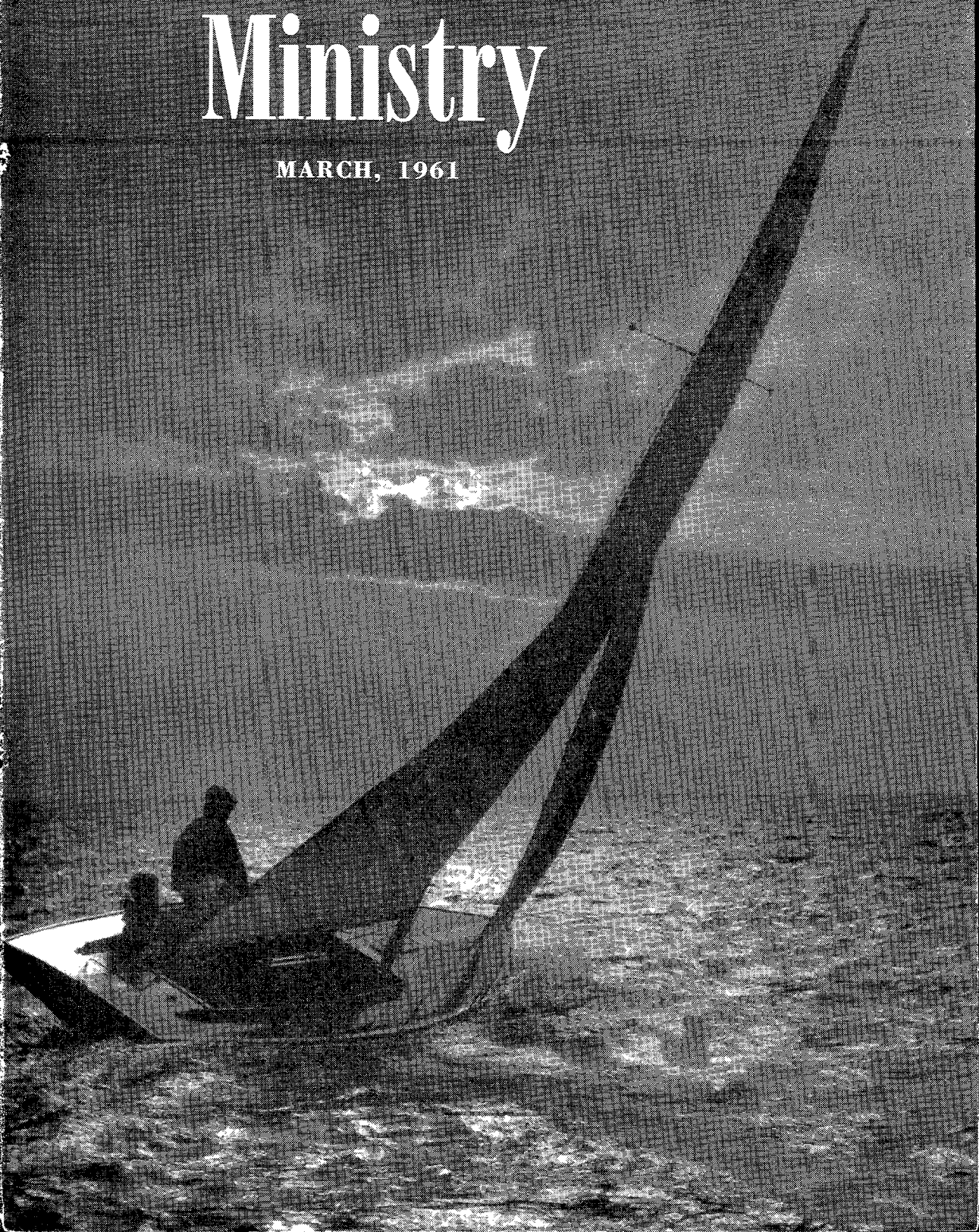


The **Ministry**

MARCH, 1961



The Contagion of Cheerfulness



JESUS "was no severe, austere kill-joy. He loved to share in the happy rejoicing of a wedding feast. There are certain religious people who shed a gloom wherever they go. There are certain people who are suspicious of all joy and happiness. To them religion is the thing of the black clothes, the lowered voice, the expulsion of social fellowship. They descend like a gloom wherever they go. It was said of Alice Freeman Palmer, the great teacher, by one of her scholars: 'She made me feel as if

I was bathed in sunshine.' Jesus was like that. C. H. Spurgeon in his book *Lectures to My Students* has some wise, if caustic, sayings of advice. 'Sepulchral tones may fit a man to be an undertaker, but Lazarus is not called out of his grave by hollow moans.' 'I know brethren who from head to foot, in garb, tone, manner, necktie and boots are so utterly parsonic that no particle of manhood is visible. . . . Some men appear to have a white cravat twisted round their souls, their manhood is throttled with that starched rag.' 'An individual who has no geniality about him had better be an undertaker, and bury the dead, for he will never succeed in influencing the living.' 'I commend cheerfulness to all who would win souls; not levity and frothiness, but a genial, happy spirit. There are more flies caught with honey than with vinegar, and there will be more souls led to heaven by a man who wears heaven in his face than by one who bears Tartarus in his looks.'"

—WILLIAM BARCLAY, *The Gospel of John*, vol. 1, p. 85.

"As He passed through the towns and cities, He was like a vital current, diffusing life and joy.

"We may be cheerful. God does not want any sour faces on this ground; the Lord does not want anyone in gloom and sadness; He wants you to lift up your countenance to Him, and let Him just pour upon it the brightness of the light of the Sun of Righteousness."—ELLEN G. WHITE, *Evangelism*, pp. 487, 488.



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The Winds of Fate

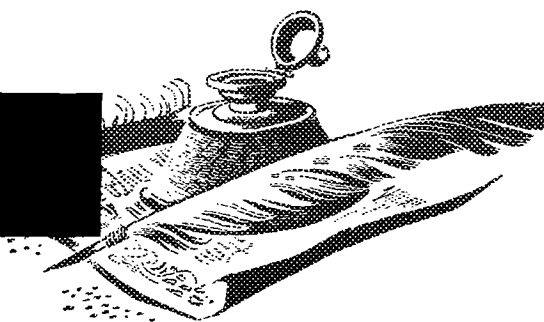
One ship drives east and another drives west
With the selfsame winds that blow.
'Tis the set of the sails
And not the gales
Which tells us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life:
'Tis the set of a soul
That decides its goal,
And not the calm or the strife.

—ELLA WHEELER WILCOX, 1855-1919.

Cover Picture: A. Devaney

EDITORIAL



Helping Members to Make Their Wills



A PASTOR carries many responsibilities in his work, but one of the most delicate is guidance at the time a member is making a will. Recently T. K. Thompson, executive director of the department of stewardship and benevolence

of the National Council of Churches, prepared an article in this field that we believe will be read with interest.

A question sometimes asked is, Why should a pastor help his parishioners in making a will? And further, Should he encourage them to remember the activities of the cause of God at such a time? It is interesting that even The Book of Common Prayer of the Anglican Church makes reference to this. It reads:

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.—Page 320.

Some might suggest that this is none of the pastor's business. But anything that touches the kingdom of God is his business. A number of our conferences here in North America have ministers appointed to serve in the capacity of counselors. This has proved a great blessing, and the plan might well be followed in other areas of the world field. One with a real background of pastoral or administrative experience, but who has laid down his heavier burdens, can render truly valuable service to the cause in this capacity. We certainly need the guidance of God's Spirit as we seek to help our dear members to invest in His cause and thus hasten the coming of the King.

In Dr. Thompson's article he lists cer-

tain criticisms that may be heard from time to time, such as *The church is getting too commercial*. He reminds us that,

"In the time of Henry VIII, clergy were often instructed not to officiate at the funerals of the deceased unless the deceased had written a 'mortuary' in his Will. The 'mortuary' usually consisted of ten per cent of the total of the temporal goods, and was given to the Church or to a Church Order. Thus we have graphically displayed the 'commercial' tendency inherent in any church emphasis upon making a Christian Will. The Church is definitely tempted to sell its services for a price, and in the case of ten per cent of an estate, the price is pretty heavy. The rebuttal to this argument is very simple. The Church should completely abstain from any kind of selling its services in order to gain a bequest."

Another criticism is that "*undue influence*" is sometimes brought to bear on individuals. His rebuttal is that

"All older people of means are under 'undue influence' from philanthropic institutions of all kinds and most especially under the influence of aggressive relatives who seek to gain a bequest."

The attitude of relatives is touched upon, to which he replies:

"The answer to this argument is simply that the testator should decide what causes and what persons come first in his scale of values. The pastor [or the advisor] has a definite responsibility to present the needs of the Church in this situation." A loyal Adventist will have no difficulty in sensing the needs of God's cause.

"A final criticism," he says, "*is the invasion of privacy*. The making of a Will is a highly private matter between a husband and a wife and their immediate family. In

many respects a Will is the most serious document a man ever frames. To have the pastor of the church, an outsider, come in with a 'sales talk' is in extremely bad taste.

"Again, the answer here is basically a matter of a man's religious faith and his devotion to the Christian Church. If the testator is a practicing Christian, he will want to seek the counsel and guidance of his minister on this, one of the most important decisions of his life.

"All will agree that the pastor is a leader and counselor in the field of Christian stewardship." That has been defined as "'the practice of systematic and proportionate giving of time, abilities and material possessions, based upon the conviction that these are a trust from God to be used in his service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love.'"

Defining Christian stewardship, certain matters become apparent, such as the following:

"Will making is an essential part of Christian stewardship. Every Christian comes to church on Sunday morning and makes his weekly offering as an act of worship. Giving is as necessary to the Christian life as breathing is to the physical life. Giving is a form of prayer in which we pray, 'Thy Kingdom come, thy Will be done, on Earth as it is in Heaven, through me.' In the course of the years, a careful, thrifty Christian will save some money beyond his immediate needs; and as he faces the sunset years of life, he will want to continue the Christian stewardship conviction which he has actively followed in his weekly offering envelopes—by making a Christian Will. All of a Christian's time, talents and possessions are to be used to the glory of God. When it comes to the final disposition of his temporal resources, the Christian will want to use them to the greater glory of God.

"Will making is a matter of faith. The Christian believes that all he has came first from God: his life has been mediated through his parents; his Christian faith was mediated through his church and church school; his money and other earthly possessions came as a result of God's good-

ness in creation and man's work with God. The Christian believes that God's greatest gift is Jesus Christ, the Saviour and Lord. Recently, a distinguished Protestant layman retired from his work in New York and returned to his native state in the West. He made his Will, which in part read, 'I, John Doe, of New York City, believing as I do in the just, creative and sovereign God Almighty, the Father of all mankind, and in his Son, Jesus Christ, my personal Lord and Saviour, and in the Holy Spirit, who moves everywhere upon the hearts of men to enlighten and guide them in all Truth, and accepting as I do the Judaeo-Christian philosophy of life, from which comes our concept of moral values which are so basic for the establishment of Law, Order and Justice, as well as for our corporate and personal conduct, and also for the freedoms and privileges we enjoy under our Constitutional Democracy . . .'

"This outstanding layman continued, 'The time has come to close this trust and give a final accounting of the temporal property which he, the trustor, and creator of all things, has placed in my care as the trustee.' This unusual man, in a very clear and direct way stated what most Christians feel, but express less dramatically. A Christian's Will should witness to his faith in both its words and its intent.

"Will making is a matter of values. The way a man spends his money is the surest clue to the kind of person he is. Making a Will is, in reality, spending money. The same criteria of values, both negative and positive, which have influenced the Christian in his daily decisions for stewardship should also influence the decision as to where his money goes at his death.

"Will making gives a larger opportunity for Christian witness and work. Most church people have only modest means. They give regularly and systematically a portion of their income throughout their lifetime, but in the sunset years, they have the unusual privilege of giving a considerable bit of money in one lump sum in the making of their Wills. Oftentimes the children are well established and there is no further need to take care of the family.

(Continued on page 46)

INDIVIDUALITY

¶ Individuality is the salt of common life. You may have to live in a crowd, but you do not have to live like it, nor subsist on its food.—*The School of Life.*

Do We Provoke the Lord to Jealousy? *

H. M. TIPPETT

Book Editor, Review and Herald Publishing Association



WHAT can a cloistered editor say to a group like this that comprises men and women of varying age and total experience, who differ one from the other in natural endowment and cultivated talents, each from a unique background of family heritage and upbringing, all differing somewhat in vision and spiritual maturity, and everyone confronting his problems with varying degrees of mastery?

There is one thing of which I am confident—there is not one worker in this group who has not felt the mighty moving power of that love of which the cross of Calvary is the ultimate symbol. And it is the compulsive power of a divine life laid down that draws us to heaven and to one another this morning. For Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32).

And from our own particular valley of vision we have seen Him lifted up, and “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord” (2 Cor. 3:18).

Unfortunately, however, there are some in the service of God who feel they are not making any progress. They have recognized talents, natural graces, and high aspiration to put them to use for the glory of God. But when, like Samson, they go forth to perform exploits for the Lord they find themselves shorn of their strength.

Not long ago there appeared in the Associated Press dispatches the story of a man who had left his car on an empty parking lot one night. Next morning he climbed in and stepped on the starter, but there was no response. He got out and lifted up the hood, and to his amazement discovered that thieves had actually stolen his engine during the night.

The car looked all right. It was a late model and stood shining in the morning

sun. It had a beautiful driving panel—buttons for every convenience—but they were useless with the motive power missing. The link between the gas potential and the wheels was gone.

The incident may be an imperfect analogy in illustrating our spiritual impotence, but how common an experience it is that we let preoccupation with minor interests steal from us efficiency in major concerns. Our best is sacrificed to the promotion of things good and acceptable but not most important. Like the reply of the Mississippi River boat captain who was asked why his boat was floating with the tide, “We have plenty of water to make steam, but it ain’t bilin’.”

David said in Psalm 62:11 that “power belongeth unto God.” It is one of our fundamental beliefs, and we preach it with great confidence, for we recognize that no church movement can succeed without that spiritual power. No methods, however well organized, can reach holy objectives without the power that comes down from God.

Many fair projects are begun in the name of the Lord but are not indited by His power. I read not long ago about a five-dollar bill that had done a lot of good. It had an active circulation, having paid part of a widow’s rent, bought food for some poor children, made up the lack in a church school teacher’s salary, and helped out on the church debt. The treasurer took it to the bank for deposit, but when the teller scrutinized it under a glass he smiled ruefully and said, “I’m sorry, but this bill is counterfeit. I shall have to hold it for the Federal inspector of currency.”

That piece of currency seemed to have all the credentials of United States legal tender. But it lacked authority, the character of a genuine five-dollar bill. All its good deeds had not added to its value or desirability. As I contemplate that incident I think I know the meaning of the Lord’s admonition about those in the judgment who will say, “Lord, Lord, have we not done wonderful things in Thy name?” And

* A talk given at the Michigan workers’ camp meeting.

He will say, "Depart from me. You are not genuine. I never knew you."

So many things done for God may wear a fair aspect but be unacceptable to Him because they were done with a wrong motive or without the sanction of His express command. Great charities are done to be seen of men. Tremendous effort is made to make a fine showing on the right side of the ledger—a fine record of baptisms, but some are not fully instructed in the message; a splendid report of bona fide literature sales, but a trail of resentful people who feel the books were not honestly represented. Every goal is reached, but the ministry to vainglory obscures the intended devotion to God. The power that belongs to God was not in any of this activity because it was not called for.

How is it that we lose God? Why is it that apparently godly men sometimes lose Him? Job was a perfect man beloved of God, yet out there on the city ash heap he was obliged to confess, "Oh that I knew where I might find him!" (Job 23:3). How easy it is to lose contact with God—in the nation, in the church, in the home, in the human heart.

We certainly are most likely to lose God when we are too self-sufficient to spend much time before Him in prayer and worship. We lose Him when we choose experience to solve our problems instead of heavenly wisdom, when we choose organizational power instead of God's counsel, when we choose worldly procedures instead of God's revealed plans.

In this neon-lighted, push-button civilization in which man has so many ways to extend and multiply his powers, we all too often forget the tremendous importance of being connected with God's plans, God's purposes, God's power. Isn't it strange that this should be so when there are such great assurances in the Bible as this one in Jeremiah 32:27: "I am the Lord, the God of all flesh: is there any thing too hard for me?"

When does self-reliance become presumption? When does the arrogance of human knowledge become an offense to God? How does He look upon our idolatry of intellect and the enthronement of science as contributory to our highest good?

Dr. Wernher von Braun, director of the Development Operations Division of the Army Ballistic Missile Agency, was asked not long ago: "Do you feel that modern

man worships too much the golden calf of material progress?"

This was his reply: "Nothing has probably retarded human progress more than idolatry of our own achievements. By worshipping our own scientific accomplishments, we kill humility. By adoring our own technological advancement, we kill the urge for improvement. In spite of all our scientific enlightenment we know more mysteries today than when the technological revolution began. God retains the same position in our modern world that He held before we began probing His creation with telescope and cyclotron."

Again I ask, When does self-reliance become presumption? This question made a deep impression on me some time ago when Paul's question to the Corinthian church struck me with peculiar force. Paul asks in 1 Corinthians 10:22: "Do we provoke the Lord to jealousy? are we stronger than he?"

It came to me one night after a number of unsuccessful attempts to solve a problem

An Unusual Calendar

Yesterday I bought a calendar, which is not an unusual thing to do this time of the year, but the calendar is unusual. It is five calendars in one. I thought you might be interested to know about it.

The calendar is called *The Holy Land Calendar*. It shows me five year reckonings, the Western, the Eastern, the Coptic, the Jewish, and the Moslem. Whereas the Western year begins on the first of January, the Eastern year begins on the fourteenth. The Moslem year begins on June 15, and the Coptic and Jewish years begin on September 11. Next year is 1961 according to the West and the East, but it is 1381 according to the Moslems, 1678 according to the Copts, and 5722 according to the Jews.

