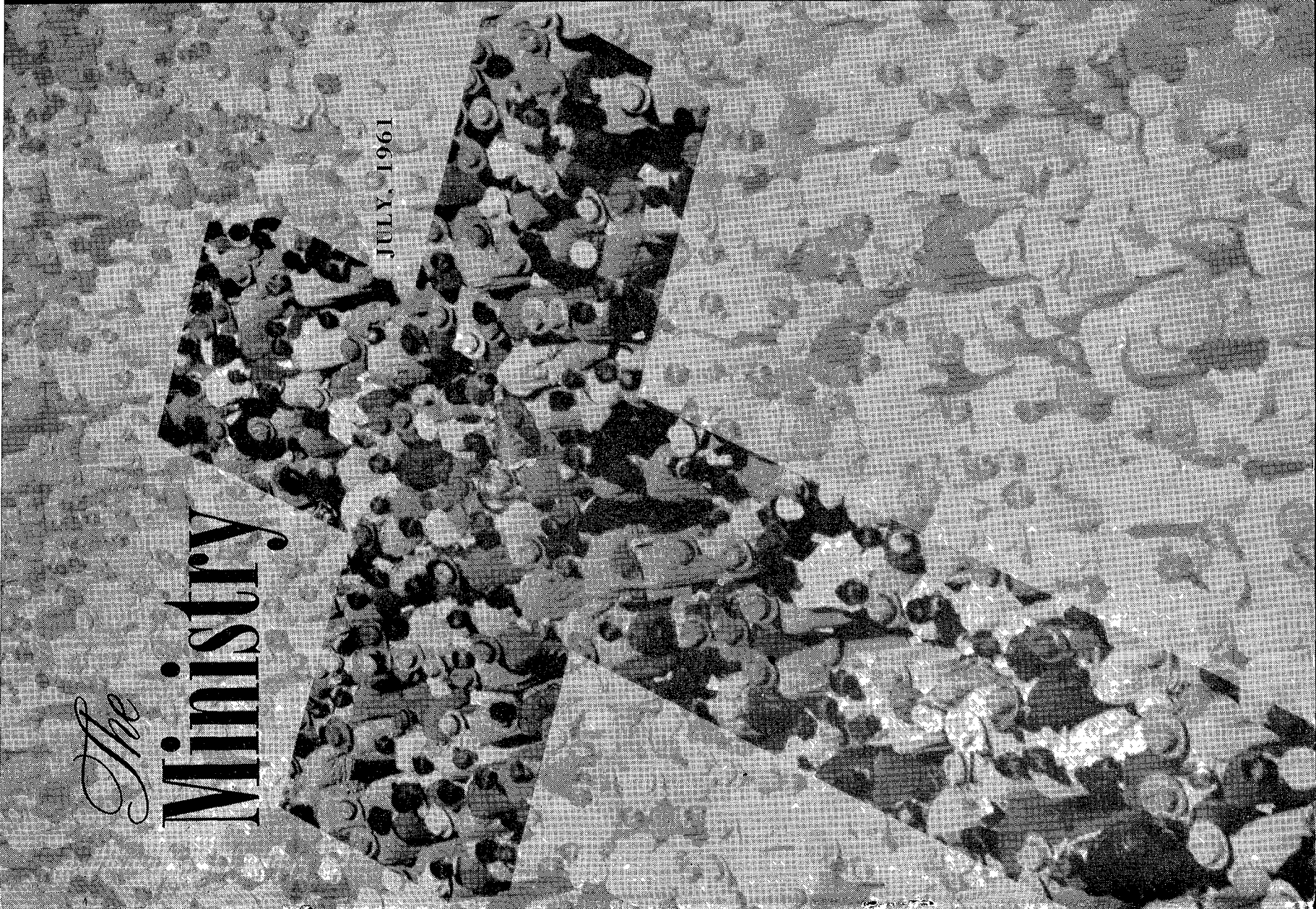


The **Ministry**

JULY, 1961



In the Shadow of Impending Doom



The spiritual darkness that covers the whole earth today, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. . . .

The increasing wickedness is such that multitudes are rapidly approaching a point in their personal experience beyond which it will be exceedingly difficult to reach them with a saving knowledge of the third angel's message. . . . What God's servants do to warn and prepare men for the day of judgment, must be done quickly.

The conditions that face Christian workers in the great cities, constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom. Men . . . must have opportunity to hear and to understand Bible truth. . . . God is now calling upon His messengers, . . . to warn the cities while mercy still lingers. —“Evangelism,” pp. 25, 26.

The Ministry

Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXIV

JULY, 1961

No. 7

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

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Our Cover

The task of evangelism is to bring the world to the cross of Jesus. The controversy between God and the nations centers in that cross, and there can be no peace till men find rest in the Christ who was "lifted up" on the cross, that all men's sins might be forgiven.

There is a double sense in which Christ was "lifted up." He was uplifted for all men to see, "as Moses lifted up the serpent in the wilderness." He was uplifted and "highly exalted" at God's right hand. He was "crowned with glory and honour." Our Lord has been exalted in two ways—on the cross and at God's right hand. (John 3:14; Phil. 2:9.)

The Crucified is the Crowned. To Him every knee must bow and "every tongue should confess that Jesus Christ is Lord." Men may bow to Him in surrender and worship now in response to the gospel call or they may decline and be compelled to acknowledge Him in the day of judgment.

Evangelism is to bring men within the shadow of the cross "on which the Prince of glory died," and to reveal the crucifixion as the supreme act of divine love. Only then can men cry:

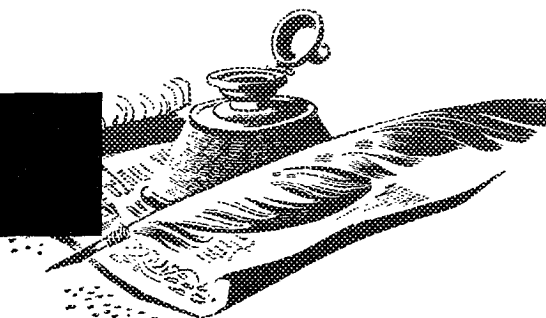
"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

—ISAAC WATTS, 1674-1748.

Cover Picture and Page 2: H. Armstrong Roberts

JULY, 1961

EDITORIAL



Power in Preaching



BIBLICAL preaching in its various forms has always had something to do directly or indirectly with good news from God to men. The oral communication of the divine promises and commandments from father to children was a universal and obligatory duty in both patriarchal and Levitical times (Gen. 18:19; Deut. 11:19). Private instruction was augmented by public reading on special occasions (Deut. 31:9-13).

In times of spiritual revival, as during the days of Jehoshaphat and Josiah, teaching priests itinerated in Judah to turn the people back to God (2 Chron. 15:3; 17:7-9; 35:3). In Ezra's day, he and the Levites publicly read and expounded the law till the people comprehended the call of God to special dedication.

Whereas the preaching of the Levites was based upon the written word (the *Torah*), in the days of the prophets God's messages were frequently received directly from God and transmitted to the people *viva voce*.

Preaching in the New Testament

In the synagogue in the days of Jesus, preaching consisted of public reading of assigned portions of the Law and Prophets, succeeded by homiletic explanation. A great deal of the reading and exhortation had a Messianic content.

In the regular service for the day, the elder read from the prophets, and exhorted the people still to hope for the Coming One, who would bring in a glorious reign, and banish all oppression. He sought to encourage his hearers by rehearsing the evidence that the Messiah's coming was near. He described the glory of His advent, keeping prominent the thought that He would appear at the head of

armies to deliver Israel.—*The Desire of Ages*, p. 236; compare Luke 4:16-30.

In the NT the preaching of John the Baptist, Jesus, the apostles and others is described by the use of some thirty different terms. The most important are *kēryssein*, "to herald," "to proclaim" (used sixty-one times, *kērygma* about nine times); *euaggelizesthai*, "to publish good news" (used over fifty times, *euaggelion* over seventy times); and *didaskēin*, "to teach" (used around ninety times, the nouns *didaskalia* and *didachē* also being used, especially in the Pastoral Epistles). All of these verbs and substantives, following the pattern of extra-biblical usage or OT equivalents, carry a strong note of authority. The preacher has received his assignment and message from God and he comes with the authority of his Sender.—*Baker's Dictionary of Theology*, p. 414.

The curtain rises on New Testament preaching with the stern and fearless forerunner proclaiming the coming of the King and Saviour of Israel. "In those days came John the Baptist, preaching" (Matt. 3:1). We may call him the last of the old-style prophets, thundering forth his compelling message from the borderland of the old and new dispensations.

With the passing of John, our Lord came into the center of the world's stage. He was the greatest teacher and preacher of all time. The curtain was lifted on the Capernaum residence of the Master, and we read: "From that time Jesus began to preach" (Matt. 4:17). Then He "went about all Galilee, teaching . . . and preaching" (verse 23). The whole atmosphere of the New Testament days of Jesus is one of preaching, teaching, evangelizing, confronting men with eternal issues.

The words of Christ were as sharp arrows, which went to the mark and wounded the hearts of His hearers. Every time He addressed the people, whether His audience was large or small, His words

took saving effect upon the soul of some one. No message that fell from His lips was lost. Every word He spoke placed a new responsibility upon those who heard.—*Gospel Workers*, pp. 150, 151.

The Preaching of the Apostles

The apostles were the impassioned advocates of Jesus Christ and His coming kingdom. From the moment that Peter "lifted up his voice" and proclaimed the resurrection as the sequel to the crucifixion, and Christ's exaltation at God's right hand (Acts 2:14, 31-33), till the martyrdom of the mighty Paul, whose last acts centered in "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (chapter 28:30, 31), the world was turned upside down by the greatest surge of spiritual preaching ever heard on God's earth.

This was prophetic preaching in a two-fold sense. These apostles superimposed the earthly life of the Lord of glory upon the Messianic content of the Old Testament. They made men see the one as the literal fulfillment of the other. Then they proceeded to preach Jesus as the Lord who would return in glory, "with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). Some of the prophecies they used derived directly from the words of Jesus; others were Old Testament predictions that extended beyond the first to the Second Advent. This use of sound prophetic interpretation added power to the apostolic preaching.

