

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIX

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LIGHT IN OBSCURITY



He was one of the pulpit greats in our part of the State many years ago, and as a youngster filling his first pastorate I held him in a respect that almost bordered on awe. When, therefore, he sidled up to me at the book table at the pastors' conference and commended a book, I listened eagerly—and bought the book.

"Learn to preach," he said, "by reading the sermons of great preachers. Don't read sermons for the purpose of getting something to say next Sunday, but for the sake of learning how to say what you, yourself, have to say. There is a way to do it—effectively, convincingly, winsomely. Study the style of the man who knows how. Try to find out why their sermons are good, or even great. See how the masters preach."

With that he picked up a volume that lay on the top of a big stack and said, "And if you want to read the sermons of one man who really knows how to preach, read this one. Don't let the fact that he is preaching from an unknown pulpit fool you. Some of the best preaching of this day is being done in pulpits no one has ever heard of. Don't expect a big church to make you into a great preacher. It is what a man has to say, and not where he says it, that counts."

And it was by that chance circumstance that I became acquainted with Frank W. Boreham. Thereafter, for many years, I made it a rule to buy a Boreham book every time I went to conference. . . . There was something so delightful in his literary style, something so refreshing in his crystal-clear exposition of a great text, and something so profoundly spiritual in his treatment of any theme he touched, that in a very real sense he became one of my favorite teachers. . . .

Without a famous pulpit to provide him with a great sounding board, he made his voice heard throughout all Protestantism by the sheer intensity of his devotion and his discerning spiritual insights.—Roy L. SMITH, in *The Pastor*, June, 1956.

THE MINISTRY

FOR WORLD EVANGELISM

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AT A GLANCE

FEATURES	4
Interviews With Ecumenical Leaders—Ellen G. White Writings and Current News Releases—Are Missionaries Unbalanced?	
EDITORIAL	12
Human, Not Carnal	
NEWS AND ANNOUNCEMENTS	15
COUNSEL	17
Christ's Nature During the Incarnation	
EVANGELISM	25
The Best Saturday Night in Town	
PULPIT	27
The Minister in the Pulpit	
BIBLE INSTRUCTOR	30
Religious Groups in Our Evangelism, Part V	
SHEPHERDESS	34
Our Heritage of Hospitality	
RESEARCH	36
Job 22:21	
FORUM	38
Why Not a Reformation Sabbath?	
PASTOR	39
General Semantics and the Pastor, Part III	
NEWS	44
POINTERS	48

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In This Issue

WE HAVE given considerable space in this issue to a rather extensive compilation of material on the nature of Christ, which appears in the Counsel section beginning on page 17. Time spent in a careful study of this material along with the editorial on page 12 will, we believe, be most rewarding.

Beginning in this number, on page 7, we present a series of three excellent articles by Arthur L. White, dealing with current news releases that confirm statements made many years ago by Ellen G. White.

"The Best Saturday Night in Town," on page 25, will give concrete evidence that youth are doing great things in evangelism. You will want to read how it works.

Concluding in this issue is the series of five articles by Louise C. Kleuser dealing with the strengthening of our approaches to various denominational groups.

Mrs. L. R. Van Dolson in the Shepherdess section brings us a refreshing article on hospitality. And missionaries—and all of us—will prize the reprint feature on page 11, "Are Missionaries Unbalanced?"

Cover—Ponta Grossa, Brazil, Church

THE Adventist church at Ponta Grossa is simple and attractive. It was built in 1925 by Pastor Arthur Westphal, then president of the mission. Its construction is solid, and it is situated in an ideal spot for evangelizing the city. Its pews are of *embuia*, a very rare wood of almost eternal durability. The auditorium seats almost two hundred persons. There are also an ample baptistry, a mothers' room, a pastor's study, a Dorcas room, a classroom for the church school, and a good-sized balcony.

In 1931, when the office of the mission was moved to Curitiba, capital of the state of Paraná, Pastor Frederick Kuempel became the first pastor of the church.

In 1932, due to the scarcity of workers, Pastor Manuel Kuempel, a retired worker, took charge of the church, and was its pastor for more than twelve years. Through his efforts many new believers were baptized. After the year 1945, other workers labored in this church and accomplished a missionary work that brought good results.

The church membership now stands at 165, with more than 280 in the Sabbath school. On Sabbaths and Sundays there are so many visitors that the church is hardly large enough to contain them all.

In March, 1953, I was transferred to this place. I feel happy to be able to work in such a prosperous city, seat of the second district of this great mission field, the Paraná-Santa Catarina Conference.

J. T. DE BURGO, *Pastor*

Interviews With Ecumenical Leaders

DANIEL WALTHER

Professor of Church History, SDA Theological Seminary



THE World Council of Churches has secretarial offices in New York, London, and Eastern Asia. Its administration world center is in Geneva. A few months ago I called on the secretary-general of the World Council in Geneva. Housed in a comfortable but not very pretentious home on the Route de Malignou, Dr. Visser 't Hooft, the secretary-general, was ready to discuss with me some of the achievements of the World Council and also to point out some of the problems it faces.

Dr. Visser 't Hooft inquired immediately as to my denominational identity, and it was clear that he knew of Seventh-day Adventists. He said that he had enjoyed pleasant contacts with some of our men in various parts of the world, particularly during the last war. He seemed to be well informed concerning our position on ecumenism and our reservations about joining the council. He spoke very kindly and respectfully of some of the preachers and editors whom he had met, particularly at the Evanston meeting in 1954. He remembered some of the articles that had been published in *THE MINISTRY* and in other denominational papers, and he expressed gratitude at the effort we put forth to understand the work the council is trying to do in the world. Since he knew that we are not members of the council, he felt free to discuss some of the things that were on his mind and to point out what he, as secretary-general, thought of certain groups that are not a part of the ecumenical movement.

First, Dr. Visser 't Hooft had encouraging words to say on Seventh-day Adventist endeavors and our determination to take our message to all parts of the world in our own way and on our own terms. The World Council is not a purely academic movement existing only in the minds of some theologians. To be united is not a mere idea or a pious wish expressed by many Christian churches. Since the Amsterdam

meeting in 1948, when the World Council was called into effectual existence, 158 member churches have come into it from approximately fifteen major confessional "families" in forty-three countries. The entire work is efficiently planned and organized. It deals, for instance, with relief and welfare, and with youth (work camps particularly); it also deals with education, evangelism, and society. And there is an institute, in the beautiful Château de Bossey near Geneva, that offers training courses for laymen as well as refresher courses for pastors and theological students. In addition to these activities, the council has a very important information service, giving innumerable press releases and excellent monographs of the background and the history of the movement. The Faith and Order Department has a special service of information, including various books, such as *More Than the Doctrine Divides the Church and Towards Church Union*. And, of course, there are official reports of the meetings at Amsterdam, 1948; Lund, Sweden, 1952; Travancore, India, 1952; and Evanston, Illinois, 1954. The Youth Department has its own releases and periodical magazines. And there is a great deal of material available also for church services, dealing with international affairs, the role of women, et cetera. Then there are numerous visual aids, and periodicals such as *Christendom*, *The Ecumenical News*, and *Youth News Sheets*.

"Are you of the opinion," I asked, "that ecumenism is a factual reality today? Are you convinced that the masses in your large denominations are with you?"

"No. I do not think that the ecumenical idea has yet penetrated the live forces of Protestant constituencies.

"An idea like this," Dr. Visser 't Hooft continued, "takes time to come to fruition." Then he interrupted himself, and looking out the window past the lawn bordered with beautiful flowers and into a large, shady park, he said, "Of course, you know how it all started." And then he referred to books about the history of this

very complex movement, which he thought had its inception in the great ecumenical councils of the church. Incidentally, he himself has authored an important monograph, *A History of the Ecumenical Movement, 1517-1948*.

"But," I observed, "the councils that you referred to and which were held in the early stages of the Christian church settled mostly theological differences, whereas modern ecumenism is endeavoring to unite all Christian bodies while leaving each church and denomination with its own creed. Is it not a fact," I asked, "that the theological differences are precisely those that the ecumenical council does not deal with?"

"Yes," he said, "that is what we face. The basis of our union is that all we ask of the more than 150 churches making up the World Council is that they endorse the belief that the Lord Jesus Christ is God and Saviour.

"I need not remind you," he continued, "that this need for a working unity grew out of the missionary movements at the beginning of this century. And the idea of church fellowship took concrete form in the ecumenical conferences of 'Life and Work' (Stockholm, 1925) and 'Faith and Order' (Lausanne, 1927). Later, at Oxford and Edinburgh, plans were laid for a World Council at Amsterdam in 1948, which finally ratified the plan."

Major Obstacles to Unity

"How are you going to dissociate between the aim of unity for all churches and the right of each church to draw up its own pattern and teaching?" I asked.

"That is, of course, one of the intrinsic problems. As I see it, our major obstacles are institutionalism and denominational conservatism.

"Most of the non-Roman churches believe," Dr. Visser 't Hooft continued, "that in seeking a unified action to combat evils that confront all alike, they should 'take counsel together' and take a common stand, because there are questions to which every Christian has essentially the same answer. There is, after all, a common denominator among all creeds, all confessions, all movements, and all Christians who accept Jesus Christ as their Lord and Saviour. And that is not incompatible with denominational independence and the safeguarding of a sacred doctrinal trust."

"Is it not a fact that one of the basic tenets of Protestantism is precisely the right to individual interpretation, the right to differ?" I asked.

"Of course," he said, "and that is what we wish to safeguard."

"But," I objected, "the very doctrine, if it is 'a sacred creedal trust,' would, I imagine, interfere with the ecumenical ideal, because a denomination would have to surrender, to some extent at least, some of its own objectives and ideas on organization and missionary endeavor. And some Protestant denominations have not seen their way clear because they do not, at the present time, wish to pool their material resources or to surrender in any way, even in an implied way, their tenets."

Dr. Visser 't Hooft admitted that a close clinging to one's theological opinions is a cause of obstruction to unity. For example, the various churches assembled in World Council had to relate themselves in some manner to the partaking of the Lord's Supper, for it seemed a fitting ceremony to enter into together. What communion would prevail, was the question. Since this particular ceremony is necessarily a carefully prepared service, it raised an immediate and delicate issue. It seems that the Quaker way was endorsed by the majority at Amsterdam.

Aside from the doctrinal issues, Dr. Visser 't Hooft admitted that there are problems facing the council within the organization itself, and within the churches that are part of that organization—problems such as radicalism and lack of courage. "It is what I call the 'bread and butter' type of pastorate that causes many pastors to refrain from openly advocating a World Council of Churches in their own midst, for fear they might hurt their position."

Dr. Visser 't Hooft is a pleasant conversationalist, intelligent and well informed, sometimes turning aside for a personal side light indicating that he is intensely interested in how people relate themselves to the movement to which he has dedicated his life.

To be more specific in my questions, I asked him what he thought about the relationship, or rather lack of relationship, between the World Council and Seventh-day Adventists. He well understood some of the reasons that hinder us from participating in the work of the World Council and from cooperating wholeheartedly with

the Federal Council of Churches. I mentioned to him that in many parts of the world our men have shown great interest in the work of the council. He told me he knew that some of our men were most sympathetic, ready to help wherever they could. He also said that he knew about our own program to bring our message to the entire world field. Furthermore Dr. Visser 't Hooft stated, not without irony, "You have the truth, and if ever you should join the council, you would consider this another field of opportunity to propagate your views and to set every one of us straight as to the truth as you see it."

Stating his opinions kindly and guardedly, yet forcefully, he suggested that we should send more observers to their meetings. He said, "I wish we had at every meeting as many keen and sympathetic observers from your denomination as we had at the Evanston meeting." Then he suggested that we should consider sending some young people to the Bossey Institute to receive firsthand information. And he invited us to send some observers to their central committee to see "what's cooking."

Visit With Marc Boegner

Some weeks later I had occasion to meet one of Europe's most respected ecumenical leaders—Pastor Marc Boegner, the leader of the Reformed Churches of France. Pastor Boegner is a white-haired gentleman whose face radiates vitality and great intelligence. He is one of the early artisans of the World Council, a key figure in the laying of the foundation of ecumenism, and he has somewhat taken over the role of grand old man in European ecumenism. He has written numerous papers on the subject, especially a splendid volume, *The Problem of Christian Unity*, of which he was pleased to give me a copy "in remembrance of our fraternal visit." This little volume states quite clearly and completely the background, the history, and the idea of the unity of the churches. Pastor Boegner reminded me that the World Council is not a "super church." It is not for the World Council to take any steps in legislating for the churches. It has no initiative to take; ecclesiastical fusion between two or more ecclesiastical bodies is up to these bodies exclusively. "A church is not responsible toward another church as to the conduct of its own life, including the training and ordination of ministers,

the preaching of the gospel, et cetera." And he, too, spoke frankly of the difficulty of having a unity of churches and at the same time safeguarding one another's communion, as for instance in the Lord's Supper. (By the way, let us not forget that the Lord's Supper was one of the major reasons for disunity among the Protestant churches and reformers in the sixteenth century.) His idea was that when it comes to the Lord's Supper each one should go to his own church. He admits that this is but one of the major issues that "torment the church."

Working in France, Pastor Boegner is, of course, particularly interested in observing the Catholic reaction to the movement, and he is satisfied that he sees some hopeful signs. He quotes a number of Roman Catholic leaders who have, at least in word, given some encouragement to his ideals. Catholics in France, he thinks, advocate more than ever the reading of the Bible, and also the use of French rather than Latin in their services.

I asked Pastor Boegner, "Now that the meetings of Amsterdam and Evanston are in the past, how do you evaluate the strength of ecumenism today, and what is the present status of the World Council?"

"Alas," he said, "I must admit that our ideal has not yet caught the fancy of the masses. It still is endorsed mainly by church leaders and theologians. We have not been able to bring our idea across to the people, and if the masses are not with us we have yet a long way to go."

"But how," I asked, "are the churches to adopt and endorse this principle of union?"

"The World Council must be an educator. The education of the crowds has only begun. It is a long and tedious task, and not until this task has been accomplished faithfully and successfully will we enjoy a complete unity within our individual churches. The consciousness of ecumenical unity is difficult to attain, as I said, but it is of particular beauty and great urgency."

"But why do you have to wait for the masses to go along?" I asked. "Any reformation in the church is carried on by a small group of men, if not at first by one man alone."

"Yes, but in Reformation times men were quickly followed by the masses; in fact, the leaders expressed a well-timed and forcefully expressed message, which the

masses instinctively conceived as being the message for their own times. In our modern ecumenical movement, either the timing has not been too good, or the synchronization between the urgency of the task, as it has been conceived by the leaders and theologians, and the instruction of the masses has not been carried on simultaneously."

Then Pastor Boegner turned abruptly to me and asked, "Why are you Seventh-day Adventists not in our movement?" I knew from a previous conversation that he was already too well informed to need at this time any further briefing on my part as to our methods, our aims, and our convictions. I assured him that although we had made up our mind, we would continue to follow with the keenest interest the development of the World Council; yet I, for one, shared his conviction that the church

masses (including ourselves) had not yet grasped the urgency of going along with the ecumenical movement, nor could we be assigned to the evangelization of certain territories.

There is, as Pastor Boegner said, in ecumenism a basic fact that fundamentally clashes with the Protestant ideal of private interpretation. It is what he calls the "ecumenical paradox."

While we must cooperate with all honest efforts to bring before the world the name of Jesus Christ, by whom alone mankind can be saved, I am convinced that our movement is to keep its identity and remain true to the commission that it has been given, to go into all parts of the world, not into certain sections only, to witness. But we can learn from these ecumenical leaders lessons in efficiency and vision and even in frankness and honesty.

Ellen G. White Writings and Current News Releases

ARTHUR L. WHITE

Secretary, The Ellen G. White Publications

PART I



IN REPORTS of investigations and discoveries, current news releases frequently furnish items of unusual interest in the light of statements in Ellen G. White writings that appeared decades ago. A few instances of recent occurrence are worthy of note. Let's begin with mid-June, 1956. We pick up the following very interesting item on cancer from *Newsweek*, section on Medicine, in the article, "Cancer—Not All Despair."

In Detroit last week, at a meeting of the third National Cancer Conference, Dr. Wendell Stanley, University of California virologist and Nobel Prize winner, went so far as to state without qualification that he believes "viruses cause most or all human cancers." This is not a new theory, but Dr. Stanley, who received the Nobel award for the first purification and crystallization of a virus, suggested a new attack with the virus theory.

It is known that viruses can lurk in the human body for years, even a lifetime; some cause trouble, some do not. It is possible, said Dr. Stanley, that all of us are walking around with "sleeping cancer viruses." In some cases, Dr. Stanley theorized, the cancer viruses might become active, through cir-

cumstances such as aging, dietary indiscretions, hormonal imbalance, chemicals, radiation, or a combination of these stresses, and malignancies may follow.—*Newsweek*, June 18, 1956, p. 102.