The months in the various systems are different again, and of course the dates likewise. There is only one respect in which all the calendars agree, and that is the day of the week. Sunday (called in Arabic the first day of the week) is Sunday in all the forms. Saturday (called the Sabbath in Arabic) is the same day in all the systems. What a remarkable testimony this is to the fact that though men have had multitudinous ways of reckoning years and months, beginnings and endings, they have no doubt about which day of the week it is. Some people think that because calendar changes have been made the days of the week have been lost or miscounted. My new calendar does not indicate this at all. It was published by the Franciscan Fathers in Jerusalem.—G. Arthur Keough, *Secretary, Public Affairs, Middle East Division*.

that had been plaguing me for weeks. It suggested to me the picture of a benign and all-powerful heavenly Father ready and able and willing to do more for His people than they can ask or think, standing on the side lines with folded arms while those who profess to love Him try to solve the unsolvable and to do memorable exploits without His aid. Like the foolish kings of Israel in olden time we go down to Egypt for help instead of seeking God's holy arm of strength.

As soon as I saw this in my own experience I yielded my heart and will to the Lord for His power and purpose, and my problem was solved almost overnight. Yes, Pastor Paul, I think we must surely provoke the Lord to jealousy by our turning to unworthy sources of power.

Why is it that we sometimes court the foolish idea that we must exhaust all our own wisdom, all our own resources, all our own ingenuity and energy, before calling upon the Lord for His wisdom, His guidance, His plans, His power? It is manifested in our practice of spending five minutes in prayer and five hours wrangling out solutions to problems in committee meetings. Committee counsel is good, but the Advent Movement was launched on a program of all-night prayer meetings by men and women who mistrusted their own wisdom and experience.

One of the most deceptive half-truths in the world is the popular maxim, "The Lord helps those who help themselves." It seems to mean, Do the best you can, and when you can do no more, ask the Lord to come in and help. That is to say, When you have done all you can and made a mess of things, the Lord is pleased to come in and straighten it out.

If Moses had followed that counsel, he would have been stopped at the Red Sea, with Pharaoh's armies triumphant. If Gideon had conceived such an idea as born of God, he would have been defeated with his 23,000 men. No, there comes a time when it is an honor to God to heed His admonition, "Stand ye still, and see the salvation of the Lord" (2 Chron. 20:17). He wants to go with us all the way, not merely as an auxiliary in time of trouble.

Do we fail to take hold of the arm of God's strength because we are afraid of His compulsions? We may be sure the compulsive love of Jesus will always be an intelligent, illumined force in our lives, undefiled

by selfish considerations. It will never make us do anything bizarre or unworthy of the dignity of Christian faith.

This week someone handed me a telephone number and asked me to call. When I did so I heard an almost unintelligible tape-recorded message by a woman leader of one of the emotional shouting cults down in our city. The voice was high-pitched, and in spots it shrieked. Sometimes it sang. It was a travesty on spiritual counsel. God's

New Comprehensive Subject Index

The new **MINISTRY** Index is in process of completion. We have not yet decided on the price. It may be around \$2.00. But the more we print the lower the price will be. Therefore it would help us greatly if you would send a postal card indicating that you would like to purchase a copy. Do let us hear from you soon.—Editor.

love does not inspire such performances. The compulsion comes from another spirit.

James wrote to the church: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits" (James 3:17).

It was this wisdom Jesus manifested. And if the divine compassion is moving within us, we shall understand and share some of the compulsions that were upon Him. How often do we see that word *must* in the New Testament record: "Wist ye not that I *must* be about my Father's business?" Is that the compulsion that moves us as workers?

Hear the Saviour again and again use that compelling word "*must*." "I *must* preach the kingdom of God to other cities also" (Luke 4:43). "I *must* work the works of him that sent me, while it is day" (John 9:4). "Other sheep I have, . . . them also I *must* bring" (John 10:16). "Even so *must* the Son of man be lifted up" (John 3:14).

His treatment of Zacchaeus came out of His divine compulsion. "Zacchaeus, make haste, and come down; for to day I *must* abide at thy house" (Luke 19:5). Why *must* He? Because Zacchaeus was worth saving. What did it cost the Lord? Oh, only an hour or two on His way to the cross to break bread with a man dying in his sins.

So under divine compulsion, if we take hold of God's strength we too may call men out of trees or out of the countinghouse as Jesus did Matthew, from their fishing

nets as He did Peter, out of their entrenched prejudices as He did Paul, or out of their timidity and fear as He did Nicodemus.

One thing is sure; whether we work with Him or not, God is mightily moving on the spirits of men today. A man whom I have known for years, a compulsive gambler who has done time in four penitentiaries, recently was baptized into this faith. A mother wrote me not long ago confessing to dishonesty in an examination in college

seventeen years ago. Her small son was ill and she wanted to clear the way in her own heart before she called the elders to pray. These and many other circumstances have made me rejoice in the confidence of David, "God is my King of old, working salvation in the midst of the earth" (Ps. 74:12).

In view of this assurance so abundantly sustained in your experience and mine, why "do we provoke the Lord to jealousy? are we stronger than he?" (1 Cor. 10:22.)

The Son of God—The Messiah

W. E. READ

Editor, "The Israelite" Magazine



THE word *Messiah* is found but four times in the Bible (K.J.V.)—twice in the Old Testament (Dan. 9:25 and 26), and twice in the New Testament (John 1:41; 4:25). However, the Hebrew word *Maschiach*, rendered "Messiah" in Daniel, has as its equivalent "Christos" in the Greek, which is rendered "Christ" in the King James Version more than 500 times. Both *Maschiach* and *Christos* basically mean "anointed," and if we consider certain marginal readings, the three concepts—Messiah, Christ, and Anointed—are brought together in John 1:41,

"We have found the Messiah, which is, being interpreted, the Christ [margin, "Anointed"]."

The Messianic concept meant far more to the believers in the early church than it does to us today. To them the word *Christos* or Christ meant "Messiah"; to them Jesus was the long-looked-for Coming One. When they used the expression "Jesus Christ," it meant to them "Jesus the Messiah."

This Jesus the Messiah is also Jesus the Son of God. This term is applied to our Lord in the New Testament no less than forty times. The Saviour applied it to Himself at least seven times, and both friend and foe used it on several occasions when referring to Him. The New Testament evidences are certainly clear and plain that Jesus our Lord was the Son of God, the Messiah to whom Israel looked forward for centuries.

To us as Christians this is not a difficult thing to believe. To the Jew, however, it is a great stumbling block. Their bitterest opposition to our Lord was because He called Himself "the Son of God" (John 10:36), and in one of the final scenes before Calvary, the high priest adjured Jesus to declare whether He was the Son of God. Jesus calmly replied, "Thou hast said" (Matt. 26:64).

The Jews of today quite generally repudiate the idea that God could have a son. This comes up time and again in conversations with them. However, there are some things even the Jews must recognize, and do recognize, if they believe the Old Testament is the Word of God. It is true many Jews are quite liberal in their outlook. Some are even agnostics, while others belong to the conservative group. There are a number, however, who are quite orthodox, and these generally accept the Bible as the Word of God.

However, even the liberal Jew is impressed when he reads in his own Bible that God has a son. He may quibble at first and deny that such a statement is to be found in the Holy Scriptures. But when one points to Exodus 4:21, 22, he generally changes his mind. In this text we read,

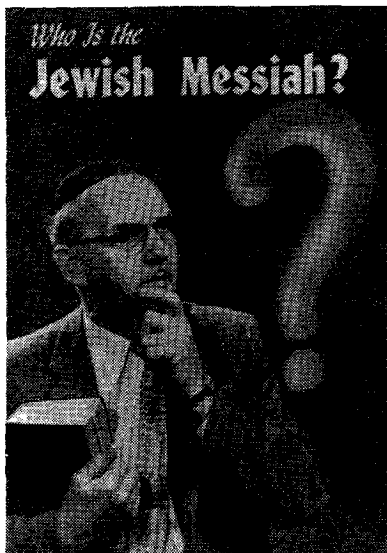
The Lord said unto Moses . . . Thou shalt say unto Pharaoh, . . . Israel is my son, even my firstborn.

When the import of this passage strikes him, he may do what one Jewish professor did with me on one occasion. He went into quite an ecstasy. He put his hands together, a wonderful smile spread over his

face, and he exclaimed with considerable emotion, "Ah, yes, Israel, my people, my people, this is the son of God." This then, settles one aspect of the question, and that is that God does have a son.

The next question is—Does the Old Testament ever use the expression "My Son" in reference to an individual as well as to a people? The same Jewish professor thought not, but he admitted he was surprised when we read 2 Samuel 7:14, where God talked with David concerning his son Solomon. Concerning him, God said, "I will be his father, and he shall be my son." This came as a great awakening, but it prepared the way for the next step, and that is, If the term *son* is applied to one individual, might it not be applied to another? "Ah," he said, "you evidently think that the expression 'son' applies to the Messiah." Well, let us see. In Psalm 2 there is a prophecy that is recognized by Jewish authorities as applying to the Messiah. There the Lord says to the Messiah, "Thou art my Son; this day have I begotten thee."

Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!), "Ask of me anything, and I will give it to thee," as it is said, *I will tell of the decree etc. this day have I begotten thee . . .*—*Talmud Sukkah 52a*.



One of our Jewish Bible lessons.

"The Living God" is quite an Hebraic expression, and to term the Messiah "Son of the Living God" is justifiable from the verse in the Psalm: "Thou art my son; this day have I begotten thee," since a few verses earlier it is said, "Against the

Lord and against his anointed (His Messiah)."—JOSEPH KLAUSNER, *Jesus of Nazareth*, p. 299.

The second verse of the psalm mentions that "the kings of the earth" and the rulers take counsel together against the Lord (Yahweh) and against His Anointed (*Maschiach*, "Messiah"). Here Messiah is intimately associated with Yahweh, and the Messiah is called His Messiah. In the seventh verse of the same chapter we find Yahweh saying to the Messiah, "Thou art my Son; this day have I begotten thee." Here is clear recognition that the term *son* is applied also to the Messiah. First, it is used with reference to Israel, then to Solomon as an individual, and in the third place to the Messiah, the Son of God. The first two references are undoubtedly types of our Lord, and in Him the concept of sonship receives its fullest expression and fulfillment.

This is part of the message we must bring to the Jew of today. As in the early days of the Christian church some will believe and declare as did Saul of Tarsus, that Jesus is "very Christ" ("Messiah," Acts 9:22) and that "he is the Son of God" (Acts 9:20).

It is a wonderful awakening for the modern Jew when the scales fall from his eyes and he sees and believes that Jesus Christ the Lord is the Messiah, the Anointed One, and that He alone can save from sin.

In our work for the Hebrew people we have quite a number of them enrolled in the special Bible correspondence course, and some of these we hope will soon identify themselves with the Advent Movement.

We wish all our ministers and workers would subscribe to our Hebrew journal *Israelite*. It is printed almost wholly in the English language, and its quarterly visits would give an idea of the approach we are seeking to make to those who are of the "seed of Abraham." The subscription price is but \$1 a year for four issues.

Years ago the servant of the Lord wrote:

When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah.—*The Acts of the Apostles*, pp. 380, 381.

We are to labor for the Jewish people, who are scattered throughout so many lands. . . . Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer.—*Evangelism*, pp. 578, 579.

Church Architecture Today

ROBERT J. BURMAN*

Architect, A.I.A.



NEVER before in the history of architecture has there been such a startling and visual change as that to be found in the new churches. Until quite recently the most advanced concepts in architecture were almost exclusively used for commercial and industrial buildings. For more than a century most churches have chosen to ignore the changes in the art and technology of their culture, and thus their physical plants have not been representative of the times in which they were living. Their churches represented a God of the past instead of a God of the ever-present. They failed to recognize that architecture is a social art, vitally related to the life of the people it serves, and not merely some form of applied archeology or academic exercise in applied ornament. Today this attitude is rapidly changing, and there is a great possibility that the church may again regain its rightful place as the source of inspiration for great creativity, daring, and imagination.

The danger of scientific atheism when confronted with the possibility of the total annihilation of mankind has caused men to take a new look at religion. Not only has church construction shown phenomenal growth, the total contract figures for 1959 running well over \$800 million, but the church itself is revising its attitudes and concepts because of the needs of these times. Only in the last few years have some of our most gifted and deservedly famous architects been given the opportunity to design church buildings. With an amazing and rapidly growing technology these architects, in collaboration with enlightened and progressive church leaders, are leading the way in the design of meaningful church architecture.

This change has been so sudden that many people have a reaction not unlike the owner of a model-T Ford who awoke after

thirty years of sleep to find a modern freeway passing through his front yard. He is understandably confused, or even shocked, by the changes in the appearance of the automobile. We who have been awake to the gradual changes in automobile design accept the modern car, and we look forward to the new models. Even though we may not be pleased with the tail fin and chrome-happy features of Detroit products, we have no desire to return to the model-T. This same condition exists in architecture. Our equivalent to "Detroit iron" is found in the many modernistic buildings that display the ill-use and misuse of materials, as well as a total disregard for basic design principles. And we have our good modern architecture pioneered by such "name architects as Belluschi, Gropius, Mies van der Rohe, Mendelssohn, Niemeyer, Saarinen, and Wright. To stand still today is to go backward. Unfortunately, many people, including too many practicing architects, have never learned to distinguish between modernistic and modern architecture. This has been the most retarding influence on the modern movement.

In those periods of architectural history preceding the Industrial Revolution the church was not only the source of the newest and greatest advances in architecture but it was also the mother of the other arts, such as music, art, and literature. But with the advent of the Industrial Revolution the people with the greatest financial resources, regardless of their educational and cultural training, determined values by their commercial, in lieu of esthetic, worth. Architecture separated itself from engineering, and it soon became nothing more than the process of imitating the façades of bygone eras. The Victorian age became known as the "dark ages of architecture." The design of everything about us today has now sunk so low that we are no longer capable of judging what is good. We have to be educated and trained to acquire taste, because we have only acquired habits—generally bad. With a gradually increasing level in the educational background of our new generation it is

* Robert J. Burman is an Adventist architect in California and has done some outstanding work in his profession. We believe our leaders, and pastors in particular, will appreciate this forthright analysis in trends of church architecture.
—EDITORS.

hoped that the church will again lead out in raising the standards in the arts. Too often, however, taste has become synonymous with a safe and uniform mediocrity.

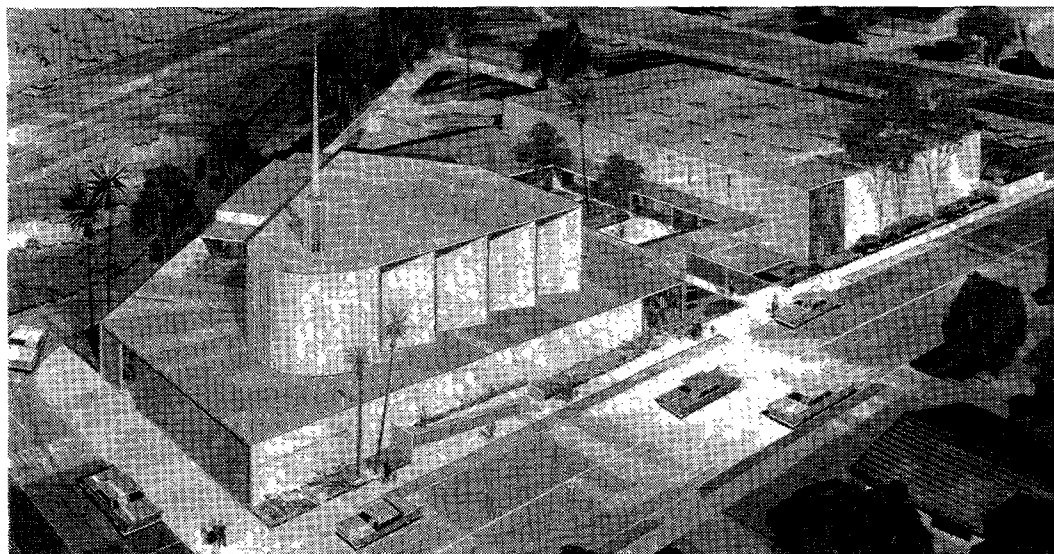
Today, architects are again carrying on the Gothic tradition of exploring the possibilities of lightness and poise. In the nineteenth century, antique ornaments were grafted onto new structures, and the structural framework was hidden behind massive piles of masonry. Today our modern architecture is noted for its economy, economy in material and means, and for its own inherent aesthetic value. Man should never build less skillfully than he knows how. Today our products are machine made, and we know exactly how they will behave. Precision and calculation have become new tools of the designer. To be oversized or overweight is to be uncouth. Not long ago craftsmen constructed a building from materials and tools that they brought to and worked with on the job site. Today, the labor of producing parts for a building is fast becoming nothing more than the process of assembling ready-made parts. The machine has replaced the craftsman, and we have invented or discovered many new materials. We have found a modern equivalent for ornament to lie in the natural qualities of materials, because ornament divorced from handicraft is meaningless. Qualities possible

through the use of the machine have provided us with the basis for a new art. We can now use lighter materials such as aluminum, glue-laminated wood, stressed skin and sandwich panels, lightweight concrete, and plastics. Instead of an architecture of mass, we now have an architecture of volume. We are evolving a style that appears liberated from matter, although joined to it more completely than ever.

