 to fit the Christmas hymn of his rector, Phillips Brooks, but not until Christmas Eve was he satisfied. He was evidently thinking of the problem intensely, for he awoke with this melody ringing in his ears. He jotted it down quickly at his bedside, harmonized it in the morning, and it was sung first, to the words we now have, on December 27, 1868.

Female Saints

Of the tunes that are named after females the one most well known is probably St. Anne (Nos. 81 and 435) because of its association with the famous words “O God, Our Help in Ages Past.” It is at least 250 years old, its composer possibly being William Croft (1678-1727) who was the organist at St. Anne’s church, Soho, London, from which the tune derives its name. The tune does appear in Barber’s Psalms Tunes,
1687, suggesting that Croft named it only. Anne was the wife of Joachim and the mother of Mary the mother of Jesus. She was without child until advanced in age like Samuel's mother, Hannah—which is the same name as Anne—and dedicated her daughter Mary to God's service. Anne is the patron saint of fair winds for sailors as is Mary for directing the course of those who go down to the sea in ships.

Three others are named after three virgins of early Christian times who suffered martyrdom for their faith. St. Agnes, composed in 1866 by J. B. Dykes, is used three times, for hymns Nos. 158, 209, and 413, but was specially written for No. 158, "Jesus, the Very Thought of Thee." Agnes was a mere girl of 13 who refused to marry the son of Sempronius, a Roman nobleman, and was denounced as a Christian under the Diocletian persecution. She refused to offer incense at the altar of Minerva and was tortured, condemned to a brothel, and then executed about A.D. 304. Her dying words, "Christ is my bridegroom," echo the sentiment of the words written by Bernard of Clairvaux, and the tune is therefore fittingly named for this particular hymn.

Cecilia (No. 396) was a member of a noble Roman family who lived in the early part of the third century of the Christian Era, though some place her death as early as A.D. 180. On the eve of her wedding day she consecrated her virginity to God, like Jephthah's daughter, and broke the news to Valerianus, her husband-to-be. He embraced Christianity and both suffered martyrdom for their faith a few days afterward. Cecilia was placed in a hot-air bath to suffocate her, but she survived; she was then executed, but so clumsily that tradition alleges that it took three days for her to die. She is now regarded as the patron saint of music and of the blind, and the words of this hymn by Horatius Bonar are an apt epitome of her consecration and trust in God. Note especially the thought of one of the omitted stanzas:

"Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill."

The Rev. Leighton George Hayne (1836-1883) composed the tune specially for these words, commemorating the sacrifice of this noble maiden.

St. Catherine (No. 349), one of six saints of this name, known as a maid most pure, resisted the advances of Maxentius of Alexandria. Although only 18 years of age, this talented princess tried to convince the emperor of his folly in persecuting Christians and answered the arguments of his pagan scholars. She was scourged and imprisoned and placed on the wheel to be tortured. Legend says that the wheel broke, so this became her symbol and she the patron saint of wheelwrights. She was finally executed for her defense of the Christian faith. The tune was composed in 1865 by a Roman Catholic organist of Tynemouth, England, named Henri Frederick Hemy (1818-1888), and it was inspired by the words of the hymn entitled "St. Catherine, Virgin and Martyr." It has now been used for the present words that challenge the singers to faithfulness, emulating that of Catherine of early Christian times.

St. Bees (No. 298) is another tune composed by J. B. Dykes, and it commemorates the village of this name in Cumberland where he spent many happy holiday hours. This township is named after a nunnery established there in A.D. 650 by St. Bees, an abbess from Ireland who was noted for her austerity and charity. She became the patron saint of laborers and oppressed people, and Dykes chose this name for the tune because it was written originally for one of Bishop Walsham How's hymns on humility.

The other two tunes bearing feminine saints' names both commemorate royal benefactresses. St. Margaret, No. 145, was a queen of Scotland, reigning from approximately 1070 to 1093, who persuaded her husband, Malcolm III, to support her in building churches and monasteries, one of which was Iona. She took a particular interest in the poor and in strangers, and died uncomplainingly, hearing on her deathbed of the death of the king and her eldest son in battle. The tune was composed by Albert Lister Peace (1844-1912), organist of Glasgow Cathedral, for the words by a Scots preacher, so a Scottish queen fittingly reminds us of the origin of the complete hymn.