Time magazine of the same date, in reporting Dr. Stanley's presentation to the Cancer Conference, makes it clear that although "by chance, the conference heard independent evidence that seemed to support Dr. (Ph.D.) Stanley's sweeping theory," there were yet many experts who remained skeptical.

The virus factor in cancer has been a matter of interest to Seventh-day Adventists for many years because of Ellen White's clear-cut statement published in *The Ministry of Healing* in 1905 as follows:

People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.—Page 313.

When *The Ministry of Healing* came from the press these statements created no stir, for virtually no study was being given in any concerted way to cancer, its cause or transmission. Some two or three decades later careful investigation led medical

authorities to announce that cancer was not a germ-borne disease. They freely acknowledged that they did not know what caused cancer, but of one thing they were certain, that cancer was not transmitted by a germ or virus.

Because of Ellen White's clear, unmodified reference to "cancerous germs," this positive scientific declaration was very perplexing to some Seventh-day Adventists. Some, in a kind and apologetic way, suggested that possibly Ellen White, being quite ignorant of medical science, employed the word "germ" in a very general manner to mean a cause, but that she did not mean an actual germ. There were others who more boldly asserted that Ellen White, as a layman, should not have attempted to enter the field of medicine, and that this instance demonstrated her unreliability in writing on medical subjects. There were others who suggested that if we should patiently wait, time would no doubt bring an answer to the problem. Such had seen eminent scientists, on more than one occasion, because of new findings, reverse overnight their seemingly irrevocable pronouncements without embarrassment.

It is for this reason that such releases as that of June 18 are a source of special interest to us. Of course, the fact that Dr. Stanley presented his conclusions before the National Cancer Conference does not indicate that this is the last word or that the medical world now accepts the idea that human cancer is a virus-borne disease. Dr. Stanley, however, does not stand alone in his opinions that link cancer with a virus, and the public press with accelerated frequency, with other releases* this same year, has been issuing significant declarations that take into account the virus factor as a cause of cancer.

There is no question today in the scientific world as to the virus factor in cancer in chickens, for this virus has been isolated and used to infect other chickens. It is known that this virus, conveyed from the hen to the egg and from the egg to the newly hatched chick, spreads the disease, all too widespread among fowls today. The present issue in the scientific world is over cancer in humans.

* NOTE.—It is not our purpose in this article to assemble technical data covering recent research. Attention, however, is called to the J. DeWitt Fox presentation of "Virus-like Bodies in Human Cancer," published in the CME scientific journal, *Medical Arts and Sciences*, fourth quarter, 1952, and to J. Wayne McFarland's article, "Is There a Cancer Virus?" in *Life and Health*, April, 1951.—AUTHOR.

Factors in Development of Cancer

Dr. Stanley suggests that cancer viruses, which might "lurk in the human body for years, even a lifetime," "might become active, through circumstances such as" (1) "aging," (2) "dietary indiscretions," (3) "hormonal imbalance," (4) "chemicals," and (5) "radiation, or a combination of these stresses." To the careful student of these special messages by the servant of the Lord, this enumeration contains many interesting features, for on four of the five points he projects we find a close analogy in the declarations of Ellen G. White, some of them written at a very early date. Now let us look at these points and observe their analogy to statements published in the Ellen G. White pamphlets and books.

1. "Aging." "In some cases, Dr. Stanley theorized, the cancer viruses might become active, through circumstances such as aging."

Ellen G. White wrote in 1864: "Cancerous humor, which would lay dormant in the system their life-time, is inflamed, and commences its eating, destructive work."—*Appeal to Mothers*, p. 27.

2. "Dietary indiscretions." From early years the writings of Ellen G. White have linked cancer with improper diet. The first such statement was published in *Spiritual Gifts*, volume 4, in 1864 in the first comprehensive article from Mrs. White's pen on the subject of health. In this case, "cancerous humors" are associated with the eating of pork. (See page 146.) On a number of occasions that followed, Ellen White linked use of flesh food with cancer, in such statements as the one we have already noted from *The Ministry of Healing*, written in 1905, and the three that follow. In 1875 she penned these words:

Flesh meats constitute the principal article of food upon the tables of some families, until their blood is filled with cancerous and scrofulous humors.—*Testimonies*, vol. 3, p. 563.

In 1896 she wrote:

Cancers, tumors and all inflammatory diseases are largely caused by meat eating. From the light God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh.—*Medical Ministry*, p. 278.

"There would be far less preaching if men preached only what they practiced."

THE MINISTRY

And then before the General Conference in session in 1909 Ellen White stated:

If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.—*Testimonies*, vol. 9, p. 159.

Thus the Ellen G. White statements made over a period of nearly fifty years link cancer with dietary habits. But let us hasten to note here that as to causes of cancer, Ellen White recognized factors other than meat eating.

3. "Hormonal imbalance." Writing, as she said, of what "I have been shown," Ellen G. White in 1864 in *Appeal to Mothers* spoke of the practice of "self-indulgence" (masturbation) by children and youth as laying the foundation for "cancerous humors" (p. 18). This early statement takes on particular significance in the light of more recent studies of the endocrine system with its delicate hormonal balance. And now Dr. Stanley designates "hormonal imbalance" as one of the factors that in his opinion may activate cancer viruses lying latent in the human system.

4. "Chemicals." Again we turn back to the very early statements from Ellen White's pen, to the year 1865, for a statement linking cancer with the use of certain drugs. We quote her words as found in *How to Live*, No. 3, in which cases were presented to her, three of which showed the effects of certain types of then commonly prescribed drug medications.

The third case was again presented before me. . . . The intelligent gentleman before mentioned looked sadly upon the sufferer, and said,—“This is the influence of mercurial preparations.” . . . This is the effect of calomel. It torments the system as long as there is a particle left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in tumors, ulcers, and cancers, years after it has been introduced into the system.—“Disease and Its Causes,” pp. 55-59.

This statement was published ninety-one years ago.

A great deal of research remains yet to be done in the field of cancer. Scientists the world around are applying themselves to this task with a feverishness well justi-

fied by the challenge of the disease. Just what all the findings may be, we would not attempt to suggest, but Seventh-day Adventists, familiar with the Ellen G. White statements as they relate to cancer, will watch with eager interest the reports of these findings, with their faith-confirming points.

Salt

Now from cancer, with its grim implications, let us turn to salt—just common table salt. Here again an interesting recent release in the public press corroborates the published statements made by Ellen G. White half a century ago. We quote now from *Time*, section on Medicine, an item appearing in the column captioned “Progress Reports”:

Brookhaven National Laboratory scientists checked on fellow employees, found that of 135 who never added salt to their food, only one had unexplained high blood pressure; of 630 who added salt sometimes after tasting food, 43 had the disease; among 581 who always added salt without bothering to taste, 61 had it.—April 30, 1956, p. 64.

Newsweek introduced mention of this survey with the assertion that “a high salt diet, started early in life and continued for many years, may bring on hypertension (high blood pressure).”—April 30, 1956, p. 75. Perhaps this reminded some Seventh-day Adventists who read this note of a statement in *The Ministry of Healing*, which was published in 1905: “Do not eat largely of salt.”—Page 305.

I suppose that by many this word of caution in *The Ministry of Healing* may have been overlooked. Some may have regarded it as a rather strange notion, especially in the light of findings that indicated the definite need of salt in the body. But checking at Brookhaven National Laboratory would seem to indicate that there may be some good reason for the caution penned by the messenger of the Lord: “Do not eat largely of salt.”

Salt, by the way, has been an interesting subject to Seventh-day Adventists for a good many years. Back in the early days when we were finding our way in the health reform, after we had started the publication of a health journal and had opened an institution in Battle Creek, some attention was given to this subject. Seventh-day Adventists had happily discovered in the current writings of Dr. R. T. Trall, a progressive physician of the world who was at that time leading out in great re-

“Too many of us belong to Christ, but are in the possession of the enemy.”

forms in a very commendable way, much that was helpful to us in finding how to apply the principles that were revealed to Ellen White in vision. They began to lean quite heavily upon Dr. Trall, and his articles frequently appeared in our journal, *The Health Reformer*. Then he was asked to be responsible for one of the departments of the paper.

Unfortunately, as time went on, Dr. Trall became more inclined to extremes on some points, especially salt, sugar, and dairy products. As he answered medical questions in 1869 some of these extreme positions boldly showed up in our journal. Note the following:

Question: "Do you think that salt is an injury to every person, to use a little in his food? Or can he do better without?"

Answer: "Salt, being a poison, should not be used at all."—*The Health Reformer*, July, 1869, p. 19.

This extreme position was supported by some other writers and seconded by the editor, a goodhearted Seventh-day Adventist layman, who advised in an editorial:

If you have used salt, spices, butter, milk, etc., diminish the quantity of these articles until you find it easy to leave them out altogether.—*Ibid.*, 1870.

The extreme position concerning salt brought hardship to those who tried strictly to put the teaching into practice, which by the way, the editor of the *Reformer* did not himself attempt to do.

At this point Ellen White stepped in, cautioning against extremes that would deter the cause of true reform. On the question of "salt, sugar, and milk" she wrote that while "a free use of these things is positively injurious to health," "at present our burden is not upon these things."—*Testimonies*, vol. 3, p. 21.

And it must have been to the experience of these times that Ellen White referred in 1901 when she wrote to one of our physicians:

At one time Doctor —— tried to teach our family to cook according to health reform, as he viewed it, without salt or anything else to season the food. Well, I determined to try it, but I became so reduced in strength that I had to make a change; and a different policy was entered upon with great success. I tell you this because I know that you are in positive danger. Food should be prepared in such a way that it will be nourishing. It should not be robbed of that which the system needs. . . .

I use some salt, and always have, because from the light given me by God, this article, in the place of being deleterious, is actually essential for the blood. The whys and wherefores of this I know not, but I give you the instruction as it is given me.—*Counsels on Diet and Foods*, p. 344.

Ellen White had no detailed knowledge of body chemistry. In fact, those in the scientific world had very little knowledge of body chemistry when the light was given to her that salt was essential for the blood. She made it clear that this was not some notion of human devising, but that God had given her clear instruction. She freely admitted that just why salt is essential to the body she did not know, but the fact that God had given her this light was sufficient. Near the close of her ministry, in 1909 at the General Conference in session, she again referred to salt:

I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood.—*Testimonies*, vol. 9, p. 162.

So here again the balanced counsels given to Seventh-day Adventists in early years, calling for the use of salt, but cautioning against its overuse, are corroborated by the researches of today.

(Continued next month)

SCORES LACK OF "EMOTIONALISM"

❖ LACK of "emotionalism" in modern preaching may explain why many people go to movies seeking what they miss in church, a Buffalo clergyman told the 71st convention of the Eastern District, Lutheran Church-Missouri Synod, in Buffalo, New York.

Oswald A. Waech, pastor of Gethsemane Lutheran church, said that "emotion has been so completely eliminated from most of our present-day worship that the people are becoming emotionally starved. Perhaps that explains the great popularity of motion pictures," Mr. Waech observed. "In the theater it is dark and there one can weep crocodile tears over a fictitious experience without anyone noticing. Sometimes we forget that Christianity is more than reason and intellect; it is fundamentally a great emotion, a great love for the Saviour, and it will be all for the good if we can demonstrate that love by preaching straight from the heart."—*Religious News Service*.

Are Missionaries Unbalanced?

T. NORTON STERRETT

Reprinted from "Prairie Overcomer"

ARE missionaries unbalanced? Of course, they are. I am one; I ought to know.

A missionary probably began as an ordinary person. He dressed like other people, and liked to play tennis and listen to good music. But even before leaving for the field he became "different." Admired by some and pitied by others, he was known as one who was leaving parents, prospects, and home for a vision. Well, at least, that sounded visionary.

Now that he has come home again, he is more different. To him some things, seemingly big things, just don't seem important. Even the world series or the Davis Cup matches don't stir him much. Apparently he does not see things as other people do. The chance of a lifetime to meet Toscanini personally seems to leave him cold. It makes you want to ask where he has been.

Well, where has he been? Where the conflict with evil is open and intense—a fight, not a fashion. Where clothes don't matter, for there is little time to see them. Where people are dying for the help he might give, most of them not even knowing that he has the help. Where the sun means 120 in the shade, and he can't spend his time in the shade!

But not only space; time, too, seems to have passed by. When you talk to him about jive, he looks puzzled. When you mention Duke Ellington, he asks who he is. You wonder how long has he been away.

All right, how long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the Gospel. And some of them went right before his eyes, when that flimsy river boat turned over; when that epidemic of cholera struck; when that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have two sieges of amoebic dysentery, to nurse his wife through repeated attacks of malaria, to get the news of his mother's death before he knew she was sick. How long? Long enough to see a few outcast men and women turn to Christ,

to see them drink in the Bible teaching he gave them. Long enough to suffer and struggle with them through the persecution that developed from non-Christian relatives; to see them grow into a stable band of believers conducting their own worship; to see this group develop into an indigenous church that is telling in the community.

Yes, he's been away a long time. He is so different; but unnecessarily, so it seems. At least, since he is in this country now, he could pay more attention to his clothes, to what's going on around the country, to recreation, to social life. Of course, he could. But he can't forget, at least most of the time, that the price of a new suit would buy 3200 Gospels; that, while an American spends a day in business, 5000 Indians or Chinese go into eternity without Christ.

So, when a missionary comes to your church or chapel, remember that he is likely to be different. If he stumbles for a word now and then, he may have been speaking a foreign language almost exclusively for seven years, and possibly is fluent in it. If he isn't in the orator class, he may not have had a chance to speak English from a pulpit for a while. He may be eloquent on the street of an Indian bazaar.

If he doesn't warm up to you as quickly as you want, if he seems less approachable than the youth evangelist or the college professor you had last week, remember that he has been under a radically different social system since before you started at high school, college, or business. Maybe he just forgot to bone up on Emily Post.

Sure, the missionary is unbalanced. But by whose scale? Yours or God's?

THE GREAT COMMANDER

If I did not see that the Lord kept watch over the ship, I should long since have abandoned the helm. But I see Him through the storm, strengthening the tackling, handling the yards, spreading the sails—yes, more, commanding the very winds! Should I not be a coward if I abandoned my post? Let Him govern, let Him carry us forward, let Him hasten or delay, we will fear nothing for He is there.—MARTIN LUTHER.



Human, Not Carnal

SOTERIOLOGY is a theological term that covers the many aspects of the great doctrine of salvation. But it is often easier to express a word than explain its meaning. That is certainly true when we come to the study of redeeming grace. To reduce the great doctrine of God and the incarnation to human language is impossible, for when we have done our best it all sounds so meager in comparison with the immensity of God's revelation in Christ.

In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear.—ELLEN G. WHITE in *The Signs of the Times*, July 30, 1896.

The all-absorbing theme of the apostle Paul was "the mystery of godliness." He sought to explain it in many ways; but he once summed it up in a series of expressions: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). Some claim this was a stanza from one of the apostolic hymns. It might well have been, but whatever the origin of this poem it certainly expresses the salient features of the gospel of salvation. When God became flesh, that was the greatest mystery of the ages. How Deity could clothe Himself with humanity, and at the same time retain His deity—that will challenge the thinking of men and angels throughout eternity. The deepest theologians during nineteen centuries have tried to explain this truth, but it is beyond human comprehension and expression.

This issue of *THE MINISTRY* carries in the Counsel section as full a coverage of

this subject as can be found in the writings of Ellen G. White (turn to pages 17-24). The gathering together and classifying of these quotations represent the combined efforts of your editors, certain General Conference officers, and the Ellen G. White Publications staff. As far as we have been able to discover, this compilation fully represents the thinking of the messenger of the Lord on this question. A few other statements have been found, but these are either repetitions or mere verbal variations, and add no new thought. This editorial is written to urge all our readers to take time to carefully and prayerfully study these illuminating paragraphs.

Throughout our denominational history we have not always had as clear an understanding of this subject as would have been helpful. In fact, this particular point in Adventist theology has drawn severe censure from many outstanding Biblical scholars both inside and outside our ranks. Through the years statements have been made in sermons, and occasionally some have appeared in print, that, taken at their face value, have disparaged the person and work of Christ Jesus our Lord. We have been charged with making Him altogether human.

Such opinions have been molded in the main by two or three expressions in *The Desire of Ages*. And coming from such a source, these have naturally been regarded as final authority. However, these are but a fraction of the published statements by the same writer, all of which, taken together, throw much light on this theme. Unfortunately this larger group of statements has been overlooked. One reason is that most of these key statements have been published in articles in our leading periodicals, appearing frequently from 1888 onward, and files of these periodicals have not been readily accessible to our workers in general.