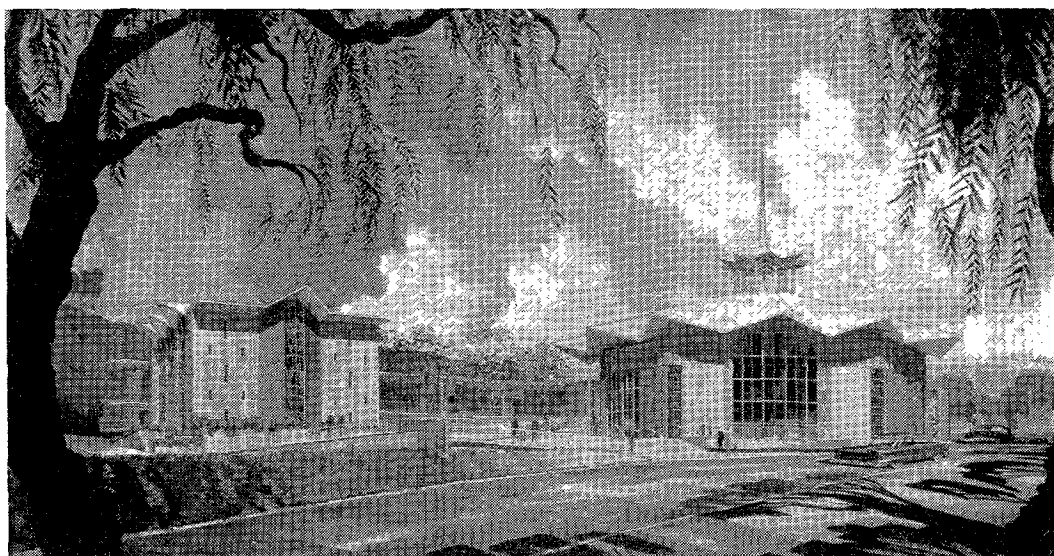
Pre- and post-stressed concrete, the use of textured forms, precasting, deflatable and reusable forms, tilt-up and lift-slab, new aggregate surfaces—these are some of the developments in concrete that are influencing the design of our churches. Concrete blocks have now been put out with new designs that make them a desirable building material. With the rising costs in construction, concrete is no longer veneered over now that we have new finishes and waterproofing techniques. Architects are creating many new textures and patterns with brick masonry. New finishes and colors are creating new possibilities in beauty and use.

Some of our newest churches are again using one of the oldest of building materials—mosaic tile. Some of the most beautiful is the Venetian glass mosaic being imported from Italy.

Because of rising costs steel is assuming more economical shapes that are being exploited by leading architects for new design



The Seventh-day Adventist Hollywood church.



Glendale Sanitarium Seventh-day Adventist church.

expression. Because steel is most effective in tension, we can expect more buildings to be suspended. A classic example of the use of steel for its own sake as a means of architectural expression is the steel, brick, and glass chapel at the Illinois Institute of Technology, by Mies van der Rohe. Mies van der Rohe recently received the 1960 A.I.A. gold medal for service to the profession.

Wood is very popular in modern church construction because of its warmth, beauty, workability, and economy. The churches of Pietro Belluschi, dean of the School of Architecture at MIT, are well known for their beauty, derived from the sensitive and creative use of wood with other indigenous materials. Some of the most daring work, made possible by the use of glue-laminated wood technology, is being done by Victor Lundy of Florida.

The church can no longer spend hundreds of years in the construction process. Today, only a year or two may elapse from the first idea to the final completion of the church building, and the church must be designed for the needs of a constantly changing constituency. Spaces must be flexible. With its current emphasis on the needs of the whole man and its concept of the membership as a community as well as a congregation, new facilities are required for the education and social and recreational requirements of its membership. The late Frank Lloyd Wright in his meet-

inghouse of the First Unitarian Society of Madison, Wisconsin, blended all these facilities under one triangular roof, which expresses reverence without recourse to the steeple.

In Gothic times the church did not even have to provide seats. Today we have to concern ourselves with plumbing, heating, ventilation, air conditioning, off-street parking, acoustics, radio, sound recording, TV, and many more items which will increase in number as time goes on. It is small wonder that churches do not look the same as they did yesterday.

Good modern churches are difficult to find because they take much time and careful design to be the honest, logical, and organic expression of the needs of the church. Unfortunately, many of our churches are unwilling to invest their money in the services of a competent architect, and when an architect's services are used he must be willing to take a reduced fee. Therefore, unless he has an outside source of income he cannot spend the time necessary to perfect his plans. The only concept many people have of the church is the message contained in the way attitudes and aspirations (or the lack of the same) are expressed in the physical appearance of their church. If it expresses those finer qualities we should expect from the church its architecture can be a leading and formulating force in the world today.

Herbert W. Armstrong and His "Radio Church of God"

Part 1

ROBERT L. ODOM

Editor of the "Index to the Writings of Ellen G. White"

Biographical



THE editorial office of THE MINISTRY has received numerous inquiries concerning Herbert W. Armstrong, spokesman of the "Radio Church of God," which broadcasts its teachings by radio and by mail from Pasadena, California. The most frequent question is this: Has Mr. Armstrong ever been connected with the Seventh-day Adventist Church?

Mr. Armstrong has had the same question put to him. In fact, he has said in his official monthly magazine: "It seems unnecessary to add here that I have *never* been a member of the Seventh-day Adventist denomination. False statements have appeared in various church or religious magazines, pamphlets or tracts that I am a former Seventh-day Adventist."¹

On a previous occasion he wrote: "Although I have stated positively and definitely on the radio program a number of times that I never belonged to the sect known as 'Jehovah's Witnesses,' or the Seventh-day Adventist denomination, it seems that many, especially of the 'Jehovah's Witnesses' sect continue spreading the false claim that I once belonged to them. Let me now make the truth PLAIN. I have never been a member of these so-called 'Jehovah's Witnesses,' nor of the Seventh-day Adventists. I have never in any manner, shape, nor form, had any remote connection with them, or associated with either sect or denomination. I have never had any fellowship with them."²

These statements by Mr. Armstrong indicate that many people who listen to his radio broadcasts and read his literature have not been wholly satisfied with his assertion that he has "never in any manner, shape, nor form, had any remote connection with" the Seventh-day Adventist denomination. Hence it is necessary that we set the record straight in so far as the Seventh-day Adventist Church is concerned.

Quaker Background

We gather from Mr. Armstrong's biographical sketches that he was born on July 31, 1892,³ which means that he is now nearing the age of threescore and ten years. Concerning his early religious background, he has said: "I had been brought up from birth in the Friends Church (Quakers)."⁴ Again: "I was born of solid Quaker stock."⁵ Likewise: "I had been reared of Quaker stock."⁶ Also, "I was reared in the Sunday school of the Friends Church."⁷

Methodist Connection

On July 31, 1917—his twenty-fifth birthday—Mr. Armstrong was married,⁸ and this resulted in a change of religious profession for him in 1920. Concerning this he says: "Before our marriage my wife had been quite interested in Bible study. She had been for years an active Methodist. After marriage, although she had not lost her interest in the Christian life and the Bible, she had not had the same opportunity to express it, or participate in religious fellowship with others. While we lived in Maywood, suburb of Chicago, we joined the River Forest Methodist church, but the fellowship there had been more social than spiritual or Biblical."⁹

"After moving to Maywood, my wife and I decided we ought to join a church. We attended a few to look them over. We rather liked the pastor and the people of the River Forest Methodist church, so we joined—more from social preference than theological."¹⁰

Sabbath Observance

Mr. Armstrong's next change of religious profession had its beginning while he was living in Salem, Oregon, in 1926. At that time his "wife had become acquainted with an elderly neighbor lady, Mrs. Ora Run-corn," who convinced her that the seventh day of the week, and not Sunday, was the true Sabbath day.¹¹ Mrs. Armstrong began to keep the Sabbath thereafter. Heretofore the Armstrongs had assumed that the teachings and practice of the various large de-

nominations were based on the Bible. Hence he says: "In early fall in 1926 that assumption had been rudely challenged. My wife had accepted the seventh-day Sabbath."²² He gives the date again thus: "My wife, in early fall of 1926, had begun to observe the seventh-day Sabbath."²³

After investigating the Sabbath question for six months, Mr. Armstrong also became convinced that the seventh day was the Sabbath, and began to keep it. In telling of this experience, he says: "It was probably May or June, 1927, when I was baptized."²⁴

Affiliation With Church of God (of Stanberry, Missouri)

Into what denominational fellowship did Mr. Armstrong enter as a result of this change in religious profession? He speaks of it as the "almost unknown little Church of God with its small publishing house in Stanberry, Missouri."²⁵ He describes it further as "a little church, with scattered members probably numbering less than 2,000, mostly in rural areas. Apparently, as nearly as I could learn, it had only a very limited number of local churches, none as large as 100 members."²⁶ He adds that "there were at that time [1927] perhaps 35 to 50 members of the church in Oregon, from Salem to Eugene."²⁷ He identifies that denomination again as "a little, almost-unheard-of church called the Church of God, which maintained a small publishing-house headquarters at Stanberry, Missouri."²⁸

That little church group is a ninety-six-year-old offshoot from the Seventh-day Adventist Church. In 1866 Elders B. F. Snook and W. H. Brinkerhoff, two leading ministers of the small constituency of the newly organized Iowa Conference of Seventh-day Adventists, apostatized and led off some of our church members to form a small independent group of their own liking.²⁹ They directed their activities from Marion, Iowa, where they published a paper called *The Hope of Israel*. In 1889 they moved the headquarters of their work to Stanberry, Missouri, and changed their paper's name to *The Bible Advocate*. Until about 1949 the group called themselves the "Church of God (Adventist)."³⁰ In 1906 they reported a membership of 354. By 1916 it stood at 848. In 1926—the year when Mrs. Armstrong began to keep the Sabbath with them—it was listed as 1,686.³¹

We do not know whether Mr. Armstrong

has been aware of this historical fact that the Church of God with which he fellowshipped was an offshoot from the Seventh-day Adventist Church. But we are certain that he was well aware of the fact that some of its leading lights with whom he fellowshipped in Oregon were formerly members of the Seventh-day Adventist Church.

Not long after his baptism Mr. Armstrong began to give talks to his fellow believers and to write articles for *The Bible Advocate* published in Stanberry, Missouri, some of which were used by that paper. Ere-long he sent a sixteen-page typewritten manuscript, which he regarded as proving "beyond contradiction that a certain minor point of doctrine proclaimed by this church, based on an erroneous interpretation of a certain verse of Scripture, was in error."³² It was rejected by "their head man, editor of their paper and president of their 'General Conference.'"³³ "Naturally, this shook my confidence considerably,"³⁴ he says.

A little later he wrote a typewritten manuscript of nearly three hundred pages which, he supposed, "proved that the so-called 'lost ten tribes' of Israel had migrated to north-western Europe, the British Isles, and later the United States—that the British were the descendants of Ephraim, younger son of Joseph, and the United States modern-day Manasseh, elder son of Joseph."³⁵ This document was rejected by the publishing house at Stanberry. Mr. Armstrong's reaction to this was: "Truly, this was bewildering!"³⁶

A Church of God minister, visiting Oregon about that time, visited Mr. Armstrong in Portland. After talking with him, the visitor advised the editor of *The Bible Advocate* not to publish any more of his articles.³⁷ Mr. Armstrong in the meantime had been worshiping with a certain Mr. Hobbs and other persons "who met together in a little church building at the top of the hill, on the Molalla Road, in Oregon City. There were only around eight to twelve of them, but they habitually met on Sabbath afternoons to study the 'Sabbath school lesson,' using the 'quarterlies' from the Stanberry publishing house."³⁸

Concerning Mr. Hobbs, he says: "Probably the most influential member in the state at the time was elderly G. A. Hobbs, of Oregon City. He was past 80 years of age, but very alert, aggressive and active. He had received a letter from the editor in

Stanberry, Missouri, explaining that my articles were being discontinued at the request of the young minister newly arrived in Oregon. . . . This had aroused the fiery indignation of Brother Hobbs. Immediately he sent a scorching letter back to Stanberry, a copy of which he let me read. It resulted in reinstating my articles for publication."²⁹ That occurred in 1928.

In November of 1930 the followers of the Church of God in Oregon, in a business meeting held near Jefferson, Oregon, formed what they called their "Oregon Conference." Mr. Armstrong himself was present. He states: "I believe that the elderly G. A. Hobbs of Oregon City, previously mentioned, was made the first president of this state conference, and that O. J. Run-corn, with whom I had come to this meeting, was president the second year."³⁰

This G. A. Hobbs, according to Mr. Armstrong, "had been an Adventist since a young man—probably beginning somewhere around 1870, or perhaps earlier. Adventists during those earlier years were very strict, legalistic, and exacting. Brother Hobbs had left the Adventists rather late in life when he saw clearly, in the Bible, that the millennium will be spent on earth and not in heaven."³¹

However, Mr. Armstrong reports that "a son of our [Oregon] conference president, the elderly G. A. Hobbs, now well along in his eighties, was a local elder in the Seventh-day Adventist Church"³² at Umapino, Oregon, which is near Walla Walla, Washington.

At the request of the newly organized Oregon conference officers, Mr. Armstrong conducted his first evangelistic meetings at Harrisburg, Oregon. At the close of this effort he was reprimanded for having baptized four converts, because he was only a licensed and not an ordained minister. This upset him considerably.³³

With Another Former Seventh-day Adventist

In June of 1931 Mr. Armstrong was ordained as a minister.³⁴ He states thus: "I was the green-horn tail-ender among the ministers of the Church of God (world headquarters then Stanberry, Missouri)."³⁵ His former connection with the Stanberry, Missouri, organization is, therefore, a fact established by his own testimony.

In telling how he came to be ordained, Mr. Armstrong gives the principal credit

Message to Israel Radio Program

1,300 successive radio broadcasts at the rate of one a week without interruption is the record achievement of the Message to Israel radio program. These were unusual broadcasts in that they were beamed especially to the Jewish people in America. Multiply the number of these broadcasts by the over fifty stations scattered all over America on which the Message to Israel program is broadcast and we find that Coulson Shepherd has consistently reached thousands of Jews for Jesus Christ.

Mr. Shepherd, Director of the Message to Israel, has been a minister of the Gospel for over forty years. He left a successful insurance career to follow the calling of the Lord to the Christian ministry. After twenty-five years in Baptist pastorates, he resigned his charge in Atlantic City to devote full time to the Message to Israel broadcasts which by then were on more than a score of stations and were creating a wide demand for personal appearances before many local sponsoring churches and groups.

The program is carried by stations in the four largest cities in the United States, where over 4,000,000 Jews reside. By short wave the message is heard in the State of Israel and in many parts of the globe. Over the country a host of individuals have adopted Message to Israel and by their contributions have kept the gospel going out to the Jews in many parts of the world.

—Message to Israel, Inc.

to a former member of the Seventh-day Adventist Church. He says: "In the early summer of that year [1931] a former S.D.A. minister, a Robert L. Taylor, came to Oregon from California."³⁶ The Church of God people in Oregon asked him to conduct an evangelistic effort for them. "Brethren," said Elder Taylor, "I will be glad to undertake this evangelistic campaign, and I suggest holding it in Eugene. But I want to request that Brother Armstrong be put full time into the ministry, and join me in the campaign." . . . The members of the conference agreed instantly with Mr. Taylor's suggestion. . . . Mr. Taylor's suggestion meant a complete change in my life. In former years the idea of becoming a minister was the very last thing I should have wanted to do. But by June, 1931, I had been preaching a great deal for three and a half years. By this time my whole heart was in it. . . . It was decided by the officers of the conference that on the next all-day meeting I was to be ordained, so I could join Elder Taylor in the campaign at Eugene. I

shall never forget that moment of my ordination. The meeting was being held outdoors. I do not remember where—except it was in the general rural area of Jefferson. I do not remember other circumstances, except that one or two other ministers were there in addition to Elder Taylor.”³⁷

Not long after he began to work with him, Mr. Armstrong began to be very critical of Mr. Taylor and his methods of evangelism.³⁸ In November of 1931—the same year of his ordination—Mr. Armstrong was dropped from the payroll of the Oregon conference and Mr. Taylor was continued on it.³⁹ Thereafter Mr. Armstrong worked as a solicitor of advertising for a newspaper in Astoria, Oregon, for about fifteen months.⁴⁰

With a Third Former Seventh-day Adventist

Early in 1933, prior to April 21, Mr. Armstrong was invited to return to ministerial work by the Oregon conference. In the meantime Mr. Armstrong came into contact with “a former Seventh-day Adventist minister, Sven (Sam) Oberg, whom he [A. J. Ray] wanted as the Oregon minister.”⁴¹ “Mr. Oberg was a man of 53.”⁴² Mr. Armstrong’s new assignment was to work with Mr. Oberg in an evangelistic campaign in Salem, Oregon.⁴³ He says that he then looked upon Mr. Oberg “with a sort of awe, feeling I had never met a person so perfect and so righteous and so powerful in preaching.”⁴⁴

Mr. Armstrong’s high regard for Mr. Oberg did not last very long. He became very critical of his associate, and antagonism between the two grew so strong that the conference president called a business meeting to deal with the case.⁴⁵

Affiliation With Church of God (of Salem, West Virginia)

Mr. Armstrong’s stormy experience with the Church of God organization, whose headquarters were at Stanberry, Missouri, did not continue much longer. A dispute over denominational leadership and policies arose among its leading men, one of the most prominent being Andrew N. Dugger, who had been editor of their paper and also their general conference president.⁴⁶ Mr. Dugger led off a sizable part of their followers and established a new denomination called the Church of God (Seventh Day), with headquarters in

Salem, West Virginia. This occurred on November 4, 1933.⁴⁷ About the same time or not long afterward Mr. Armstrong joined the revolt.

Several years ago, when my attention was called to the doctrines propagated by Mr. Armstrong, I noted a great similarity between many of his teachings and those of the Church of God (Adventist) which had its headquarters at Stanberry, Missouri. I wrote a letter to that office to ask if Mr. Armstrong had ever been connected with their organization. The reply was: “Mr. Herbert Armstrong is not now a member of the Church of God (Seventh Day). He used to be, years ago, but broke away and became independent since.”⁴⁸

I wrote also to the office of the Church of God (Seventh-day, Apostolic) at Salem, West Virginia, to inquire if Mr. Armstrong had ever been connected with their organization. The reply was: “Thank you for your inquiry concerning Herbert W. Armstrong. Several years ago this man was a minister of our faith. However, he jumped the track on British-Israelism, and a few other connected subjects, so he went off independent.”⁴⁹

In response to an inquiry that I made directly to Mr. Armstrong himself regarding his former connections with those two church organizations, he kindly replied:

“It is true that I fellowshipped and worked with the Stanberry church, beginning some 27 years ago, and was ordained

A vision without a task makes a visionary;
A task without a vision makes a drudge;
A vision and a task make a missionary.