St. Hilda, used for hymns Nos. 231 and 278, is a much older tune, appearing in Stuttgart, Germany, in 1699. It was adapted first by the organist Justin Heinrich Knecht (1752-1817) and later by the organist vicar of Folkestone, England, Edward Husband.

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**The Ministry**
(1843-1908). Hilda (614-680) was of royal birth but became a nun and devoted herself to good works, founding a monastery near Whitby, Yorkshire, in A.D. 657, there reviving the spiritual standards of the church. It is therefore more appropriately fitted to No. 231, which speaks of the appeal of Jesus to the church to return to their former ways of righteousness and to forsake their unrighteousness and lukewarmness (Rev. 3:20).

(To be continued)
Libby carefully reads the first question on the sheet, "My Bible Says," turns to his companion at the pulpit and inquires, "Brother Webb, what is there in this text that answers this important question?" Brother Webb then faces the audience and says, "Let us all read this scripture in unison." Everyone joins in the reading. Raymond Libby again questions, "Brother Webb, what shall we underline of this text that answers our question?" He reads the text again, this time emphasizing the main thought. Walter Webb replies, "Pastor Libby, I think these words answer the question." And again the words, phrases, or clauses that answer the question are carefully read. "All right then, let us take our plastic guide and colored pencil and underline the words that answer our question."

When all have completed marking the text the pastor gives a brief comment on the thought contained in this scripture, then translates the Bible answer into a few words of modern English, suggesting they write the answer on the blank line that follows the words, "My Bible says" _________________. Obediently they all write the answer. As the pastor writes his answer he repeats the words at least three times, so that old and young will have the answer indelibly impressed upon their minds, and to make sure the correct answer is written on the question sheet. Finally, to cap this procedure the pastor then has everyone read his answer in unison.

"Brother Webb, what is our second text of the evening?" And the process repeats itself until they have come to the end of the lesson. On the last line of the sheet is printed, MY PERSONAL DECISION, with the decision text reference written under these words. Raymond Libby reads the text, briefly discusses it, formulates his appeal, and says, "In the light of what my Bible says this should be my decision." He repeats the committal or decision three times and does it slowly, so those in the audience have time to write it on the provided lines. When all have it copied, he asks them to read aloud in unison what they have written. "How many of you here this evening want to make this your very own personal decision?" Usually they all do.

Before the people leave their seats the ushers gather the Bibles and arrange them on the table for the next meeting. The "My Bible Says" sheets are taken home by the people.

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At the end of the series the Bible becomes theirs to keep. One may feel this is a method by which children learn. Perhaps its success is in the fact that these are adult "children" studying God's great textbook for eternal life. A young Spanish worker is trying this idea from his Spanish translated sheets and reports that this particular type of program is getting him a larger audience and more attention than he has ever had before. The conference president is enthusiastic in this effective and successful program in Modesto, California. Viola Brooks, the Bible instructor, happily says, "This is better than preaching!" Perhaps it is preaching after all, allowing the Word to be the evangel.

"DEAR SUSAN . . ."

[Here is a letter about an important subject, written by a little girl in one of our church schools. It is absolutely unabridged—without any correction even in spelling. The letter touches on matters of deep concern to all public speakers. We reproduce the reply, also unabridged.—EDITORS.]

DEAR UNCLE:

I'm in pathfinders, and we're having a pathfinder's sabbath, and every unit was told to pick a person who could speak the best. Well after we did that they put our names on the board and they chose the one girl, and one boy who they wanted to get up on pathfinder's sabbath. Well of corse Kenny McCoy and I were chosen. And so I've got to get up there and talk, and I've got some question I want to ask you if I may. How can you speak when your scared and not show it? Should you look at one place or should you move your eyes and look at them in the eyes? Do all people that get up and speak get butterflies in their stomachs? How can you stop these? Do you take pills or something?

Well, your the only uncle that I though wouldn't mind ansering these questions, and your the only uncle that no's the aners.

Much love,

SUSAN

DEAR SUSAN:

Thank you for your nice letter of the 23d which I just received. I shall be happy to try and answer your questions. First, though, I want to tell you that I am glad you have been asked to give the talk you mentioned. Take advantage of every opportunity like that which may come to you. Remember: "Practice Makes Perfect"—and that means more than playing the piano.

You ask: "Do all people that get up and speak get butterflies in their stomachs?"

Yes, Susan, I think that everyone has to face that problem. I have been preaching for over forty years and I still have these "butterflies." But these come to keep us humble, I guess, so we will depend upon our wonderful God to help us say something of value—something that will help other people.