A hasty reading of the two or three statements from *The Desire of Ages* without the repeated counterbalancing statements found in so many other places has led some to conclude our official position to be that Christ, during His incarnation, partook of our corrupt, carnal nature, and therefore was no different from any other human being. In fact, a few have declared that such would have to be the case in order for Him to be "in all points tempted like as we are"; that He would have to

share our corrupt, sinful nature in order to understand our needs and sympathize with lost mankind. On the surface such reasoning sounds somewhat plausible; but when we begin to think it through more carefully, when we sink the shaft of truth deeper into the mine of God's revelation, a new and glorious vista opens to our view.

The Scriptures state clearly that through Adam's transgression death passed upon all men, for "by the offence of one judgment came upon all men to condemnation," and "there is none that doeth good, no, not one." The only sinless One who ever lived on earth was our Lord Jesus Christ—"holy, harmless, undefiled, separate from sinners." He was born holy and He lived on a plane separate from sinners. He was sinless not only in His outward conduct but also in His very nature.

Had this not been the case, He could never have redeemed us. If He had been born with a carnal nature, with all its propensities to evil, as is the case with every natural son and daughter of Adam, then He Himself would have needed a Saviour, and under no circumstances could He have been our Redeemer. His nature must of necessity be holy in order to atone for ours, which is unholy. His mother, Mary, highly favored of the Lord, recognized her need of salvation, for in the Magnificat she sang of "God my Saviour." While she recognized her need of a Saviour, she also realized that Jesus, her Son in the flesh, was the Lamb of God, who had come to take away the sin of the world. Yet she could not comprehend this mystery any more than can we. In fact, it was doubtless more difficult for her to grasp this truth than for those who have lived since the events of the crucifixion and resurrection. As the Son of God, Jesus stood in contrast with all other members of the human family, for He was God manifest in the flesh.

Among the many important paragraphs already referred to, it is emphasized that our Lord partook of our limited human nature, but not our corrupt, carnal nature with all its propensities to sin and lust. *In Him was no sin, either inherited or cultivated*, as is common to all the natural descendants of Adam. We grant that this is a mystery. But the Lord through His messenger has warned us to exercise extreme care how we present this subject lest we give the impression that Christ was altogether human and simply one like our-

selves. Note carefully these timely cautions:

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God.—Ellen G. White letter 8, 1895, quoted in *The SDA Bible Commentary*, vol. 5, pp. 1128, 1129.

In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. . . . These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. . . . But let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be.—*Ibid.*, pp. 1128, 1129.

Other quotations from this letter appear in the Counsel section, pages 17-24, as well as in volume 5 of the *Commentary*.

In only three or four places in all these inspired counsels have we found such expressions as "fallen nature" and "sinful nature." But these are strongly counter-balanced and clearly explained by many other statements that reveal the thought of the writer. Christ did indeed partake of our *nature*, our *human* nature with all its physical limitations, but not of our *carnal* nature with all its lustful corruptions. When He entered the human family it was after the race had been greatly weakened by degeneracy. For thousands of years mankind had been physically deteriorating. Compared with Adam and his immediate posterity, humanity, when God appeared in human flesh, was stunted in stature, longevity, and vitality.

These conditions were in marked contrast with those of Adam in his Edenic environment. He knew nothing of infirmities or degeneracy in his physical or mental being, for he came fresh from the hand of his Creator. But when the Creator Himself became man in order to take Adam's place He faced hazards the like of which Adam in Eden could never have imagined. Our Saviour met the archfoe time and again when physical limitations had weakened Him. He was hungry and emaciated when He met the tempter in the wilderness. But while He suffered physical hunger, His was not a corrupt, carnal nature. When He took upon Him sinless human nature, He

did not cease to be God, for He was God manifest in the flesh. True, we cannot understand it, but we can accept it by faith.

Many years ago a statement appeared in *Bible Readings for the Home Circle* (1915 edition) which declared that Christ came "in sinful flesh." Just how this expression slipped into the book is difficult to know. It has been quoted many times by critics, and all around the world, as being typical of Adventist Christology. But when that book was revised in 1946 this expression was eliminated, since it was recognized as being out of harmony with our true position.

The very purity of His holy nature made His suffering the more intense. The prophet's expression of grief and suffering was surely that of our Lord when he said: "Behold, and see if there be any sorrow like unto my sorrow" (Lam. 1:12).

The suffering of Christ was in correspondence with His spotless purity; His depth of agony, proportionate to the dignity and grandeur of His character. Never can we comprehend the intense anguish of the spotless Lamb of God, until we realize how deep is the pit from which we have been rescued, how grievous is the sin of which mankind is guilty, and by faith grasp the full and entire pardon.—ELLEN G. WHITE in *The Review and Herald*, Sept. 21, 1886.

Proportionate to the perfection of His holiness was the strength of the temptation.—Ellen G. White, *Notebook leaflets*, vol. 1, No. 39, p. 1.

When God became man He partook of the same moral nature that Adam possessed before the Fall. Adam was created holy, and so was Christ, for He became the second Adam.

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, He began where the first Adam began.—*The Youth's Instructor*, June 2, 1898. (Italics supplied.)

He vanquished Satan in the same nature over which in Eden Satan obtained the victory.—*The Youth's Instructor*, April 25, 1901.

He [Christ] was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are.—*Testimonies*, vol. 2, p. 509. (Italics supplied.)

While the Scripture says that our Lord was "tempted in all points like as we are," it obviously cannot mean that He was tempted in the identical manner or in the actual duplication of our environment today. For example, Jesus was never tempted to steal an automobile or to plant a bomb in an airplane. In fact, it has been

suggested that He could not really understand or fully sympathize with certain ones because, for instance, He had never been a woman, nor had He known the feelings of old age. But in point of principle Jesus met every temptation common to mankind. The Scripture classifies the temptations of the world under three headings: "the lust of the flesh, and the lust of the eyes, and the pride of life."

In the wilderness of temptation Christ met the great leading temptations that would assail man. There He encountered, single-handed, the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world.—*Counsels on Diet and Foods*, p. 151.

In setting forth the wonders of the incarnation we dare not overlook this fact, that Christ Jesus became man that He might in human flesh conquer the devil and reveal to the whole universe the power of a God-filled life. This was the secret of His victory over sin, and it can be ours by His grace. He dispenses to us the fullness of His Spirit that we like Him might be victorious. "I can do all things through Christ which strengtheneth me," exclaims the apostle (Phil. 4:13).

The experience that was our Lord's can, through the power of His indwelling presence, be ours by faith, for His promise is, "I will come to you," and "shall be in you."

"Verily, verily, I say unto you," said Jesus, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.—*The Desire of Ages* (1940), p. 664.

How wonderful that infinite love can so lay hold of weak human beings that through them can flow the power of the Almighty. But we must never for a moment think that because these "greater works" can be accomplished through us it follows that Christ Himself must perforce have been only man just as we are. No! A thousand times No! For even while in the flesh,

He was still the Eternal One, omnipotent and omniscient—"very God, being of the same nature and essence as the Eternal Father," as is so well stated in our Fundamental Beliefs.

Our workers around the world will, we are confident, carefully and prayerfully study the Counsel section in this issue. But let us do it with the same open mind that we recognize is so important in the study of the fundamental themes of the Bible. Such great writers as Paul and Isaiah can be and are continually being misunderstood on certain subjects, such as the nature of man. We dare not take an isolated expression and build a doctrine upon it. Instead we gather together all the statements made by that writer and others, and we are careful to read all expressions within the context, before arriving at a conclusion. One thing is certain, and that is that the Spirit of God never contradicts Himself. Any apparent contradiction must necessarily be due to our lack of understanding of the texts and contexts concerned. When the apostle speaks about departing and being with Christ, we have to understand what he says in the light of all the other statements made by him and the other Bible writers concerning the nature of man. Such is the only safe procedure.

So when we come to a theme as tremendous and far reaching as our Lord's deity, and the mystery of the incarnation, let us not be too hasty in coming to conclusions.

We are all well aware of these statements from *The Desire of Ages*:

It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken.—Page 25.

To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. . . . God has adopted human nature in the person of His Son and has carried the same into the highest heaven.—*Ibid.*

It was human nature, not fallen, corrupt, carnal nature that He carried into heaven, and the only reminders of His tragic humiliation and suffering are the scars that sin produced at the time of His great atonement, the receipts of the price He paid for us. Whatever nature our Lord had, He carried with Him to "the highest heaven."

The dividing line between His innate sinlessness and His ability to be tempted is so fine that it is impossible for anyone to be too dogmatic on this point. One thing we do know—our Lord was sinless.

This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness.—Ellen G. White letter 280, 1904, quoted in *The SDA Bible Commentary*, vol. 5, p. 1113.

The mystery of the incarnation was beyond human comprehension at the time when God, as a man, walked among men. But greater still becomes that mystery when by faith we see Him seated as the God-man upon His Father's throne and yet ministering on behalf of fallen man the virtues of His sacrifice.

He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb. 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite love.—*The Desire of Ages* (1940), pp. 25, 26.

Entering upon this vast field of study so overwhelming in its proportions and matchless in its majesty, let us walk softly and humbly before our God as we repeat the words of one of old: "Lord, I believe; help thou mine unbelief."

R. A. A.

News and Announcements

Reprints on "The Influence of Diet" Still Available

IN five consecutive issues of *THE MINISTRY*, from January to May, 1955, there appeared a series of compilations on "The Influence of Diet," under the following headings:

Part I: "Diet and Physical Health."

Part II: "Diet and Mental and Moral Health."

Part III: "Diet and Spiritual Health."

Part IV: "Blessings Promised to Diet Reformers."

Part V: "Health Messages to Workers and Leaders."

This series is now available in mimeographed form, including all five parts as outlined above. There has already been a considerable demand for these valuable reprints. The price is 50 cents per copy, postpaid. Address your orders to the Ministerial Association, General Conference of Seventh-day Adventists, Washington 12, D.C.

Seminary Sponsors Unique Tape Recording Library

OFFICIALS of Union Theological Seminary (Presbyterian) in Richmond, Virginia, have collected more than 546 miles of tape-recorded talks by famed Protestant leaders in the course of the past two and a half years. Dr. Robert White Kirkpatrick, director of the seminary's audio-visual center, said the collection is housed in "the only free circulating library of magnetic tape recordings in the United States."

"There are lots of other tape libraries," he said, "but this one is different in that anyone can write in and borrow tapes from it just as books are borrowed from a public library—and there's no charge."

There are talks by Pastor Martin Niemöller, German Lutheran leader who was imprisoned by Hitler for opposing the Nazi program, and by Dr. Geoffrey Francis Fisher, archbishop of Canterbury. Powerful American religious orators such as Evangelist Billy Graham, Dr. Harry Emerson Fosdick, Dr. George A. Buttrick, and Dr. Ralph W. Sockman also can be heard on the tapes, delivering lectures and sermons, and conducting worship services. But the tapes most in demand by borrowers, Dr. Kirkpatrick said, are those recording the talks of the Reverend Peter Marshall, late chaplain of the U.S. Senate.

Ministerial students borrow the tapes to improve their preaching style, the director said, and clergymen use tape recordings of entire series of theological lectures to give themselves refresher courses. Laymen borrow the tapes, too, he said, noting that a nurse at a mental hospital has been playing some of them regularly for her patients. The chaplain of an airplane carrier plays them to gatherings of servicemen at sea, and an old ladies' home has been getting a recorded sermon for use every Sunday night.

Dr. Kirkpatrick said he and his student assistants have made a number of expeditions—since the library was founded in August, 1953—to record new speeches. In 1954 they went to Evanston, Illinois, to put the entire second Assembly of the World Council of Churches on tape. More recently they recorded the entire Richmond evangelistic crusade of Billy Graham, using some 30 miles of tape in the process. It was the first time Mr. Graham had permitted one of his campaigns to be recorded in its entirety.—Religious News Service.

living, for it is well indexed and arranged according to body systems.

This mimeographed guide is available for a short time only, with a limited number of copies remaining. Order from ESDA Sales and Service, 107 Carroll Avenue, Washington 12, D.C. Copies are \$1.00, postpaid. JOYCE WILSON, *Medical Department*

"Sons of Strangers" Reprints Now Ready

DURING 1955 we published a number of articles in *THE MINISTRY* presenting the foundation of true heart religion as outlined in Isaiah 58. The response to these articles was most favorable—even enthusiastic. As a result of these requests from the field, we are happy to announce that a reprint compilation of these articles is now available in mimeographed form.

This reprint contains the following articles:

1. "What Is True Religion?"—two editorials discussing "pure religion and undefiled," based on James 1:27, Isaiah 58, and Ellen G. White writings.

2. "Importance of Isaiah 58." There are more references to Isaiah 58 in the volumes given by the servant of the Lord than to any other single chapter in the Bible. This brief item outlines "the kind of ministry that will bring life into the churches."—*Welfare Ministry*, p. 29.

3. "The Ministry of Benevolence," a series of outstanding quotations that ran in two installments in the August and September issues.

4. "Sons of Strangers Shall Build Up Thy Walls," the series of five articles from the pen of J. Lee Neil, appearing in *THE MINISTRY* from May through September.

5. "Church Suppers and Bake Sales," by Ben Glanzer, stressing some definite cautions in various fund-raising methods.

6. "The Challenge of Bethlehem," lead article in the December issue, stressing how Christ was missed by the church at His first advent and how He may be missed the second time by those who overlook the benevolent ministry of love in their lives in this twentieth century.

7. "We Call It Sacrifice," an editorial in the January, 1956, issue of *THE MINISTRY*.

This reprint compilation runs into 54 pages of vital, stimulating material and is available for only \$1.00, postpaid.

Address all communications to Ministerial Association, General Conference of Seventh-day Adventists, Washington 12, D.C.

A Guide in the Study of Health Principles

AN excellent guide in the study of health principles, containing both Bible texts and statements from Ellen G. White, as well as quotations from scientific authorities, is available for your use. Prepared originally by Lauretta Jarnes for use in the college course in health principles, it will serve you well as a ready reference on the subject of healthful

Berkeley Bible Translators Meet

[Many of our readers will be interested in this news release from the Zondervan Publishing House concerning the Berkeley Version of the Bible, which is to appear soon.]

THE staff of translators, under the direction of the editor in chief, Dr. Gerrit Verkuyl, who are currently working on a new translation of the Bible

(Continued on page 46)



COUNSEL *From the Spirit of Prophecy*

Christ's Nature During the Incarnation

*He Took Our Human Nature; Not Our Sinful Propensities
Our Sin, Guilt, and Punishment All Imputed to Him, but Not Actually His*

1. The Mystery of the Incarnation

1. INCARNATION TRUTH INVITES OUR STUDY.—“The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. *Christ was a real man*; He gave proof of His humility in becoming a man. *Yet He was God in the flesh*. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, ‘Put off thy shoes from off thy feet, for the place where on thou standest is holy ground.’ We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.”—*The Youth's Instructor*, Oct. 13, 1898.

2. PLAN OF REDEMPTION INVOLVED INCARNATION.—“*The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven*. After the plan of salvation was devised, Satan could have no ground upon which to found his suggestion that God, because so great, could care nothing for so insignificant a creature as man.”—*The Signs of the Times*, Jan. 20, 1890.

3. SOLE HOPE OF FALLEN HUMANITY.—“*In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend*. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the

Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! *Divinity and humanity were mysteriously combined, and man and God became one*. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person.”—*The Signs of the Times*, July 30, 1896.

4. THEME OF THE INCARNATION INEXHAUSTIBLE.—“As the worker studies the life of Christ, and the character of His mission is dwelt upon, each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, *will employ the mind of the diligent student as long as time shall last*; and looking to heaven with its unnumbered years, he will exclaim, ‘Great is the mystery of godliness!’”—*Gospel Workers*, p. 251.

5. DEPENDENT ON HOLY SPIRIT FOR UNDERSTANDING.—“That God should thus be manifest in the flesh is indeed a mystery; *and without the help of the Holy Spirit we cannot hope to comprehend this subject*. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God.”—*The Review and Herald*, April 5, 1906.

6. NOT FULLY UNDERSTOOD UNTIL TRANSLATION DAY.—“Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; *the two natures were mysteriously blended in one person*—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. . . .

“This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness

NOTE.—The italicizing of key expressions throughout this compilation is to enable the eye to catch at a glance the pertinent point of each paragraph.—EDITORS.

and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness."—*The SDA Bible Commentary*, vol. 5, p. 1113.

7. THE "HOW" OF INCARNATION UNEXPLAINABLE.—"We cannot explain the great mystery of the plan of redemption. Jesus took upon Himself humanity, that He might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs."—*The Review and Herald*, Oct. 1, 1889.

II. Miraculous Union of Human and Divine

1. DID NOT PART WITH HIS DIVINITY.—"Laying aside His royal robe and kingly crown, Christ clothed His divinity with humanity, that human beings might be raised from their degradation and placed on vantage-ground. Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but *He did not part with His divinity*. A divine-human Saviour, *He came to stand at the head of the fallen race*, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience."—*Ibid.*, June 15, 1905.

2. DIVINITY AND HUMANITY COMBINED IN CHRIST.—"In Christ, *divinity and humanity were combined*. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after His long fast, when He was an hungered, and suggested to Him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience."—*Ibid.*, Feb. 18, 1890.