—J. E. FISON in *The British Weekly*.

by their Oregon Conference in 1931. Also that, about 1934, along with most of the Oregon brethren with whom I worked, I went along for a couple of years with that organization (Salem, West Virginia).”⁵⁰

To confirm further what I had learned about Mr. Armstrong’s connection with the two above-mentioned organizations called the Church of God, I wrote A. N. Dugger for information, for he was connected with both groups while Mr. Armstrong worked with them. He replied: “It was the year 1933 when Elder Armstrong separated from Stanberry and went along with about 100 or more ministers organiz-

ing the church at Salem [West Virginia] on the Bible foundation of church organization, with the twelve, the seventy, and the seven. He became one of the seventy at that time, chosen so by lot. He remained in this place for a few years. I do not remember just how many, but he broke with the Salem organization over the keeping of the yearly sabbaths set forth in Leviticus, 23rd chapter," et cetera.⁵¹

Mr. Armstrong, in relating publicly his experience during the winter of 1933-34, says that he was appointed as a member of the board of seventy set up by the party at Salem, West Virginia, and that he "decided to go along with it," and sent in to it regularly his ministerial reports.⁵²

Radio Church of God Started

Mr. Armstrong's next important step after breaking with the party that had its headquarters in West Virginia was to move the center of his independent religious activities out of Oregon. In 1946 he purchased some property in Pasadena, California, for his new headquarters and a college. From there he issues his monthly paper *The Plain Truth*, and directs his radio broadcast "The World Tomorrow."⁵³

The *Ambassador College Bulletin* (catalog) for 1958-1960 speaks of the founder as "Herbert W. Armstrong, President and Pastor of the Churches of God."⁵⁴ A letter from the office of "The World Tomorrow" radio broadcast says: "In 1946 the members incorporated under the name, 'The Radio Church of God,' since that name had become nationally known through the broadcast."⁵⁵ Just how Mr. Armstrong perpetuates himself in office as president and founder of the Churches of God,⁵⁶ and to what extent the machinery of his ecclesiastical organization is like that of other religious denominations, we do not know. Inquiry on my part has revealed that it has few local pastors and churches or congregations assembling weekly in church buildings or meeting places in towns and cities throughout the country. However, Mr. Armstrong's radio broadcasting has extended to Europe, and his organization appears to be financially prosperous.

He has built a large tabernacle on a woodland property of 43 acres near Glade-water, Texas, for holding annual assemblies of his radio listeners. He says of it: "Why are we building this tabernacle in northeastern Texas? The answer is simple.

Because this location is the geographical center of the thickest density of our radio listening audience."⁵⁷

Not a Seventh-day Adventist

Many people have mistakenly supposed that Mr. Armstrong is a Seventh-day Adventist minister, but he is not. *In so far as we know, he has never been connected with the Seventh-day Adventist Church.* This he has repeatedly affirmed, as we have shown by his own statements. However, he has acquainted himself with the teachings of the Seventh-day Adventist Church. Speaking of the six months that he spent in investigating the subject of the Sabbath, prior to his beginning to keep it in 1927, Mr. Armstrong says: "I became quite familiar with Seventh-day Adventist literature."⁵⁸ Again: "So I examined Seventh-day Adventist teachings. I obtained their magazines, their booklets and pamphlets, their large 'catechism'—or book of Bible readings, or Bible 'home instructor.'"⁵⁹

Also: "I have attended a very few week-night evangelistic campaign services conducted by Seventh-day Adventist evangelists."⁶⁰ Likewise: "I have *never* been a member of the Seventh-day Adventist denomination. . . . I did obtain much of their literature to compare with the Bible. I did examine and study it with an open mind, and without prejudice. I was happy to find that, like most denominations, they do have certain points of truth."⁶¹ At the same time he wrote: "My familiarity with Adventist doctrines has come entirely

When you stretch the truth, people can usually see through it.

through their published literature, and a few personal contacts. I have never attended a regular Sabbath church service of that denomination!"⁶²

Moreover, while he was investigating the Sabbath question he sought information from a Seventh-day Adventist minister. Of this he says: "I went to a Seventh-day Adventist minister. He, too, was courteous and glad to explain his belief, according to the Bible, but my personal impression was that he was rather cold and legalistic."⁶³ Besides this, he attended a baptismal service conducted by a Church of God minister in a Seventh-day Adventist church one Sunday afternoon,⁶⁴ and at

a later date Mr. Armstrong himself conducted a baptismal service in a Seventh-day Adventist church by arrangement with its local elder.⁶⁵

Summary

To state the matter briefly, if the "Radio Church of God" headed by Herbert W. Armstrong has "had any remote connection with" the Seventh-day Adventist Church, it cannot be construed as anything more than a mere offshoot from an offshoot from an offshoot from the Seventh-day Adventist body. The Church of God that had headquarters at Stanberry, Missouri, with which he was connected from 1927 to 1933, started out as an offshoot from the Iowa Conference of Seventh-day Adventists in 1866. Whether Mr. Armstrong has ever been aware of this historical fact or not, we do not know. The Church of God that had headquarters at Salem, West Virginia, with which he was connected later, started out as an offshoot from the organization that had headquarters at Stanberry, Missouri, in 1933. The "Radio Church of God," with headquarters now in Pasadena, California, was started by Mr. Armstrong after he pulled away from the organization that had headquarters at Salem, West Virginia. The role that former Seventh-day Adventists played in the story of Mr. Armstrong as a Sabbath-keeper has been conspicuous, though obviously not wholesome, as he himself has testified.

However, Mr. Armstrong is decidedly opposed to Seventh-day Adventism, and he attacks some of its doctrines. His teachings that Christ died on Wednesday noon and rose on the Sabbath, that the Lord's Supper should be eaten once a year and only at Passover time, that the Jewish calendar and its yearly festivals as outlined in Leviticus 23 should be followed and observed by Christians, that the people of Great Britain and the United States are descendants of Ephraim and Manasseh, and several of his predictions about Armageddon and other matters of prophecy are regarded by Seventh-day Adventists as erroneous and without Scripture support.

¹ *The Plain Truth*, Aug., 1959, p. 14 (Radio Church of God, Pasadena, California).

² *Ibid.*, July, 1953, p. 5.

³ *Ibid.*, June, 1958, p. 18; Aug., 1958, pp. 8, 10, 18; Nov., 1958, p. 23; Dec., 1958, p. 1; Feb., 1959, p. 17.

⁴ *Ibid.*, July, 1953, p. 5.

⁵ *Ibid.*, July, 1958, p. 18.

⁶ *Ibid.*, April, 1959, p. 7.

⁷ *Ibid.*, Dec., 1958, p. 7.

Wishing or Fishing?

ADLAI ALBERT ESTEB

"Follow me and I will make you become fishers of men"
(Mark 1:17, R.S.V.).

Wishing for fish is not fishing for fish.

Who learns any skill by just wishing?

We'd all starve to death just watching a dish—

The way to catch fish is *go fishing!*

You don't learn to skate at home in a chair,

Or learn to ride bikes by mere wishing;

You rarely catch fish just saying a prayer—

The way to catch fish is *go fishing!*

You don't learn to fish by shooting at quail,

Or buying equipment, then wishing;

The way to catch fish—and this plan won't fail—

Leave everything else and *keep fishing!*

You never catch fish just strolling the banks,

And watching the water a-swishing.

There's no other work in the world that ranks

With Christ's supreme task He called *fishing!*

Wishing for fish is not fishing for fish;

You never learn fishing by wishing.

You cannot catch fish by wishing a wish—

The way to catch fish is *go fishing!*

⁸ *Ibid.*, Aug., 1958, p. 10.

⁹ *Ibid.*, Feb., 1959, pp. 17, 18.

¹⁰ *Ibid.*, Dec., 1958, p. 7.

¹¹ *Ibid.*, April, 1959, p. 7; Aug., 1959, p. 17.

¹² *Ibid.*, May, 1959, p. 5.

¹³ *Ibid.*, Aug., 1959, p. 13.

¹⁴ *Ibid.*, May, 1959, p. 5.

¹⁵ ¹⁶ *Ibid.*, Aug., 1959, p. 15.

¹⁷ *Ibid.*, p. 28.

¹⁸ *Ibid.*, p. 14.

¹⁹ *The Review and Herald*, July 25, 1865, pp. 62, 63; Feb. 20, 1866, p. 89.

²⁰ J. N. Loughborough, *Pacific Union Recorder*, Dec. 15, 1910, pp. 1, 2.

²¹ Report of U.S. Census of Religious Bodies of the United States for 1936, Bulletin 13, p. 32.

²², ²³, ²⁴, ²⁵, ²⁶ *The Plain Truth*, Aug., 1959, p. 16.

²⁷, ²⁸, ²⁹ *Ibid.*, p. 28.

³⁰ *Ibid.*, Nov., 1959, p. 8.

³¹, ³² *Ibid.*, Jan., 1960, pp. 9, 10.

³³ *Ibid.*, Nov., 1959, pp. 9, 31.

³⁴ *Ibid.*, p. 8; Dec., 1959, p. 10.

³⁵ *Ibid.*, Dec., 1959, p. 7.

³⁶, ³⁷ *Ibid.*, p. 9; Jan., 1960, p. 9.

³⁸ *Ibid.*, Dec., 1959, pp. 11, 31.

³⁹ *Ibid.*, Jan., 1960, p. 9; Feb., 1960, p. 9.

⁴⁰ *Ibid.*, Jan., 1960, pp. 9, 10, 28-32; March, 1960, p. 11; April, 1960, p. 5.

⁴¹, ⁴², ⁴³, ⁴⁴ *Ibid.*, April, 1960, p. 5.

⁴⁵ *Ibid.*, pp. 5-8, 12-15.

⁴⁶ *Ibid.*, Nov., 1959, p. 8.

⁴⁷ U.S. Census of Religious Bodies of the United States for 1936, Bulletin 66, pp. 24, 25; *The Plain Truth*, Sept. 1960, p. 8, 16.

⁴⁸ Letter to Robert L. Odom, dated March 8, 1953.

⁴⁹ Letter to Robert L. Odom, dated March 11, 1953.

⁵⁰ Letter to Robert L. Odom, dated October 10, 1954.

⁵¹ Letter to Robert L. Odom, dated March 1, 1960.

⁵² *The Plain Truth*, Sept., 1960, pp. 16, 17.

⁵³, ⁵⁴ *Ambassador College Bulletin* (catalog) for 1958-60, p. 15 (Pasadena, California).

⁵⁵ Letter to E. R. Walde, dated May 18, 1959.

⁵⁶ *Ambassador College Bulletin*, p. 15.

⁵⁷ *The Plain Truth*, July, 1953, p. 13.

⁵⁸ *Ibid.*, April, 1959, p. 7.

⁵⁹ *Ibid.*, Aug., 1959, p. 14.

⁶⁰ *Ibid.*, July, 1953, p. 5.

⁶¹, ⁶² *Ibid.*, Aug., 1959, p. 14.

⁶³, ⁶⁴ *Ibid.*, April, 1959, p. 7.

⁶⁵ *Ibid.*, Jan., 1960, p. 9.

Walter Martin and the Nature of Man *

Part I

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ONE of the chapters in the new book *The Truth About Seventh-day Adventism*, by Walter R. Martin, attempts to refute the Adventist doctrines of conditional immortality and the annihilation of the wicked, by showing that the Bible teaches conscious existence after death and the eternal torment of unbelievers.

All true Christians hold that God is the Creator of all things, including conscious existence. Mr. Martin believes this, and we believe it too. Hence, this is not the question that divides us. Nor is it the question of whether God *could* sustain life forever or annihilate it if He so ordained. The crux of the matter is: Has God given man, irrespective of his character, conscious existence that He *will never* take away? Mr. Martin teaches that God has. Seventh-day Adventists maintain that God has not.

We fail to see any reason why God should have willed that man *must* have an endless conscious existence, whether regenerate or unregenerate, and we do not believe that the Bible so teaches. On the contrary, we hold that the Scriptures plainly teach that God created man with the *possibility* for endless existence, but that this depended on man's obedience to the divine will. When man sinned, endless existence became *possible* only through acceptance of eternal life in Jesus Christ.

Mr. Martin holds that the soul or spirit, which he equates with man's "cognizant, immaterial nature" (page 127), has an endless existence regardless of character (see page 139), for he declares: "Conditional Immortalists try to answer Dr. Hodge's argument [that unbelievers are punished forever] by declaring that the soul is not eternal by creation; but the Bible emphatically teaches that it is, since we have seen that the word 'death' does not imply un-

consciousness as Adventists declare" (page 132).

This declaration shows that Mr. Martin believes that the Bible teaches that the soul is eternal by creation. Since Mr. Martin's argument would have no force unless God had willed that the soul *must* exist endlessly as a conscious entity, we conclude that this is what he means when he says that the soul is eternal by *creation*. This much is clear. His reasons for so believing are not so clear. In fact, we cannot help wondering if Mr. Martin could afford to make them clear. Let us see why.

Our friend declares that because "death" does not imply unconsciousness, he has, therefore, proved that the Bible emphatically teaches that the soul is eternal by creation. This appeals to us as a rather unusual method of adducing proof. In essence we are asked to believe that the lack of an implication constitutes emphatic proof. We fail to see how this constitutes proof, let alone emphatic proof.

We shall now proceed to examine the evidence, which Mr. Martin says "we have seen," which is supposed to prove that "death" does not imply unconsciousness." In order to facilitate comparison we shall follow Mr. Martin's outline of presentation.

I. Textual Analysis

On pages 118 and 119 of his book, Mr. Martin, commenting on 1 John 5:11-13 says, "In the grammar and context of this passage eternal life (*eionion zoes* [sic]) is the present possession of every believer in the Lord Jesus Christ, and if the term *eternal life* does not include *conscious fellowship* then the whole New Testament meaning is destroyed. The Holy Spirit used the present indicative active of the verb *echo*, expressing present, continuous action. Thus we see that the believer, having been regenerated by the Holy Spirit, *already* possesses never-ending life as a continuing *quality* of conscious existence." (Italics his.)

In the first place, it seems to us utterly

* This is an unsolicited reply to statements in the book *The Truth About Seventh-day Adventism* on the nature of man.

superfluous to bestow upon believers "a continuing quality of conscious existence" if all men regenerate and unregenerate, possess conscious existence that is eternal by creation.

In the second place, it seems to us passing strange that anyone would try to prove conscious existence after death on the grounds that believers possess eternal life. Let us see why. If believers possess "a continuing quality of conscious existence" by virtue of the fact that eternal life has been bestowed upon them, by the same token unbelievers do not possess "a continuing quality of conscious existence," since they do not have eternal life (1 John 5:12; 3:15). It is evident that this argument proves too much, and hence proves nothing for Mr. Martin's contention. But this is not all. Our

It's what you learn after you know it all that counts.—*Author Unknown.*

friend has yet to establish that the *whole* New Testament meaning of "eternal life" includes "conscious fellowship." We submit that he has given no proof for this assertion.

Under this same section Mr. Martin says that a case parallel to 1 John 5:11-13 "obtains in the context of John 5:24, where the Holy Spirit informs us that a spiritually dead man, passes by faith into spiritual or eternal life, but with no change in his physical nature, thus indicating the dualism of body and soul" (page 119). We fail to see how this passage necessarily indicates the dualism of body and soul, but Mr. Martin hastens to declare that "this completely refutes the general Adventist contention that everlasting life or immortality is bestowed upon the believer only at the resurrection of his body" (*ibid.*). This is a rather startling bit of logic. In essence, *we are asked to believe that an indication, which Mr. Martin does not even claim to have established, completely refutes a contention.*

What is this Adventist contention? Mr. Martin says it is that eternal life or immortality is bestowed upon the believer only at the resurrection of the body. But this is not an Adventist contention at all. We do not equate the terms "eternal life" and "immortality." This fact is singled out in the "statement," by H. W. Lowe, an Adventist, appearing on page 15 of Mr. Martin's book. In this statement Mr. Lowe

points out that Mr. Martin is "incorrect when he says that Adventists equate eternal life with immortality." Thus we see that *Mr. Martin completely refutes something we don't even teach.*

What Seventh-day Adventists teach on this point is made abundantly plain when Mr. Lowe says, "We emphatically teach that a true believer in Christ has eternal life abiding in him now, 'and this life is in his Son,' 1 John 5:11. We believe that immortality, or that quality of being which makes death impossible, is something bestowed on the believer at the resurrection when our Lord returns" (page 15).

The second text offered to prove the conscious fellowship of the believer after death is John 11:25, 26, the main point being that going beyond Lazarus, who believed on Jesus and had physically died, "Jesus lifts the veil and reveals that, in the realm of the physically alive, whoever believes in Him shall never experience the greatest of all terrors, spiritual death" (page 121). The next paragraph shows that by "spiritual death" our friend means "loss of communion of fellowship as a spiritual entity." The fallacy of this argument is that Jesus said nothing about "loss of communion of fellowship," let alone about a "spiritual entity," and these are the very points that need to be established.

As with the preceding arguments, the argument based on 2 Timothy 1:10 and Romans 2:7, to the effect that "eternal life" is "a conscious quality of spiritual existence"

Are you helping with the solution or contributing to the problem?

(page 122), also assumes what it is under obligation to prove, hence proves nothing.