You ask: "Do you take pills or something?"

No, Susan, I have never taken a pill to try to keep me calm when speaking or when taking examinations. What do I take? Well, I take a "dose" of prayer. I have never taken an examination in all of my university work without prayer. I never speak without prayer. I think that we are speaking for God and so I want to speak His words. So I ask Him to help me and bless me so I can bring inspiration and blessing to others.

Yes, Susan, look your audience in the "eye" and smile. There is nothing so contagious as a smile. It takes days to catch smallpox or measles, but you will find a smile is so contagious that your audience catches it from you right away. Say something pleasant and kind. Tell them how happy and glad you are for the opportunity to speak to them to be able to look into so many beautiful faces. They are beautiful. They are made in the image of God. Look into their smiling eyes and smile. Love them because God loves them.

And one more thing, Susan. Know what you are going to say. Then say it humbly, say it with conviction, say it with enthusiasm. And be sure and have an illustration.
or a story, for Jesus never spoke without a story or illustration. “Without a parable spake he not.” Illustrations are the windows to every talk. Windows let in light. People will remember the story long after they have forgotten our talk. They will remember the message though they may forget us.

But that is the purpose of speaking—to deliver a message and not to present ourselves. Abraham Lincoln said in his wonderful message, the Gettysburg Address: “The world will little note, nor long remember, what we say here, but it can never forget what they did here.” (He was speaking of the soldiers who had given their lives for their country.) Notice that Lincoln forgot himself and glorified others.

No, Susan, I don’t know all the answers, as you said, but I do thank you for your confidence. However, I am only in the school of Christ, too, trying to learn my daily lessons of life. I want to learn how to speak also, so I can deliver His message to men. We never stop learning. We must improve as long as we live.

Now there may be many other things that I should write to you about, but I am sure as you pray about your talk and as you study, God will guide you and help you. Remember Jesus said, “Go and I will go with you!” What a precious promise for anyone who will go and speak for Him!

With love and best wishes,

Your loving uncle,

Adlai Albert Esteb

COOPERATING WITH MINISTERIAL ASSOCIATIONS

Wilton Senecal

Minister, Greater New York Conference

One of the fascinating aspects of the work in the Middletown, New York, area has been the association with other Protestant ministers of the city. I have found that joining the local ministers’ association, while in some respects sometimes not too helpful, is a wonderful way to become well acquainted with these men on a personal basis. In several cases this has led to opportunities for serious discussions.

One minister facing a personal spiritual crisis suggested we meet weekly for lunch. The discussions continued for a period of months and included such subjects as immortality, inspiration of the Bible, the atonement, the origin of evil and cause of suffering, the Spirit of prophecy, and healthful living. This man, pastor of a popular church and a graduate of Union Theological Seminary in New York City, has come to receive spiritual strength from discovering the Seventh-day Adventist view in these areas.

Last October I occupied the pulpit of the Universalist pastor. In February of this year this minister accepted a call to another city. The committee of their board of trustees, entrusted with filling the pulpit until a new minister arrived, requested of me a series of sermons on the Bible, its use in the home and in religious education. The climax of the series came on Mothers’ Day, May 14. One of their church leaders commented when requesting the sermons, “I’ve talked so long as a Universalist about what I don’t believe in that now I want to try to find something I can believe in.”

Our church was in the middle of a $200,000 building program, and we had reached the transition stage where the old school and church were being sold and construction of the new facilities was beginning. In a conference with the president of the local ministers’ association (I was then the association secretary-treasurer) he asked what we were going to do between the sale of the old properties and the completion of the new. Before I could explain our plans, he suggested, “If it would help, I believe our board would be happy to let you use our sanctuary on Saturdays.” This made the fifth offer we had received from local Protestant churches for the use of their facilities.
A **Bible** study for a person who is a non-Christian and who fears and worries concerning the atomic age in which he lives.

I. INTRODUCTION
1. The world is filled with fear-ridden people.
   a. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).
   b. "And ye shall hear of wars and rumours of wars: . . . all these things must come to pass. . . . For nation shall rise against nation, . . . there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:6, 7).

II. PEACE LONGED FOR TODAY
1. The peace the world offers does not satisfy.
   a. "... saying, Peace, peace; when there is no peace" (Jer. 6:14).
   b. "We looked for peace, but no good came; and for a time of health, and behold trouble!" (Jer. 8:15).
   c. "Destruction cometh; and they shall seek peace, and there shall be none" (Eze. 7:25).
   d. "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22).