At the end of the first century the aged John was proclaiming, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). Powerful, prophetic preaching set the church on her world mission.

What of Preaching Today?

The church has spread into all the world. We have churches large and small, and institutions of all kinds. We have a numerous ministry, and various agencies and all the adjuncts of church machinery. Are we still preaching with the power without which men and women can never be won to Christ? Are we preaching from the Word of God, without which preaching may entertain, perhaps enlighten, but can never convict?

How are we facing the dangers of consolidation that come after nearly 120 years

of history? Professionalism, ambition, cynicism, lethargy, frigidity, loss of preaching passion, lack of study and self-improvement—these have swallowed up many a man and ruined many churches during the long course of history. They must not conquer the ministry whose mission is to preach the imminent coming of the Lord with all the eschatological implications thereof.

"The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. . . . We must now be terribly in earnest."—*Testimonies*, vol. 8, p. 36.

We shall not shake men into awareness of the coming kingdom by sermons that are of the order described nearly sixty years ago in these words: "My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when

Life's evening will take its character from the day that preceded it.—Shuttleworth.

they have a message of life and death to bear."—*Ibid.*, p. 37.

Nor can we preach the Advent message with sermons that are wholly anecdotal, popular, topical, philosophical, or psychological, however helpful these may be at times. We must "preach the Word" and preach it with burning souls. "It is the efficiency of the Holy Spirit that makes the ministry of the word effective. When Christ speaks through the minister, the Holy Spirit prepares the hearts of the listeners to receive the word. The Holy Spirit is not a servant, but a controlling power."—*Gospel Workers*, p. 155. Submission to the Spirit's power and devotion to the sacred Word are great secrets of preaching power.

The man who loves God's Word and is submissive to the Holy Spirit's guidance is also a man of prayer.

"Prayer is the breath of the soul. It is the secret of spiritual power. . . . God's messengers must tarry long with Him, if they would have success in their work. . . .

"Ministers who are truly Christ's representatives will be men of prayer. . . .

"Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace."—*Ibid.*, pp. 254-257.

H. W. L.

The Hour of God's Judgment Is Come

(Concluded)

EDWARD HEPPENSTALL

Professor of Systematic Theology, Andrews University



THE Adventist interpretation of the judgment of Revelation 14:7 has emphasized in particular that phase known as the investigative judgment of the saints. But does the hour of God's judgment have yet a wider scope?

Does the period beginning in 1844 have universal significance in terms of judgment? What does God mean by it? Exactly what is embraced in this judgment? Is it concerned only with the saints and nothing more?

It is interesting to note that in the succeeding chapters of the book of Revelation following verse seven of the fourteenth chapter, time and again the work of God's judgments is referred to. God is proclaimed worthy and righteous because His "judgments are made manifest" (Rev. 15:4). "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus" (chapter 16:5). "Even so, Lord God Almighty, true and righteous are thy judgments" (verse 7). "After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments" (chapter 19:1, 2). "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (verse 11).

The prophet John uses the word "hour" quite frequently in these latter chapters of the book of Revelation. By it he points to that essential time and part of Christ's ministration which brings to a close the reign of sin on the earth and establishes the reign of righteousness. The question is: Does God intend that in addition to the investigative judgment concept we should see still more of God's work of judgment prior to the consummation of all things? There is no contradiction of our previous position, but a widening of the perspective. Is this what God has in mind when He sets forth again

and again His work of judgment from the heavenly sanctuary in connection with the final message to the world prior to His second advent?

Obviously, from the book of Revelation, God's work of judgment does not cease until all things are subjected unto Him, until all sin is overcome and eliminated. For judgment is the work of God in these last days, through the millennium, and at its close, by which our Lord and our God and the saints of God of all ages are fully vindicated before the entire universe. And it is because the final work of Christ from the sanctuary accomplishes all this that it is called the work of judgment. Is it not this that restores the sanctuary and the throne of God to its rightful place?

It is important to notice that the central issue in all these scriptures concerned with the work of judgment is the justification and vindication of God, not of man. The great concern is that God is declared righteous. Only as this becomes true can the saints be proclaimed righteous. It is the vindication of God and His throne that alone guarantees the triumph and vindication of the believer.

The Hebrew meaning and the Revised Standard Version translation of Daniel 8:14 takes on a wider meaning in the light of this picture. Actually, Daniel 8:14 is concerned with the justification of God and His sanctuary. In this chapter it is the little horn that has defiled the sanctuary, trodden down God's law, blasphemed His name and character, and persecuted God's people. So terrible has been its power that it appears that the advantage is with Satan and his system. But the prophecy declares that at the end of the 2300 days, beginning in 1844, the judgments of God will be manifest as seen in the book of Revelation. All opposition and counterfeits in this last great struggle will be overthrown. God and His people will be vindicated.

One of the main causes of difficulty in Biblical interpretation is that the great issues of salvation, judgment, and the king-

dom of God, the great controversy between Christ and Satan, are constantly being treated amateurishly and superficially. We narrow the work of God to this little world and from the perspective of our own personal piety. We treat the great themes of God, apart from universal or eternal perspectives, with little more than a parochial range of concern.

But if one reads the books of Daniel and Revelation aright, the great controversy incites questions and thinking from the standpoint of God's grasp of the universal issues. The inability to grasp the universal issues may lead to an ecclesiastical egoism, a naive and tacit assumption that God has no more to do than defend as an apologist the limited views held by His people. It is easy to become egotistic in one's religion, to believe that the only question is whether God loves me and mine. The real issue is whether God, through His work of salvation and judgment, has the power to subdue all things to Himself, including our own hearts and minds, and to restore the absolute sovereignty of God throughout the universe, to make His throne forever secure. We all triumph or perish by this.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:24, 25).

Seventh-day Adventists have no final destiny but to share in bringing about the ultimate sovereignty of God in the world. Ours is no policy of entrenchment, maintaining the *status quo*. We all need God's perspective and a personal concern for the establishment of the worship of our righteous God everywhere. The tendency is to spend our time and energy on minor matters. The result is a so-called Christian life that lacks the victorious note of our victorious Christ.

Just what is the central issue in God's work from the throne room in the heavenly sanctuary? Is it God's minute investigation of His redeemed saints? True, it is this, but is it not much more than this? Is it not in His own self-vindication, the establishment of His throne?

Times without number Ellen G. White has made clear the issue. The issue was joined back in eternity when Satan charged God with being unjust; when Satan proceeded to show that the principles of God's throne were unfair and untenable; that he had a plan based on his own principles by which he would overthrow the throne of God and establish his throne above the stars of God. This issue is not something done in a corner, for when the issue was joined, the universe took sides. A tremendous number of the angelic host joined the opposition, to threaten the very existence and security of the throne of God.

The books of Daniel and Revelation reveal that the issue is fought over and from the throne of God in the heavenly sanctuary. The Christian church has not grasped seriously enough the tremendous scope of the controversy that is now coming to a close through the work of God from His throne. Is it any wonder that Ellen G. White declares that the sanctuary truth is the central pillar of the Adventist faith? This church owes its power and message to the revelation of the work of God as ministered from the sanctuary above. We as Adventists have the right to expect power and strength from God, not as we have pride of church and creed, but only as we become instruments of God in helping to bring about this glorious consummation by enlightening the world on the sanctuary truth.

The purpose of God from His throne is something more than to check up on His children here below. We are now being confronted with a far more terrible power of evil than we ever anticipated. The salvation of men and the triumph of God will be realized when we grasp and share with God the real issues involved and commit ourselves to the action of God now taking place in the sanctuary. The work of the church in Christ is not simply to justify men but to bring about the vindication of God and His character.

We speak of the investigation of the saints, and rightly so; but it is the final account that God gives of Himself in relation to His work of judgment and salvation that brings about the final consumma-

SELF-DISCIPLINE

¶ What we do upon some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline.—H. P. Liddon.

Protecting Our Members

We often receive letters from our members who find they are receiving unwelcome material through the mail. "How do they get our names?" they ask.

These are the days of mimeograph offshoots. All sorts of strange people love to rush into print with cheap productions and fanatical ideas. Often, alas, they wield a vitriolic pen inspired by embittered spirits. Why should our loyal members be subjected to this type of material? Sometimes nothing can be done about it, but sometimes a little more care with our church membership lists would prevent many names and addresses from falling into the hands of people whose only motive is to injure the church.

Pastors should think twice about printing and circulating membership lists. The convenience this affords can often be offset by the annoyance and harm that follows. Church clerks should guard members' names and addresses with care. In one case recently nearly 2,000 names and addresses fell into the hands of a bitter enemy of the church through someone's carelessness.

We know of cases where people have left our church but, on the advice of their deceivers, have left their names on the records for the sole purpose of obtaining names and addresses and other inside information.

We can protect our members against much unwholesome mail if we are careful in these matters. When business concerns ask us for membership lists we invariably inform them that it is not our custom to supply such lists. Why do otherwise with opponents of the church?

H. W. L.

tion. The cry to God of saints and angels in the book of Revelation is "Worthy, worthy is the Lamb." This response is not born of something within ourselves. It is God's triumph, God's vindication of His way with man, with rebellious angels, and with Satan that elicits the grand response of all created beings to worship God, our Creator, and Him alone. The climax of all this controversy is set forth in the great convulsive judgments beginning with the time of the end; it is this revelation of God's final movements from His throne that is the key factor in the triumph of God and of the saints.

We need the sanctuary truth to show that the main issue in the controversy is within the plan and government of God, connected with the sovereignty of His throne. We are thereby invited to discard superficial solutions, easy beliefs, and lukewarm

procedures. If we win it will be because we are caught up with God into His grand action for the consummation of the conflict.

Much of the present-day Protestant religion is concerned with the subjective, with emotionalism and human sentiment. It has lost the grasp of the total situation from God's point of view for this hour of destiny. The total alienation of Satan from every soul, angel, or man; the victory of Christ's righteousness; the vindication of God; and the restitution of all things is the final goal of this generation and of this church.