3. GREAT AS ETERNAL FATHER, YET ONE WITH US.—"The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that *the helpless babe* in Bethlehem's manger *is still the divine Son of God*? Though we cannot understand it, we can believe that He who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, *though as great as the Father on the throne of heaven*, He became one with us. In Him God and man became one, and it is in this fact that we find the hope of

our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in Him the brightness of divine glory, the express image of God the Father."—*The Youth's Instructor*, Nov. 21, 1895.

4. JESUS NOT LIKE OTHER CHILDREN.—"No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. When urged by His companions to do wrong, divinity flashed through humanity, and He refused decidedly. In a moment He distinguished between right and wrong, and placed sin in the light of God's commands, holding up the law as a mirror which reflected light upon wrong. It was this keen discrimination between right and wrong that often provoked Christ's brothers to anger."—*Ibid.*, Sept. 8, 1898.

5. COULD HAVE WITHSTOOD DEATH'S DOMINION.—"As a member of the human family He was mortal, but as a God He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. . . . What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility."—*The Review and Herald*, July 5, 1887.

6. BORE WORLD'S SINS AND PENALTY VICARIOUSLY.—"The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. . . . He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for awhile relinquished. . . . He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will."—*Ibid.*

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

III. Took Sinless Nature of Adam Before the Fall

1. CHRIST TOOK HUMANITY AS GOD CREATED IT.—“Christ came to the earth, taking humanity and standing as man’s representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement.”—*The Signs of the Times*, June 9, 1898.

2. BEGAN WHERE ADAM FIRST BEGAN.—“Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, *He began where the first Adam began.* Willingly *He passed over the ground where Adam fell, and redeemed Adam’s failure.*”—*The Youth’s Instructor*, June 2, 1898.

3. TOOK HUMAN FORM BUT NOT CORRUPTED SINFUL NATURE.—“In the fullness of time He was to be revealed in human form. He was to take *His position at the head of humanity by taking the nature but not the sinfulness of man.* In heaven was heard the voice, ‘The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.’”—*The Signs of the Times*, May 29, 1901.

4. TOOK ADAM’S SINLESS HUMAN NATURE.—“When Christ bowed His head and died, He bore the pillars of Satan’s kingdom with Him to the earth. *He vanquished Satan in the same nature over which in Eden Satan obtained the victory.* The enemy was overcome by Christ in His human nature. The power of the Saviour’s Godhead was hidden. He overcame in human nature, relying upon God for power.”—*The Youth’s Instructor*, April 25, 1901.

5. PERFECT SINLESSNESS OF HIS HUMAN NATURE.—“In taking upon Himself man’s nature in its fallen condition, *Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.*’ He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He *‘knew no sin.’* He was the Lamb *‘without blemish and without spot.’* Could

Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour’s head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. . . . *We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.*”—*The SDA Bible Commentary*, vol. 5, p. 1131.

6. INHERITED NO EVIL PROPENSITIES FROM ADAM.—“Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. *Do not set Him before the people as a man with the propensities of sin.* He is the second Adam. *The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.*”—*Ibid.*, p. 1128.

7. CONQUERED SATAN AS SECOND ADAM.—“The Son of God humbled Himself and took man’s nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family. *When Adam was assailed by the tempter in Eden he was without the taint of sin. . . . Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure.*”—*The Review and Herald*, July 28, 1874.

8. GUARD AGAINST MAKING CHRIST ALTOGETHER HUMAN.—“Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. *In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God. . . . ‘That holy thing which shall be born of thee [Mary] shall be called the Son of God.’ . . . Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption.* He

was tempted in all points like as man is tempted, yet He is called 'that holy thing.' It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be."—*The SDA Bible Commentary*, vol. 5, pp. 1128, 1129.

9. BECAME HEAD OF THE FALLEN RACE.—"What opposites meet and are revealed in the person of Christ! *The mighty God, yet a helpless child!* The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of man, yet infinitely higher than the angels! Equal with the Father, yet His divinity clothed with humanity, *standing at the head of the fallen race*, that human beings might be placed on vantage-ground! Possessing eternal riches, *yet living the life of a poor man!* One with the Father in dignity and power, yet in His humanity *tempted in all points like as we are tempted!* In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom."—*The Signs of the Times*, April 26, 1905.

IV. Assumed All Liabilities of Human Nature

1. CHRIST TOOK REAL HUMAN NATURE.—"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. . . .

"Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, He also Himself likewise took part of the same.' He was the son of Mary; He was of the seed of David according to human descent."—*The Review and Herald*, April 5, 1906.

2. ASSUMED LIABILITIES OF HUMAN NATURE.—"He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God."—*The Signs of the Times*, Aug. 2, 1905.

3. TOOK POSSIBILITY OF YIELDING TO SIN.—"But 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."—*The Desire of Ages*, p. 117.

4. TOOK SINS AND INFIRMITIES OF FALLEN MAN.—"Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed."—*The Review and Herald*, July 28, 1874.

5. SHARED MAN'S LOT WITHOUT MAN'S SIN.—"Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. *He shared the lot of man; yet He was the blameless Son of God.* He was God in the flesh. His character is to be ours."—*The Desire of Ages*, p. 311.

6. ACCUMULATED SIN OF WORLD LAID ON SIN-BEARER.—"The human nature of Christ is likened to ours, and suffering was more keenly felt by Him; for *His spiritual nature was free from every taint of sin.* Therefore His desire for the removal of suffering was stronger than human beings can experience. . . .

"The Son of God endured the wrath of God against sin. *All the accumulated sin of the world was laid upon the Sin-bearer*, the One who was innocent, the One who alone could be the propitiation for sin, because He Himself was obedient. He was One with God. *Not a taint of corruption was upon Him.*"—*The Signs of the Times*, Dec. 9, 1897.

7. SINLESS ONE FELT TORTURING SHAME OF SIN.—"As one with us, He must bear the burden of our guilt and woe. The *Sinless One must feel the shame of sin. . . . Every sin, every discord, every defiling lust that transgression had brought, was torture to His spirit.*"—*The Desire of Ages*, p. 111.

8. HIS ANGUISH SURPASSED THAT OF FALLEN MAN.—"The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world."—*The Review and Herald*, Aug. 4, 1874.

9. SPOTLESS SON BORE SINNER'S PENALTY AS SUBSTITUTE.—"Entire justice was done in the atonement. In the place of the sinner, the *spotless Son of God received the penalty*, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty,

he is looked upon as innocent. Christ fulfilled every requirement demanded by justice."—*The Youth's Instructor*, April 25, 1901.

10. IMPUTED GUILT PRESSED UPON HIS DIVINE SOUL.—"Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer."—*The Signs of the Times*, Dec. 5, 1892.

11. SINFUL NATURE IMPOSED ON SINLESS NATURE.—"He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted."—*Medical Ministry*, p. 181.

V. Tempted on All Points, or Principles

1. MET EVERY TEMPTATION, UNDERSTANDS EVERY SORROW.—"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one."—*Education*, p. 78.

2. GOD SUFFERED IN HUMAN FORM.—"God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature."—*The Watchman*, Dec. 10, 1907.

3. NO RESPONSE TO TEMPTATION IN THOUGHT OR FEELING.—"He 'was in all points tempted like as we are.' Satan stood ready to assail Him at every step, hurling at Him his fiercest temptations; yet He 'did no sin, neither was guile found in His mouth.' He . . . suffered being tempted,' suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in Him; not a single thought or feeling responded to temptation."—*Testimonies*, vol. 5, p. 422.

4. NO Foothold for Temptation in Holy Nature.—"Would that we could comprehend the significance of the words, 'Christ suffered, being tempted.' While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the arch-apostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by

means of which his temptations assert their power. But Christ declared of Himself, 'The prince of this world cometh, and hath nothing in Me.' The storms of temptation burst upon Him, but they could not cause Him to swerve from His allegiance to God."—*The Review and Herald*, Nov. 8, 1887.

5. DANGER IN OVERSTRESSING HUMAN NATURE OF CHRIST.—"I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset. . . . On not one occasion was there a response to his manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances."—*The SDA Bible Commentary*, vol. 5, p. 1129.

6. ACCEPTED ALL THE LIABILITIES OF HUMAN NATURE.—"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But 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. . . . In man's behalf, Christ conquered by enduring the severest test. For our sake He exercised a self-control stronger than hunger or death."—*The Desire of Ages*, p. 117.

VI. Bore the Imputed Sin and Guilt of the World

1. BORE IMPUTED GUILT OF WORLD'S SIN.—"Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because He was without one taint of disloyalty or sin."—*The Youth's Instructor*, Aug. 4, 1898.

2. BORE PHYSICAL INFIRMITIES OF DEGENERATE RACE.—"He [Christ] took human nature, and bore the infirmities and degeneracy of the race."—*The Review and Herald*, July 28, 1874.

3. ACCEPTED WEAKENING RESULTS OF FOUR THOUSAND YEARS' HEREDITY.—"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of

the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—*The Desire of Ages*, p. 49.

4. ACCEPTED INROADS OF PHYSICAL DEGENERACY AND DISEASE.—"Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man's nature. . . . God became man!"—*The Review and Herald*, Sept. 4, 1900.

5. CAME AFTER FOUR THOUSAND YEARS DETERIORATION OF RACE.—"In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation."—*The Desire of Ages*, p. 117.

6. BORE IMPUTED SINS OF OUR SINFUL NATURE.—"Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which, by disobedience, Adam had lost for himself and for the world. In His own character He displayed to the world the character of God."—*The Review and Herald*, Dec. 15, 1896.

7. PERFECT SINLESSNESS OF HUMAN NATURE.—"We should have no misgivings in regard to the perfect sinlessness of the human nature of

Christ."—*The Signs of the Times*, June 9, 1898.

8. LIKE ONE OF US, EXCEPT WITHOUT SIN.—"He for our sakes laid aside His royal robe, stepped down from the throne in heaven, and condescended to clothe His divinity with humility, and became like one of us except in sin, that His life and character should be a pattern for all to copy, that they might have the precious gift of eternal life."—*The Youth's Instructor*, Oct. 20, 1886.

9. BORN WITHOUT A TAIN OF SIN.—"He was born without a taint of sin, but came into the world in like manner as the human family."—Letter 97, 1898.

10. WALKED HARMLESS AND UNDEFILED IN SINFUL WORLD.—"Harmless and undefiled, He walked among the thoughtless, the rude, the uncourtçous."—*The Desire of Ages*, p. 90.

11. TOOK DETERIORATION, POVERTY, AND DEBASEMENT.—"Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation! So infinitely great that He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity and glory! He stooped to poverty and to the deepest abasement among men."—*The Signs of the Times*, June 9, 1898.

12. HUMILIATION OF TAKING FALLEN NATURE.—"Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal."—*The Desire of Ages*, p. 112.

13. CONNECTED OUR FALLEN NATURE WITH DIVINITY.—"Though He had no taint of sin upon His character, yet He condescended to connect our fallen human nature with His divinity. By thus taking humanity, He honored humanity. Having taken our fallen nature, He showed what it might become, by accepting the ample provision He has made for it, and by becoming partaker of the divine nature."—*Special Instruction Relating to the Review and Herald Office, and the Work in Battle Creek*, p. 13, May 26, 1896.

14. SUBJECTED TO HUMBLING CONDITIONS OF A SERVANT.—"He [Paul] directs the mind first to the position which Christ occupied in heaven, in the bosom of His Father; he reveals Him afterward as laying off His glory, voluntarily subjecting Himself to all the humbling conditions of man's nature, assuming the responsibilities of a servant, and becoming obedient unto

death, and that death the most ignominious and revolting, the most shameful, the most agonizing—the death of the cross.”—*Testimonies*, vol. 4, p. 458.

15. ACCEPTED WEAKNESS, HUMILIATION, AND SUFFERING.—“The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many, that the life of an angel could not pay the debt. His life alone could be accepted of His Father as a ransom for man. Jesus also told them that they would have a part to act, to be with Him and at different times strengthen Him; that He would take man’s fallen nature, and His strength would not be even equal with theirs; that they would be witnesses of His humiliation and great sufferings.”—*Early Writings*, p. 150.

16. SINLESS LIFE DREW PROFLIGATE WORLD’S IRE.—“Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure spotless righteousness of One that knew no sin.”—*The SDA Bible Commentary*, vol. 5, p. 1142.

VII. Perfect Sinlessness of Christ’s Human Nature

1. NO MISGIVINGS REGARDING HIS PERFECT SINLESSNESS.—“We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential that the soul may not be enshrouded in darkness. This holy substitute is able to save to the uttermost; for He presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God.”—*The Signs of the Times*, June 9, 1898.

2. DIVINE PURITY RETAINED IN HUMAN NATURE.—“With His human arm, Christ encircled the race, while with His divine arm, He grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In His human nature He maintained the purity of His divine character.”—*The Youth’s Instructor*, June 2, 1898.

3. WITHOUT PASSIONS OF OUR FALLEN HUMAN NATURE.—“He was unsullied with corruption, a stranger to sin; yet He prayed, and that often with strong crying and tears. He prayed for His

disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points like as we are. Jesus endured agony which required help and support from His Father.”—*Testimonies*, vol. 2, p. 508.

4. SINLESS NATURE RECOILED FROM EVIL.—“He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He required all the stronger divine support and comfort which His Father was ready to impart to Him, to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world.”—*Ibid.*, p. 202.

5. SUPREME DISPLAY OF INNATE PURITY.—“His doctrine dropped as the rain; His speech distilled as the dew. In the character of Christ was blended such majesty as God had never before displayed to fallen man, and such meekness as man had never developed. Never before had there walked among men one so noble, so pure, so benevolent, so conscious of His godlike nature; yet so simple, so full of plans and purposes to do good to humanity. While abhorring sin, He wept with compassion over the sinner. He pleased not Himself. The Majesty of heaven clothed Himself with the humility of a child. This is the character of Christ.”—*Ibid.*, vol. 5, p. 422.

6. NO TRACE OF SIN MARRED IMAGE OF GOD.—“The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. Yet He was not exempt from temptation. . . . Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood.”—*The Desire of Ages*, p. 71.

7. RETAINED PERFECT SINLESSNESS AMID FALLEN CONDITIONS.—“In taking upon Himself man’s nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.’ He was touched with the feeling of our

infirmities, and was in all points tempted like as we are. And yet *He 'knew no sin.'* He was the Lamb 'without blemish and without spot.' . . . We should have *no misgivings in regard to the perfect sinlessness of the human nature of Christ.*"—*The Signs of the Times*, June 9, 1898.

8. PERFECT, UNDEFILED, WITHOUT SPOT, OR BLEMISH.—"Christ alone could open the way, by making an offering equal to the demands of the divine law. *He was perfect, and undefiled by sin. He was without spot or blemish.* The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the Majesty of Heaven, equal with God, should die for the rebellious race."—*The Spirit of Prophecy*, vol. 2, pp. 11, 12.

9. DWELT IN HUMANITY WITHOUT ANY POLLUTION.—"Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.' Isa. 1:5, 6. But *Jesus, coming to dwell in humanity, receives no pollution.* His presence has healing virtue for the sinner."—*The Desire of Ages*, p. 266.

10. PERSONIFICATION OF STAINLESS, INFINITE PURITY.—"Jesus looked for a moment upon the

scene,—the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. *His spirit of stainless purity shrank from the spectacle.* Well He knew for what purpose this case had been brought to Him. He read the heart, and knew the character and life history of everyone in His presence. . . . The accusers had been defeated. Now, their robe of pretended holiness torn from them, they stood, guilty and condemned, *in the presence of Infinite Purity.*"—*Ibid.*, p. 461.

VIII. Christ Retains Human Nature Forever

1. ETERNALLY BOUND TO HUMANITY BY UNBREAKABLE TIE.—"In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. . . . *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.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He *gave Him to the fallen race.* To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, *forever to retain His human nature.* This is the pledge that God will fulfill His word. 'Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.' God has adopted human nature in the person of His Son, *and has carried the same into the highest heaven.*"—*Ibid.*, p. 25.

HOW THEY PRAYED

GEORGE WHITEFIELD, the famous English evangelist, said: "O Lord, give me souls, or take my soul!"

Henry Martyn, a missionary, cried as he knelt on India's coral strands: "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, declared: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else; I desire nothing more." The last words in his diary, written seven days before he died, "Oh, come, Lord Jesus come quickly. Amen."

Dwight L. Moody implored: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther prayed thus on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie prayed thus when as a young missionary candidate he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth."

Praying Hyde, a missionary in India, pleaded: "Father, give me these souls, or I die."—*Defender*.



E VANGELISM *Winning Men for God*

The Best Saturday Night in Town

ERNEST H. J. STEED

Director of Public Relations, Greater Sydney Conference

A New Evangelistic Youth Venture

EVERY evangelist is looking for new ways of telling the good news. Feeling that what we are doing may prove helpful in other large centers, I take the opportunity of reporting on what we call "The Best Saturday Night in Town."