III. PEACE FOUND IN CHRIST
1. The peace that Christ offers does satisfy.
   a. "Acquaint now thyself with him, and be at peace" (Job 22:21).
   b. "For unto us a child is born, . . . his name shall be called . . . , The Prince of Peace" (Isa. 9:6).
   c. "Depart from evil, and do good; seek peace, and pursue it" (Ps. 34:14).
   d. "These things I have spoken unto you, that in me ye might have peace" (John 16:33).

IV. PEACE OBTAINED BY ACCEPTING CHRIST
1. The peace that Christ offers may be ours if we will only accept and receive it.
   a. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).
   b. "Let not your heart be troubled: . . . believe also in me" (John 14:1).
   c. "Now the Lord of peace himself give you peace always by all means" (2 Thess. 3:16).
   d. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).
   e. "Therefore being justified by faith, we have peace . . . through our Lord Jesus Christ" (Rom. 5:1).
   f. "Peace be with you all that are in Christ Jesus" (1 Peter 5:14).
   g. "Casting all your care upon him; for he careth for you" (1 Peter 5:7).
   h. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4).
   i. "The Lord lift up his countenance upon thee, and give thee peace" (Num. 6:26).

V. APPEAL
The task here is to gain a decision for Christ, asking the person to accept Him as his personal Saviour from sin and thus receive the salvation that Christ offers and rest in blessed peace of mind.

Those who live in the Lord never see each other for the last time.—German motto.
IT HAS been a real inspiration to me to read recent articles in THE MINISTRY magazine written by ministers’ wives, dealing with the role of the wife as an effective helpmate. After reading these articles I have often silently exclaimed, “Oh, to be a minister’s wife like that!” That silent wish has prompted the writing of the following lines.

Some time ago in my life as a minister’s wife I had to look squarely at myself and realize that I could not possibly be all the things that some wives are. It was an encouragement to me to realize that no two people are alike, but that each of us in our own small way can be a good minister’s wife—perhaps not so talented or outstanding as others but nevertheless effective. We must consider the talents we have and use them to the best of our ability. When we do this, God can use us as well as He does our more talented sisters.

Of course, there are basic principles that all ministers’ wives would do well to observe. They have been reiterated so many times that we should know them by now.

My burden is for the things that even I can do to make me a better helpmate to my minister husband, and to help his ministry to be more effective.

1. The minister’s wife can maintain an orderly, well-regulated home. It is important that the husband should have good, nourishing food, in order that he may have the best possible health. For it is a fact that the minister’s life is not the easiest. The home can be kept clean and neat so he need never be embarrassed if he drops in at any time with unexpected company. Thrift is one of the most important aspects of the minister’s life, and a wife who can stretch the budget does her husband a great service.

2. The minister’s wife can be a good mother. So long as the children are young, the minister’s wife will be confined largely to the home. The effectiveness of the ministry is greatly hampered by disobedient children. Children love hobbies and these provide wonderful outlets for their overflowing energies.

3. The minister’s wife can cultivate a cheerful disposition. Of necessity, the minister has to settle various problems of one kind and another, but it should not be necessary for him to settle minor home problems as well.

4. The minister’s wife can mind her own business. Fortunately, the business of the church board and the other committees of the church are not the concern of the minister’s wife, generally speaking. By not knowing some of the things that transpire on these various committees, she can save herself and her husband many embarrassing situations.

5. The minister’s wife can be friendly. Prove to the people that you really love them—not only by words but by actions. Be careful to write Thank-you notes to all those who do small favors for you. If you take time to do this small courtesy, the people will have no doubt that you love them.

Take time to call those who are ill, and be especially kind to the elderly. Make it a point to remember the children’s names and speak to them whenever possible. Greet the visitors and make them feel welcome; they will be much more likely to return. Try to remember facts about people and their relatives (their sick aunt, et cetera) and inquire about them periodically. In other words, be interested in your people. Take a special interest in the youth. Young people appreciate and remember the smallest attentions.

6. The minister’s wife can study and pray daily.

A wife who does these things will obviously

THE MINISTRY
enrich her husband's ministry. They may seem like small, routine procedures in the life of a minister's wife, but truly they are real talents that can be used by even the plainest, most timid wife to enrich her husband's ministry.

Preacher, Meet Your Congregation!