Before this is achieved, the most terrible struggle will ensue. Satan will make his final bid with a religious world dictatorship in an endeavor to justify his rulership. He himself will be "converted, after the modern order of things" (*The Great Controversy*, p. 588). There will be a great religious revival, a counterfeit revival that will bring in a counterfeit millennium upon the earth (*ibid.*, pp. 464, 588, 589).

Great catastrophes are now impending for the world. This is the hour of God's judgment, a day of judgment for the world, as well as for the church. How foolish it is to study the books of Daniel and Revelation and still believe that this world can escape the hour of God's judgment—such convictions are born out of the arguments of men. It is only as men grasp the activity of God from His throne in heaven that they can fulfill God's divine destiny for their own lives. The ground of our hope is in divine Scripture, the revelation of God guiding the affairs of men from His throne.

We know from this sanctuary truth that the justification of God, the vindication of God, is not to be found in some religious revival that will embrace the world in a happy state and usher in the millennium. It is to be found in the action of God from His throne, in His judgments and His redemption, in the catastrophic ending of the world in the midst of the most severe crisis the world has ever seen.

The aim of the great rebel has ever been to justify himself, and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated, and the history and

character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the city of God, the arch-deceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence.

Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down, and confesses the justice of his sentence.

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judg-

Nobody ever outgrows Scripture; the book widens and deepens with our years.—*Spurgeon*.

ments are made manifest." Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God, has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people, and the good of all the worlds that He has created. . . . The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, "Just and true are Thy ways, Thou King of saints." . . .

Notwithstanding that Satan has been constrained to acknowledge God's justice, and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects, and endeavors to inspire them with his own fury, and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end.—*The Great Controversy*, pp. 670-672.

In these graphic words the author lays bare the issue and the outcome—the vindi-

cation of God and the complete isolation and alienation of the originator of sin.

That is what God has been seeking to do all along. He could have forced a confession from men and wicked angels long ago; but that is not God's method. He must wait in His wisdom until out of their own voluntary free will they will acknowledge the rightful sovereignty of Christ and the Father before all. Not one will be left to question this. Not a single person will have one doubt as to God, His character, and His righteous judgment.

The hour of God's judgment means that ultimately God will so reveal His righteousness in salvation and judgment that the unrighteous will confess and praise Him. Can God get the world to do this even from the very heart of its servitude to sin and Satan? If God can, and He will, then this will issue in the final vindication of God before all; and lost men and women and rebellious angels will in this last hour at the end of the millennium forget their lost estate and will praise God for His righteousness and His justice.

Thus the sanctuary of God is then justified and vindicated. His throne is forever secure.

III. The Investigative Judgment

1. Do the saints come into judgment?

Walter Martin asserts: "Since our Lord knows the disposition of 'cases' allegedly being reviewed in Heaven, what need is there for 'investigative judgment'? We believe the Scriptures decidedly do not warrant such a doctrine."—*The Truth About Seventh-day Adventism*, p. 182.

He also insists that there is no judgment of the saints now going on. He quotes John 5:24 saying, "the Greek deals a devastating blow to the Seventh-day Adventist concept of Investigative Judgment: 'He that hears my word and believes him that sent me has everlasting life and shall not come under judgment but is passed from death to life' (literal translation). Christians, therefore, need not anticipate any Investigative Judgment for their sins."—*Ibid.*, p. 178.

When Martin appeals to the Greek, I presume he is referring to the use of the Greek word *krisis*. The word carries with it the meaning of the process of separation by judicial procedure, a judgment that goes with a person, condemnation. Martin concludes from this that there is therefore

no future investigative judgment of the saints. But the text does not bear out his position. It is doubtful that John is speaking of judgment in the eschatological sense at all. The verb is in the present tense. John is not speaking of final judgment as such, but rather with current Christian living as indicated by the phrase "is passed from death unto life." It parallels Paul's statement: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

If Dr. Martin means by his statement that there is no future judgment for the saints, then he is in plain disagreement with the truth of Scripture which declares: "For we must all appear before the judgment seat of Christ; that every one may re-

Obedience to God is the most infallible evidence of sincere and supreme love to Him.—Emmons.

ceive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Paul states, including himself: "For we shall all stand before the judgment seat of Christ" (Rom. 14:10). "For God shall bring every work into judgment, with every secret thing, *whether it be good, or whether it be evil*" (Eccl. 12:14).

It seems that Martin tries to build an argument from one Greek word without considering the whole meaning of the passage, finding out whether John is speaking of the Christian's current standing before God or whether he has the eschatological aspect of judgment in mind. At this point Dr. Martin has failed to take into consideration other related texts that argue more strongly for a future judgment for the saints.

2. Complete representation before the throne of God

In His priestly office Christ offered Himself a sacrifice to God upon the cross (Heb. 5:1; 7:26, 27; 8:3; 10:12). But Christ does not continue this function of offering Himself upon the cross now. He did this once and He will not do it the second time. He does, however, continue His priestly function in the heavenly sanctuary, for Christ is made "a priest for ever." He "continueth ever" as priest (Heb. 7:21, 24). Obviously, our Lord did not enter the heavenly sanctuary to do nothing. The complete minis-

try of our Lord is brought clearly to view, not only in the study of the types but also in the books of Hebrews, Daniel, and Revelation. This high priestly ministration of Christ corresponds to the twofold aspect revealed in the type and designated as the "daily" and the "yearly," or day of atonement ministrations. As He daily ministers, Christ's work is declared to be that of intercession (Heb. 7:25; Rom. 5:10; 8:34), of succoring His people (Heb. 2:17, 18; 4:14, 15). He appears as the sinner's advocate with the Father (1 John 2:1; John 16:26) and as the director of His church upon the earth (Rev. 1:1-3).

In His yearly ministration He is revealed in the books of Daniel and Revelation, and also in the typical services, as carrying out the work of judgment. The Jews throughout their history have recognized this twofold ministration in relation to Israel as the people of God. Their yearly Yom Kippur, or Day of Atonement ministration, is interpreted by their leaders and scholars as God's great day of judgment as it affects His people. On what did they base their be-

Morality does not make a Christian, yet no man can be a Christian without it.—Daniel Wilson.

liefs and doctrine? On the revelation given to Moses.

This twofold ministration of Christ in the heavenly sanctuary reveals Christ's complete representation on our behalf before the throne of God. As our High Priest, Christ represents man to God. Frequently in prophecies already referred to we see Christ coming to the Father (Dan. 7:13, 14; Rev. 5:6, 7). We see Christ standing on the right hand of God. This is a real coming, representatively on our behalf. This is no theory. Only in and through Christ does man have access to God (Eph. 2:16; 3:12). It is only as Christ comes to the Father that man has true and actual representation, whether in the work of intercession, succor, or judgment. Christ is to us all of these in His priestly ministration. He is truly and actually our surety in the presence of the Father. Christ brings to bear the full benefits of a perfect man and a perfect salvation. He is our sufficient security, our absolute assurance of the salvation He has accomplished. And in the judgment now going on He confesses our names before the Father, as He has promised to do.

The Wreckers

RUTH L. WALWORTH

The wreckers came into the church
Amongst God's little flock,
And whispered things they "ought to know,"
Which gave the church a shock.

They said the church was Babylon,
To leave it and come out;
That God had cast away His church—
Reform had come about.

Those wreckers only quoted then
A part of what was true;
Just as the serpent did with Eve
God's word to misconstrue.

Nor would they listen to the word
As told by Holy Writ;
All unafraid and unashamed
In judgment there to sit.

The leaders of the remnant church
Were criticized full sore.
Those wreckers would have cast them out
And barred salvation's door.

But God's all-wise, far-seeing ways
A platform firm had laid,

And not one pillar could be moved,
Nor truth cast in the shade.

Though feeble oft and sometimes weak,
God hears the earnest cry.
He ever will regard His church
The apple of His eye.

No message new will ever come
That could destroy the old—
The present one grows clearer still
Than when it first was told.

The wreckers that would place a hand
Upon God's sacred ark
Have sadly stumbled by the way,
And foundered in the dark.

So, little flock, take courage sweet,
God's message still rings true—
The good old platform that was laid
Will bear the weight of you.

The church though battle-scarred and worn
From onslaught by the foe
Shall never let her standard down,
Defeat shall never know!

There is no action or status concerning the saints in the heavenly sanctuary but what it is ministered and represented by our blessed Lord. Christ will not and does not surrender any part of His high priestly function on behalf of His children, whether it be Redeemer, Intercessor, or Judge. Christ is their representative. Christ is one with His children and for His children in every act that decides the destiny and future of His saints, from the time of their acceptance to the time of their judgment and vindication. This relationship needs to be understood and followed all the way to final victory.

How has this representative work of Christ in the heavenly sanctuary fared since His ascension? In the great controversy between Christ and Satan Scripture declares in Daniel 8 that the little horn has taken away the daily and has trodden underfoot the sanctuary of God. For more than a thousand years the papal power (the little horn) instituted and operated a counterfeit mediatorial system claiming the power to forgive sins and to decide cases.

The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. And God himself is obliged to abide by the judgment of his priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is capable of it.—*SAINT ALPHONSUS DE LIGUORI, Dignity and Duties of the Priest*, p. 27.

When St. Michael comes to a dying Christian who invokes his aid, the holy archangel can chase away the devils, but he cannot free his client from their chains till a priest comes to absolve him.—*Ibid.*, p. 31.

The priest holds the place of the Saviour himself, when, by saying "Ego te absolvo," he absolves from sin. . . . But what only God can do by his omnipotence, the priest can also do by saying "Ego te absolvo a peccatis tuis;" for the forms of the sacraments, or the words of the forms, produce what they signify.—*Ibid.*, pp. 34, 35.

Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, "Ego te absolvo," the priest would likewise say over each of his penitents, "Ego te absolvo," and the penitents of each would be equally absolved.—*Ibid.*, p. 28.

Thus the uniqueness and exclusiveness of the mediatorial ministry of our Lord in the heavenly sanctuary is usurped. Instead of God's operating directly from His holy sanctuary, God is said to operate through sacraments ministered by human priests. The human instrument now takes the place of the divine. This human factor becomes the determining factor in man's salvation either to pardon or not to pardon. It is to men that lost sinners are looking for forgiveness, salvation, and decision in judgment. They believe men are saved by receiving the sacraments, not by receiving the Holy Spirit direct from the living Christ in the heavenly sanctuary. All this separates men from the active priestly min-

Forty Ten-Minute After-Meeting Topics by E. F. Koch

These talks, presented at the Washington, D.C., Evangelistic Council, and listed on pages 68 and 69 of the "Report of the Evangelistic Council," May, 1960, are available in mimeographed form to ministers. Apply to this office.