Just what is the Best Saturday Night in Town? It is an evangelistic youth venture that has within two years grown to a popular Australia-wide evangelistic medium operating in every capital city of Australia. The idea has reached London, at the New Gallery, and is securing a packed house there with a similar program. Requests are also in from South Africa and America for information on how to conduct the B.S.N.T.

W. R. Beach, who recently visited Australia, and who was guest speaker at the Sydney and Melbourne B.S.N.T. programs, commented in the *Review and Herald* of January 5, 1956:

"The salvation and training of our young people is a matter of deep concern in Australasia. Youth activities are a prominent part of the church program. Several of the larger cities now have what the Missionary Volunteer department calls 'The Best Saturday Night in Town.' I consider this plan to be one of the most original and successful items on our Missionary Volunteer worksheet anywhere.

"It brings our youth together for a definite spiritual and missionary purpose. Each Saturday night the program is aimed at youth evangelism. Hundreds of young people from outside the Adventist Church are in regular attendance at these meetings."

We planned this program with the purpose of offsetting the worldly temptations of Saturday night. Something had to be done to offer a counterattraction that would hold our youth from these modern allurements.

Some of us were firmly convinced that a completely religious, live program emphasizing

ing the best in Christian living and uplifting Jesus Christ as the theme would draw our youth and would be an avenue for youth to save youth. It was therefore named the Best Saturday Night in Town and was to be held at least once a month.

Despite the theory advanced by some that Sabbath school, church, and MV meeting are enough religion for one day, our first meeting in a small hall was packed, and hundreds were turned away. We shifted to a bigger hall month after month until we were forced to take the Assembly Hall in Sydney, holding twelve hundred people.

For more than twelve months we have packed this auditorium. It has been my pleasure to be the compere and to have a youth committee assisting in the organizing of the program.

As a result of this initial planning in Sydney, successful programs are drawing hundreds in other centers as mentioned. The dual evangelistic approach has no doubt helped to create this interest.

Our program is designed to appeal to Adventist youth and to non-Adventist youth who are invited by Adventist youth. We have also found that the youth appeal brings along a good adult audience.

Program Format

The Best Saturday Night in Town program is varied a little in each center, but most programs are following the original format. Following is a sample program that could be classed as typical:

- 7:30 Organ Prelude
- 7:45 Introduction—Quartet—Theme Song:
"All That Thrills My Soul Is Jesus."
Compere Welcomes Audience
Prayer
- 7:50 Christian Youth Newsette
- 7:55 "What the Lord Jesus Means to Me"
- 8:05 Chorus Time
- 8:15 Choir Feature—Sunshine Songs

8:30 Announcements and Offering
 8:35 Bible Quiz Time
 8:45 Musical Item
 8:50 Guest Speaker
 9:05 Film
 9:40 Appeal
 9:50 Closing Chorus and Benediction

To make the program alive, every feature is tied together by the compere with organ background. The Christian Youth Newsette is read just like a radio news feature. The news covers all religions.

Testimonies of youth are introduced with the theme song "No One Ever Cared for Me Like Jesus," in the feature "What the Lord Jesus Means to Me." This is one feature extremely popular.

The Bible Quiz is arranged between four groups made up of city youth—two groups taking part in each program, and the winning team staying on to be met by another team. Various themes have been presented, such as the Bible, juvenile delinquency, temperance, religious liberty, missions, medical ministry, the sanctuary, heaven, Second Advent, et cetera.

We endeavor to find a religious film that is first class, and this topic suggests the talk by the guest speaker, gives the theme to the music and to the appeal.

Whenever possible, we endeavor to have on the program a prominent personality from the field of sports or public life. For example, we had the world champion woman swimmer, Lorraine Crapp, speak to us on temperance, and we had a representative from the Japanese embassy to support our program on racial tolerance. Ken Rosewall, champion tennis star and a regular Bible reader, presented a Bible award in a Bible reading poll, and a Christian policeman spoke when the theme was juvenile delinquency.

The Results

In Sydney we estimate that we have a regular non-Adventist attendance of more than 25 per cent of the audience. These are attending solely at the invitation of Adventist youth. Following the appeal, many decide to receive studies. A number make no response in the meeting, but through their youth friends they are encouraged to attend church, and in this way are led into church membership.

The program is helping our own youth to become evangelistic-minded. It encourages them to make decisions for Christ. One young lad took his stand for Christ for the first time at one meeting, and a few days later was killed in an accident. We therefore believe in not letting an opportunity pass to make some

type of appeal for Christ. This is according to the instruction in *Evangelism*, page 280.

This evangelistic venture gives youth an opportunity to participate in the program. In Sydney the team of youth having some responsibility numbers 116. The whole program is conducted on a high plane to appeal to unbelievers both physically and spiritually. To please the eye each usherette is attractively dressed in a white frock, wearing a royal blue cape turned back on the left shoulder, with the words B.S.N.T. embroidered in gold on the white satin.

Interest among non-Adventists is also secured by offering free books and a Bible course. We have proved the following familiar statement true:

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!—*Education*, p. 271.

Because we are following divinely given counsel, we believe we are assured of a growing interest in the Best Saturday Night in Town programs as they continue to extend around the world.



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PULPIT *Pointers for Preachers*

The Minister in the Pulpit

G. E. SHANKEL

Dean, West Indian Training College

IN A special sense the minister in the pulpit is God's spokesman. The realization of this solemn fact should in itself clothe the minister with dignity, power, and poise. The congregation should rightfully look upon him as the one on whom the mantle of God's power has descended. For this reason the effectiveness of his message is enhanced or depreciated by everything he does while in the sacred desk. His very manner may be an effective sermon. Reverence, dignity, and benediction should characterize his attitude and gestures. "Your actions speak so loud I cannot hear what you say" is a saying that may aptly apply to the pulpit.

The minister before his audience is under the constant scrutiny of almost every eye. His decorum, posture, mannerisms, clothes, do not escape the critical albeit friendly eye of his audience. Therefore every movement should be graceful and unhurried. There should be no fumbling or impatience. Every detail of the service should be so well planned that there is no necessity for whispering or disorder on the platform.

The Song May Be a Sermon

The impression is sometimes given to the platform personnel who are assisting in the service, or to those ministering in music, that the parts of the worship hour other than the sermon constitute mere preliminaries to be completed with dispatch. On the contrary, how often have we heard people say after a well-presented musical number that they already had a sermon and were ready to go home. True, the sermon should be the high point of the service, but by default it can easily be reduced to a secondary role if the other parts of the service are treated as unnecessary and time-consuming preliminaries. Prayer, music, and the reading of the Word can all prepare the seedbed of the heart for the Word that is the sermon. In the reading of the Word of God

speed or a careless, irreverent tone of voice will create the impression that the Scripture reading is merely routine. Reading should be slow and impressive and at the same time should give life and meaning. Remembering that prayer is the highest spiritual exercise, it too should be sincere, reverential, timely.

The minister's attitude toward the congregation is real and palpable. It may not be readily described, but is easily felt. The audience can quickly detect whether their pastor is sincerely burdened or not, and whether he is giving of his best. We owe our congregation our very best every time we speak. If we remember that in every congregation there are those who can teach us something, it will give us a deep respect for those who sit before us. "Talking down" is a fatal fault. The attitude of intellectual superiority, of condescension, giving the impression by gesture or inflection of voice that the material is really a bit too difficult for the average person to grasp, is readily detected. The most profound subject can be made simple if we understand it. A conscious attempt to make a big impression doubtless makes an impression, but the adjective "big" is hardly the right one. The atmosphere of oneness and rapport with the audience is imperative if we are to reach people's hearts.

The minister should be above distractions. In the event of a loud noise that makes hearing impossible, a temporary pause is not out of place. But to pay obvious attention to the embarrassed mother with the crying baby, to whispering and other such distractions, is not in keeping with the exaltation and poise expected of a man speaking for God.

The Sermon Delivery

Although we are not dealing here with sermon delivery as such, there are nevertheless a few observations pertinent to the subject. First of all, the sermon delivery should be as individual as the man himself. Nothing is more

fatal than to attempt to copy some successful speaker. If you have ever been the victim of such a fatality, you know the force of the statement.

Perhaps there is no single factor more vital to a person's success in public life than a good voice. It may easily make the difference between success and failure. The handicap of a poor voice is an almost insuperable one. "Clear as a bell, sweet as a harp, strong as an organ" sums up very well the important aspects of an effective voice.

I remember a number of years ago hearing Phyllis Nielson-Terry, of the famous family of English actors by that name, in an impromptu concert on shipboard, give the poem "The Relief of Lucknow." I still thrill as I recall what the human voice can do at its best. Is it not our high calling to make the presentation of God's Word vibrant with power? To do so means to avoid monotony in pitch, rate, and volume. It means attention to the effective pause, which on occasion can convey more than words. It means clear articulation and enunciation, projecting the voice so that all may hear with ease. In earlier days much attention was given to the matter of gestures. Certain gestures were indicated at predetermined points in the sermon. Of course, only artificiality could result from such a practice. The only rule necessary for the use of gestures is that they should be so natural as to be unnoticed either by the preacher or the congregation. That is to say, one should not remember gestures having been used at all.

Posture and Mannerisms

Posture is important both while you are sitting and while you are standing. The spine was given for support. A constant leaning on the desk, as if unable to stand alone, is ungraceful and unnecessary. If the hands are not allowed to take care of themselves by dropping at the side, at least they can be controlled. Both hands deep in the pockets of either jacket or trousers is entirely unbecoming. One hand partly placed in a jacket may pass muster, but that is the most that is acceptable in the desk.

The posture of other members of the platform personnel is almost equal in importance with the posture of the speaker. Slumping in the seat, crossing the knees, spreading the feet or knees wide apart, extending the feet straight out in front, leaning to right or left for support on the arm of the chair, are some practices that form an incongruous picture viewed from the audience. A comfortably alert, erect position with the eyes on the speaker is the proper

position to assume. The platform attitude should be that of meditation; not sweeping the eyes over the congregation irreverently, gazing out of the windows, or studying the ceiling construction. If those on the platform will direct their eyes to the speaker, the congregation will be encouraged to do likewise.

Nearly every minister is plagued by certain mannerisms that prove difficult to eradicate. The tragedy is that often the minister is unconscious of them. Why is it that we are so reluctant to tell others of mannerisms that detract or even offend? If your congregation spends the hour counting how many times you use a pet phrase, you may be sure your effectiveness is gone. I remember one of our ministers who went to a farm for a few months of practice in overcoming a certain speech defect. How delighted were his members when he returned cured, and he had not done a bit of harm to his bovine audience in effecting the cure. Check yourself for leaning on the pulpit, standing on tiptoe if you are short, rocking back and forth from heel to toe or from one foot to the other, taking off glasses continuously, looking above the congregation at a remote spot in the ceiling, striking poses, and many other mannerisms of gesture, posture, or phrase.

Appropriate Clothing in the Pulpit

A few words about appropriate clothing are not amiss. We are not a church of a liturgy and a robed ministry. Sometimes I fear we are so anxious to prove ourselves one of the people, so afraid of being different in any respect, that we bring into the pulpit something bordering on the secular or profane. Is commonness in the pulpit the way of showing our oneness with the people? I have heard much of late to the effect that a completely undesired result has been created. We may be accepted as one of the crowd, but are we really respected? Do we really gain the confidence of the people in dealing with some of the deeper spiritual problems and struggles, or do we merely give the impression of being companionable and good mixers?

Conservativeness in dress is becoming less and less prevalent. Yet it would seem that loud colors of any kind are certainly out of place on the platform. A lack of conservative harmony in attire may indicate a number of things, but whatever the case, it is not consonant with the sacred calling of the ministry. Ministers are a group set aside for a sacred work, and although clothes do not make the man, they often indicate, more exactly than we

(Continued on page 46)



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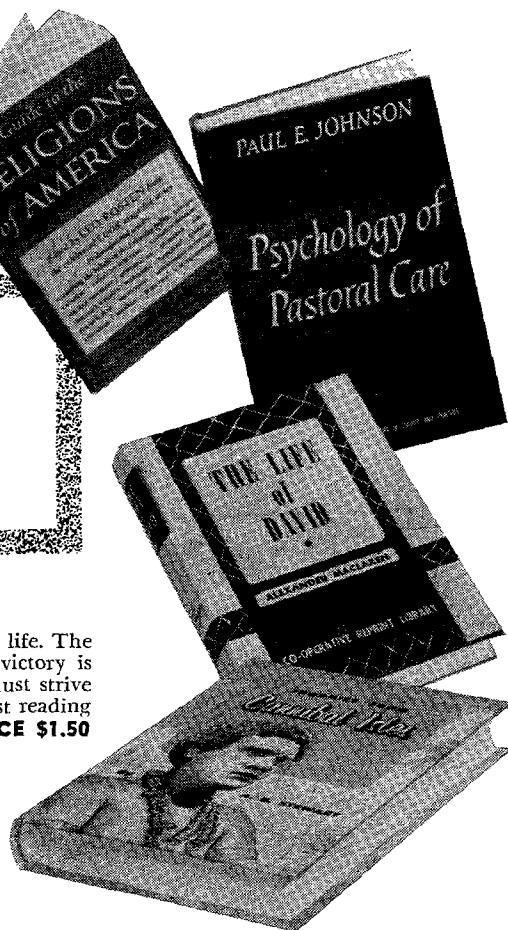
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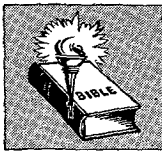
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BIBLE INSTRUCTOR

Religious Groups in Our Evangelism

PART V

Fallacious Reasoning

WE CONCLUDE this series in connection with the Book Club selection, *A Guide to the Religions of America*, by briefly commenting on a few of the religious groups we consider spurious in their views because the Bible does not substantiate their teachings and practices. In the past the unreliability of written and verbal attacks on groups that dared to differ from the teachings of the established churches called for little confidence. And as these observations became diatribes, more harm than good was accomplished. The attacked merely built their defenses on the inaccuracies of flippant reviewers. But we have now come to a new day. It is "the time of the end" in prophecy, and men everywhere are seeking to know what is truth in religion. The sources of information are more reliable, and the spirit of the writers far more kind and objective.

In view of the rising of last-day cults we have been counseled as a people to hold faithfully to the teachings of the Bible. Again, that Satan will be gaining a foothold through false doctrines. Error is declared to be a parasite of truth. The Christian must know what he accepts as a belief. We would suggest that a careful study be made of the instruction in *Evangelism*, pages 589-595.

Here our attention is drawn to various trends of our times. The instruction is clear that error will gain a foothold among the professors of Christ, defenses of truth and righteousness will be broken down, error will be mingled with truth, some will leave the principles of Christ and the Word and magnify "atoms." The spotlight is on false sanctification, "divine healing," and miracles. Subtle pantheism, spiritism, and theosophy in various forms will delude "the unwary who are not firmly anchored upon eternal truth."—*Evangelism*, p. 609. Christian Science is listed; phrenology and "animal magnetism" are warned against. The counsel of

cultist physicians is declared to be positively dangerous. Further, the servant of the Lord stresses the point that these delusions exist because the Godhead is not understood. She emphasizes that "in Christ is life, original, unborrowed, underived." We are then urged to believe in His deity and divinity. Christ and the Father together proclaimed the Ten Commandments on Sinai. Because of erroneous doctrine and reasoning, emotionalism, confusion, and tumult would hold sway in certain religious groups. This instruction closes with an exhortation that our belief in Christ, in His divinity and pre-existence, should be our approach to those who are unacquainted with our doctrines. The instruction in *Evangelism* stresses principles of truth and the solid approaches we must use when we meet these satanic delusions. These are to be our weapons, and not argument, debate, curiosity, or "feeling."

Christian Science

Again we study the instruction of God's servant as we undertake a closer examination of Christian Science. It is not Christian, nor is it true science. With pantheism and spiritism it is properly classified as metaphysical. It has great appeal in an age when miracles, divine healing, and hypnotism are receiving great emphasis in religion. The danger lies in the fact that to the Christian Scientist, God is not a personal being; He is an essence, a "principle," et cetera. Thus Satan is seeking to sweep away the whole Christian faith. This "science" does not glorify God or His unchangeable Word. It claims that man is not evil and that it is in his power to save himself. God is thereby denied, and there is no need of Jesus as our Saviour. The question, What is health to the Christian Scientist? is answered by George Channing in an article approved by the mother church in Boston. From it we quote:

Health is a spiritual reality; therefore health is eternal. Disease and illness are aspects of falsehood

—delusions of the human mind which can be destroyed by prayer of spiritual understanding. The divinely mental can and does replace the spiritually mental.—*Religions of America*, p. 22.