(Continued from page 28)

the great vaults of the treasure house under the palace went the two men. Through the great doors into the treasury itself. There the general gasped in amazement at the great piles of silver and gold, the works of art, and curiously wrought gold and silver filigree and idols. It was all beyond belief.

At any moment he expected the maharajah to stop and point out any one of the beautiful objects as his most prized possession. But he led him past them all—past the diadems of pearl, gleaming with their soft radiance, the barrels of diamonds, the caskets of rubies, emeralds, and sapphires. Past them all—until he came to the innermost part of the vault. There from a shelf he took down a small black box.

"Here," he said, holding out the box to the general, "is my most priceless treasure. Open it and see."

With wondering heart and trembling fingers he opened the box not knowing what to expect.

"Not this! Surely not this!" he exclaimed as he looked into the box. There nestled in the rich silk was a little shriveled-up white pea. "This the treasure of the wealthiest man in the world!" thought the general.

The maharajah smiled. "Take it in your hand, so. Now place it inside your jacket and let it gather warmth from your body for a few moments. There, that's right. Now take your hand out."

With wondering awe he gazed at the object in his hand. The transformation was beyond human comprehension. No longer dead and wrinkled, it now was a pearl, gleaming and glowing with a rich translucent light. Again the prince spoke:

"It is the warmth of your heart that transforms."

If you feel with them, if you understand and know their needs, if you yourself have been held in the hand of the Christ and warmed by His great heart of love, your congregation will be warmed. More than that, through you will flow the transforming power of God's love. Weak lives will be strengthened, tired hearts refreshed, youthful vigor directed, the sorrowful comforted, the perplexed reoriented, the harried relaxed. "The Preacher was wise. . . . The Preacher sought to find out acceptable words."

A Prophetic Message—3

(Continued from page 21)

write the same things over and over again. . . . God has a people whom He is leading and instructing. . . . I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time. . . .

"Nothing in this world is so dear to God as His church. With jealous care He guards those who seek Him. Nothing so offends God as for the servants of Satan to strive to rob His people of their rights. The Lord has not forsaken His people. Satan points to the mistakes that they have made, and tries to make them believe that thus they have separated themselves from God. Evil angels seek in every way to discourage those who are striving for victory over sin. They hold up before them their past unworthiness, and represent their case as hopeless. But we have an all-powerful Redeemer."—Selected Messages, book 2, p. 397.

"We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. . . . The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844. . . . Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are."

—Special Testimonies, Series B, No. 7, pp. 57, 58.


This is a rather unusual book. It was first published in 1924, reprinted in 1959, and again, this present issue, in 1961. It has an old-time flavor. Every page is rich with ideas, Bible texts, illustrations. Dr. Marsh has a practical approach to his subjects and an organizational gift for dividing his themes into suggestive and easily remembered paragraph heads, subtitles, and points of illustration. It is easy to imagine that Dr. Marsh has preached these chapters as sermons to churches, and that before the reader is his outline and full message. These are really sermons to inspire greater soul winning. They cover the whole scope of service for our Lord and Saviour, Jesus Christ. Each study is full of suggestions for the Christian worker—on how he can become more efficient, how his personal life may be enriched and strengthened, how he may have a better understanding of the Scriptures, and how he may be more skillful in handling the Bible for the winning of souls into the message of God's love.

The book is full of sermon seed thoughts; for example, on one page, under the over-all title “The Worker's Privilege,” Dr. Marsh talks about prayer under these headings: Prayer is the sin killer, the strength obtainer, the help giver, the holiness promoter, the power conductor, the love inspirer, and the supply receiver. Within this suggestive outline he presents Bible texts, illustrations, and ideas. The book is rich with such material that can be easily adapted and used for soul-winning sermons. In fact, the introduction to the book alone would make good material for a sermon. Particularly good is the section concerning the worker's privilege, his walk, his worship, his weakness, his growth, his motives, his Lord, his ambition, his marks, his model, his reward, his study, his outlook, his power, his consecration, and his need. Andrew Fearing


This is a new series planned to cover the New Testament in fifteen volumes, by various authors. It is an attempt to take ministerial students and others through the New Testament book by book, with the objective of providing practical preaching helps. These are not detailed verse by verse studies, but the key verses in each chapter are selected and dealt with concisely, so the series should be ideal for the busy man. The layout is somewhat analytical and the comments are concise. The author has a long and practical connection with pastoral and evangelistic work and is professor emeritus of Bible at Carson-Newman College, Jefferson City, Tennessee.