H. W. LOWE

istry of Christ in the heavenly sanctuary. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

The prophecy of Daniel 8:11-14 states that not until the end of the 2300-year period will the ministration of Christ be restored to its rightful place, and justified. The leading prophecies of both Daniel and Revelation that deal with this great controversy between Christ and Satan point out that through all these centuries the true saints of God have been persecuted and killed by the very institution that claims to minister salvation and decide cases for weal or for woe. From outward appearances it appears that everything is against the true children of God. Here we are confronted with an amazing spectacle—a counterfeit religious system that actually decides against the true saints of God and exercises judgment to destroy them while at the same time designating others as the children of God.

What is the solution to this counterfeit system? Where is it to be found? The Bible

points the believer to the work of Christ our High Priest in His mediatorial ministration in the heavenly sanctuary. He alone is the one mediator between God and man. He alone has the power and the right to decide cases. He alone is the judge of who the true saints are.

How vital, then, is the knowledge of Christ's mediatorial ministry in all its aspects? Millions of people have looked to the church of their day with assurance of sins forgiven and eternal life, but only in the heavenly sanctuary are the true records of men's lives to be found; only here are the divine decisions and judgments made and recorded; here is the only court of appeal. It is through Christ's ministration alone that men receive forgiveness and succor. It is in the judgment from the sanctuary alone that cases are decided, nowhere else. All this must be taught and understood in the justification and restoration of the heavenly sanctuary. The sanctuary truth is part of the final message to the world. It is here alone that men can understand the closing events of this world's history, the ultimate judgment and vindication of men; for the Bible teaches that it is Christ alone who is our Intercessor, our Mediator, and our Judge.

3. *The meaning of the phrase "investigative judgment"*

The use of the term "investigative" needs to be carefully interpreted. The doctrine of an investigative judgment is not to be conceived as God's poring over the record books in order to figure out the accounts. "The Lord knoweth them that are his."

This term has meaning in light of the Biblical teaching on the keeping of the records of all men's lives, thoughts, and deeds. That such records are kept even to the minutest detail is clearly taught in the Bible; and that men will be judged according to what is recorded in the books (Dan. 7:10; Rev. 20:12). That God would make and keep records of the saints is incredible unless they had some future reference. A number of references are made to the opening of the book of life, which contains the names and records of the saints. Daniel pictures the books being opened in judgment. He declares in Daniel 12:1 and 2 that "every one that shall be found written in the book" shall be delivered. This takes place when "Michael stands up." The similarities between this passage and the

one dealing with the judgment in chapter 7:9 to 14 are striking. The coming of Christ to the Father to receive dominion and the kingdom, and the standing up of Michael appear to be part of the same over-all activity. The result of all this is that dominion is given to Christ. The saints share in the judgment because the kingdom of God is declared to belong to them. Michael stands up and speaks for His saints because their names are found in the book of life.

Judgment is intrinsic to the everlasting gospel (Rev. 14:6, 7). "God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). The redemption wrought in Christ is both the salvation of men and the judgment of men. It is this unity of the gospel and judgment that proclaims the gospel as righteous in every respect.

Much of the world's religion would dispense with the judgment of God. Today the love of God is often divorced from His judgment. This type of religion ignores the holiness of God that issues in judgment. What this unstable world and society needs as much as anything else is not an easygoing love, but respect for God and His righteous will, a realization that God has a controversy with all men, that a day of divine reckoning and judgment will come for all men, good and bad.

God is not primarily a benevolent grandfather handing out forgiveness indiscriminately. He is the Lord of the universe; and His sovereign and holy will must prevail if the universe is to endure. This truth must be seen when God seeks to bring about the consummation of all things. Revelation declares that both gospel and judgment go hand in hand. Nowhere is one for the saved and the other for the lost. In none of God's work or in His guidance in the affairs of men is judgment absent. Nowhere does the Bible teach that all are going to be saved; but it does say that "we must all appear before the judgment seat of Christ."

For the redeemed the true meaning of salvation bears the test of the judgment now proceeding. The fundamental issue in the judgment reveals men as either in Christ or out of Christ, in the book of life

or out of it. This investigative judgment requires a right relation to God. All the deeds, thoughts, and motives of men are evaluated in the light of individual relationship to Christ. This is particularly true with regard to all those who profess Christianity. Not all who make a profession are true saints of God. The separation between the true and the false within the church is not easily attained. There is one principal test applied to all who profess Christ—are their works of human devisings or are they the fruit of an indwelling Christ? Does their conformity to the ways of Christ indicate righteousness by works or righteousness by faith?

That such an investigation will be made prior to the return of our Lord is taught in the parable of the man without a wedding garment, in Matthew 22. Christ here likens the kingdom of heaven to a certain king who made a marriage for his son. Invitations were sent out, but some refused to attend. But for those who came to the feast, a special wedding garment was provided by the king. When all the guests were assembled, the king began an examination, or investigation, of the guests. Did all have on the special garment he had provided? No, one man had not. The king ordered him to be expelled into outer darkness. Christ is here teaching the necessity of wearing the garment of Christ's righteousness, so that when man is called to the marriage feast of the Lamb he will be acceptable. He also teaches that before the marriage feast takes place He will make sure that only those who have on this garment will be allowed to sit down to the feast. Does this not imply an investigation or a prior judgment?

Salvation is more than knowing that our sins have been forgiven. The status of ultimate salvation for each person will be challenged by Satan himself. The consummation of our own destinies will not pass without an outright denial of Christ's right to His children. In the face of Satan's desperate fight to take the entire human race with him to perdition, it is not likely that Christ's claim to sinners who have

(Continued on page 38)

ACTION

¶ We should not be so taken up in the search for truth as to neglect the needful duties of active life; for it is only action that gives a true value and commendation to virtue.—*Cicero*.

"Still, Still With Thee"

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference



A LITTLE boy followed his father through the lengthening shadows. As darkness enveloped them, the father lighted a candle and led the way. Having fallen some distance behind, the son shouted, "Father, I cannot see you. Are you there?"

The father answered, "Yes, I am here. Can you see the light?"

"Yes," answered the boy, "I can see the light, but I cannot see you."

"Do not let that disturb you," replied the father. "Just follow the light and you will follow me."

"The Sweet Consciousness"

It is no mere coincidence that the command to preach was accompanied by the promise, "Lo, I am with you." Young's translation of Matthew 28:20 renders the verse thus: "Lo, I am with you *all the days*,—till the full end of the age." All that the minister is or may hope to accomplish is contained in this promise. With Christ all things are possible; without Him, nothing. God is faithful. He is with His messenger in fair weather and foul, in sickness and health, in a *cave* or on *Carmel*. Ahead lie years of uninterrupted companionship for the message-bearing creature and his Creator, for, said the Master, "I am with you *all the days*."

How this can be true in the light of human experience is the challenge of pure faith. An evangelist lies unconscious and bleeding outside the city gate. He has been stoned for performing his Master's will. And where was God while jagged rocks tore the apostle's flesh? The answer? "I am with you *all the days*." And where is God when an evangelist preaches his heart out with little response in attendance or baptisms? Where is God when strife riddles a board or business meeting and the minister cannot find his way? Where is God when the man of God is "promoted" to a smaller district in a remote locality, and where,

incidentally, there is no church school for the education of his children? Where is He when death takes a child or a loved one in the very summertime of life?

These questions demand an answer. Yea, like the apocalyptic souls under the altar, they cry out for one. Then comes the reply, heaven born and heaven sent: "I am with you all the days."

It is the Living Presence in the message that attracts men to Christ. Pulpit charm, eloquence, and wisdom are of little avail in the conversion of a soul. "I . . . will draw all men" is the Master's promise. Every message should therefore be built around Him. He is every sermon outline. Peripheral details should surround Him like satellites in orbit. The minister need never wonder what to discuss next Sabbath. That was decided for him before his birth. He will talk about Jesus, of course. Whether his title theme is "The Origin of Life" or "The State of the Dead," his message must be a revelation of Jesus Christ. It is Christ in the message that gives it power. This involves more than the frequent use of the Master's name, or infrequent references to the suffering of Christ. The messenger must speak from a heart experience. Thus the power of God working through a yielded heart uses lips of clay to reach other hearts. Thus employed, there steals upon the rested soul of the minister "the sweet consciousness, I am with Thee!"

"The Bird Waketh"

In spring and summer the voice of the bird heralds the breaking of the day. His song of cheer is as refreshing as the morning air. One author has unerringly called the bird "the forerunner of the sun."

In this the bird is not unlike the church of the living God. Operating in 195 countries representing 98.98 per cent of the world population, and boldly declaring the whole counsel of God, the church is indeed the forerunner of the Son of God. Operating from 12,707 churches, through

637 institutions, and with 46,816 workers, the church is indeed set up to do a work in the world. One needs but visit one mission outpost to determine that the pulse beat at the extremities is as strong as at the heart. The church, glorifying God for her successes, repentant of her failures, wends her busy way toward the kingdom of God.

But less than a fourth part of the world membership is engaged in church effort. A few have a burden to do the work while the many are content to let them do it. The most explosive problem that the church must face is that of an inactive laity. Perhaps the following quotation pinpoints the need:

Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully.—*Evangelism*, pp. 353, 354.

I reveal no secret in stating that this has not been the pattern of our labors. And with what result? Churches full of sleeping saints, whole congregations long inactive now infirm, expecting the minister to play nursemaid, often ministering to their self-induced maladies. Indeed, in many cases much of the trouble would disappear if they would begin an active life of personal witnessing.

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soulsaving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed.—*Ibid.*, pp. 354, 355.

Brethren, what man among us has pressed this program as he should? Which one of us can point the finger at the other? I freely acknowledge this as the collective sin of the ministry, namely, failure to follow a steady plan of prescribing and supervising the *work* program of the individual church member. But enough of this lamentation. There are questions to be answered—vital questions. Is it not a fact that one man who can get ten men to work is more valuable than one man who does ten men's work?