The following material on Christian Science as set forth by Mary Baker Eddy and her group we consider valuable. In comparing *Science and Health* with Scripture we immediately detect this last-day deception. We here quote from these sources as we seek an understanding of Christian Scientist doctrines:

Though Christian Science repudiates all creeds or articles of faith, the Manual contains a statement of *Six Tenets*, whose subscription is obligatory on all candidates for membership, and which therefore in effect as well as in form constitute a Confession. They are a revision of *Five Tenets* submitted by Mrs. Eddy to the World's Parliament of Religions in Chicago in 1893. The six Tenets are as follows:

"1. As adherents of Truths, we take the inspired Word of the Bible as our sufficient guide to eternal life.

"2. We acknowledge and adore one supreme and infinite God. We acknowledge his Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

"3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

"4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

"5. We acknowledge that the Crucifixion of Jesus and his resurrection served to uplift faith to understand Eternal life, the ailment of Soul, Spirit, and the nothingness of matter.

"6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."—William A. Curtis, *A History of Creeds and Confessions of Faith* (New York: Charles Scribner's Sons, 1912), pp. 393, 394.

The Bible, together with *Science and Health* and other works by Mrs. Eddy, shall be his only textbooks for self-instruction in Christian Science, and for teaching and practising metaphysical healing.—MARY BAKER EDDY, *Science and Health* (1917 ed.), p. 34.

A personal God, a personal man, a personal devil . . . are theological mythoplasms, mere beliefs that must finally yield to the opposite science of God and man.—*Ibid.* (2d ed.), p. 145.

Yearning to be understood, the Master repeated, "But whom say ye that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind?

. . . With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God." That is: The Messiah is what thou hast declared,—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally.—*Ibid.* (1918 ed.), p. 137.

The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys.—*Ibid.* (1904 ed.), p. 23.

The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days' work in the sepulcher set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate . . . His disciples believed Jesus to be dead while he was hidden in the sepulcher, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. . . . Our Master fully and finally demonstrated divine science in his victory over death and the grave.—*Ibid.* (1891 ed.), pp. 349, 350.

His [Christ's] students then received the Holy Ghost. By this is meant that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science. . . . The influx of light was sudden. It was sometimes an overwhelming power, as on the day of Pentecost.—*Ibid.*, pp. 46, 47.

From the foregoing quotations from Mrs. Eddy's writings it appears that certain terms, such as "God," "atonement," and "resurrection," have an entirely different meaning in the Christian Science vocabulary than they have when used by theological writers generally. This should be remembered in reading and interpreting the Six Tenets quoted from the *Christian Science Church Manual*. The Bible as interpreted by Mrs. Eddy is not the Bible of the Christian world.

Mrs. Eddy denies the Bible utterly:

1. By calling God a Principle.
2. By denying the creation story of the heavens and the earth.
3. By denying that God created man out of the dust of the earth.
4. By denying that man was ever created at all; for she says man has always existed as a part of God.
5. By denying Hebrews 9:27: "It is appointed unto men once [apax—once for all] to die." She says, "Death occurs on the next plane of existence as on this."
6. By denying the reality of sin.
7. By making God the originator of sin, sickness, and death, since—according to her teaching—he alone is responsible for this "mortal mind" of ours.
8. By saying it is impossible for Soul or Spirit to sin and be lost.
9. By saying the only way to conquer sin is by denying its verity.

10. By teaching that there is no personal devil.
11. By saying man has no material body.
12. By declaring there will be no judgment after death.
13. By saying God is not influenced by man's prayers.
14. By teaching that angels are only good thoughts.
15. By calling the Holy Spirit Divine Science and not a person.
16. By saying the Holy Spirit was not the Father of Jesus Christ.
17. By saying that Jesus Christ did not exist from all eternity as a person, only as an idea.
18. By declaring that Jesus was only the human part of the Christ, and that it was therefore Jesus and not Christ who died upon the cross.
19. By teaching that Jesus was not God, only the Son of God; one with the Father only in quality, not in quantity.
20. By denying that Jesus Christ died as an atonement for sin.—THOMAS J. MCCROSSAN, *Christian Science and Christianity Compared* (New York: Charles C. Cook), pp. 45, 46.

For a deeper study of Christian Science we would recommend an outstanding book, *The Christian Science Myth*, by Martin and Klann, Zondervan Publishing House, Grand Rapids, Michigan. Lack of space prevents us from expressing our own convictions regarding Christian Science. Those who feel that they must further investigate these teachings will profit much by an article written by Dr. Wilbur M. Smith in the *Moody Monthly*, of June, 1956. We must thank Dr. Smith for the helpful service rendered in exposing this cult. Adventists should be aware of the unscriptural teachings in Christian Science. Error must always be studied in the light of the Bible.

Christian Science and Hinduism have much in common as far as the theory of reincarnation is concerned. It is important at the beginning to build up a supreme confidence in the Bible. Next, the instructor should persist in building up a new philosophy of prayer. Continue to teach true divine healing as taught in Jesus' methods. Be definite about separating His instruction from the misconceptions of Christian Science. Stress that its silver-tongued fantasies are not truth. Helpful literature such as *Steps to Christ*, *The Ministry of Healing*, *Education*, and *The Great Controversy* may be recommended.

(Unity and Christian Science have similar roots.)

Mormonism

Those who have studied deeply into the background and teachings of the Latter-day Saints, better known as Mormons, consider this

also a dangerous and subtle religion for the unwary. The test of Christian faith when applied to this cult reveals it to be a religion without the true Christ. "What think ye of Christ?" is a question that may well be asked by any investigator, sympathetic or otherwise.

In Mormonism one deals with a migrant philosophy of religion that developed in America. It has met hardship and persecution, and yet survived. To understand this cult, however, one must be informed on pioneer Americanism, and should not close the mind to some of the Mormons' worthier accomplishments. Although orthodoxy of doctrine is not the only test of any group of believers, it is decidedly basic. The doctrinal foundations of a faith must be well laid.

Mormonism's claims of divine inspiration on the part of its founders fail to meet the Bible test of the true Spirit of prophecy. A Bible teacher's approach to the Mormon problem might fail to make any progress unless built on the Bible principle of divine revelation. Again he might think to enlighten a Mormon on one of his distinctive "peculiarities," perhaps polygamy; but this is not an issue, at least not in early contacts. We must bear in mind that although the average Mormon will defend the practice from the Bible, it is the United States Government that has stepped in to control it. However, the test of what is true revelation is a sound approach.

What are some other basic doctrines to emphasize when studying with a Mormon? One is the true priesthood of Christ—His atoning work and a finished redemption on the cross. Symbolisms of the foreshadowed gospel are all met in Christ. Much emphasis should be placed on the study of the sanctuary. The teacher is conscious, of course, that the Mormon interpretation of baptism for the dead needs clarification. Mormonism may here hold to its mysteries, but the Bible is very clear on all that baptism involves. It is an individual, personal experience in accepting Jesus Christ and a belief in His atoning blood; no human being can believe for another or be baptized for another. Although the Christian is ever solicitous for his brother's salvation, he can in no wise atone for his sins or be baptized for him. Baptism for the dead has its roots in heathenism. Become acquainted with its background.

Another subject of importance for the inquiring Mormon is a true interpretation of heaven. It is more than a glorification of family life as stressed in Mormonism; it is centered in our union with God and a true understanding of His government of love. It is the ful-

fillment of Christ's promise in John 14:1-3. The Mormon may have some gospel truth, but he also has many confusions. The everlasting gospel must be clarified in the light of prophecy. But it must be remembered that the Mormon understanding of this subject differs very widely from Adventist belief.

Jehovah's Witnesses

In considering this group, we again refer to Dr. Wilbur M. Smith's excellent article in the *Moody Monthly*, of June, 1956. Seventh-day Adventists are too often confused with Jehovah's Witnesses. It must be made clear at the outset that the time-setting elements of this group are certainly not a part of Adventism. We give no credence to the statement made by them that the "second presence of Christ" dates from about 1874, nor to their interpretation of Michael the archangel. We do not teach that Jesus Christ returned to earth in A.D. 1914, that He expelled Satan from heaven and is now proceeding to overthrow his organization by establishing the "theocratic millennial kingdom" to vindicate the name of Jehovah God. (See *Moody Monthly*, June, 1956.)

We pay tribute to another excellent work, *Jehovah of the Watchtower*, by the coauthors Martin and Klann, published by Zondervan Publishing House. Their research is helpful to all Protestantism. We consider this treatment thoroughly factual and as kind in spirit as might be expected in an earnest defense of Bible truth.

The background and activities of this cult as they affect our own evangelism need no comment; we are well acquainted with the tactics of this group. Neither is it advisable to waste time in argument and debate; the Bible speaks against such procedure. The Bible teacher may immediately get to the core of the difficulty by asking the question, "What think ye of Christ?" Adventism's strength is in the doctrine of Christ! We suggest, however, that this be done intelligently and sincerely. Where the seeker for truth truly knows his Saviour and recognizes the Bible as the source of all truth he will not want to continue in this last-day deception.

In summarizing, the prophetic misconceptions and chronological confusions found in the teachings of Jehovah's Witnesses must be met with a positive "Thus saith the Lord." Again, although we need to expose the Antichrist, yet our interpretation of the Babylon of Bible prophecy is not that of this group. And on a further doctrine, though our teaching on the state of the dead may have some similarity

to theirs, we do not follow them in their reasoning. In the Bible, death is compared to a sleep, but there is also a judgment of God for those who rebel against His government. The perishing of the sinner is not simply an annihilation; there is great pain and anguish in being found without Christ. These and various other points should be clarified in the minds of Jehovah's Witnesses who sincerely desire truth.

Applying the Bible Test

In dealing with the confusions of these last-day erroneous cults we should become skilled in applying a few tests on Old and New Testament doctrines. Whereas for the sake of brevity we may here list four, there are other tests that can be applied. Bearing in mind that the theory of reincarnation in some form or other is also involved in many of the teachings of these false prophets, we list the following:

1. The Bible teaching on the personality of God
2. The atonement of Christ
3. The physical resurrection
4. Divine retribution

In concluding this brief series we are conscious that on contemporary religions we have left much unsaid, especially on the groups rooted in error. There are other available sources, however, for more detailed information. It is not our aim to add words to these helpful dissertations. Truth is commendable wherever it is found, and error has also been well exposed by others.

Nor are we of the opinion that the adherents of these fallacious groups should be considered as hopeless in our evangelism. Referring to one in a similar confusion, the messenger of the Lord has stated, "Yet his condition is not hopeless."—*Evangelism*, p. 592. So, fellow laborers in evangelism, this points the way! Let us be aware that "many of God's children must still be in Babylon," and that if we follow the leadings of God's Spirit, we will be directed as to when and where to help confused yet honest souls. We believe that many will yet recognize the error of their ways, and with us will exalt the eternal Christ. But let us avoid the use of sarcasm and ridicule as we seek to help them. Nor should we waste time on nonessentials. In the true spirit of the Master the Christian worker feels a burden for the souls who have wandered into these bypaths of error, and lovingly and zealously works to set their feet in the paths of truth and righteousness. May we each be better fitted for this great responsibility.

(End of Series)

L. C. K.



SHEPHERDESS *Her Vital Partnership*

Our Heritage of Hospitality

MRS. L. R. VAN DOLSON

Minister's Wife, Kobe, Japan

AT NINE-THIRTY last night the bell outside the wall rang, and when we opened the gate a petite Japanese girl was standing there, suitcase in hand. It was Yoshiko-san, who had given us several years of faithful service in our Tokyo home. She was on vacation from school and had made a special trip down from Kyoto to stay with us. The guest room is always made up, so it was no problem to get down a clean towel and washcloth, fluff up the pillow, and make the little guest comfortable.

It wasn't until later, while I was putting the finishing touches on my Japanese Sabbath school program, that the full and lovely implication of her visit struck me. I realized then that she had felt free to come to us at night, unannounced, with the certainty that she would be welcome. It made me feel very happy.

It also recalled to my mind another experience of some years ago that has left a deep and permanent impression on my mind. I was twenty-two, and with a baby and a big house to take care of in the small town where we had our first pastorate, I felt pretty busy. Oh, we had company for Sabbath dinner frequently, and I was always able to bake a pie or a dish of beans for the socials, but as for overnight company—well, there wasn't a suitable guest room, anyway.

It was almost dusk when the old car came up our driveway. Its driver was middle aged, tall, with a kindly and gentle demeanor. I have forgotten his name in the years that have elapsed, but I have not forgotten that I sent him, a man who was engaged in denominational work, back down that dusty road to the next town some thirty-five miles away without even giving him supper.

My husband looked at me quizzically as the three of us stood at the door. The stranger, hat in hand, said gently, "Your house looks like a small hotel sitting back here among the

trees." "It's—it's not really so large," I murmured. "There are only two bedrooms." He bade us good-by then, and I went back in to give my little boy his bath. Remorse filled my heart almost immediately. I wanted to run after him, to call him back and make up the couch in the study, if necessary. But it was too late. I, who had the privilege and responsibility of being the wife of a minister of God, had sent one of His servants out on a dark and dangerous mountain road rather than exert myself for his comfort!

What Is True Hospitality?

Since that evening I have learned many things about hospitality. I am sure that nowhere in the world are there found more charming hostesses than the shepherdesses who in the midst of their busy schedules find time to make comfortable the weary wayfarer and passer-by. In the mission field we have many opportunities for observation. I have seen how busy women organize their programs so that the feeding of anywhere from ten to thirty extra is done with that marvelous ease that typifies a well-regulated home. I have seen friends made by the score. For who, after eating at his host's table, sleeping under his roof, joining in his family worship, does not count himself a friend?

Hospitality does not necessarily mean a sumptuous feast. A simple meal served in pleasant and friendly surroundings has more meaning for a weary traveler than any dinner, no matter how deliciously served, in the glare of the neighborhood restaurant.

Not long ago a well-to-do doctor and his wife stopped by Kobe during their tour of the Orient. We had been gone all day, and of necessity the evening meal was very simple. My cheeks were a little warm as I set the repast before the guests—potato soup, sandwiches, tangerines, and cookies. I need not have been

concerned. The homemade-bread sandwiches disappeared like magic, along with the soup, and there were even several kind remarks made about the humble oatmeal cookies! The whole meal was flavored with interesting and enlightening conversation on the part of these well-informed people, and we were left with the distinct impression that a great gain in friendship had been made.

We Should Be Known as Hospitable People

Shepherdesses, what a wonderful heritage is ours to have the privilege of making comfortable the stranger who is far from home! Wherever we are—Singapore, Berlin, Tokyo, Los Angeles, or deep in the wilds of South America—the extra bed or couch can always be ready, and the table enlarged for that extra plate or two. As a precedent we have the many beautiful stories of Bible hospitality—Abraham, who would not let the strangers leave without preparing them a meal, the room kept in readiness for Elisha, the humble home in Bethany where the Saviour was always made welcome.

I have been reading a fascinating book on the first ladies of our country, the women who have stood by the side of our presidents. It was interesting to discover that long before George Washington became the first president of the thirteen struggling colonies, Mount Vernon was noted for its hospitality. A herd of more than one hundred cows was not enough to supply butter for the table! Should not the leaders of God's remnant church, as well as the leaders of our country, be known as hospitable people? How much more comfortable we will feel around that great table in heaven, knowing that there has always been room for visitors at our tables down here.

Some of us may feel that our qualifications are painfully lacking. Our fingers may falter a bit on the piano keys, and our voice, raised in song, may not be all that we would desire. Our little ones may prevent us from doing a great deal of visiting outside the home. But nothing can stop those same fingers from skillfully preparing a tasty meal, and that same voice raised in a greeting of genuine welcome is a sweet sound indeed. That home wherein we spend so much of our time can be a haven for God's people.

Let us joyfully continue our happy heritage of hospitality. And if you happen to be passing through Kobe, Japan, please feel free to stop by and spend some time with us, won't you?

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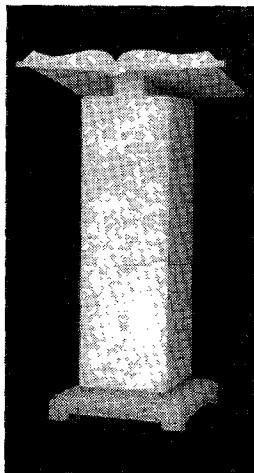
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Page 35



RESEARCH

Theology, History, Science

Job 22:21

WILSON B. BISHAI

Graduate Student, The Johns Hopkins University

THE reader of the Hebrew Old Testament can easily recognize something different about the book of Job. It is evident that this book has its own peculiar style and vocabulary, and in some places just what the writer meant is not clear.

The background of the book of Job may help somewhat to clarify the reason why the book is different from the rest of the Old Testament. All the books of the Old Testament, with the exception of those written during the Exile, have their setting in Palestine, and deal with the people of Israel; whereas, the land that was the stage for the story of Job was Arabia. The characters in the book of Job came from Arabia, and their names are quite identical with Arabic names.¹ In fact, Arabicisms and Arabic backgrounds in the book of Job are numerous,² but they are beyond the scope of this study.