Now available in the same series is The Gospel of John, 140 pages, by Ronald A. Ward, educated at the University of London, and at present professor of New Testament at Wycliffe College, Toronto, Canada, and editor of the Evangelical Christian. The format and treatment are similar to the above volume.

The third volume in the same series now available deals with The Epistles of Peter, 140 pages, by Carry N. Weisiger III. Dr. Weisiger has an impressive record as a pastor of large churches in various cities of the United States and has been a contributor to Christianity Today, Presbyterian Journal, and Sunday School Times. We think this series will be valuable to laymen engaged in Bible study or church work, and that busy preachers will find a considerable amount of suggestive help from them. H. W. Lowe


In a charming old-world style Mrs. McPherson tells some intimate stories of forgotten saints. These are stories of those behind the scenes in the lives of some of the men and women who made history in the religious field. Stories such as James Patton, father of John G. Patton of New Hebrides missionary annals, Emma Booth Tucker, daughter of the Salvation Army founders, and many others. Says the author in introducing these pen sketches: "The saints characterized in the following pages lived in temples of clay such as all of us inhabit. Their difference lay in their upward look... Like Paul they counted not their lives dear to themselves so that they might finish their courses with joy." These were noteworthy characters, seizing every opportunity for conversing with whomever they met as to the state of their souls and the way into the kingdom.

The stories in this book tell of humble persons who were determined to go to heaven themselves and had their heart set on moving as many others as possible in that direction. The secret of their influence upon thousands of people in various places lay in their untiring, agonizing, secret intercession to God for sinners.

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and women of God passed in order to further the message of God's love in the earth; how they lived and died for what they believed; the hardships under which they moved toward the kingdom, and the sacrifices their families were called upon to make.

This is a book that will make us thankful that we are living in an age of modern conveniences and fast travel. It should inspire every worker in the cause of God to carry on, with thankfulness and consecration, the work that was begun under such difficulties.

Irma Ritchie

Seven Sins and Seven Virtues, K. A. Olsson, Harper and Brothers, New York, 126 pages, $2.75.

This is a book solidly based on reformation theology. It is written in the language of the layman and is moving, colorful, in crisp language and sparkling style. It is studded with literary allusions and historical illustrations. Dr. Olsson's penetrating diagnosis of the seven deadly sins reaches right into the human heart. One almost feels he is an easdropper actually looking into his own personal life. Sin to him is something very serious. "Man cannot solve his problem merely by tinkering with the numerous ways in which sin expresses itself. He cannot pick at the rash or scale which is the symptom of his sin. . . . I am not saying that pruning away the seven deadly sins in a superficial way will bring salvation to our people. I believe with Luther and Calvin that justification is God's work in Christ. But I also believe that justification should lead to sanctification and that the Holy Spirit is concerned about our walking as Jesus walked."

Karl Olsson suggests that getting rid of the seven deadly sins is not sufficient. If our human body overcomes disease, it is an evidence of the body's essential in helping us; but along with this ridance there must be a positive acquiring of strength in body and mind in order to have health. Evil must be overcome and left behind, but that in itself is not enough. There must be some genuine virtues that take the place of the evil. Some of these virtues mentioned in this book have been drawn from the pagan philosophies of antiquity and subsequently Christianized. There are others that have arrived from the primitive Christian church, and more specifically from the apostle Paul. The Greeks and the Romans had a great deal to say about wisdom, justice, courage, and temperance. The apostle Paul derived faith, hope, and love from the gospel and from his long and illumined meditation upon it. Andrew Fearing


John Owen (1616-1683) was a famous Puritan divine born in Oxfordshire, England, of wealthy parentage. He was driven from the church and became first a Presbyterian then an Independent minister. In 1649 he preached a sermon before Parliament, as a result of which he was appointed chaplain to Oliver Cromwell. The sermon was preached the day after the execution of Charles I, but when the restoration occurred he was deprived of his office and also of the office of vice-chancellor of the University of Oxford. He became pastor of an independent church in London in 1673, and among his famous contemporaries were John Bunyan and Richard Baxter. John Owen was the author of twenty-eight theological works, including a commentary on Hebrews and the book here under review. Many of his books were for a long time in great favor.

This book on the Holy Spirit is one of those works that come from a man's soul, otherwise these deep things of the Spirit could not have found expression. Owen, like many of the divines of his day, was not only an indefatigable writer but a man of profound learning. He could exhaust almost every subject that he undertook. The proximity of the Puritan writers is evident in this book, but not so much as in many other cases. Moreover, this book has been somewhat abridged, so that numerous and long Greek and Latin quotations have been omitted.