And further, is not this complaint increasingly voiced that the organizational program leaves little time for public evangelism? The questions themselves emphasize the necessity of distribution of responsibility. The church program on the local level has been built around the pastor.

From the beginning it was not so. The broader, heaven-born concept of lay participation must supplement the pastor's personal effort.

When will some minister, somewhere, map out a weekly program of soul-saving effort for each member of his church, and through duly appointed supervision regulate those activities fifty-two weeks a year? This is the Bible concept. The Spirit of Prophecy supports it. The Holy Ghost will endorse this program with the fullness of His Presence. To quote Vance Havner: "There ought to be an urgency befitting the emergency, and the saints ought to be as desperate as the situation." Mr. Havner continues: "Anyone can start a revival, but few ever do."

There are many reasons for this. One is that the saints have the mistaken idea that their dollars can do it for them. And another is that most do not sense that personal witnessing is necessary to the maintenance of one's spirituality.

Why, then, is not this need urged upon the people? If a brother is delinquent in his tithe paying, he receives a personal visit and is exhorted to greater faithfulness. What means this lack of urgency in the matter of personal witnessing? Brethren, this is the hour of the "bird's awakening." Preach to him, prod him, visit him. Do anything but let him sleep, for upon his shrill cry hangs the spiritual destiny of a lost world.

"The Shadows Flee"

Picture in your minds an aroused church; members with hearts aglow, going from house to house with open Bibles; ministers to whom preaching the gospel is their first work; baptisms that occur so frequently that the statistical machinery breaks down; churches filled to overflowing for the midweek service; people meeting in rented halls and open fields for want of accommodation. The knowledge of God will fill the earth as the waters cover the sea. An idle dream? Nay, verily, this is indeed the prophet's picture of the church in her final glory. Indeed, the "departure of the shadows" merely awaits "the waking of the bird."

CORRECTION

The caption under the picture on page 24 of the June issue of *THE MINISTRY* should read Dr. Richard Hammill and not Dr. A. A. Esteb. Our apologies to Dr. Hammill.

Review of Basic Principles in Approaching Non-Adventists

Part III—The Rules of Correct Approach

ARNOLD KURTZ

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HERE are some rules for a proper approach. First, do not begin by announcing all your differences. Dale Carnegie teaches us that. "In talking with people, don't begin by discussing all the things on which you differ. Begin by emphasizing—and keep on emphasizing, if possible—that you are both striving for the same end and your only difference is one of method and not of purpose." The Spirit of Prophecy tells us that Jesus disturbed the regular patterns of thought as little as possible. Jesus did not come in as an iconoclast, charging into their temples of belief and hammering down all their idols. He did not do that. He disturbed their established ways of thinking as little as possible—just moved them step by step.

Second, don't argue. A good text for people giving Bible studies is 2 Timothy 2:24 and 25: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing." "The truth should be presented with divine tact, gentleness, and tenderness. . . . Let our words be gentle as we seek to win souls."—*Testimonies*, vol. 6, p. 400. Don't be a debater. Some people are always ready for a fight when they give the doctrines.

Another rule: Make the Christian life and the service of Christ appear attractive. "Make his praise glorious" (Ps. 66:2). "Make His service appear attractive, as it really is."—*Steps to Christ*, p. 116. We read also, "Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents in his own life this view of religion, he is . . . seconding the falsehood of Satan."—*Ibid.* We must give people the impression that to be a Christian is the most wonderful thing in the world. Make the religion of Christ at-

tractive. We are to make our religious services attractive: "Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time."—*Testimonies*, vol. 5, p. 609. Preachers, make your sermons interesting. Teachers, make your Sabbath school lessons interesting. Parents, make worship interesting. Make religion attractive. We need to make it attractive to our children, our teen-agers. We need to make the Sabbath interesting—Sabbath meals, Sabbath walks, Sabbath books, Sabbath stories. There are so many wonderful things about the Sabbath that we should look forward to it each week.

Here is a beautiful definition of the religion of Jesus. "The religion of Jesus is joy, peace, and happiness."—*Ibid.*, p. 579. Now, that kind of religion appeals to me! I grew up with many fears. I would hear the coming of Jesus spoken of and all I could see was Armageddon and the great big guns, instead of a day to look forward to with joy. I dreaded the coming of Jesus. We should present these doctrines and our religion in a way that is attractive. Yes, "the religion of Jesus is joy, peace, and happiness."

That brings us to another rule—be positive. This gives us an excellent opportunity to bring out the blighting influence of condemnation and criticism. The key statement for this study is found in *Gospel Workers*, page 373: "The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just." We are to follow other methods. I will mention four classes we are specifically warned not to condemn:

1. *The fallen sinner.* Have you ever worked with an alcoholic and felt like telling him, "I am disappointed in you and ready to give up"? We are told in *The*

Ministry of Healing, page 494: "Never cast them aside, never drive them to discouragement or despair by saying, 'You have disappointed me, and I will not try to help you.' A few words spoken hastily under provocation—just what we think they deserve—may cut the cords of influence which should have bound their hearts to ours." Don't condemn the fallen sinner.

2. *Anyone who preaches the Word of God.* That includes preachers of other churches. I used to be able to preach sermons about them as well as anyone. I don't preach that way any more. I think I have found a better way. I pray for the other ministers. In one place where the ministers were particularly bitter when we began to hold meetings, we prayed for the other preachers at every meeting, that God would bless them as they stood up to preach. When one man went back to his home church the preacher cornered him and tried to discourage him. He told him, "Why do you preach against those boys down there at the tent? They are *praying* for you." I am glad he could say that.

3. *Other churches or other denominations.* Soul winning is a love affair (it really is), and you know another technique would not have won your bride. What if I had said to my lady fair, "Your family is no good. Join mine"? But sometimes that is the way we do when trying to win a soul. "When some who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular churches. . . . Some seem to have drawn from the armory of heaven only its thunderbolts. How long must these defects exist?"—*Testimonies*, vol. 4, p. 536.

4. *Christians of our own group.* What if in winning my wife I would have recommended my four brothers in this way: "The first one is a thief; the second one is a liar; the third is a crook; and the fourth is the worst of the four, so join my family"? You know *that* technique would not win. But sometimes our people do that. They condemn one another and expect to win people to their church while fussing and fighting. One woman complained that I was

not doing enough to help her husband into the church. But the truth was that she was undoing everything I tried to do because she talked of all the failures of the church members to her husband. We are not to condemn people of our own group. The Lord wants us to change our methods. Quit condemning! If we do, others may join with us!

Another rule is, be a witness. The key word in Bible evangelism is "witness." There is no real witness for Christ, however, apart from personal testimony. We must teach our people to testify as to what Christ means to them. Remember, the witness tells what he knows. I have two chairs

Our bravest and best lessons are not learned through success, but through misadventure.

—A. B. Alcott.

here—the chair of the witness and the chair of the judge. Our people must remember that their place is in the chair of the witness. They are not the prosecuting attorney, they are not to condemn people. They are not the jury; their work is simply to witness. Here I am in the witness chair, and someone asks me, "Why do you keep Saturday for Sunday?" I don't snap back, "I don't keep Saturday for Sunday." I know what they mean. I simply explain that I keep the seventh-day Sabbath, and I tell why—because I love Jesus and I want to follow Him. He tells me to do so. I witness as to why I keep the Sabbath. Then he asks, "What is going to happen to me if I don't keep the Sabbath?" If I reply, "You will be lost," what has happened to me? I got out of the witness' chair and into the judge's chair—the judge decides where people go, not the witness.

In one Adventist community one of our older members said to me, "You know, one of my neighbors came to me and said the people in this community are tired of being told they are going to go to the hot place if they don't begin keeping the Sabbath and join the Adventist Church." It is not our job to tell people where they are going. Our job is to tell, of course, what will happen if they refuse to walk in the

ADVERSITY

¶ I never met a single instance of adversity which I have not in the end seen was for my good. I have never heard of a Christian on his deathbed complaining of his afflictions.—A. Proudft.

light, but we don't know how much light they have. So we must help our people to stay out of the judge's chair. John 5:22 says, "The Father . . . hath committed all judgment unto the Son." Not 90 per cent, but all. He is the One who judges.

Now, the last rule I'd like to suggest is this: remember the trinity of faith, hope, and love—expressed faith, inspired hope, and the law of love. We win people by expressing faith in them. My parents expressed faith in me from the time I can remember. "Son, you are going to be a worker for God. You are going to be a minister." They often expressed that faith in me, and it was hard for me to disappoint them. We express faith in people who are coming along nicely in the truth. "I know an honest man like you will never be satisfied until he walks in all the light. Isn't that right?" "You love the Lord, don't you?" And you move them right along by expressing faith.

Every Bible study, every sermon, every visit to the hospital, every visit to our neighbor, must inspire men with hope. We should "work in a way that will cause hope to spring up in the place of despair."—*Gospel Workers*, p. 37.

We are told, "The Lord is keeping alive

the spark of hope in their hearts."—*Testimonies to Ministers*, p. 354. What is the devil doing? "He [Satan] desires to take every glimmer of hope and every ray of light from the soul."—*Steps to Christ*, p. 53. Now I had better be careful as a minister as to where I enter the picture. "You have disgraced your family; you have disgraced the church," I say, and I go home and smugly mark it down as a missionary visit. In whose book? If I want to be on the Lord's side and want to inspire hope, I'll say, "There is still hope. If you have failed, so have I. Look to Jesus; there's still hope." Brethren, we must inspire hope!

And, of course, the last and greatest of all—the never-failing law of love. Try to explain that love is the *key to open the heart*.

Of all the people in the world, Adventists should be experts in human relations, and we must place our emphasis there. The latest science is sociology. There are more tentative conclusions in sociology than in all the other branches of science, but we ought to be at the head in every field of knowledge.

Brethren, we have come a long way, but we still have a long way to go in our approach to non-Adventists.

Preacher, Watch Your Weight!