We now come to Philippians 1:21-23. Again, Mr. Martin assumes what he is under obligation to prove, namely, that Paul "desired to depart from his body and to spiritually enjoy the presence of his Lord" (page 124). Our friend may think that Paul desired to depart from his body and go to the presence of Christ as a spiritual entity, but, as he realizes full well, "the Bible does not say so" (page 122).

Adventists insist that "the Bible does not say so," not out of stubbornness, but for the simple reason that this passage of Scripture says nothing about leaving the body and spiritually enjoying the presence of

the Lord. Not only this, but we believe that there are sound contextual reasons for holding the position we do, Mr. Martin's protestations to the contrary notwithstanding.

It is a curious fact that while Mr. Martin lays great emphasis on the grammar of Philippians 1:23, which he claims "is grammatically devastating to the Seventh-day Adventist position," he passes lightly over the context and exegesis of the passage under consideration. Now, we do not for a moment admit that the grammar of the phrase "to depart and be with Christ, which is far better" is at all devastating to our position. On the contrary, we believe that it is devastating to Mr. Martin's position, for the simple reason that the pas-

No one was ever honored for what he received.
Honor is the reward for what he gave.

sage says nothing whatsoever about departing from the *body* and *spiritually* enjoying the presence of the Lord, and this is what Mr. Martin is trying to prove.

But more than this, he significantly ignores certain portions of the context in which this phrase is found. In the statement that precedes this phrase Paul declares that he is "in a strait betwixt two." The context shows plainly that by "two" Paul means "life" and "death." Therefore, the strait Paul was in was choosing between life and death (verses 21, 22). Now according to Martin the believer "can never experience loss of communion of fellowship as a spiritual entity, though his body may 'become' dead" (page 121). Therefore, according to Mr. Martin's theory, whether Paul lived or died "communion of fellowship" would continue right on, regardless. Mr. Martin implies that since Paul enjoyed communion with Christ in life, and would continue to enjoy the same fellowship after death, he was in a dilemma. This conclusion would be logical were it not for the fact that there is something that Paul desires "which is far better" (verse 23). Far better than what? Obviously, far better than life or death. What was it? Paul says that it was "to depart, and be with Christ" (verse 23). Now, since departure to be with Christ is better than either life or death, it is evident that death would not usher Paul into the "presence of his Lord" (page 124), as Mr. Martin says it would.

Seventh-day Adventists believe that Paul is here referring to translation, that is, to being taken bodily to heaven without seeing death, as was Enoch (Heb. 11:5), Elijah (2 Kings 2:11), and as will be the living saints at the Second Advent (1 Thess. 4:17). This would truly be "far better" than either this present life or death. It would take Paul from this present mortal state to the ultimate state without dying.

The final passage that is cited to establish the conscious existence of the believer after physical death is 1 Thessalonians 4:13-18. Mr. Martin says, "In verse 14, the Holy Spirit tells us that God intends to bring with Him (*sun auto*), that is, with Jesus at His second advent, believing Christians who have experienced physical death" (page 125). Let us see how else Paul describes these "believing Christians" whom Jesus brings with Him. In verse 14 Paul informs us that they are those which "sleep in Jesus." What does Paul mean by "sleep"? Mr. Martin volunteers an answer. He avers, "In every instance where the word 'sleep' is used to describe death, it always refers to the *body* and cannot be applied to the soul, especially since 'sleep' is never used with reference to the soul" (pages 125, 126).

God always gives His best gifts to those who leave the choice with Him.

This statement makes it crystal clear that our friend believes that in "every" instance where sleep describes death it "always" refers to the "body." Since the Bible plainly teaches that our Lord comes from "heaven" at His second advent (1 Thess. 4:16; Phil. 3:20), *Mr. Martin seems to have taken the rather incongruous, not to say absurd, position of placing the sleeping bodies of believing Christians in heaven, for it is those who "sleep in Jesus" that God will "bring with him,"* and Mr. Martin insists "categorically" that *sun* must mean "together with."

This is an impossible situation for our brother, for he must either admit that *sleep* describing death does not "always" refer to the body in "every" instance, or that the phrase "bring with Him" does nor perforce mean "bring together with Him" from heaven. Thus we see that rather than refuting "the SDA teaching on the intermediate state of the dead," our friend has placed himself in a dilemma of his own devising.

One thing is clear: Whichever horn of the dilemma Mr. Martin takes, his contention that the souls of the dead in Christ enjoy conscious fellowship in the intermediate state is not sustained.

II. "Soul" and "Spirit"

As Mr. Martin correctly informs us, the original words from which the terms *soul* and *spirit* are translated are, respectively: *Nephesh* and *ruach* in the Hebrew, and *psuche* and *pneuma* in the Greek. These words occur about 1,600 times in the original text and are used with a wide variety of meanings and nuances. Among the various meanings are, "principle of life," "breath," and "consciousness."

Since the main issue under discussion is whether man's soul or spirit is eternal, we need only consider these words as they relate to man. A study of *nephesh*, *ruach*, *psuche*, and *pneuma* shows that when these words are used in reference to man, *not once* are they even remotely connected with the idea of endlessness. This is a significant fact, one which any layman can verify with the aid of an analytical concordance. Mr. Martin says that he quite agrees with the Adventist conclusion that "a careful study of all the adjectives used in Scripture to qualify the word 'spirit' as applied to man indicates that not one even remotely approaches the idea of immortality" (page 130). "But" he objects that "'immortality' refers *only* to the resurrection body of the saints and to the nature of God

Measure a man by the opposition it takes to discourage him.

Himself" (*ibid.*). Be that as it may, we wonder whether our friend agrees that the idea of "endlessness" is never predicated of the words *soul* or *spirit*. If he does, and we cannot see how he can help but agree, he has no Biblical basis whatsoever for his claim that the soul or spirit is eternal.

Mr. Martin claims that "such verses as Isaiah 57:6, Zechariah 12:1, Isaiah 55:3 and Genesis 35:18, belie the Adventists' criterion for determining the spiritual nature of man" (page 127). This is interesting. The only trouble is that it is not true. Seventh-day Adventists are fully aware that the Hebrew words translated "soul" and "spirit" frequently refer to man's intellec-

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tual and spiritual nature when used in reference to living persons. But this is not the point at issue. The point is: Where is the evidence that the original words refer to man's "cognizant, immaterial nature" *after* death? In other words, since the Bible says that *nephesh* can die (Eze. 18:4, etc.), and *ruach* can refer to the principle of life (Gen. 6:16; 7:22; see marginal reading), it must be established that *nephesh* and *ruach* have the meaning of "consciousness" or "cognizance" before Isaiah 57:16, Zechariah 12:1, Isaiah 55:3, and Genesis 35:18 can be used as proof that the soul or spirit has an independent conscious existence after death.

What has been said about the original Hebrew words for "soul" and "spirit" is equally true of *psuche* and *pneuma*. The New Testament teaches that *psuche* can die (Rev. 16:3; Acts 3:23) and *pneuma* is the principle of life (John 6:63). Therefore, it must first be established that these Greek words mean conscious personality *after* death, before Matthew 10:28, Luke 8:55, 1 Thessalonians 5:23, Hebrews 4:12, and Revelation 16:3 can be used to prove our friend's contention.

Mr. Martin uses Philippians 1:23 as evidence that when the soul or spirit, meaning conscious personality, leaves the body at death it goes either to the presence of the Lord or into the place of punishment. In the first place, these passages do not even use the words *soul* or *spirit*. In the second place, we have shown that Philippians does not prove that Paul desired to die that he might enjoy the presence of the Lord as a spiritual entity. As for Luke 16, we agree with Mr. Martin that "one does not develop a doctrine from a figure of speech" (page 121), and for this reason we believe that one should not develop a doctrine from a parable, either.

(To be continued)

Evangelism in Australasia

GEORGE BURNSIDE

Ministerial Association Secretary, Australasian Division



JESUS our Lord said, "Go ye into all the world, and *preach* the gospel to every creature" (Mark 16:15). In our Lord's special book for His people in the last days He reveals His messenger as "having the everlasting gospel to *preach* unto them that dwell on the earth." For "it pleased God by the foolishness of *preaching* to save them that believe" (1 Cor. 1:21).

It is therefore apparent that our great need is for more and better preachers of the three angels' messages. To this end I have concentrated on a program of training young men in direct evangelism. In other words, our purpose is soul winning both in the present and in the future.

How do we reach that objective? By going into both large and small conferences and union mission fields, where we conduct an evangelistic campaign. For three hours each forenoon we hold a school of evangelism, where we not only discuss the various problems and techniques of evangelism but also explain where we are endeavoring to

lead the audience night by night. As the workers see the theory transferred into practice they quickly catch on. This program has also proved a great success in the mission fields with native workers, because fundamentally people are the same, regardless of color or creed. Our task is to go to "every nation, and kindred, and tongue, and people" and preach the everlasting gospel. Therefore, our primary purpose is the inspiring and instructing of consecrated preachers to preach God's message for the last days. This work has resulted in winning many souls to God.

The type of campaign followed has been short but intensive evangelistic meetings. These are conducted seven nights a week, plus Sabbath and Sunday afternoons. Thus we have nine public meetings a week, continuing for either three or four weeks.

What are the results? Not only have many accepted the message as a result of the campaigns but also many young men have caught the vision of souls being won by direct evangelism through the preaching of the Word.

A recent letter from the president of



✦ ✦
The Burnside Mission Team, Christchurch, South New Zealand.
✦ ✦



The Burnside Mission Team, Territory of New Guinea.

the West Fiji Mission, where last year we conducted an effort, reveals the results. This is typical of home and mission fields:

"The result was that we adopted from it a program that today is bearing fruit, for we have eleven missions running concurrently, three in Suva alone. When each man has filled his responsibilities we will have thirteen efforts operating. I would say that there are well over one thousand people hearing this message nightly. Each campaign is based on the twenty-one-night schedule, and it is working extremely well. They have now been operating since Sunday, August 7, our opening date.

"I have been really thrilled as I have journeyed around the field to witness at firsthand what these young men are doing. What impresses me perhaps more than anything is the fact that not one of them had had any experience whatever, but their willingness and enthusiasm to launch out is contagious.

"You will be interested to know that practically all the material that is being used is what we took down on tape from your lectures. I had it all translated into Fijian, and each man has made it his own. While I cannot understand much of what they are saying, yet many of their gestures are reminiscent of you. It is too early yet to give any estimate of what we may get in

the way of souls, but I would say that even if it is only a few, the flame that you kindled just twelve months ago has now



Evangelist Burnside proclaims the immutability of the Ten Commandments at the mission in Adelaide, Australia.

reached fire proportion and is burning all over this West Fiji Mission. Time only will give the true estimate of the results."

During the discussion period with the young workers we consider such subjects as the following:

How to Get an Audience, Best Methods of Advertising—Free Advertising, Good Titles for Sermons, City, Small Town, and Country Evangelism, Aids in Holding an Audience, Length of Campaign, Advantages and Disadvantages of the Short and Long Campaigns, The Opening Meeting, The Order of Subjects, Personal Work, How to Obtain Entrance Into Homes for Bible Studies, Filing Sermon Material, Preaching Essentials, Getting Names in an Evangelistic Campaign, Evangelistic Equipment, Appeals and Altar Calls, Aftermeet-

ings, How to Teach the Truth, as Illustrated by the Construction of the Bible, Presenting Daniel 8, Presenting the Sabbath, Evangelism as Heaven Sees It.

We also consider how to deal with the arguments of:

Jehovah's Witnesses, Mormonism, Pentecostalism, Roman Catholicism, Christadelphianism, Arguments Used by Our Opponents, Difficult Texts, Epistle to the Galatians, Epistle to the Romans, 2 Corinthians 3, Once Saved Always Saved, et cetera.

These latter subjects have been greatly appreciated by our workers.

Thus our program is geared for a greater vision and better methods in the one important work for today, namely, preaching the three angels' messages and the saving of men and women.

Last Call to the Churches*

VANCE HAVNER

IT WOULD be a high day for our churches if somehow they could be persuaded to stop whatever they are doing long enough to hear our Lord's last message to them. Again and again He repeats His exhortation: "He that hath an ear, let him hear what the Spirit saith unto the churches." But we are so busy with our own enterprises that we do not hear His voice. We are trying to operate on a "business as usual" basis, when neither business nor anything else is as usual nor will anything ever be as usual again. It is an hour of sheer desperation for America, for the world, for the cause of the gospel. The hour is too late for much of what we are trying to do in the religious world. We are trying to meet a short-term emergency with a long-range program. We advertise "Service as Usual"—which may be what is the matter with us! There ought to be an urgency befitting the emergency, and the saints ought to be as desperate as the situation.

The Peril We Face

Would you not think that in this hour of mortal peril the churches would be filled with penitent worshipers, praying even all

night while yet there is time? Why are the saints so anxious to get their sleep while sinners revel all night, and church members stay up feasting their eyes on Sodom and Gomorrah brought into the living room? Have we been numbed and stupefied by summit conferences and peaceful coexistence and religious optimists saying, "Peace and safety," while our destruction draws nigh? The average New Year's Eve observance in most churches is a pitiful commentary on how lightly we regard the frightening times. A movie, games, a snack, anything to pass away the time, and then at a quarter to twelve a little devotional. God forgive us!

God has said, "If my people . . . then will I." But who wants to humble himself, pray, seek God's face, and turn from his wicked ways? We are in no mood for that. We cannot have that kind of prayer meetings with congregations that would rather play than pray. All-night prayer meetings can be staged like marathons, but what kind of Christians are we that we do not voluntarily gather in intercession that continues until we break through to God? What would happen if our great church conventions would just once throw their printed programs aside and go to their

* *Watchman-Examiner*. Used by permission.

knees in desperate prayer? If it be argued that such convocations are gathered for business, we ask, What greater business do we have than to seek a visitation of God?

"He that hath an ear, let him hear what the Spirit saith unto the churches." Mind you, *"unto the churches."* The church is the body, the building, the bride, but here local churches are in mind. A lot of preaching about the church as an abstraction never gets around to the church on the corner. The ideal becomes the enemy of the actual. There is no such thing as revival in general apart from the local church. The man best qualified to judge whether or not we are having revival today is the pastor, for any revival worth talking about will show up in the local church. It is the thermometer of the spiritual climate anywhere.

There are some who think God is by-passing the churches, in too big a hurry to plod along with local assemblies, and that He is using other movements to get the job done more quickly. God does sometimes use the irregular, but only to feed back into the regular. The local fellowship is the unit our Lord left to carry on His work, and at the very last chapter of the church age He is still speaking to visible congregations in definite places. God's program will never by-pass the local church.

Grieving the Spirit

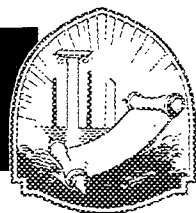
"He that hath an ear, let him hear what the Spirit saith unto the churches." We are listening to everything and everyone except the Spirit. We decide what kind of service we want, what kind of revival we want, and then we are disappointed if we do not have it. We need to let God give us His pattern from the holy mount. We write the score and expect the Holy Spirit to play it. We plot the course and expect Him to follow it. We expect the Almighty to sign on our little dotted line.

God is not signing on anybody's little dotted line. Are we so in love with our plans that we are unwilling to bow to His? Are we willing to throw them into the wastebasket if He offers a better one? Have we ever bowed to the absolute sovereignty of the Holy Spirit? Do we lie to Him, quench and grieve Him? Do we regard our bodies as His temple? Have we ever been Spirit-filled, or would we rather miss a blessing than give up a prejudice?

"He that hath an ear, let him hear what the Spirit saith unto the churches." Eight times in the Gospels our Lord says, "He that hath ears to hear, let him hear." Eight times in Revelation He says, "He that hath an ear, let him hear." To the Laodiceans He said, "If any man hear my voice, and open the door . . ." Observe the breadth of it: "*If any man . . .*" Observe the narrowness of it: "*If any man hear my voice, and open the door.*" It is broad enough to include everybody in the church, but it is limited in its fulfilment to those who hear His voice and open the door. Anyone can start a revival, but few ever do! Our Lord is waiting for someone, anyone inside the church, with an ear for God. Alas, we have ears but hearing, we hear not. We spend a lot of time these days studying how to talk, when we need most to learn how to listen. After all, the Lord gave us two ears to hear with and only one mouth to talk with, for which, let us be thankful!

What is the Spirit saying to the churches? "Repent!" But some churches are too big to repent. Others are too busy. And others are too good. They have need of nothing. "Let sin be undisturbed. Do not roll away the stone from Lazarus' grave lest an unpleasant situation arise. Do not disturb the status quo. Let well enough alone. Let Achan keep his wedge of gold. Let the immoral brother in Corinth alone. Let Jezebel set up her altar to Baal in Thyatira!" Others grow discouraged and say that it is no use trying to bring churches to repentance. Our Lord did not feel that way. Five of the Asian churches were in a lamentable condition, but the Christ of the candlesticks patiently endeavored to arouse them.

There are encouraging signs. For more than twenty years I have been going up and down the land from church to church calling the saints to repentance. I do not believe in standing outside the local churches and knocking them. I believe in standing within the churches exhorting them. There are more open doors now than ever, and I think it indicates that ministers and members of our churches are becoming aware that for all of our increasing membership and activity, something is seriously wrong within our fellowships. We are doing everything but the first thing: "He that hath an ear, let him hear what the Spirit saith unto the churches." We have the churches. The Spirit is among us. Who will listen, hear His voice, and open the door?



The Apocalypse and the Day of Atonement

Part 1

DESMOND FORD

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IN RECENT years the position of the Seventh-day Adventist Church on the antitypical day of atonement has come under heavy fire from evangelical scholars. Adventists have taught for more than a century that while the sacrificial offerings such as the lambs, the bullock, the goat, et cetera, offered on Israel's great Day of Atonement foreshadowed our Lord's death on Calvary, the services in general that day particularly typified the final phase of Christ's priestly work. Other denominations, however, have usually applied the type as prefiguring the whole of Christ's work from the cross to His second coming. This latter position is taken primarily on the basis of Hebrews 6:19, 20; 9:8, 12; 10:19, 20.