Moreover, the writer of the book of Job (and there are evidences indicating that it was Moses himself who wrote it) was a literary genius. Having lived about forty years in the land of Midian, he undoubtedly learned the language of the land and also the story of Job. However, judging from internal evidence of the book of Job, the writer has introduced numerous foreign words and expressions, as a result of his acquaintance with other Semitic languages besides Hebrew. There are certain expressions that could be either Aramaisms or Arabicisms. Examples of these are the words *'Eloah* for God,³ used nearly all through the book; *nehara*, Job 3:4, for day; *geled*, ch. 16:15, for skin; and *shahed*, ch. 16:19, for witness. It is commonly believed that such expressions are Aramaisms, and thus the book of Job is dated by some around the sixth century B.C. However, if these expressions are explained as Arabicisms, the book of Job could be reasonably dated back to the time of Moses, since Arabic indicates quite a remote date.⁴

To be sure, explaining some of the difficulties of the book of Job in the light of Arabic relationships may solve some problems, especially since Arabic has undergone relatively less change than the Aramaic since those ancient days.

The Rendering of Job 22:21

Coming now to Job 22:21, we observe that the first part of the text is rendered in the Authorized Version thus: "Acquaint now thyself with him, and be at peace." The Douay Version says, "Submit thyself then to him, and be at peace." The Revised Standard Version gives, "Agree with God, and be at peace." The Complete Bible in Modern English says, "Now make him your friend, and have peace." And the Emphasized Bible gives, "Shew thyself to be one with him—I pray thee—and prosper." The other versions nearly all agree with the Authorized. Nevertheless, the different ways by which this text is rendered in the above translations indicate that there is quite a confusion about the original Hebrew.

The Hebrew says, *hasken-na' 'immo ushelam*. This expression contains two imperatives—one from the root *sakan* in the hiphil form, and the other from the root *shalem* in the Kal form. Both these roots have various meanings in Hebrew and other Semitic languages, in the different forms of the verb. For instance, in Arabic the root *sakan* means (1) "to dwell," or "to stay," (2) "to be quiet," or "to be still." In Hebrew, however, *sakan* means "to be useful," and from this root some secondary meanings have developed. For example, (1) the participle *sokeu* means "attendant" or "steward," such as in Isaiah 22:15 (R.S.V.); (2) a secondary sense of the Kal form was used to mean "be prosperous" (Job 34:9); (3) a usage in the pual form was used to mean "poor" (Isaiah 40:20); (4) a usage in the hiphil form was used to mean "to be accustomed to" (Numbers 22:30). It could be no-

ticed how hard it is to apply these definitions to the passage in Job 22:21. The meaning "to be acquainted with" was given by the translators to our passage. In this sense it occurs elsewhere only in Psalm 139:3.

The second imperative of our statement comes from the root *shalem*, whose cognate, *salima*, means in Arabic (1) "to be whole," (2) "to have peace," (3) "to give to," or "to hand to." Just one example for each of these meanings will be given here to show how these meanings were used also in Hebrew. (1) From the meaning "to be whole" there is the sense "to prosper" (Job 9:4), (2) from the meaning "to have peace" there is the participial use in Psalm 7:4, and (3) from the meaning "to give" there is the derived meaning, "retribution" (Deut. 32:41).

There are several derived meanings from the above basic ones, which are beyond the scope of this article. However, the meaning chosen for our passage by translators is the imperative of "to have peace."

The translation of the first part of the verse, *hasken*, with "acquaint" has only Psalm 139:3 to support it. But the meaning in Psalm 139:3 is obviously related to the meaning in Numbers 22:30. Moreover, it does not make very good sense in the context. Commentaries on the book of Job, however, seem to have accepted this translation or its equivalent.

The Advice of Eliphaz

The three friends of Job are desperately trying to refute his philosophy, but he seems to show himself better acquainted than they with the problems of life and with God's dealings with man. This attitude angers the three friends; and in chapter 22 Eliphaz is speaking to Job, trying to tell him not to make himself too wise with God. So if Eliphaz feels that Job has exceeded his limits in trying to show his understanding of the mysteries of life, it does not seem plausible that he should give him instruction to acquaint himself with God. Such instruction seems out of the context.

The whole matter resolves itself in this brief sketch. Job's friends seem to be firm believers in the doctrine of retribution, and they have been trying to convince Job that it was due to his sins that God allowed him to suffer through all these tribulations. On the other hand, Job knows down deep in his heart that this is untrue, and he is trying to convince his friends that it is impossible to know why God allows the righteous to suffer and the wicked to prosper. In his great distress Job goes to the extreme of attributing apparent injustice to the

Almighty. Compare Job 19:6-22; 21:7-14, 19-26. Such expressions sound too bold to Job's friends, and in Job 22:21 Eliphaz says to Job, "*hasken-na' immo ushelam*" which, if it represents an Arabicism, means according to Arabic cognates, "Be quiet now with Him, and submit." The first imperative comes from the second Arabic meaning of *sakana*, meaning "to be quiet" or "to be still." It is used in the hiphil form to show intensity.⁵ The second imperative comes from the third Arabic meaning of *salima*, meaning "to give in" or "to submit." From this root comes the word *Islām*, which means "submission." It is the name of the religion of the Moslems. Eliphaz' counsel to Job, to keep quiet and submit, after the latter's bold speech about the Almighty, sounds very reasonable and fits the context very well. This translation can be supported by Arabic cognates and usages of the roots of the words concerned.

Moreover, the rest of this text, Job 22:21, substantiates this translation. After Eliphaz had told Job to keep quiet and submit, he said, "*bahem tebo'atheka tobah*," which means, "By these [two things] good will come to you." Eliphaz asked Job to do two things: (1) keep quiet with God the Almighty, (2) submit to His will. By these two things good shall come.

Accordingly, Job 22:21, "*hasken-na' immo ushelam bahem tebo'atheka tobah*," could be translated thus, "Keep quiet, now, with Him, and submit; by these two things good shall come to thee."

This meaning adds beauty to the text and gives it a fitting place in the book of Job itself, as well as in human experience. Thus, as hardships and tribulations confront God's people, there is no need to murmur about them. The instruction is to approach them quietly, without complaints, and learn to submit to the will of God. The result will be the assurance of gaining the good that follows.

REFERENCES

¹ Arabic names have nearly always three parts—the name, the Kunya, and the title, such as 'Umrū' el Qays (name), Ibn-Hujr (Kunya), Al-Kindy (title). Compare 'Elihu' ben-Barak'el haBuzi.

² The reader is referred to Cheyne, *The Book of Job*; Margoliouth, *Arabs and Israelites*; and McDonald, *The Hebrew Literary Genius*.

³ The Aramaic is 'Elah and the Arabic is ilāh. The long *a* was changed according to phonetic rules to a long *o*. Thus the Hebrew became *Eloach*. The Arabic name for God, *Allah*, is produced by the contraction of the article *al* and the word *ilāh*.

⁴ The Arabs are mentioned in connection with Solomon's time in 1 Kings 10:15 and 2 Chronicles 9:13. The Sabaeans, whose queen visited Solomon, were Arabs, and are mentioned in Arabic inscriptions. See Margoliouth, *Arabs and Israelites*, p. 50.

The fact that some Aramaisms in the book of Job could be explained as Arabicisms indicates that those words concerned were common in the proto-Hebrew vocabulary, which was closer to Arabic. Later on, these words were lost in Late Hebrew, but preserved in Aramaic and Arabic. This is why they were taken as Aramaisms, and vocalized as such.

⁵ See Gesenius, *Hebrew Grammar*, p. 145.



FORUM

Frank Ministerial Discussion

Why Not a Reformation Sabbath?

FRANK H. YOST

Associate Secretary, Religious Liberty Association

A SHEET of paper tacked to a chapel door in Germany on October 31, 1517, has proved more significant than almost any other document remembered by history. The paper set forth a series of propositions, written in Latin, inviting discussion of a topic then much bruited about.

The chapel door was on the campus of the University of Wittenberg, and the challenging theses were written by an Augustinian monk-priest and doctor of theology, Martin Luther.

To do this sort of thing was neither unusual nor defiant. Disputations were as usual and respectable then, and as much enjoyed, as panel discussions are now. It was not the method, but the subject matter of Luther's theses, the terms in which he stated them, and their far-reaching implications in the face of a humanistic, cynical, but still masterful papacy, that made Luther's document so monumental in human history. They challenged papal indulgences.

The posting of Luther's propositions resulted ultimately in the drawing into a revolt of sorts all the precedent and contemporary longings in Western Christendom for a free-flowing spiritual inspiration and nourishment, for soul liberty, and for personal and unmediated contact with God. The roots ran back three centuries and more. Out of the religious, economic, social, and political restlessness and discontent of the fifteenth century the Protestant Reformation emerged, standing for three basic ideas, fairly well defined and generally agreed

upon—and all of them interrelated: the right of freedom for the soul of man, without control by church or state—religious liberty; man's free access to God—the priesthood of each believer; the accessibility to all of God's revelation of Himself—every man his own Bible teacher.

These basic principles, implementing man's religious experience under God, have been misunderstood, mishandled, maligned, and opposed. But they stand today, unimpaired in truth, still the Magna Charta of religious men who are free or would be free. They are apostolic in their eternal verity and spiritual validity, and are still the platform of genuine Protestantism.

To celebrate these principles, Protestant leaders have in recent years created Reformation Sunday. The Sunday chosen is the one nearest, each year, to October 31, and on that day all Protestant preachers are invited to give in their pulpits a sermon related in some way to the theme of the Protestant Reformation: its principles, its causes and experience, its meaning and significance, its problems and how they are working out in the modern scene, and its achievements.

Why should not Seventh-day Adventists participate in this program of spiritual refreshment in the setting of a great historical event? Why not use the Sabbath nearest October 31 to present a Reformation topic; to show what it means for a soul to be set free to find his

(Continued on page 45)

[This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Exposition of points of view which may differ from those of contributors to the Forum are always welcome.—EDITORS.]



PASTOR *Shepherding the Flock*

General Semantics and the Pastor

HERBERT E. DOUGLASS

Instructor, Department of Religion, Pacific Union College

PART III

Prove It!

THE case for facts first, then words, is illustrated in the following incident:

A certain political leader was making an impassioned speech in a certain city about the economic progress of his country. He described with particular emphasis the new twenty-story skyscrapers on a certain street in a certain city.

A worker in the audience rose to correct the speaker. He lived in that city. Every day he walked on that street. He had never seen such skyscrapers.

"That's the trouble with workers like you," the speaker shouted angrily. "You waste your time in promenading the streets instead of reading the newspapers and learning what is going on in your country."¹

Such false-to-fact language structure is typical of much of the communication used by mankind since Adam. When Aristotle wrote his remarks about the teeth of horses, he never thought about looking in the horse's mouth to see whether his language was true to facts; it was not. When Francis Bacon argued persuasively that a wooden arrow would go into the side of a wooden ship farther than a metal-tipped arrow, he was using words without reference to facts.

History is full of notions that have kept the minds of men captive. Architecture, aviation, steam engineering, et cetera, had to fight the stubbornness of men who believed words rather than facts.

Now and then experienced historians and archeologists are disturbed at the illustrative material presented by a certain type of preacher. Without a sensitive appreciation for facts, sensational illustrations are used merely for the purpose of attracting attention.

In Dr. Siegfried Horn's article, "Recent Dis-

coveries Confirm the Bible," as delivered at the 1952 Bible Conference, reference is made to reputed discoveries that at first glance present strong evidence for many of our historical and doctrinal positions. These finds may satisfy the general audience for the present, but the truth is never strengthened by reports that are not true to fact. It is not difficult to imagine the emotional pain felt by a well-adjusted person who at first trusts the credibility of his preacher only to find that his words do not always fit life facts.

Korzybski crystallizes this struggle between words and life facts:

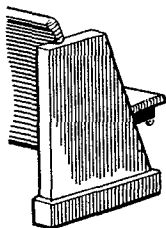
Intensional orientations are based on verbal definitions, associations, etc., largely disregarding observations as if they would involve a "principle" of "talk first and never mind life facts." *Extensional orientations* are based on ordering observations, investigations, etc., first, and the verbalization next in importance.²

The extensional-minded person develops an inquiring habit of scrutinizing mere statements of words. If someone says something is so, then there ought to be some way of seeing what is so. Words must correspond with life facts.

The ruts and grooves of narrow thinking are based on intensional thinking. Words are defined by words with no verification of life facts. Some people are prone to take words for granted, and by so doing, condition themselves for the wily seductions of propaganda. The intensional mind is influenced more by the man who is speaking than by what is said. The intensional mind is the superstitious mind.

This is a common weakness, and we find the advertising world taking full advantage of the situation. A product that is not selling rapidly can be made to sell phenomenally by changing the color scheme of the package or the name of the product. Descriptions of the value of the product are packed with words that incite a

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magical response in the intensional mind.

This principle confronts us in the ever-present challenge of advertising our evangelistic meetings, and in the general public relations of our churches. Do we produce what we advertise? Are we really "nationally known Bible analysts" and "world travelers" in the sense that our non-Adventist friends interpret those attributes? Do honest observers see a gap between what we describe and what we actually produce?

Lee notes that many personality disorders arise in the failure to view life extensionally:

Those who take refuge in private dream worlds, the man who believes he is forever conspired against by waiting enemies, those who suffer from delusions of grandeur, the chronically sick who find pleasure in the definitions of new illnesses, the temperamental who dodge responsibilities with hysterical attacks and nervous breakdowns, those overtaken with jealousy, etc.—in these the intensional orientation appears at its baldest.³

Wendell Johnson has devoted much of his book, *People in Quandaries*, to this basic premise, that healthy, well-adjusted personalities are extensional thinkers, in touch with reality and squarely facing life facts. This gives the person a good understanding of himself and a sympathetic view of others.⁴

Several pertinent questions are asked in an article reviewing the contributions of general semantics up to 1952. A person's adjustment to life seems to be revealed by the answers to the following questions:

1. Does he ever go beyond his present premises and knowledge to face facts and theories which are different?

2. Does he respond in trigger-fashion, without analysis of situations, or does he exhibit the control which accompanies delay-of-reaction?

3. When faced with problems requiring solution does he tend to *think by verbalization*, projecting

ready-made linguistic schemes onto the facts under consideration, or does he *think by visualization*, directing his attention to pictures and situations *without words*, thus involving the structural aspects unrestricted by the verbally defined categories?⁵

In brief, the extensional-minded personality is well adjusted to himself and to others. He is slow to be prejudiced, clear in thinking through abstractions, and uses all the semantic devices of accuracy that have been briefly surveyed.

It Appears to Me

Thomas Hobbes gives us the theme of our next thought:

Perhaps judgment was nothing else but the composition or joining of two names of things, or modes by the verb "is."⁶

In understanding the problem of the dangerous "is," we see the practical contributions of many of the semantic devices and habits that have been reviewed. Stuart Chase observes that we should handle the word "is" as carefully "as a stick of dynamite."⁷

We are face to face with *indexing* and *dating* and *allness* again. The damage is done by that little word "is," for no two people are exactly alike, and no two objects. The generic is not a full picture of the nonverbal person or object. The generic word "liberal" is a broader classification of John₁, but "liberal" is not John₁. The "is" would be better translated as "may be called, or classified as." This infers that John₁ may be classified in additional ways besides "liberal."

Actually, we classify people or objects only after looking at them in some specific way. The person employing semantic rules is aware that *there are other ways* of looking at the same person or object. The life facts are varied, and our word structure must correspond with life

facts and indicate the many classifications any person or object must have.

For example, Johnson points out that a child is not helped and no one is accurately informed when it is said of the child, "John₁ is a thief." It would be very unrealistic if John₁ were all thief. There are other sides of John₁, perhaps several admirable features. But hearing this blanket allness, he is likely to retaliate with something like this: "I don't like you either!" And so another human life is started down the "drainpipe of civilization. It doesn't take much if it happens often enough. Just as little drops of water will wear away a rock, so many little 'is's' will wear away a hope."⁸

The sad aspect of this dangerous "is" is that it is totally a projection of the one making the statement. Out of the viewer's past habits of reading, and experiences of success and failure, the present judgment, good or bad, is projected on the person or object. Immediately we can see that each projection is only a partial picture at best, because no one sees all. To one politician a certain man may be a patriot, a friend of the common man. In the mind of another politician the same person may be a traitor. In other words, naming a person or group does not completely cover the facts concerning him or them. It reveals only the partial viewpoint of the observer.

Perhaps there is much sound reasoning in the little couplet used among elementary school students: "Sticks and stones will break my bones, but names will never hurt me." We will not react so quickly to the name callers if we remember this advice.