DAVID E. GODWIN, Evangelist

THIS is not a reprimand for indulging in a high calorie diet. Our reference in the title is not to physical weight but to that kind of "weight" known as *influence*. The power of the minister's influence cannot be overestimated.

In reality, preaching can be boiled down in definition to the *art of influencing men for the Master*. Luke quotes the Lord as commissioning Paul, "to turn them from darkness to light" (Acts 26:18).

If even the most ordinary man leaves an indelible mark on humanity, where does this place the man called to be a leader of God's people? The answer is, his influence is multiplied.

An evangelist who has preached for the past 10 years to an average audience of 100 persons 5 times weekly for 10 months each

year has left his public influence some 210,000 times. And, if 10 per cent of the persons were first-time hearers, they would form a crowd so large it would take more than 17 hours for them to pass by a given point at the rate of one every three seconds. Quite a host to face at the judgment seat!

In the event the pastor feels his influence is not as far reaching because he preaches less, here is a reminder: When he stands before his congregation week after week, his teachings are exposed repeatedly. Knowing that repetition is a key to learning, the pastor should quickly see the consequence of the position he occupies.

Given enough time, a church will usually become a duplicate of its leadership. Ordinarily a church maintains no more

depth than its ministry. Preachers without strong convictions eventually will have congregations without convictions. Ministers who are not well rounded produce unbalanced congregations. Just as the proverbial pebble dropped into the sea of time creates ripples that reach the shores of eternity, so the minister casts influences which extend throughout the ceaseless ages.

Innumerable churches are never led into the many-splendored avenues of God's

Happiness can be built only on virtue, and must of necessity have truth for its foundation.

—Coleridge.

Word. Do ministers make the mistake of thinking that their people know more than they really know? We were dismayed recently upon teaching the high school and college class of a large church to find that no more than two persons had ever read the New Testament through. For a shocking experience, notice how few Christians can state our fundamental truths and give any Scripture verses to support the truths. Could the blame be partially ours?

When children are undernourished we readily accuse the parents. Are we willing to face the results of producing spiritual children who never mature? Are they still taking "milk" because "meat" is never put on the table? It is time for every God-ordained man to arise and personally to take on the job of helping people become established in the Word of God.

Shaping lives from the pulpit is just a part of the minister's work. "Actions speak louder than words" applies to him as well as to others. If the minister obviously is discouraged a large part of the time, can he expect to find his church pews filled with radiantly victorious believers? And unless he prays, his exhortations to his flock on the subject of prayer will be fruitless.

The terrible judgments that fell on Jehoram, in 2 Chronicles 21, were a direct result of the sin mentioned in verse 11, which states, "He led the inhabitants of Jerusalem into unfaithfulness" (Good-

speed-Smith). May it not be said of us that we have led in unfaithfulness. No wonder James said, "Be not many masters, knowing that we shall receive the greater condemnation" (James 3:1).

Children and young folks are most delicate. They must be handled carefully. Every God-called man should have his share of "Timothys" who desire to follow him into the work of God. The pliability of youth presents a genuine challenge.

What must we do in the face of such staggering responsibility? How may we exert a mighty influence for godliness? Hezekiah, by righteous influence, turned a nation to God. How may we meet the obligation we owe God's flock?

We propose three ways: The first step to any cure is examination. If we keep perpetual inventory of ourselves and of our church, we will have the incentive for development. One good question to ask is, "Am I prepared today to be judged for my ministry should the Chief Shepherd appear?"

Next should come the realization that there is some area in the Word of God that is unfamiliar to us. All of us are acquainted with those who seem to preach one truth to the exclusion of other great doctrines. This is not necessary. Let us increase our insight into the Word and thus prevent stagnation. If we do not prepare to that end we cannot expect to impart wider teaching to our listeners. We must first equip ourselves, then teach others.

Finally, the minister must strive for personal growth in grace. What can be more deadly to a congregation than to see the man of God reach a spiritual plateau? When the resplendent beauty of Christ loses its inspiration to us, we are in danger of becoming blind leaders of the blind. With the great apostle we can say, "Be ye followers of me" only so long as we can say, "as I also am of Christ" (1 Cor. 11:1).

You have heard these words, "What kind of church would my church be, if all of its members were just like me?" Do not look now, preacher friend, but it is possible that they *are!*—*Pulpit*, March, 1961. Used by permission.

GREATNESS

☞ He who comes up to his own idea of greatness must always have had a very low standard of it in his mind.—*Ruskin*.

EVANGELISM -- Winning Men for God



An Evangelistic Field School at Emmanuel Missionary College

BRUCE JOHNSTON

Assistant Professor of Homiletics, Emmanuel Missionary College



IT WAS a venture of faith to conduct an evangelistic field school in South Bend, Indiana—the very heart of Roman Catholic intellectualism. The auditorium (a nylon and vinyl air structure recently purchased by Andrews

University for an evangelistic auditorium) was erected on one of the choicest lots in the city. Cornered by U.S. Highway 31 and Angela Boulevard, it was like a light at the crossroads for the entire area. The distinctive feature of the location was the fact that across the street east we faced the University of Notre Dame; across the street north was St. Joseph Catholic High School; beyond the high school is St. Mary's Holy Cross college for women; and across the street from that is the Our Lady of Fatima Shrine. We were in a most challenging environment for our three-week campaign.

A guard from a nearby institution responded to an altar call, and after attending the remaining meetings and the baptismal class, he was baptized. He was able to get Sabbath off without any difficulty—a rather surprising thing considering the circumstances. He was one of only two Protestants on the entire force. His wife, a prominent leader in a Protestant church, reacted bitterly—speaking to him only when absolutely necessary. His church organized a visiting program, with someone visiting him every day, trying to get him to go back on his decision. (We can take a lesson from their zeal and interest!) Just the other day he told me that in spite of all the heartaches at home, he is the happiest he has ever been in all his life.

This is the joy of evangelism, and it is the factor that inspires our students more

than any other feature of the training program—to see a person surrender completely to the Lord Jesus, taking up the cross to follow Him all the way.

Students are effective in leading people to Christ, and they contribute much to the success of the campaigns. Ingathering field day for the college came on Tuesday after the opening night, Saturday, October 8, 1960. Two girls met a woman who indicated an interest in Bible study. With true evangelistic fervor they invited her to attend the meetings in South Bend. One of the girls was a member of the personal evangelism class. Enlisting the help of her classmates, she provided transportation, baby sitters, and encouragement, and they all had the unsurpassed thrill of seeing “their prospect” baptized into the church at the close of the series. They did a superb job of personal evangelism all the way through. I have wondered what would have happened if they had been content to extend an invitation only.

Two college classes participated in the series—methods in religious education and personal evangelism. Students attended, observed, shared in the responsibilities, participated in the program, and visited prospects in their homes. The three Seminary students assigned to the South Bend church also participated.

Mrs. Minnie Iverson Wood, of the music department, was in charge of supplying the special music for the effort. This was a major responsibility and one that she handled with skill. The meetings gave an opportunity for many students to share their faith musically in a public meeting—an important and practical feature in their training.

Mrs. Alice Marsh, head of the home eco-

nomics department, and her co-workers conducted an excellent follow-up program one night each week for the benefit of the new people unacquainted with Adventist life and cookery. They did this in conjunction with Pastor Earl Amundson's Wednesday night series on the "Impending Conflict," thus uniting the teaching of the practical elements of Adventist living with the preaching of the third angel's message.

Our team associates were Pastor Amundson and his wife, Song Leader Robert Hirst and wife, Pastor Willard Clemons and wife, and Miss Robbins, Bible instructor. The Indiana Conference, under the leadership of T. E. Unruh, cooperated in a wonderful way to make the series possible. The understanding and support of the conference leaders is one of the most vital parts in making a campaign a success, and it cannot be minimized. The field school program of EMC has enjoyed its measure of success because of the loyalty and support—both moral and material—that have been expressed by the union and local conference officers.

Incidentally, we have found that the short, intensive three-week series is about right to fit into such a field training program. Student time is limited, and since the instructor is not only the speaker but carries a full teaching responsibility on the campus, it makes it possible to throw everything into an intensive campaign without having things pile up on the home front. The day is roughly divided into teaching and study in the morning, visiting in the afternoon, and preaching and conducting the baptismal class in the evening. The over-all program encompasses five weeks—one of church revival and preparation, three of public meetings every night, and one of binding off the "peak" interest in a special class. After this the pastor takes over one night a week with a prophecy series to repeat the message for the new converts and secure more decisions from the "almost persuaded."

It is simply amazing what an impact can be made in a short time under the power of the Holy Spirit. So far, fifty have been baptized from this series. Several of these

had no previous knowledge of Adventism and others very little. The majority, however, had some contact with church members or the pastor. We have found that mass advertising is not very effective in bringing out crowds, so we rely heavily upon the church to bring friends, relatives, and acquaintances. For this reason our audiences are made up of people who in general are more favorably inclined toward our message. A surprisingly large percentage of those attending take their stand. If our people would work a little harder and

Do little things now; so shall big things come to thee by and by, asking to be done.—Persian proverb.

bring even a few more to the meetings, the results would be proportionately larger. It is my conviction that the laity must be led to see their strategic relationship to the success of any campaign, and educated to participate more wholeheartedly. Then if we ministers will swing into a hard-hitting evangelistic program, the membership of the denomination could be increased by a *very large* percentage, and thus many more would find their way to saving truth—the truth as it is in Jesus Christ. This is not mere theorizing; it is a fact that could be demonstrated dramatically if we in the ministry would only clear the decks and do with all our hearts the work of winning the lost, which the Lord has commissioned us to do.

Some have asked what approach we used in a strongly Catholic center. The approach was varied little from that which we use in a Protestant area. We slant our advertising toward the crisis of our times, making a strong general appeal to all classes of people. Since we have not been able to find *any* approach that brings people out in large numbers to hear the Advent message, we avoid slanting it to one particular group for fear of losing others from the groups that might misunderstand our intent and stay away because they feel it is not for them. The attendance was good during the

FRIENDSHIP

¶ If a man does not make new acquaintances as he advances through life, he will soon find himself alone; one should keep his friendships in constant repair.—*Johnson*.

South Bend campaign, with double sessions on Saturday and Sunday nights. The peak was well over 800.