It is interesting to notice that there is also a third group who, while holding the second position described above, also believe that the Day of Atonement has a special application to events immediately preceding the return of Christ. Such a concept takes into account the chronological arrangement of the Jewish typical year and the fact that the book of Revelation in many places alludes to the Day of Atonement by using imagery peculiar to that solemn fast day. The purpose of this article is to demonstrate that the reasons for a special latter day application of the Day of Atonement are sound. To this end significant statements from Scripture and from non-Adventist scholars will be quoted.

More than two centuries ago, when commenting on the Apocalypse, Sir Isaac Newton wrote as follows:

The Temple is the scene of the visions, and the visions in the Temple relate to the feast of the

seventh month, for the feasts of the JEWS were typical of things to come. The Passover related to the first coming of CHRIST, and the feasts of the seventh month to his second coming: his first coming being therefore over before this Prophecy was given, the feasts of the seventh month are here only alluded unto.¹

The New Testament endorses this idea that the Jewish festival year prefigured the entire Christian age. The typical genius of the Old Testament economy, as everywhere recognized in the New Testament, provides the foundation for this conclusion. Furthermore, the inspired apostles specifically apply the Jewish festivals in this way.

For example, in 1 Corinthians 5:7 Paul alludes to the Passover as the type of the crucifixion of Christ. The Gospel writers in recording the events are also careful to point out that the climax to Christ's ministry occurred in connection with the Passover. But in Revelation 7:9 the redeemed are pictured as standing before the throne "clothed with white robes, and palms in their hands." This was prefigured in the Feast of Tabernacles, for in Leviticus 23:40 we read: "And ye shall take you on the first day of the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." In harmony with this is Christ's frequent allusion to the harvest in connection with the end of the world. The Feast of Tabernacles was also called the Feast of Harvest, occurring as it did after the completion of the gathering in of the year's produce. The references in the New Testament to Christ as the first fruits and the time record of the occurrence of Pentecost help to fill out this picture of the typical significance of the Jewish ceremonial year.

A simple graph illustrates the point made by Sir Isaac Newton and other scholars on this matter.

| <i>Typifying Significant Events of</i> | |
|--|---------------------|
| <i>Spring Festivals</i> | <i>First Advent</i> |
| Passover | Crucifixion |
| First Fruits | Resurrection |
| Pentecost | Pentecost |
| Trumpets | Rev. 8 and 9 |
| Day of Atonement | Rev. 8:1-6; 11:19 |
| Feast of Tabernacles | Rev. 7:9; 14:14-19 |

The spring festivals have always come in for much attention and have been applied to the first advent with universal consent. Unfortunately the festivals of autumn have not been given the same study emphasis. In a standard work on Leviticus in *The Expositor's Bible* we have the following illuminating statement by Dr. S. H. Kellogg as he turned his attention to the feasts of the seventh month:

We have already seen that the earlier feasts of the year were also prophetic; that Passover and Unleavened Bread pointed forward to Christ, our Passover, slain for us; Pentecost, to the spiritual ingathering of the firstfruits of the world's harvest, fifty days after the presentation of our Lord in resurrection, as the wave-sheaf of the firstfruits. We may therefore safely infer that these remaining feasts of the seventh month must be typical also. But, if so, typical of what? Two things may be safely said in this matter. The significance of the three festivals of this seventh month must be interpreted in harmony with what has already passed into fulfilment; and, in the second place, inasmuch as the feast of trumpets, the day of atonement, and the feast of tabernacles all belong to the seventh and last month of the ecclesiastical year, they must find their fulfilment in connection with what Scripture calls "the last times."

Keeping the first point in view, we may then safely say that if Pentecost typified the firstfruits of the world's harvest in the ingathering of an election from all nations, the feast of tabernacles must then typify the completion of that harvest in a spiritual ingathering, final and universal. Not only so, but, inasmuch as in the antitypical fulfilment of the wave-sheaf in the resurrection of our Lord, we were reminded that the consummation of the new creation is in resurrection from the dead, and that in regeneration is therefore involved resurrection, hence the feast of tabernacles, as celebrating the absolute completion of the year's harvest, must typify also the resurrection season, when all that are Christ's shall rise from the dead at His coming. And, finally, whereas this means for the now burdened earth permanent deliverance from the curse, and the beginning of a new age thus signalled by glorious life in resurrection, in which are enjoyed the blessed fruits of life's la-

bours and pains for Christ, this was shadowed forth by the ordinance that immediately upon the seven days of tabernacles should follow a feast of the eighth day, the first day of a new week, in celebration of the beginning season of rest from all the labours of the field.

Most beautifully, thus regarded, does all else connected with the feast of tabernacles correspond, as type to antitype, to the revelation of the last things, and therein reveal its truest and deepest spiritual significance: the joy, the reunion, the re-joining with son and with daughter, the fulness of gladness also for the widow and the fatherless; and this, not only for those in Israel, but also for the stranger, not of Israel,—for Gentile as well as Israelite was to have part in the festivity of that day; and, again, the full attainment of the most complete consecration, signified in the tenfold burnt-offering;—all finds its place here. And so now we can see why it was that our Saviour declared (Matt. xiii. 39) that the end of this present age should be the time of harvest; and how Paul, looking at the future spiritual ingathering, places the ingathering of the Gentiles (Rom. xi. 25) as one of the last things. In full accord with this interpretation of the typical significance of this feast it is that in Zech. xiv. we find it written that in the predicted day of the Lord, when (ver. 5) the Lord "shall come, and all the holy ones" with Him, and (ver. 9) "the Lord shall be King over all the earth; . . . the Lord . . . one, and His name one." then (ver. 16) "everyone that is left of all the nations . . . shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles"; and, moreover, that so completely shall consecration be realised in that day that (ver. 20) even upon the bells of the horses shall the words be inscribed, "HOLY UNTO THE LORD!"²

This long quotation has been given in full because Dr. Kellogg adequately presents the reasoning of those who apply the feasts of autumn to antitypical events associated with the second advent of Christ. It might well be asked at this stage—how then do such writers interpret the latter-day significance of the day of atonement? And the same writer asks:

Now, if the feast of tabernacles has been correctly interpreted, as presignifying in symbol the completion of the great world harvest in the end of the age, does the prophetic word reveal anything in connection with the last things as preceding that great harvest, and, in some sense, preparing for and ushering in that day, which should be the antitype of the great day of atonement?³

He then proceeds to suggest that the antitype would be the repentance of literal Israel and her cleansing from sin. This view of the reclaiming of Israel as the event signified in this connection is not peculiar to

(Continued on page 44)

PASTOR -- Shepherding the Flock



The Funeral Service

A. C. MARPLE

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IF THERE is one great spiritual mark above all others that distinguishes the holy men of the past, it is their complete confidence and assurance in God. Think of Job as he speaks with surety: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and . . . in my flesh shall I see God" (Job 19:25, 26).

And Paul sums up the confidence of all the witnesses for God in New Testament days when he declares, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

"The test of our faith [and that of the people whom we are leading] comes not on the mountaintop, but in the valley; not in the light, but in the darkness; not in the palace, but in the dungeon. When we stand in the presence of death—and the very word chills our hearts—we who name the name of Christ may claim the same assurance as did Job and Paul. Why not? What had they more than we? They had no different foundation for faith. They had no different God. They had no different Saviour. It is when we must commit loved ones to the earth that our hearts should ring with the truth, most sublime of all truths in the universe: 'I know that my redeemer liveth.' 'I know whom I have believed.'"—"We Sorrow Not as Do Others" in *The Review and Herald*, Jan. 27, 1949.

What a contrast this "I know" is to the "I don't know" of the world's greatest philosophers, who have ever been in doubt and uncertainty about the ultimate end of life. On approaching the great abyss each in turn has admitted that he has no knowledge of what is beyond. But the Christian pastor *knows*. He has an answer.

"Thus saith the Lord; Refrain thy voice from

weeping, and thine eyes from tears: for . . . they shall come again from the land of the enemy. And there is hope" (Jer. 31:16, 17).

Hope—what a wealth of meaning in a single word! We are living in a world of sin without hope, in a world continually darkened by death. There are no homes into which this enemy does not come sooner or later and take away some loved one, leaving hearts broken and spirits sad. There are no lives that death does not touch.

Although we live and work as members of a group, when it comes to the crises of life, each person is an individual. We come into this world as individuals and leave it the same way. Each must solve his problems and bear his grief by himself. The help of a minister in times of sickness and death is taken for granted. It is his duty to aid those who suffer bereavement to adjust to reality again, and to direct their thoughts to the Christian faith. Helping in the days of such crises tests the ability of the minister.

The Variety of Cases

During the comparatively brief period of my ministry I have been called to serve as pastor and friend in a wide variety of bereavement cases. There was a suicide; an atheist; the tragic triple death of a father, who was not a practicing Christian, and his wife and their teen-age daughter who were; the unexpected death of a loved child; the death of a young mother during childbirth; the untimely death of a young pilot who left a young wife and unborn child. There have been military funerals for sons killed in Korea, for brothers killed in Europe, as well as memorial services for sons and husbands whose bodies were never found. Each type of service requires a different approach, but there is a fundamental sameness.

Cooperation Between Minister and Mortician

The minister helping the bereaved must work in close cooperation with the funeral director. This is important. Each man has his special function to perform, and each of necessity must understand the other. Usually the mortician will check as to the preference of the clergyman. He will ascertain whether the minister prefers the lectern for the service or to stand without it. He will determine whether the minister prefers the use of earth or flowers, in the committal service, or neither one, and he will avoid suggestions as to the length or type of service.

In return the minister will thoughtfully refrain from entering into the discussion concerning caskets and funeral costs between the funeral director and the bereaved. Ministers often face the problem of dealing with people of low income who during their time of bereavement—partly because of grief and partly because of pride—will select a too-expensive service. The problem can be solved in advance by a private consultation between the minister and the funeral director, since the funeral director is limited in his knowledge of the financial standing of the family.

The Funeral Arrangements

If the pastor is present at the hour of death he will stay awhile to comfort the family. He may suggest that he return later to discuss arrangements for the funeral service. At a more convenient time the clergyman will return to the home and talk with members of the family. In this important hour the minister must be as skillful as the funeral director. During this visit he should secure the following information: Where the service will be held, the date, and the hour; whether another minister is preferred. If so, who is to invite him. Will a fraternal order be present; will it take part. Will there be music; if so, what kind. Who will secure the musicians. What hymns and favorite passages of Scripture are wanted. Is there to be a formal obituary and who will prepare it. Where the interment is to be. Ask for suggestions about the service and whether there is anything else the church can do.

When the minister leaves the home he should leave the family with the feeling that a close friend has been there, not a businessman.

Preparing the Obituary

Blackwood, in his book *The Funeral*, suggests that the obituary should be prepared if possible by some member of the family. If not, he says, it will be necessary for the pastor to do so. I have preferred doing this, for it helps me

in the preparation of a more personal approach to the service. In addition to the full name of the deceased, secure the names of the immediate relatives, the place and date of birth of the deceased, the school or schools from which he graduated, the facts about his marriage and the children, information about his church life, facts about military service, if any, facts about fraternal affiliation, time and place of death, the favorite Scripture or hymn, and the personal attributes.

Funeral Message

I prefer to divide the funeral message into three parts. The first part is a tribute to the deceased, the second part is directed to the loved ones, and the third section is a general appeal to all present.

The service need not be more than fifteen to twenty minutes long. The funeral sermon should be a personal one, having a beauty all its own. It is not to be preaching, but a brief message of comfort and hope. It is not an evangelistic service, but a pastoral message. The only purpose is to comfort the sorrowing ones and prepare them for the days that lie ahead. The appeal is made to the heart. It should be both interesting and impressive, and it should contain something tangible for the loved ones to remember. As often as possible I use passages loved by the family, but in any event the scripture used should command attention and be easily remembered.

The pastor's delivery determines the effectiveness of the service. He should be free from notes and give a heart-to-heart message. He should speak clearly but never loudly. The messages should vary from one service to another, meeting human needs. Life-situation sermons are the most effective.

The Graveside Service

The climax of the funeral service is at the grave. The keynote of the message must point to the final emphasis on the resurrection of the body and future everlasting life.

Upon arrival at the cemetery the minister or ministers precede the casket to the grave. The mortician indicates the head of the grave, where the minister will stand. When everything is ready he makes it known to the minister, who will then conduct the service.

As to the length of the graveside service, it need not be longer than five or six minutes, although the weather may determine this. The most important thing is to send the people home thinking of life instead of death, and the hope of the future life rather than the loss they have suffered.

The order of service usually includes the following: Reading of Scripture (John 11:25; Rev. 1:17, 18; 14:13; 1 Cor. 15:51-57); repeating the committal; repeating the scripture, Revelation 21:3, 4; and the benediction. After the benediction it is customary for members of the family to go directly to the cars. However, they should be permitted to linger and talk if they so desire. If they seem uncertain as to what to do, the minister may offer to accompany them to their cars.

The Military Funeral

In reading the Army regulations we find that the one in charge may be a regular chaplain. He may be assisted by a civilian clergyman or the latter may serve alone.

The military funeral is made such by the presence of officers and soldiers in a body, showing honor to a fallen comrade, and the carrying out of certain symbolic routines prescribed by Army regulations, or sometimes by personal esteem.

These regulations will deal only with the military part of the service, and will not interfere with the religious part either at the church or the grave. The civilian minister should feel free to consult with the chaplain concerning proper procedures. If the civilian clergyman is in charge of the service he should not in any way give the chaplain the impression that he is not important.

When the body is brought into the church, the clergyman and the chaplain should precede the casket, with the honor guard lining both sides of the walk. When the honor guard has filed in and been seated, the chaplain may read the scripture and offer the prayer. The clergyman delivers the funeral message. Remarks must be in keeping with the occasion, and the prayer should be appropriate. When the service is concluded, the honor guard files out of the church and again lines up along the sidewalk. The clergyman and the chaplain precede the casket to the hearse.

After the civilian service is completed at the graveside, the military takes charge. The military salute of three volleys is given. Then the officer in charge, assisted by another soldier, takes the flag from the top of the casket and folds it into a triangle so that only the blue and the stars show. It is then presented to the wife or mother. In one such service, after the flag was presented to the young wife, the serviceman, a fellow officer and close friend of the deceased, upon seeing the grief of the mother, knelt before her, and removing his military gloves from his own hands, said with emotion, "I was a fel-

low officer and the best friend of your son. I want you to know what an inspiration his life was to all of us, and I would like to present you with my gloves, for it was my hand that last touched the hand of your son in life. I with you believe we shall see him again."

Funeral for a Suicide

One of the most difficult services any minister is called upon to conduct is that of one who has committed suicide. When he gets word of such a tragedy and makes his way to the home, he wonders what to say. What *can* he say? How can this difficult situation be met? The first thing for any minister to do in a situation like this is to pray for guidance. When he arrives at the home, he expresses his sympathy. When things quiet down and he has opportunity to talk to the bereaved, he could say something like this: "Your ——— was my friend. We can both remember the good he accomplished during his lifetime. But he was worried and was certainly not himself. At a time like this it is good to recall the words of Abraham who said, 'Shall not the Judge of all the earth do right?' (Gen. 18:25). God alone can read hearts, and someday we will understand. Until then we will leave it all in the hands of our Saviour, who is not willing that any should perish."

The funeral message is one that calls for comfort. This type of service will challenge the tact and ingenuity of any pastor. After the funeral the pastor can be a real help in guiding the loved ones as they make their spiritual readjustments. They must be made to feel the warmth of true Christian fellowship by all the members of the church. Suggested texts for such a time as this are Psalm 87:6 and Isaiah 42:16.

Cremation

The facts concerning cremation should become familiar to every minister. The term *cremation* relates to the practice of consuming the body and then preserving the ashes. Only about 3 per cent remains in the form of ashes. The place is called a crematory and it is frequently found in connection with a regular cemetery. The ashes are contained in an urn and the repose is in a columbarium. The minister may have reservations about such procedures. The Jews especially regard this as improper. But sooner or later a minister is likely to be consulted about a cremation service, or about what to do with the ashes that remain.

When the body is to be cremated the service may be held the day before. It may be held in the late afternoon or in some cases at night.

Whenever it is, the service is very much the same as though the body were to be buried. The final services are held after the cremation and are private at the columbarium.

The difficulties are largely psychological. The clergyman who has always thought of death as leading to burial may find in such circumstances nothing but unreality. If this is the case, let him remember the following truths, which are spiritual and vital: (1) God is as near to bereaved people in a columbarium as He is in a cemetery; (2) people are just as much in need of comfort before and after the cremation service as would be the case if the deceased were buried; (3) the clergyman should fix his eyes upon things that are unseen and eternal. In this way only can he bring to needy hearts the comfort that comes from God through the old way of the cross, which is ever new.

The minister must give hope beyond the tomb. Beyond the tomb there is resurrection—resurrection for all—life for those who have chosen it. Beyond the tomb there is reunion. Beyond the tomb there is restoration.

Ministering pastor, is the coming of Jesus *your* hope? Is He *your* Saviour? *Your* Redeemer? Has His love touched *your* heart and changed *your* life? Then you are ready to bring brokenhearted men and women to the arms and the love of One who was also acquainted with grief.

Why?

I asked God, "Why?"
My anguished soul
Had oft been tortured with this thought.
Why did it happen, God, to them,
The dearest ones on earth to me?

You've wondered why,
A thousand why's.
Your restless heart is seeking still
An answer to its questionings;
Its ache is still unhealed,
The fountain of your tears unsealed.

I cannot tell you why;
I do not know.
I only point to One
Who hangs upon a tree, sinless and pure,
Bearing our sin, forsook of God,
Force from His lips the awful cry,
"My God, My God, Why?"