After dealing with certain general principles of the work of the Holy Spirit, His names and titles, His nature, personality, and manner of dispensation, the author proceeds to deal with the question of sin and regeneration in a manner that will provoke a good deal of variable thought among our readers. In book four particularly there are eight chapters that deal with the progressive work of sanctification, holiness, defilement, purging, duties of the holy life, et cetera, that will bring a large measure of agreement among Adventist readers.

It is a valuable spiritual exercise to sit down with John Owen and follow through the arguments presented by a man who knew God and had a long experience in the things of the Spirit.

H. W. Lowe
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NEWS -- From Current Journals

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

CHICAGO—Dr. Karl Barth said here that theologians should never assume a superior attitude toward Biblical writers, since only the prophets and apostles were actually writing of a direct encounter with the revelation of God. The eminent Swiss theologian said that "even the smallest, strangest, simplest, and most obscure among them (the Biblical writers) has an incomparable advantage over even the most pious, scholarly and sagacious later theologian." "Theology has its place once and for all below that of the Biblical writings," he declared. In his third lecture under the auspices of the University of Chicago Divinity School, Dr. Barth said that today's theologian may possess a better knowledge of the sciences than the Biblical writers, but "he should not conduct himself in relation to them as though he were better informed about the Word of God than they were." "The one thing on which everything depends," Dr. Barth said, "is acquaintance with the God of the gospel, an acquaintance never to be taken for granted, never already on hand, never brought along beforehand by any theologian in any intellectual or spiritual briefcase." In stressing the primacy of the Biblical witness, Dr. Barth also warned against trying to translate Biblical language into modern "jargon." "Modern man, if he is earnestly interested in the Bible certainly does not ask for proposals of its translation into his momentary jargon," Dr. Barth said, "but would rather like to participate in the effort to draw nearer what stands there" and, according to Dr. Barth, that is the "testimony to the Word of God."

NEW DELHI—Two Roman Catholics have been included in India's new government formed by Prime Minister Jawaharlal Nehru after the recent general elections in this predominantly Hindu nation. Mrs. Violet Alva, since 1957 deputy minister for home affairs, was elected deputy chairman of the House of States, upper chamber of India's Parliament, corresponding to the United States Senate. A. M. Thomas, a prominent lawyer of Kerala, was reappointed deputy minister for food and agriculture, an office he has held since 1957. Mrs. Alva, whose husband is a member of Parliament, is vice-president for India of the International Federation of Women Lawyers. She has served as a delegate to UNESCO and to the United Nations Seminary on Human Rights. Her diplomacy and influence are given considerable credit for the friendly relations between the Catholic Church and the Indian Government.

WASHINGTON, D.C.—A Catholic psychiatrist warned here that parents should not indulge their children in social experiences at too early an age lest they reap a harvest of teen-age immorality. Dr. John R. Cavanagh told the annual convention of Holy Name Societies of the Archdiocese of Washington that there is grave danger in allowing girls to have beauty shop hair-dos, wear formal dresses, and have dates before they reach the teens. "What excitement will be left to such children as they grow older?" he asked. "Parents who give them such premature gifts deprive them of their childhood. . . . With the traditional thrills gone before adolescence, the child must seek new excitement," Dr. Cavanagh warned. "This leads to early sex experiences, drug addiction, early marriage, and other immoralities." He urged fathers to take control of their homes and to make themselves the "balance wheel" of common sense. Discipline is essential, Dr. Cavanagh said, but he warned fathers "not to confuse it with punishment." The overly strict father creates the atmosphere of a "concentration camp" rather than a home of love for children. The consequences of too much severity can be as serious for the mental and moral health of the child as too much laxness, he pointed out. Parents enjoy authority over their children as a gift from God and should always remember, he cautioned, that it is their duty to mold them in the way of God.

MILWAUKEE—A union member was fined in county court here because she exercised the right to attend church rather than attend union meetings on Sunday mornings. Mrs. Mary Ellen Benson was told by County Court Judge Robert Miech that she must pay a $5.00 fine assessed by her union when she skipped union meetings in preference to worship at her church. He also ruled she must pay $5.40 for court costs. He upheld the union's bylaws which call for fines when a member misses three of five scheduled meetings. Mrs. Benson had protested the fine, and when she refused to pay, union officials had sued her in county court. On paying the fine, she said she wanted to find "some one who really cares" about her right to worship on Sunday instead of attending union meetings. "I thought the Constitution gave us the right of freedom of worship," she said. "I just wish I could find someone who cares, who is willing to stand up and be counted in this."
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"MAKE IT Plain" "My position is so clear," said Lincoln, "that the honest cannot misunderstand, nor the dishonest misrepresent me." "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it" (Habakkuk 2:2).