In the first week of preaching we emphasize prophecy and salvation in Christ, the second week is for testing truths of the Advent message, the third week is divided between more present truth and decision subjects. The series is, of course, strongly Christ-centered throughout.

We avoid open conflict with the other churches, but do not "soft pedal" the message in the least. It is well to be public-relations conscious in our *manner* of presentation but not in our *doctrine*. Error must be unmasked and its mark exposed for all the evil and rebellion that it stands for. This can be done with utmost conviction and still in the spirit of Christ. We must be certain that it is the Bible truth that does the cutting and not the preacher.

Nearly every major evangelist in the denomination reports that he is having excellent response from preaching the mes-

sage publicly—better in most cases than in previous years.

This indicates several significant things:

1. The church is growing and there are more members to support the program.

2. Our members are hungry for the preaching of the three angels' messages.

3. People everywhere are concerned by the momentous events of the world's crisis hour.

4. Times are favorable for a great evangelistic thrust, unparalleled in the history of the church.

This will not long be the case, and we must not fail to strike at this hour of opportunity.

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."—*Evangelism*, p. 31.

To meet the challenge of this wonderful hour is the work of training to which the Bible department of EMC is dedicated.

The Short Evangelistic Campaign

W. R. HOLLEY

Evangelist, Ohio Conference

[Most men who believe in short campaigns agree that they should be linked up with continuous church campaigns. No one believes in a short campaign divorced from strong preparatory and follow-up work. The writer expresses views based on his own successful experience.—EDITORS.]



I AM A STRONG believer in short-campaign evangelism. That does not mean I do not believe in long campaigns; it simply means that I am very much in favor of the short ones. I think they are our greatest tool in enabling us to obtain decisions.

For the past twenty years the Voice of Prophecy has been circling the world with its weekly messages and Bible courses. Later, Faith for Today came along, and now in accompaniment with its Bible courses it covers most of North America. More recently the It is Written program was introduced, with its excellent adaptation for preaching right in the home. We're not getting too many of these agencies. Some people think they duplicate one another. If they do, it is only in the same way that our

books duplicate one another. It seems to me that we need more of them rather than less. I like to think of these programs as being the air force, the bombing squadron, of our denominational army. And as we believe God has given us these agencies of the airways, we of the ground forces need to gear ourselves to keep up with the advances they make.

Today literally millions of people are acquainted with the message through the programs we are sending over the air and their accompanying Bible courses. But what are we doing to keep up with them? Are we still plodding along, thinking the only way to conduct an evangelistic campaign is to spend three months, six months, or a year in one place? I grant there may still be places where this is necessary, but it certainly isn't necessary everywhere. Such a program takes a corps of workers who are trained in the art of getting decisions; it ties them up for six months in one place. By applying the technique of the short campaign, that same corps of workers could

conduct a full-scale effort in four or five different cities in the same amount of time.

This isn't just theory. It actually works. In fact, it has been working for the past seven years. It is working so successfully that it seems to me we ought to be taking another more serious look at this plan, with the thought of getting more of our men into this kind of work.

Many a pastor across the nation whose busy program has caused him to shrink from holding a long effort has found that by using the technique of the short campaign he can hold two or three and sometimes even four campaigns in a single year.

Those of us engaged in full-time evangelism have also found the short campaign a tremendous tool in covering the conference, to help our pastors draw in the net and reap a harvest in their district. It also enables us to encourage our smaller churches by giving them the benefit of a full-scale evangelistic effort. Many of these smaller churches have been waiting for ten or fifteen years for an effort, ever hoping that maybe "next year" one would come their way. But a shortage of finances, a small membership in the church, a small population in the city, all combine to cause the smaller churches to be bypassed. The natural feeling is that an evangelistic team can make better use of its time in a city where the population is greater and where the prospects for baptism are also greater. As a result, the little churches in the smaller areas are kept waiting. Yet in these areas the radio and television Bible schools have been doing their work, and there is a harvest to be gathered in. It should be pointed out also that in addition to the Bible schools, the accumulated seed sowing of our normal church program—colporteurs, missionary paper distribution, Bible studies, the normal witnessing power of our own faithful people—all give us a potential harvest in these smaller places.

By using the short-campaign approach we have been able to hold a major effort in many of our smaller cities that would have taken us years to get to with the long-campaign approach.

For instance, since coming to the Ohio Conference two years ago our two-family team has conducted a major effort in eighteen different cities. Three of these efforts were held outside of Ohio, when we were loaned to neighboring conferences to make way in our own conference for the In-

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gathering campaign or camp meeting. A few of these meetings were held in good-sized cities, such as Akron, Columbus, and Youngstown, but the majority were held in smaller places where our church membership has ranged from forty-five to a little more than a hundred. During these two years 425 people have been baptized. In these smaller places the number baptized has been as high as thirty, and never less than fourteen, during a three-week series. Of course, in the larger places it has been more—sometimes forty, sometimes sixty-five. But even fourteen people is quite a lift to a little church, to say nothing of what an evangelistic effort does for our own people.

I have mentioned that these meetings are a full-scale evangelistic effort. They are not just a group of meetings that are sawed off at the end of three weeks. They are a well-rounded and well-planned series in which we present the full message during the three weeks—the state of the dead, conversion, baptism, the victorious life, the Sabbath, health reform, the mark of the beast, et cetera—we put it all in and do not tone down any part of it.

We recognize, of course, that there are



The Holley-Speyer team. Pastor and Mrs. W. R. Holley and Pastor and Mrs. J. F. Speyer.

a great many people who are unprepared to accept our message and all that it stands for in only three weeks. Yet it would surprise you to know how many people do accept it who have never had any previous contact with Seventh-day Adventists. However, it is true that there are a great many people for whom three weeks is too short a time to accept the message. We try to help such people by enrolling them in one of our national Bible courses and we try to inspire them during the meetings with a desire to study further. In addition, they also receive during the meetings the free book awards—*Daniel and the Revelation*, *The Great Controversy*, *The Desire of Ages*, *God Speaks to Modern Man*, or our newest one, *Planet in Rebellion*. Many of these people will make excellent prospects for another series the following year.

Aside from the people for whom the three-week period is too quick, we must remember that there are a great many people walking about today who have already had a background of Seventh-day Adventist teachings and for whom three weeks is not too short a time.

I am always surprised at the number of people we meet in our visiting who believe essentially the same as Seventh-day Adventists and don't know it. I am not speaking of

former members; they are automatically prospects, and we work for them. I am speaking of people in other churches who, through various channels they are hardly aware of, have heard of the doctrines and believe essentially the same as we do.

One woman comes to my mind right now. She was wary when she first met me at the door. She let me in but made it clear she was a Methodist. She had always been a Methodist and expected to die one. I found she had never attended Adventist meetings and had no Adventist relatives, but she had taken the Voice of Prophecy Bible Correspondence Course—in fact, she had taken two of them. I said to her, "You studied the Sabbath in the Bible courses. That is the major difference between the Adventists and the Methodists. Wasn't it made clear to you in the Bible courses that the seventh-day, Saturday, is the true Sabbath of the Bible?"

"Yes," she said, "I really believe you people are right on the Sabbath." Then she threw up her guard again. "But I'm not a candidate to join your church. I'm a Methodist."

"That's all right," I said. "You don't have to join our church just because I call on you. We all want to be ready to meet Jesus whether we're Methodist or Advent-

ist or Baptist, don't we? Have you ever been baptized by immersion?"

"No," and her face grew a little sad. "I was sprinkled in my church, but I don't believe that is right. I believe a person should be put clear under the water."

"How do you feel about the state of the dead? Do you think that when people die they go directly to heaven or hell and receive their reward immediately at death?"

"Oh, no!" she said. "People don't know anything when they're dead. They're asleep in their graves until Jesus comes and wakes them up in the resurrection."

Well, it was a real pleasure for me to be able to tell that woman that she was a good Seventh-day Adventist and didn't know it. Yes, she came to the meetings, took her stand, and is now a member of our church.

When we move into a town for meetings we don't advertise in the usual way, using newspapers, billboards, radio, and television. We'd like to use all these means of advertising, but the cost would be prohibitive, and it would bankrupt the conference if we were to use them all and hold eight or nine efforts a year. We rely almost entirely on the leads given us by the Voice of Prophecy and Faith for Today and the names supplied us by our church members. All the people whose names we receive are sent a formal invitation with tickets and a handbill enclosed, inviting them to the opening meeting. In addition, the offices of Faith for Today and the Voice of Prophecy send out a special letter from Pastor W. A. Fagal and Pastor H. M. S. Richards to their respective students, urging them to attend the meetings and asking them to bring the letter to me as an introduction. When they do this, I keep the envelope with the address, and then visit them. The leads we get from these Bible schools are wonderful, and we find them all over the country.

One woman in Columbus, Ohio, was sick one Sunday some months ago and couldn't go to church. She dialed her television set, looking for a religious program, and stumbled onto Faith for Today. She loved it and immediately sent in for the Bible course. The lessons were just as thrilling as the program had been, and she wrote enthusiastic affirmative responses to the questions. Her name was sent to Larry Kagels, pastor of our church in Columbus.

Pastor Kagels believes in following these names up as soon as they come to him, and

he went immediately to the woman's home. The husband met him at the door, and when Pastor Kagels introduced himself as being from Faith for Today, the man bristled.

"What denomination puts that program on?"

"It's the Seventh-day Adventist."

"I thought so. We don't want anything to do with it. I told my wife not to enroll in that course or you people would be hanging around here and bothering us."

Pastor Kagels assured him that we would not be hanging around or bothering them, but that we just wanted to help. In the meantime, the wife, an elderly person, came to the door. When she learned who Pastor Kagels was, she was very friendly and wanted to talk. The husband retired in disgust to the adjoining room. But he kept making caustic comments from the other room to correct the friendly impression his wife was making. Finally, Pastor Kagels stepped over to where he could see the man and said, "Mr.—, you shouldn't feel about us the way you do. We're not your enemies, we're your friends."

The man shot back, "Well, I'm not your friend. I'm your enemy."

Pastor Kagels laughed. "Well, anyway, that doesn't keep us from loving you. You know the Bible says we should love our enemies."