No answer came—
He died that day.
Yet He had faith to trust His all
Into His Father's hand.
He rose again; He's coming soon.
Then trust Him, friend, for the day is nigh
When He'll give an answer to your Why.

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Our Editor on the Amazon

WHAT interesting days these have been! To visit our workers and members who live and labor along this great waterway is a thrilling experience. Here one sees life without embellishments. "Life is what we make it," they say, and these folks make it simple. As we meet our believers we are impressed by the fact that their church buildings are neat edifices, in most cases far better than the homes of those who worship in them. One quickly observes the identification marks of Adventism as he enters these places of worship. Even in the attractive little church in the leprosarium there on the wall hangs the Sabbath school record chart, recording thirty-two members with a weekly goal of \$40. But more impressive than the chart is the light in the countenances of our people, young and old. That was most noticeable in the leper colony. To be a leper is surely an affliction, but to be one of the nine hundred or more inmates of this hospital and yet not have "the blessed hope" would be of all tragedies the worst. It was heartening to find that the manager of this particular leper colony, a fine type of man, is also the local elder of our Adventist church on the compound. And how good it was to meet and pray with these dear folks to whom the love of Jesus means so much.

Last Sabbath we spent at Bogotá in Colombia. There we had the privilege of bringing God's message to two different congregations in two fine church buildings. Meeting with our happy and devoted people, it was difficult to imagine that many of them had endured severe trial and persecution for their faith. It is always heartening to see young men carrying the burden of leadership. We left next day with a sense of satisfaction after having been inspired by a rehearsal of far-reaching plans

to take the Advent message into areas of this land as yet completely unentered.

Arriving at Manaus, headquarters of the Central Amazon Mission, we were delighted to meet with our leaders. What an interesting history this place has! And what thrills those early Spaniards must have had as they paddled their way mile after mile up this great waterway in canoes, not knowing just where the journey would end! The Amazon is certainly unique among rivers, for many of its tributaries are as big as the greatest rivers of other lands. But all along its banks and the banks of the great rivers that flow into it are people who for the most part live in poverty, people who until comparatively recent times lived with little or no medical help. Splendid work has been done for these river-dwellers by such self-sacrificing missionaries as the Halliwells and those who have followed them.

We have been traveling in the *Luzeiro IV*, which is now the home of Brother and Sister Willy Buchhammer and their little girl Liliana. These good workers are both graduate nurses and have given their lives to serve these needy people. Our translator has been B. R. Cavalheiro, treasurer of the mission. Wholesome hospitality was never better expressed than during these days. The first night out from Manaus we ran into a violent storm. If this had been an ordinary river, even a big river, it would have been just heavy rain accompanied by vivid lightning and thunder. But on the Amazon we were assailed by high waves, almost like an open sea, which came crashing against our little forty-five-foot craft. Our captain and his mate, however, were equal to the situation, and finally got us close enough to the bank where we were moored until morning.

Two fine church buildings are located in Manaus, and a church school with forty pupils is housed in the same building as the mission headquarters. Other schools are dotted along the river banks. Looking into the faces of these happy Adventist boys and girls, one can easily envision the churches of the future. Our work is growing encouragingly in these parts. This past year the Central Amazon Mission set itself a goal of 200 baptisms. But under the blessing of God, and as a result of the sacrificial service of a handful of consecrated workers, more than 300 have joined the Advent Movement, each to take his place in the ranks of lay workers led so ably by the

ministers. In these parts one sees a whole-some relationship between the ministry and the membership that demonstrates the ideal of an evangelistic church.

R. A. A.

SOME BOOKS I CAN RECOMMEND

T. A. Davis

Editor, Philippine Publishing House, Manila

The Problem of Pain, C. S. Lewis, The Macmillan Company, New York, 1959, 148 pages.

A thoughtful book on a difficult subject. The author goes beyond the discussion of physical pain to encompass wider aspects of pain, such as trouble, tribulation, anguish, trial, and anxiety. You will not be able to accept all the writer has to offer, but you will find some worth-while views regarding this universal problem.

Does Science Support Evolution? E. Ralph Hooper, Evangelical Publishers, 366 Bay St., Toronto, Canada, 157 pages.

If you are something of an authority on this subject, this book may not interest you. But if you are an amateur looking for compact material with a punch, you will find it here, from admissions of the weaknesses of evolution by Haeckel and Thomas Huxley to the ringing defense of Creation by Sir Winston Churchill.

Christian Life and the Unconscious, Ernest White, Harper and Brothers, New York, 1955, 190 pages.

A great deal is being said and written these days about the part the subconscious plays in our lives. Many believe it has a great part in affecting our thoughts and actions. This raises the question having broad implications for the Christian: To what extent, if any, does the new birth affect the unconscious? The author's efforts to answer this question offer some very worth-while insights into psychology and its place in Christianity. We highly recommend this little volume to all our readers.

The Case for Christianity, C. S. Lewis, The Macmillan Company, New York, 1958, 56 pages.

This slim little book is worth while because of the very simplicity of its approach. Beginning with the most basic, universally accepted standards of right and wrong, the author goes on to build upon them his "case for Christianity." This small volume might prove especially helpful for missionaries working in areas where the understanding of the people of the principles of Christianity and the existence of God is quite limited.

SHEPHERDESS -- Her Vital Partnership



The Minister's Wife and Her Home *

MRS. LESLIE HARDINGE

Minister's Wife, Newbold Missionary College, England



THE minister's wife is a homemaker plus—and how plus!

She is expected to be and do in her home what every other homemaker is and does, but more! More is expected of her than of others.

She has to run a good home, be an expert in nutrition and a fine cook, rear children that are models, be a receptionist, answering the doorbell and telephone and dealing with numerous inquiries, and she is, of course, a good hostess, able at a moment's notice to whip up a delectable meal.

How do you feel about it?

I have heard women say, "It is an imposition." I glanced lightly at an article in a women's magazine last month, written by someone who was asking the question, "What are you doing to your minister's wife?" It was nothing but a complaint list by a minister's wife who resented her husband's calling.

Another says, "He can do his work, and I'll do mine and run the home; but job and home must not mix."

But I have never heard a happy woman make any of these remarks. I believe that the woman who accepts the inevitable fact that the minister's home is not going to have the privacy of other homes is the happy woman.

How Can We Cope With These Extra Demands?

1. *By being efficient.* The minister's wife's home must run, not dawdle. You know as well as I that if you have to get to work, catch a bus, or meet an appointment, you do your work by that time. So this is our first rule for being efficient.

Set a goal. It may be interrupted, but interruptions must be an accepted part of the minister's wife's program. However, have a goal, and don't get frustrated if you can't reach it.

2. *By keeping furnishings simple.* Avoid things that take a lot of dusting and care.

3. *By forming habits of tidiness* in yourself (certainly) and (if you can) in the members of your family, even if it takes years. The rule should be to clear up after each activity. Put the book or paper away, straighten the pillows on the sofa when you get up, hang up towels. Put clothes on hangers, et cetera.

4. *By keeping clothing simple.* Buy with an eye to easy care as long as it is consistent with good taste. Eliminate long hours at the ironing board.

5. *By watching your movements to conserve steps and energy.* A basket or box taken around while tidying up can eliminate going over the same ground to put things in their right places.

6. *By planning your menus a week ahead.* In this way you save cooking time, money, and trips to the grocery store.

7. *By being a good hostess.* The minister's wife's entertaining is not so much the roast-with-all-the-trimmings kind as the "Can't you stay to dinner (supper, lunch)" kind, even if you have to fix up a meal in twenty minutes. Aim to become an expert at preparing a meal at short notice. Keep a stock of things that can be quickly made into a meal—canned health foods, canned soups, macaroni products, canned or frozen fruits and vegetables. Always have lettuce, carrots, et cetera on hand to make an attractive garnish.

In Jamestown, Virginia, is the oldest church in the United States, and there is a tombstone there from which I copied these words that charmed me. Of the parish clergyman, the Reverend James Blair, it said, "He entertained

* The second in a series of four articles.

elegantly, in a cheerful, hospitable manner, without luxury." Manses were the same in 1743 as they are in 1961. The atmosphere of hospitality will be achieved if you will practice the following:

1. *Be always ready to receive callers.* You may expect callers from 6:00 A.M. till 11:00 P.M. and even beyond these limits.

Let the room where visitors are received always be tidy. That doesn't mean that it must be a kind of reception room where no one else goes. But insist that clutter be kept out, order in.

2. *Be tidy in appearance.* This is one of the musts. She cannot afford to be seen in shorts or slacks or an unmended housedress. She MUST look neat when she answers the door. And it is possible. Have a mirror and a comb handy so that you can give yourself a two-second check over before answering the door!

Not only for the sake of her visitors but for the sake of her family must she look tidy. Her children's respect increases when she looks neat and tidy, and her husband is not tempted to ask, "Where is that neat and tidy girl I married?"

3. *Be on time!* Especially if you are entertaining a conference worker or fellow minister who has to get to another appointment. Punctuality is a priceless virtue in a minister's wife.

4. *Be a good mother.* Don't take on so many of these extra things that you have no time to be a good mother. After all, the Lord on judgment day is not only going to ask you about your church members but chiefly about the children He has given you. And the way you bring up your children is going to preach a stronger sermon than anything your husband may say in the pulpit.

5. *Watch the worship hours.* People will expect you to be at church services, but don't let public meetings take the place of home worship. Make religion attractive to your children in the home.

There are certain things that a minister's child should be taught:

1. *To keep confidences.* Although you do not tell them the sordid and unhappy things that come to you, they are bound to overhear a great deal. Teach them that they have a responsibility not to talk about these things.

2. *To show compassion.* Tell them to pray for people in trouble, to be kind to all, especially to those who are younger, smaller, or weaker than they are. Show them how necessary it is to be respectful and helpful to the aged and the sick.

3. *To answer the telephone politely and ef-*

ficiently when old enough, to identify themselves, obtain the caller's name, and to write down messages and telephone numbers correctly.

4. *To keep themselves in the background when callers come,* but to be pleasant and entertaining when the occasion demands it. Aggressively and obtrusively unruly children create really bad impressions.

The Need to Be a Good Financier

We minister's wives didn't marry for money—obviously! But some women act as if they wish they had! Many a good man has been lost to the ministry because his wife was not contented with what she had.

Should the minister's wife work? Ideally, no; but sometimes necessity demands that she do so for a time. Heavy tuition fees, the financial support of parents, et cetera, may make it necessary. But these should be regarded as emergencies, and the earning of a second income as a temporary measure only. Sometimes the school desperately needs a teacher, or the conference office a secretary, and the minister's wife is asked to fill the gap. This is a question each must work out as a personal consideration. Sometimes the minister's wife is able to take part-time work, perhaps give a few music lessons, do occasional nursing, occasional supply teaching, et cetera, and so help make ends meet. But children want their mother to be at home, a minister wants his wife at home too, and the church wants its pastor's wife at home!

Keeping our wants limited is the best rule I know for keeping within the budget. Careful planning of food, home, and clothing needs is the answer. Good planning means that a minister and his wife never spend more than they earn, and always put by a little each payday.

Realizing that every penny saved means more for the Lord's treasury, helps us to economize.

The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good.—*Testimonies*, vol. 1, p. 452.

The Lord has a wonderful way of supplying our needs if we determine to make the home an ideal home.

The minister's home is a watched home. Members watch us. The community watches us. We are watched by angels too. Let ours be the sort of home that angels love to look into.

Does the minister's wife feel overwhelmed sometimes with responsibilities at home, with the care of children, calls from the church, the need to do things to help her husband? Yes, she may well feel burdened down, but she has a

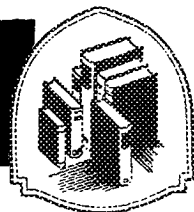
ready Helper, One to whom she has been invited to take all of her cares and burdens.

Let the minister's wife who has children remember that in her home she has a missionary field in which she should labor with untiring energy and unflagging zeal, knowing that the results of her work will endure throughout eternity. Are not the

souls of her children of as much value as the souls of the heathen? then let her tend them with loving care.—*Gospel Workers*, p. 206.

The influence of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven.—*Ibid.*

BOOKS -- For Your Library



***We Prepare and Preach*, edited by Clarence Stonelynn Roddy, Moody Press, Chicago, Illinois, 1959, 190 pages, \$3.25.**

I have often thought that it would be of practical value to know how the world's most effective and successful ministers prepare their sermons. I would not be interested merely in the general homiletic principles that can be found in any textbook, but I would like to learn the actual procedure that a man follows when he sits down at his desk and prepares his sermon message.

The new book, *We Prepare and Preach*, gives me that experience. Therein are revealed the preparation methods of eleven outstanding preachers in the evangelistic field today. These proved pulpit masters have opened the private doors of their experience and told us how they do it. Here they share their secrets—their techniques and preparation formulas peculiar to their own personalities and habits.

Because of their varied backgrounds and skills these ministers approach their sermon preparation in a variety of ways sufficient to meet the needs of almost any man. They speak not from the "towers of academic cloisters but from the throbbing, pulsating forums of life." For example, Robert G. Lee tells how he has developed his sermons for more than forty years. For those who are interested in expository preaching, the chapters by Harold J. Ockenga, the late Donald Gray Barnhouse, and Wilber Moorehead Smith will be of unusual value.

Others who share their years of experience are William Ward Ayer, Howard W. Ferrin, J. Lester Harnish, J. Vernon McGee, Alan Redpath, Paul Stromberg, and J. R. W. Stott. Along with each section of preparation ideas a typical sermon has been included by the author.

Any theological student, young pastor, evangelist, or mature, seasoned preacher will find this volume both inspirational and of service.

ANDREW FEARING

***How to Get Along with People in the Church*, A. Donald Bell, Zondervan Publishing House, Grand Rapids 6, Michigan, 1960, 159 pages, \$2.50.**

What a blessing it is when the minister, church officers, and members get along smoothly in all their personal and church relations! There are

those who have acquired an excellent knowledge of scripture and have a proper understanding of the best methods of organization, yet they fail because they cannot deal with people tactfully. The problem is that of human relations.

How to Get Along with People in the Church is a book for those who wish to improve their ability to work for and with others. Pastors, educators, musicians, Sabbath school superintendents, teachers, and church officers will find guidance, helpful illustrations, and practical solutions to problems that appear daily in many church activities and associations. This volume will also be a source of strength to those who may feel that their efforts for the Lord are not appreciated, and to those who are charged with the responsibility of enlisting and employing the talents of others in the Master's service.

Study is given to how Christ dealt with people, the wise use of psychological principles, how to determine the proper approach toward different types of people, direct and indirect procedures for successful leadership, work with people in groups, how to win the hard-to-reach, how to lead without demanding, and what to do when all other techniques fail.

Three pages of bibliography are given for additional study.

ANDREW FEARING

***The Human Problems of the Minister*, Daniel H. Walker, Harper and Brothers, New York, 1960, 203 pages, \$3.95.**

This is a volume that offers wholesome advice on practically all the problems and tensions that confront the minister—a fresh revelation and insight into every aspect of his life in the modern world. The author pulls no punches in his dealing with the human side of the man of God. We are all aware that the enemy of our souls is endeavoring to do everything possible to induce the servant of the Lord to sin. Many subtle temptations come to a clergyman that are peculiar to his life and work.

These counsels were given as a lecture series in a number of ministerial conferences. Daniel Walker is pastor of the First Methodist Church in Oakland, California, and also teaches homiletics at the Pacific School of Religion.

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In the first chapter his discussion wrestles with the confusing situations in which a minister might find himself when trying to sin piously. The chapters "The Struggle to Love Our Enemies," "Competing With Our Brothers," "Afraid to Be Radical," and "The Right Thing at the Right Time" are full of sound, serious, and sobering advice. There is a helpful section on the "Clergyman's Family Life" and one on "Spiritual Preaching and Material Comfort" which indicates that even though he is in the lower salary brackets, yet he is well cared for. Let the preacher always be cognizant of his curious position of "preaching a gospel of the cross from the comforts of a couch." Against such a background the gospel of sacrifice could sound hollow. For example, how inconsistent it is for the minister to sing "I'll go where you want me to go, dear Lord," and at the same time, underneath his breath to say, "If I can be granted the comforts I am accustomed to."

The chapter on disciplined disorder reminds us that while we must have system, the nature of the minister's task makes it quite impossible to live by the cut-and-dried "brittle" rules of necessary business. This book is written in an arresting style, has humor and a multitude of interesting narratives of ministers and church work. It is rewarding reading for any clergyman.

ANDREW FEARING

***The Seven Last Words*, by Clarence W. Cranford, Baker Book House, Grand Rapids, Michigan, 78 pages, \$1.50.**

Dr. Cranford is the pastor of the Calvary Baptist church, Washington, D.C., and is the author of a number of books. He was previously a working pastor in Philadelphia, Pennsylvania, and Richmond, Virginia, and he was president of the American Baptist Convention, 1957-1958.

The author has an easy introduction dealing with "prevailing voices" in chapter 1. From there he proceeds to the loud-voiced crowd demanding that Jesus be crucified, and builds around the phrase in Luke 23:23: "And the voices of them and of the chief priests prevailed." The voice of Caiaphas was the voice of expediency; the voice of Pilate was the voice of violence, which became the voice of cowardice. It was when the crowd shouted, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar," that Pilate's blood turned to water.

Then there was the voice of Herod, or the voice of indulgence. Finally the voice of the mob taunting Jesus was the fickle voice of the people calling "Hosanna!" one day, and "Crucify him!" the next. The author then skillfully switches to "this voice that comes to us from the cross, for this is the voice of love."

Dr. Cranford deals with some thoughtful topics, and at certain points presents some challenging things, about which preachers need to think a great deal more. At one point he tells the story of the minister who was asked, prior to a church service, "When will the service be over?" The minister wisely replied: "The worship of the congregation ends at twelve o'clock, then the service just begins." The obvious meaning is that after the sermon people begin to think and to serve, until life's pilgrimage is ended.