Another use of "is" expresses a false-to-fact relationship. For example: "Modern art is ugly," "The sunset is beautiful," "John₁ is cruel," "The pie is tasteless," "A three-week campaign is superficial." Korzybski points out the problem:

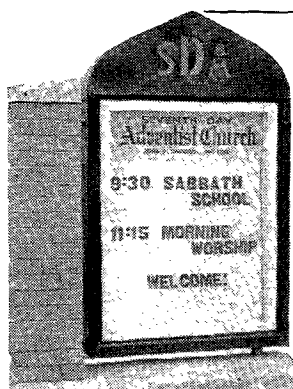
If we use a language of adjectives and subject-predicate forms pertaining to "sense" impressions, we are using a language which deals with entities *inside our skin* and characteristics entirely non-existent in the outside world. Thus the events outside our skin are neither cold nor warm, green nor red, sweet nor bitter, but these characteristics are manufactured by our nervous system inside our skins, as responses only to different energy manifestations, physico-chemical processes, etc. When we use such terms, we are dealing with characteristics which are absent in the external world, and build up an anthropomorphic and delusional world non-similar in structure to the world around us.⁹

Let us use this principle to analyze one of our examples. "Modern art is ugly." The observer is implying that ugly qualities reside in the object. However, if the ugly qualities reside in the painting, the next observer, and the next, should verify the first observer's conclusions. This, sad to say, at times would not be true to fact.

What really happens is this: The various stimuli from the object and a judgment formed from past experience produce various impressions finally labeled ugly. Actually, the art *appears* ugly to the observer. This indicates that in some instances the source of ugliness is not outside the observer in the art, but inside the observer's nervous system.

We recognize that this premise of reasoning, if taken too far, and if applied in the case of sin, for instance, could become not only embarrassing but a challenge to truth. Sin is rebellion against God, whether or not the individual senses it. The tragedy is that so many fail to recognize that sin has alienated them from the Source of life. Sin is more than an emotional reaction. It is a state of anarchy.

In our illustration, to make the word structure correct to fact the observer might better have said, "Modern art appears to me to be



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ugly." How many ill feelings generated between people would be avoided if the language used were true to facts. It appears to John₁ this way, but to Jane₁ it appears *this* way.

This principle may be what Shakespeare was suggesting when he said:

A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it.¹⁰

Understanding the danger of "is" can be very valuable in the training of children. John₁ says, "Spinach is awful." Mother₁ replies, "You mean, 'Spinach is awful to me.'" Jane₁ says, "Your office is too cold." Father₁ answers, "You mean, 'This office is too cold for me,' don't you, Jane? It seems quite comfortable to me."

Understanding the danger of predicating qualities, John₁ and Jane₁ will grow up tolerant, free from bigotry, and well adjusted to life as it really is. The judgment of others will be scrutinized before they accept it at face value, for John₁ and Jane₁ will realize characteristics do not always exist in things, but sometimes only within the observer.

Lee summarizes the dangerous "is" by stating that our main question is not, What "is" it? but, How may it be classified? How does it appear to you?¹¹

Summary and Conclusion

We have touched lightly seven basic principles of general semantics. There are more. But these seven could be summarized as questions that every mature personality will constantly use to bring meaning into communication. By doing so, he will be contributing to the adequate adjustment to life that happiness demands.

1. Did the speaker's words *fit life facts*? Did life turn out as he said it would? Or will it?

2. Regardless of what I think the words mean, *what does the speaker or writer mean* when he uses these words?

3. What facts is the speaker or writer *overlooking* when he makes this generalization? Are there not other possibilities?

4. Does the deduction that the speaker is making *fit life facts today*? When did they, if ever? Where?

5. Are there not more than two choices? Knowing that every man or object is unique, what are the specific characteristics of this subject?

6. Is this so just because he said it is so? What are the facts? *Where is his proof*?

7. *It may appear* that way to you, but what are the characteristics that cause you to feel that way?

It seems obvious to me that these basic principles, rightly understood, will contribute to the maturing of a well-adjusted personality. Frustrations are avoided, prejudices are eliminated, and many delusions cease to be.

Consequently, the communication of meaning will become as successful as is humanly possible. We will face life squarely and transmit what we see accurately. Because we give one another accurate pictures of life facts, we will be able to adjust ourselves quickly and with optimal satisfaction. Children will understand parents; neighbor will better appreciate neighbor; conference president and local pastor will more quickly find rapport; through the preacher the congregation will hear the Word *in truth*, which is the only reason for existing as a church.

Language may be compared with the spear of Amfortas. The wounds that language inflicts upon human thought cannot be healed except by language itself.¹²

In conclusion, as the new generation adds more of the answer to the question "What is truth?" we will find the principles of general semantics making a considerable contribution.

(End of Series)

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- ² Alfred Korzybski, cited in *Language Habits*, p. 123.
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- ⁶ Thomas Hobbes, cited in *Language Habits*, p. 226.
- ⁷ Stuart Chase, *The Tyranny of Words*, p. 82.
- ⁸ Johnson, *op. cit.*, p. 64.
- ⁹ Alfred Korzybski, *Science and Sanity*, p. 384.
- ¹⁰ William Shakespeare, cited in *Language Habits*, p. 244.
- ¹¹ Lee, *Language Habits*, p. 253.
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(Continued on page 45)

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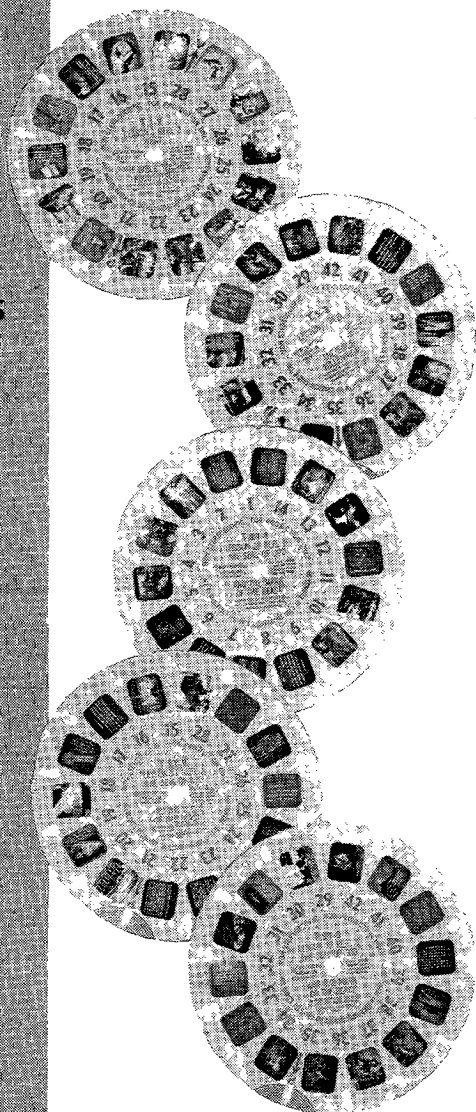
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NEWS *From Current Journals*

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

¶ Ministers who substitute wit, music, and movies for evangelistic preaching were sharply criticized at the Southern Baptist Pastors' Conference in Kansas City, Missouri. The Reverend John Edmund Haggai, of Louisville, Kentucky, said such substitutes result in an "easy-believism" that is "filling many churches in the land with members but not with Christians."

He added that the pulpit today "is praised for almost everything except its main function—evangelistic preaching." "Preachers are praised as administrators, book reviewers, organizational wizards, after-dinner speakers, program pushers, good mixers, and what have you," Mr. Haggai said.

This situation persists, he continued, while "sin is rampant . . ." "A quick wit, a facile use of epigram and witticism and a supply of . . . stories will not take the place of the message of God preached in the power of God by a man of God," he added. "Music is great, but it is no substitute for gospel preaching."

To obtain a powerful pulpit, Mr. Haggai said, churches must have a minister of exemplary character who delivers an evangelistic sermon in which the "control of the spirit" is evident.

¶ Mr. Modern Christian wants to go to heaven, all right; but he wants to go in air-conditioned comfort, says the South Carolina *Methodist Advocate*. The editor noted a sign outside a suburban church: "Jesus Saves—Air Conditioned—Worship in Comfort," and commented: "Talk about confusion of values! Signs like these are terrifying in what they reveal concerning the unconscious secularization of the Church, on the one hand, and the growing split between Church and society on the other."

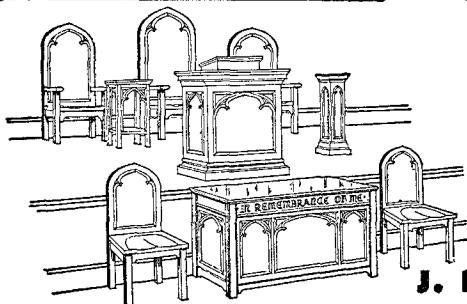
"Earlier Christians could write hymns asking the question, 'Must I be carried to the skies/On flowery beds of ease?'—and answer positively, 'Sure I must fight, if I would reign;/Increase my courage, Lord.' But not Mr. Modern Christian! . . ."

"An individual church ought to evaluate its benevolent giving before it decides on air conditioning for itself. . . ."

"A church uptown can air condition, while a hospital a block away lines its summer patients in stifling, death-beckoning hallways. Similarly, business, labor, politics, culture—all go their separate, independent ways, often paying only lip-service to the doctrines of the Church, if that. Thus has the modern Church lost its sense of kinship with society. . . ."

"Modern man and modern society stand in need of a Saviour, and all too often the message of the Church vanishes in the seductive values of society."

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Why Not a Reformation Sabbath?

(Continued from page 38)

God and to experience the power of His grace?

This is suggested not to introduce another special program into our calendar, but merely to point out an added opportunity to emphasize the heart of the gospel message, which is liberty.

If an evangelistic campaign is in process, it would surely be wise to use Reformation Sunday to advantage. What better opportunity could be given for the proclamation of the true principles of liberty central in the everlasting gospel? Certainly a strong presentation of the principles of true Protestantism would be most appropriate on Reformation Sunday night. And it might also be well for us to join with other Christian groups in the celebration of the birth of Protestantism where such a meeting is planned, perhaps on Sunday afternoon. Our ministers who have followed plans similar to these testify of wonderful results.

The materials for the day are at hand: Newman, *Manual of Church History*, vol. 2; Schaff, *History of the Christian Church*, vols. 7 and 8; Lindsay, *History of the Reformation*, 2 vols.; Bainton, *The Reformation of the Sixteenth Century*. And several newer volumes have come to hand: Bertram Lee Woolf, translator, *Reformation Writings of Martin Luther*, vol. 2; Jaroslav Pelikan, editor, *Luther's Works*, vol. 12; and Roland H. Bainton, *Here I Stand: A Life of Martin Luther*. Materials are also available from the Religious Liberty Department of the General Conference upon request.

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—ELLEN G. WHITE, *Life Sketches*, p. 196.

Semantics and the Pastor

(Continued from page 42)

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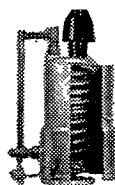
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Bible Translators Meet

(Continued from page 16)

to be called "The Berkeley Version of the Bible," met in Grand Rapids, June 5 through June 7. Dr. Verkuyl conducted the sessions.

The staff of translators went over certain books of the Bible in minute detail during these conference sessions. This is the second such conference Dr. Verkuyl has conducted—the first was held on the West Coast in May, at which time translators who live on the West Coast attended, and also discussed and criticized the translations of the following Old Testament books: Genesis through Leviticus, Joshua, Judges, 1 Samuel, Ezra, Nehemiah, Daniel, Zephaniah, Malachi, Lamentations, and Song of Solomon. These books were not discussed at the Grand Rapids conference, nor were the New Testament books. The Berkeley Version of the New Testament (published in 1945) was translated and prepared solely by Dr. Verkuyl. Since 1945 several editions of the New Testament have appeared, each one incorporating new and up-to-date changes and corrections. This proved translation of the New Testament will be incorporated in the Berkeley Version of the Bible.

The recent Dead Sea scrolls discovered in the Holy Land have been carefully analyzed by the translators, and their findings are incorporated in this most recent and up-to-date version of the Bible.

The translators feel that the Berkeley Version will offer Bible lovers certain advantages and features not found in other versions of the Bible. For instance:

1. Words that have more than one possible meaning (such as "want," "fear," "evil," in Psalm 23) will not be used. Instead, the correct words in today's vocabulary will be used (for example: "lack" for "want," "afraid" or "revere" for "fear," etc.). Ambiguous terms will be avoided.

2. Instead of adding or subtracting from the Hebrew text in the translation itself, the Hebrew text will be improved by the use of footnotes.

3. Terms such as "jahweh" and "elohim" that are confusing to today's reader will be changed to "Lord" and "God."

4. The use of "and" will be avoided where possible by the substitution of adequate punctuation.

5. Brief section headings and chapter titles will be provided, and will appear at the top of the pages as well.

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Minister in the Pulpit

(Continued from page 28)

may care to admit, what the man is. In this matter we cannot safely consult our own inclination alone. We cannot leave out of account the effect on others of carelessness even in dress, for we minister to others.

To state it simply, the minister should be only too happy to follow such practices as will inspire the confidence of the members of the congregation. If we are to raise the general level of quietness and decorum in our churches, which all of us undoubtedly feel should be done, then we should make sure that the minister in the pulpit sets the proper standard.

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WHERE IS THE ADVENTIST CHURCH?

WE WERE on a vacation trip, and Friday evening found us in a part of the country we had not visited before. We felt sure the town was large enough to have an Adventist church, but could not find it listed under churches in the telephone directory, neither could we find the name of an Adventist pastor in the column of clergymen.

After some mental debate on whether to call the fire department or the police department, we decided on the latter. The sergeant, who seemed to be in a very good mood, listened to our question and answered most pleasantly and with a rising inflection in his voice, "Yes, *sir*, there is a Seventh-day Adventist church in this town. It's on ——— Street, and if you'll just wait a minute I'll give you the exact number." It actually took him less than a minute. We thanked him, and were soon on our way. We found a very lovely church indeed, with a friendly congregation.

Fortunately this experience is not being repeated as frequently as in bygone days. But it still happens. We are happy now that we have a uniform Seventh-day Adventist Church sign, and we hope that before very long every church in America at least will have this sign placed strategically, guiding strangers or visitors to our church. [See "New Roadside Church Sign" on page 28 of the August MINISTRY, and illustration on inside back cover of the July issue.]

However, let's remember the telephone directory as well, for some may occasionally come in by train and will be looking hopefully and perhaps lonesomely in the directory. Then, too, more than one Adventist pastor has had complete strangers who were residents of the local town or city call him for spiritual help simply because he was listed in the yellow pages of the telephone directory. B. G.

WAITING THE people of God in these last days are said to be a patient people. But there is a time when a certain sort of patience is out of place. We are living in such an hour.

It is so easy to slip into the pattern of doing our work in a routine sort of way. We preach our sermons, we make our pastoral calls, we carry out our church administrative duties. Then we patiently await the results. We have sown the seed. Not many have responded to the logic of our message, but very many have been warned. As a certain fisherman put it, we have not caught many fish, but many have been influenced. One day we shall see the results of our work. What a wonderful day that will be!

But could it be that there are times when such reasoning, such patient waiting, is only putting off

until tomorrow what might be ours today? Could it be that we are waiting for the latter rain to bring in the souls that ought to come in today—if the appeal of our message, the urgency with which we preach it, were deep enough and strong enough and irresistible enough? Are we waiting for the latter rain while the latter rain is waiting for us?

The latter rain is a wonderful promise of power, but it was never intended to be an excuse for putting less than our all into today's preaching. How often we pray, "Lord, bless our feeble efforts." But need our efforts be feeble? If we put the appeal into our preaching that a young man puts into the winning of a chosen life companion, would soul-winning figures in some areas merely hold their own? Would we be waiting for the latter rain, or living in the midst of it?

This statement from an inspired pen will bear reading and reading again:

"O, if you would go to the lost, and let your heart break before them, we should see a work similar to that which was done in 1844."—*The Review and Herald*, March 19, 1889. w. s.

EVERYONE COUNTS! A YOUNG man who had been released from the Army was making a rather slow recovery from his war wounds and could not immediately pass the necessary tests for the position he wanted in civilian life. He temporarily took a job running one of the city's garbage trucks. On his route one day a housewife asked, "Are you the new garbage man?"

"No, ma'am, I'm not!" he replied emphatically. "I am one of the city commissioner's deputies. I help prevent the spread of disease in this city."

From that viewpoint the garbage collector could be as important as the mayor! The only difference would be that he is less prominent. But your ears don't have to be prominent to be very, very useful—and important.

In the Lord's work there are many workers who are not prominent, but are there any who are not important? In any of our office buildings what would we do without the janitor or the maintenance man? True, we refer to them as custodians—custodians of the Lord's property—but even then we tend to forget their importance until a window breaks and we realize our helplessness.

Does the editor always appreciate the typesetter and the pressman, the singer his accompanist, the treasurer his bookkeeper, the president his secretary, the missionary his servants? And do the evangelist and Bible instructor appreciate the faithful laymen who give out the handbills?

Yes, in God's sight the humblest task done as unto Him is important—very, very important. B. G.