Our world is athirst for understanding. They will hear the man who has it. We are custodians of Heaven's priceless pearl of truth. To all who would communicate God's Word to sinful man comes the counsel to "make it plain." Today's pulpit has been much abused with vague pronouncements, political endorsements, glorified personal opinions, and rati- fied hot air. Some saints are treated to an assort- ment of double talk and "high" theology that does not get low enough, and "deep" theology that knows nothing of the fresh air of the surface. And if the pulpit be cloaked in foglike obscurity, is it any wonder that the saints wander?

"Make it plain" that the reader may run. He must "flee fornication" (1 Cor. 6:18). He must "flee from the wrath to come" (Luke 3:7). He must "flee also youthful lusts" (2 Tim. 2:22). He must "flee from idolatry" (1 Cor. 10:14). He must "flee out of the midst of Babylon" (Jer. 51:6). Except we "make it plain," how shall he that heareth know to flee when or where? "Short, plainly made points, avoiding all rambling, will be of the greatest advantage. . . . He must not ramble all through the Bible but give a clear, connected discourse, showing that he understands the points he would make."—Evangelism, p. 181. "In Christ's teaching there is no forceful remarks upon some point of doctrine will fasten it in the mind much more firmly than if such a mass of matter were presented that nothing lies out clear and distinct."—Ibid., pp. 171, 172.

E. E. C.

WE CAN'T HAVE IT BOTH WAYS!

Adventist preachers wish to impress strange and new truths upon people, they often speak of new truth and new light in the words of Pastor Robinson's last sermon before the Pilgrims left Leyden. He, we read in Ed Winslow's Hypocrisy Unmasked, page 97, "took occasion also miserably to bewail the state and condition of the Reformed Churches, who were come to a period in Religion, and would go no further than the instruments of their Reformation: As for example, the Lutherans they could not be drawn to goe beyond what Luther saw, for whatever part of God's will he had further imparted and revealed to Calvin, they will die rather than embrace it. And so also saith he, you see the Calvinists, they stick where he left them: a misery much to bee lamented; for though they were precious lights in their times, yet God hath not revealeied his whole will to them: and were they now living, saith hee, they would bee as ready and willing to embrace further light, as that they had received."

We are wont to declare, with many others, that Methodism has made little or no doctrinal progress, but remains where Wesley left it—which is subject to clarification! Other religious bodies seem to us to have made but little doctrinal and spiritual progress since their pioneers fell asleep.

Now all this is easily said of others. What of ourselves? Here are people declaring that we have departed from the teachings of the pioneers. Others are bemoaning our reluctance to accept new light. We cannot have it both ways!

While we are not to forget the way the Lord has led us, there can be no justification for requiring that our detailed beliefs and religious conceptions must always coincide minutely with those of Joseph Bates, J. N. Loughborough, Uriah Smith, and the rest of the original pioneers and later leaders. They made some mistakes from which we must profit, and in some cases their doctrine and prophetic interpretations were not unalterable.

The foundations stand secure, but reverence for the pioneers must not tie us to slavish acceptance of details that are not conditions of salvation. For example, I am neither saved nor lost by believing that our detailed beliefs and religious conceptions must always coincide minutely with those of Joseph Bates, J. N. Loughborough, Uriah Smith, and the rest of the original pioneers and later leaders. They made some mistakes from which we must profit, and in some cases their doctrine and prophetic interpretations were not unalterable.

ADRENALIN There are people who seem to enjoy hatred more than love, who revel in being critical rather than encouraging, who enjoy their own bad tempers rather than a calm and balanced temperament.

A critical disposition and a bad temper do something to us. They may boost our blood pressure, cramp our creative energies, ruin what otherwise might be a winsome disposition in a sometimes discouraging world. A British columnist in the British Weekly pointed out recently that Aldous Huxley once wrote a book in which he called such people "adrenaline addicts."

An "inconsistent, uncontrollable spirit is like an insidious poison taken into the system, and its bitter results will appear sooner or later."—Testimonies, vol. 4, pp. 500, 501.

H. W. L.