H. W. LOWE

***The Cross Still Stands*, by Alfred Foeressler, Baker Book House, Grand Rapids, Michigan, 135 pages, \$2.50.**

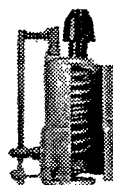
I sat in the Pilgrim Lutheran church in St. Louis a few years ago and heard the founder and pastor emeritus of the church preach a sermon I have never forgotten. Alfred Foeressler has the distinction of having served this church for a full fifty years (1907-1957). He is still active in the life of his church.

For a man to found and pastor a church of this size for a half century, and to leave it in a flourishing condition, is just about as high praise as could be given to a man of the Word. This sort of work cannot be done by a man who does not keep his mind fresh and full with the living things of the truths he preaches.

This little book of 135 pages is written around familiar things in a warm, readable, compact style. Here are sermons on almost everything to do with the cross—the road to it, its location, the inscription, the enemies, the prayers emanating from it, the companions surrounding it, the confessors who arose following it, the miracles that have followed in its wake, the revelation of victory through the cross, the blood of the cross, the stupendous claims of the cross, the Redeemer on the cross, the empty tomb after the cross, and above all, the tremendous triumph of the resurrection.

We commend this little book to all those who believe with the readers of this journal that the resurrection is the one bright spot on the horizon of life.

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A Prayer

Lord, Thou knowest better than myself that I am getting older and may someday be old. Keep me from getting talkative, and particularly from the fatal habit of thinking that I must say something on every subject on every occasion.

Release me from craving to straighten out everybody's affairs. With my vast store of wisdom it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end.

Make me thoughtful, but not moody, helpful, but not dominating.

Keep my mind from the endless recital of details; give me wings to get to the point.

Seal my lips on my aches and pains. They are increasing, and my love of rehearsing them is becoming sweeter as the years go by. I ask for grace to listen to the tales of others' pains. Help me to endure them with patience.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

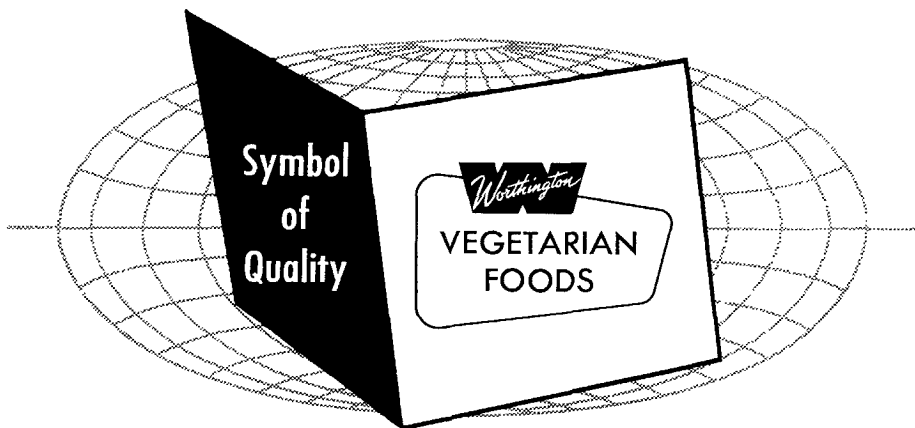
Keep me reasonably sweet. I do not want to be a "saint"—some of them are hard to live with—but a sour old man or woman is one of the crowning works of the devil.

Help me to extract all the possible fun out of life. There are so many funny things around me, I don't want to miss any of them.

Make me appreciative of the service of others and keep me free from being too dogmatic, remembering ever that we may have assurance without a display of dogmatism.

So shall I be serene, kind, and pliable until the last. Amen.

—Adapted



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NEWS -- From Current Journals



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

¶ An Anglican bishop charged before 500 persons in Toronto, Canada, that early marriages are robbing Canada of the leaders it needs. Bishop R. S. Dean of Cariboo told a diocesan vocational conference that "many brilliant young men to whom God gave an 'A' mind (were) satisfied to finish college with a 'B,' " a lower grade resulting from obligations to a wife and children. One of the workshop groups disagreed with the prelate, claiming marriage itself was a vocation. Those for whom such a vocation was willed by God would be helped to get through their studies, the youths countered. The prelate, however, labelled their "if God wills it" approach as a "kind of blasphemy." "I waited seven years to marry because I could not bear the idea of going through college bumming on my wife."

¶ An American Baptist leader declared in Oklahoma City, Oklahoma, that the election of John F. Kennedy (D. Mass.) placed the nation's Baptists in a "strategic position" to promote their views on religious liberty. The Reverend W. Barry Garrett of Washington, D.C., associate director of the Baptist Joint Committee on Public Affairs said, "Mr. Kennedy campaigned on the Baptist doctrine of separation of Church and State. . . . He was elected," continued Mr. Garrett, "if you look at the record, by a combination of Catholic and Baptist votes. I believe that we Baptist people face an unprecedented opportunity the next four years to convey to the people what we believe about religious liberty. We can come out at the end of these four years in the most favorable position we have been in for some time." Mr. Garrett also predicted that in the next several years, "the major battle we're going to have to fight is federal aid to parochial schools. Religious liberty," he said, "means basically a free and unhindered response to God." He outlined the Biblical basis for religious liberty as lying in the sovereignty of God,

the nature of man as a free agent, and the nature of the church as an experience of faith, a voluntary relationship. "I feel that it is not the responsibility of the church to provide for the general education of the public," he added. "It is certainly not the responsibility of the state to provide religious education for the church."

¶ Local history was made in Brighton, England, when Anglicans and Free Churchmen joined Roman Catholics in supporting a claim made by a Catholic college to have a number of free scholarships provided out of municipal funds. Seventy Catholics packed the gallery of the council chamber and cheered when the education committee decided in favor of the school, run by the Xaverian Brothers. Among those who supported the school's claim was the Reverend H. A. Hamilton, a Congregational minister, who commented afterward: "Fifty years ago it would have been quite certain that anyone speaking as a Free Churchman would have opposed this motion on principle. I can no longer do that. I would like to feel, as one who has been a member of a Church that in the past has been persecuted and denied religious privilege, that we are erring on the side of tolerance."

¶ Two Protestant missionaries hacked to death by Baluba tribesmen in North Katanga are believed to have been victims of cannibals. Bodies of Elton George Behrent Knaus, 50, of New Plymouth, New Zealand, and Edmund Hodgson, 62, of Blackpool, England, have not been found by United Nations patrols searching since the disappearance of the veteran missionaries. Both men served under the Congo Evangelistic Mission, whose headquarters are in Lancashire, England. Reliable sources said the UN troops had received eyewitness reports by tribesmen of how the two missionaries were attacked with machetes and put to death near Mukaya, a small village about 150 miles from Albertville. The UN forces were asked to aid in the search by the British Consulate in Elisabethville after the two men were reported missing for two days on a routine visit to an outlying post. Mr. Knaus's wife and three children have gone to Kitwe, Northern Rhodesia, to stay with friends. Mr. Hodgson was a widower.

¶ Dr. Carl McIntire, president of the International Council of Christian Churches, an ultra-fundamentalist group in Collingswood, New Jersey, charged that the visit between Pope John XXIII and Angli-

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can Archbishop Geoffrey Francis Fisher of Canterbury was "a tragedy of the first magnitude, for it confuses the true way of salvation. Eternal life may be received only by faith," Dr. McIntire said. "The Protestant and Roman systems present irreconcilable ways to heaven." Noting that the ICCC is opposed to any potential rapprochement between Protestantism and the Catholic Church, he claimed that the Vatican meeting "was a carefully calculated move in the long range program of the ecumenical movement in Protestantism to build a one-world church." He said, "True Protestant forces around the world are challenged to stand against any accommodation to the Catholic Church. The tombs of the Reformers buried in Westminster Abbey," he continued, "should be shaking enough today to crumble that Protestant citadel. These martyrs died for the primacy of Scripture over the authority of the church."

¶ Collection plates heaped with \$5 bills were passed out by ushers at a Protestant service at Perrin Air Force Base in Dennison, Texas, after "an anonymous Christian" provided the funds to help

less fortunate families. The idea, explained Chaplain Ranson B. Woods, was for congregation members to take the money and use it to help give others a joyous Christmas. "You should have seen the looks on their faces," Mr. Woods said of the congregation. "Some were skeptical of the whole thing . . . and others were just plain flabbergasted." The chaplain, who announced he plans to repeat the project, said that of the 130 persons present at the first service only 88 took one of the bills. He declined to say how much the anonymous donor had contributed. Mr. Woods said the donor asked only two things—that each recipient write an anonymous letter telling how the money was used and read the verse in Matthew 25:40 which declares: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

¶ A stricter Sunday law listing specifically items that may be sold on the Lord's Day, and making no exceptions for persons who observe Saturday as their Sabbath, has been proposed to City Manager Ancil M. Douthit by a group of Little Rock merchants. Items which would be permitted to be sold include milk, bread, cakes, fresh fruits, cooked foods, soft drinks, ice cream, tobacco products, drugs and medical supplies, toilet goods, film, newspapers and periodicals, gasoline and oil for motor vehicles. Among businesses that would open on Sunday are hotels, restaurants, public utilities, recreation and cultural facilities, hospitals, florists, and morticians. Sunday closings in Little Rock are now covered generally by an 1875 ordinance that exempts certain businesses such as drugstores. The city also has a special four-year-old law that requires grocery stores to close unless owned and operated by persons who do not observe Sunday as their Sabbath.

The Apocalypse and the Day of Atonement

(Continued from page 29)

Dr. Kellogg but has been echoed by several. These same scholars generally apply the Feast of Trumpets to the warning message of the approaching advent of Christ, and Matthew 24:14 is often quoted in this regard.

The above constitutes evidence that it is not a peculiarly Adventist view that represents the day of atonement as having special application just prior to the second coming of Christ. As we inquire further let us note particularly the Apocalypse. There are a number of references in Revelation that employ day of atonement imagery, and non-Adventist scholars have drawn attention to these.

(To be continued)

¹ Sir William Whitla, *Sir Isaac Newton's Daniel and the Apocalypse*, pp. 308, 309.

² S. H. Kellogg, *The Expositor's Bible—The Book of Leviticus*, pp. 468-470.

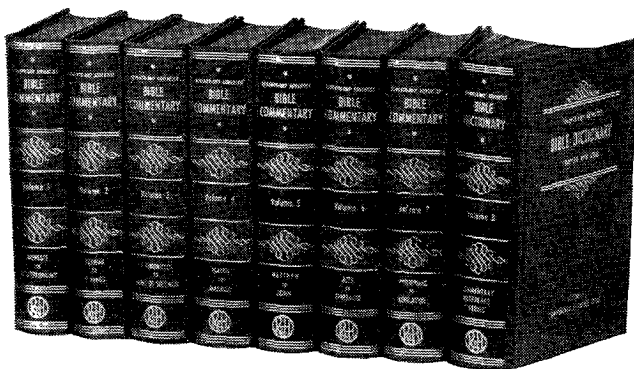
³ *Ibid.*, p. 470.

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¶ The Communist government of Poland has issued a huge ten-zloty postage stamp picturing details from "The Virgin's Last Sleep," an altar panel in historic St. Mary's church in Krakow. Measuring 4¼ by 3¼ inches, the stamp is believed to be the largest postage stamp ever issued in the world. It is part of a series commemorating the 550th anniversary of the Battle of Grunwald. Other stamps in the series, which are of normal size, also depict famous religious art in Polish churches, including the Resurrection, Adoration of the Magi, the Annunciation, the Assumption, and the Descent of the Holy Ghost.

¶ Protestant ministers should encourage their members to hold funerals for deceased relatives in churches instead of yielding to "every public relations whim" that tends to hide the reality of death, a University of Chicago professor said in Toledo, Ohio. Dr. Granger Westberg, a member of the theological and medical faculties at the university, spoke to about 150 clergymen in Flower Hospital. Declaring that religious persons deserve to have their grief problems dealt with by their churches, the speaker said that to gloss over the realities, even to the point of heavy sedation for the chief mourners, serves only to drive grief deeper into the subconscious mind where it may continue to cause trouble. The professor criticized the practice of using flowers instead of soil in the cemetery committal service.

¶ Billy Graham, one of the world's most widely known evangelists today, told future ministers attending Southwestern Baptist Theological Seminary at Fort Worth, Texas, to "stick to the Gospel" and forget about clever preaching. "We are living in a day of clever preaching, and brother, it's not working," he said. "There is power in preaching when we preach the cross. Don't rob the cross of

its power." Dr. Graham spoke to more than 2,000 seminarians, faculty members and their wives, at an "evangelism emphasis" at the theological school.

Helping Members to Make Their Wills

(Continued from page 5)

At least on this occasion, the modest Christian can become a 'big' philanthropist. He can make a sizable gift for ministers' pensions, building new churches, or sending out missionaries.

"Will making, if it is Christian, provides for both family and the Church. Certainly, the family with its children and grandchildren are among God's greatest gifts. At each stage of a Christian's life, he will have different family responsibilities. When the children are young and in need of care, the Will should reflect this situation. As the children grow up and found homes of their own, the Will has a different place. Every Will should be reviewed at regular intervals of four or five years. Remembering the Church in a Will is not a matter of excluding the family and remembering the Church. It is a matter of remembering both, and from the same motive of fulfilling one's Christian responsibilities."

"The stewardship ministry of the pastor is one of the basic responsibilities of his vocation. If a divorce is threatened because of the mishandling of money, the pastor brings good financial counsel into the picture. If a man's niggardliness is depriving him of great joy in Christian service, it is the pastor's duty to lead him to a higher standard of giving. If a man's Will does not reflect the basic Christian concerns of his life, it is the [counselor's or the] pastor's privilege to counsel with him in this situation."

Helping our members to enter into all the blessings of Christian living is part of the minister's high calling, and in doing this he will naturally consult with the conference treasurer, for the financial officer of the conference will be able to give valuable counsel in all such matters. Paul said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," and that counsel also includes the disposal of our earthly possessions. It is not a mercenary spirit that moves us to emphasize this, but like our Lord, we seek to be diligent about our Father's business.

R. A. A.

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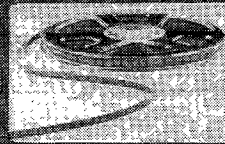
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PULPIT -- Pointers for Preachers



REVERENT RESEARCH A WELL-KNOWN clerical editor of two journals was recently writing in a third journal, *Theology*, and in the course of a startling article he made the statement that he laments the number of people who have ceased all creative thinking by the time they are twenty-five.

The author had the ministry particularly in mind, and if his startling lament shocks us, so be it!

There is an enormous amount of truth in what the author states. How few of us are doing our own thinking today.

A well-known Christian columnist told the story of a brilliant student companion of his college days who seemed to have disappeared entirely from life, although he knew he was a preacher in some part of the world. One day he ran across him and visited his home. Sitting in the preacher's home in a little country town, the famous columnist saw at once the reason for his friend's obscurity. "I think," said the columnist, "that Bill had not bought six books since he finished college twenty years ago!"

This may explain why some preachers, partly by natural inclination and partly under the pressure of their work, so often cease to study and do research in the great fields in which a preacher must live if he is to be successful.

Someone has said that no one can escape the responsibility to be, in his own little way, a reverent research student to the end of his days. Why should there be more objective research in the laboratory than in the study and the sanctuary? To explore the science of salvation is to live a reverent and adoring life.

H. W. L.

CONSERVATION IN EVANGELISM A DISTURBING report of the follow-up work of large-scale evangelism in Scotland has appeared in the form of a book by Dr. John Highet, of Glasgow University. The book carries the title *The Scottish Churches*.

The author thinks that Christians need disturbing about the state of evangelism in the churches. He thinks they are living in a rosy optimism, without knowing how dark the religious situation really is. He speaks of elaborate campaigns such as the "Tell Scotland" movement and the "All-Scotland Crusade" by Billy Graham.

In one report it is said that some forty "converts" went back to a certain church with cards of introduction after the campaign, but none of them remained. "Of members of this particular church that attended this campaign, it is said that none has been a better member, and quite a few have

disappeared." This last statement may not be as bad as it looks, and we must allow for exaggerations in areas where the disputants feel keenly about the value of public evangelism on the one side and its limitations on the other. However, no one can be wholly optimistic over the fact that so many people who accept Christ in large public gatherings slip away for various reasons afterward. It could be that the church follow-up or conservation work is not what it ought to be. It could be that our preaching does not sufficiently inspire and ground people into the truths of the gospel. It could be that in following up the work of large campaigns we do not sufficiently consolidate, or that we expect too much from new converts. Whatever may be the causes of these losses, it is a matter for deep concern on the part of every branch of God's church.

H. W. L.

PASSIONLESS THEOLOGY IN A RECENT issue of the Church Missionary Society *News Letter* published in London, England, there appeared a strong commendation of a book entitled *Christianity, Communism, and History*, by William Hordern, published by the Latterworth Press, London. We are not necessarily recommending the book, but we are calling attention to one conclusion of the author.

He calls Communism a religion, and says, "It is as a religion giving meaning and hope to life that Communism is most dangerous. Communism calls fanatical followers to work for a better world. In this crusade they find a meaning and destiny for themselves." Then the author goes on to say that if the Western world loses the struggle with Communism, it will not be because the Communist world has outproduced the West, but because in the West we have been "less dedicated and less inspired by our religious faith than the Communist world."

It sounds a little tragic for Christian leaders to have to talk in that way, but what thoughtful man can escape that conclusion?

A well-known editor has called attention to some words of the distinguished Dr. J. S. Stewart, used in another context but very germane to this discussion. "It is no use," says Dr. Stewart, "in a day where spirit forces of passionate evil have been unleashed upon the earth, and when fierce emotions are tearing the world apart, it is no use having a milk-and-water passionless theology. No good setting a tepid Christianity against a scorching paganism. The force of the demonic has to be met with the fire of the Divine."

H. W. L.

A man is known by the company he keeps out of.