The man opened his mouth for a quick retort, but he didn't know exactly what to say. He finally said, "Well, you got me that time, didn't you?" Elder Kagels had prayer with them both and left.

Soon after this the wife received a letter from Pastor Fagal of Faith for Today, telling her of our coming meetings that were to be conducted in the Hartman Theater across the street from the State Capitol.

"I'm going to those meetings. Will you take me?" she said to her husband.

"No, I won't," he said.

"Well, I'm going to attend even if I have to go on the bus." So the night of the

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opening meeting she prepared to go. She wasn't too well, and he felt ashamed to make her go on the bus, so finally he relented and took her to the meeting and even came inside with her. He evidently liked the meeting, for when it was over and he passed Pastor Kagels in the hall, he put his arm around him and said, "Mr. Kagels, I'm sorry for the way I treated you the other day at my home. My wife wants to come to all the meetings, and I expect I'll be bringing her most of the time."

He did bring her, too, and he became very friendly. On the first call for surrender, at the end of the second week, the wife came forward and took her stand for baptism, to become a part of the commandment-keeping church. The following week-end, on the last night of the series, this man, who had gone through a real struggle in his own soul, came down the aisle and took his stand. It was a real thrill for Pastor Kagels to baptize this lovely couple—just a little more than a month from the time he was almost pushed off their front porch.

We baptized a young mother last week

who had been keeping the Sabbath for three years before we called on her. She did not attend church because, as she explained, she smoked and she didn't think she should expose herself to our church until she had the victory over tobacco. However, she had stopped eating pork, and she paid tithe and did her shopping and house cleaning on Friday to be ready for the Sabbath. She had learned all this in the Bible course. She came to our meetings, took her stand, and stopped her smoking immediately.

How many more are there like this? Who can say? All I know is that in every community we visit we find them. There must be others just like them in communities we don't visit. Yet, with this tremendous potential harvest awaiting us, we have only five of these short-campaign teams operating in all of North America. Surely the times demand that there should be more.

Brethren, in all the history of the Advent Movement, the words of Jesus never have been more true—"The harvest truly is plenteous, but the labourers are few."

Sunday Night Meetings in New York

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference

BECAUSE of the high rental costs of securing large auditoriums and the stringent requisites for pitching tents in our large cities, our churches must become evangelistic centers."

Thus spoke R. T. Hudson, pastor of the two-thousand-member Ephesus church in New York City. In harmony with his stated philosophy, Elder Hudson has begun a series of Sunday night services, which has attracted audiences of two thousand.

Special features mark the weekly Sunday night program. I sat in my car outside the church and saw many of the entrants run up the stairs. Their object? To get a seat. This has continued for four weeks. The opening subject was "The Catholic Church and the Reformation." In this message Elder Hudson cited the positive contribution of Catholicism to Reformation thought. This was followed by "The Lutheran Church and the Reformation." This program continues until he preaches "The Adventist Church and the Reformation."

He emphasizes the contribution of each church to Christian thought and shows Adventism as constituting *the fuller revelation*, and hence the *continuing reformation*.

Elder Hudson has also secured the services of the George Frederick Handel Symphony Orchestra for these meetings. This outstanding musical group has been a feature attracting widespread interest by its touching rendering of spiritual music.

A two-hundred-voice choir also provides a musical spiritual lift to the meetings. Their inspirational rendition of "A Mighty Fortress Is Our God" is indeed a thing of living beauty.

Preaching to standing-room-only crowds each Sunday night, Pastor Hudson opines, "You can't carry a Sunday night program like this by staying at home and looking at television."

This pastor, *under God*, has led more than seven hundred souls to Christ in five years.

E. E. C.

What We Do We Must Do Quickly

WALTER SCHUBERT

Associate Secretary, Ministerial Association, General Conference



IS THE Lord disappointed with His church? Has it failed to preach with power the three angels' messages to the four corners of the earth in the time allotted? If this is so, listen to what the servant of the Lord says: "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."—*Evangelism*, p. 31. This crisis is upon us. Let us consider it.

The Terrible Crisis

Mankind is troubled by the cold war going on at the present time and by the

knowledge that one of the many trouble spots in the world could be the spark that would start another world war. The nations with an atheistic and pagan philosophy of life are threatening the survival of the lukewarm Christian civilization of the Western Hemisphere. And it looks as though the survival of our whole planet is threatened also.

Notwithstanding this staggering background, multitudes are giving themselves up to the love of pleasure, sin, and vice. They say they believe in God, but they ignore His counsel. They seem to have lost their conscience and have no ability to perceive right from wrong; neither do they discern between truth and error. There is a passion for power, prestige, honor, and



A portion of the George Frederick Handel Symphony Orchestra. Pastor H. T. Hudson stands at the extreme left of the picture.

wealth. Selfishness and falsehood, hatred and wickedness are demonstrated everywhere. Some outbursts of passion have resulted in misunderstanding among nations, hatred between the different races, and in some places even religious intolerance and persecution. The world is breaking in pieces under its load of shame, sin, and rebellion. Yes, in this "terrible crisis" we will have to finish the work we did not accomplish in the time of peace and prosperity.

"Discouraging, Forbidding Circumstances"

Years ago most of the Christian religions had a common foundation upon which they were built—the Bible. But today very few, only the evangelical fundamentalists, accept the Bible, which the Holy Spirit through His prophets and apostles gave us as the only authority on Christian faith and doctrine. The Catholic church says: "However, all revealed truths are not contained in the Bible."—*Catholic Encyclopedia*, vol. 2, p. 543. In volume 15, page 6, it says that "there is in fact, and that there must of necessity be certain revealed truths apart from those contained in the Bible."

Protestantism in general, which since the Reformation was considered the champion of Bible truth, today through its liberal and neo-orthodox theologians is rejecting much of the Bible as absurd and meaningless, stating that although this is the best book about God, it is marred by human interpretations, and that therefore it is impossible for man to know the exact will of God. Truth is only relative. Strange as it may be, it is even asserted that God cannot be declared to exist.

Because of this distorted preaching, as well as the lack of Christian training of millions of children, most of the present generation of Protestants do not know what they believe. They no longer have any concept of what the great Reformation stood for. They have developed an attitude of indifference to the truth, and believe that any religion will do, and that practically any church leads to heaven.

Therefore, I perceive that the reason we have to finish the work of God "in a terrible crisis under most discouraging, forbidding circumstances" is the fact that "Babylon the great is fallen, is fallen, and is become the habitation of devils." Look at the innumerable churches, sects, cults, and pagan religions all believing in God but which are far apart by all imaginable phi-

losophies. What a confusion of beliefs, all eagerly tearing down one another.

In addition, the church of Rome, with the forthcoming Ecumenical Council, is hoping to reunite into her fold at least part of the divided Christian world. It is claimed that the Western civilization can only survive by the strength of the union of all the churches in one body. The slogan is "United we will be victorious; disunited we will all be uprooted." The need for unity seems to be of far greater urgency than is "obeying the truth through the Spirit."

The nominal Christian churches, whose spiritual power seems to be fading because of fast-developing apostasy, are by fluent pen and clamorous voices united in one respect—in contempt and intolerance toward the message of Revelation 14. In many cases they even persecute the movement prophesied to be raised up as the only hope for a dying world, that movement which exalts Christ and defends His holy law.

Yes, the actual confusing activities of the "three unclean spirits" in the midst of insurmountable troubles all over the world are the most "discouraging, forbidding circumstances" under which we as ministers together with the whole church must finish the preaching of these last messages of hope. Humanly speaking, it is a Herculean task.

"Go Ye Therefore" "I Send You Forth"

The Lord says to us today: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father" (Matt. 28:18, 19). Only as we surrender to Christ can He, through us, put into action His mighty and immeasurable power for the preaching of the gospel. For Him no obstacle is too great. "Go ye therefore" paraphrased means "Go ye because I am the fountain of all power. There is nothing impossible for Me."

But He also said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). The Lamb of God describes a little zoo—sheep, wolves, serpents, and doves. Generally speaking, sheep are the victims of wolves. The wolves are the enemies of sheep. When sheep are sent among wolves they go to certain death. What then is our weapon when the

SOME BOOKS I CAN RECOMMEND

E. S. HUMANN

Auditor, North Pacific Union

Adventurers for God, Clarence W. Hall, Harper & Brothers, 266 pages, \$3.75.

In the introduction the author says, "Of all the breeds of brave and gallant men and women, Christian missionaries are to me the most heroic—and the most unaware of their heroism." Having spent the greater part of his life as editor and writer in chronicling all kinds of adventures for God, he has chosen those persons whose lives and work contain the most dramatic incidents of the hundreds that might be told of the Christian missionary enterprise. Among the thirteen inspiring stories is included the story of Leo Halliwell, under the chapter title "Medicine Man on the Amazon." Every chapter in this book is informative and inspiring.

Tried by Fire, F. B. Meyer, Baker Book House, 218 pages.

This book contains Expositions of the First Epistle of Peter. In my opinion anything F. B.

Meyer writes is worthy of study. In the preface the author states, "Written amid the multiplied engagements of a busy life, it would be impossible to estimate the benefit to heart and thought by bending over these translucent depths of sacred truth—so calm, so still, so profound, so counteractive of life's feverish haste; and it is my earnest hope that these Expositions may pass on to others some of the blessedness which their preparation has brought to myself." A very worth-while book, indeed.

Charles Wesley and His Colleagues, Bishop Charles Wesley Flint, Public Affairs Press, Washington, D.C., 221 pages, \$3.75.

Charles Wesley has been neglected and underestimated. This book tries to correct that in part. Some have unintentionally belittled Charles in magnifying John. John Wesley needs no further eulogy; his works praise him. But Charles's service to religion and his influence on John have not been fully appraised. The author has long been an admirer of Charles Wesley, after whom he is named, and Bishop Flint has written a superlative biography. It is rigorously realistic; it is fully aware of the weaknesses of the Wesley brothers. Its frankness enhances the greatness of these men. Those who are familiar with the speaking and writing of Bishop Flint will open this book with anticipation, for they are well aware of his humor, originality, and penetrating insight.

Lord sends us as sheep among the wolves? It is "the sword of the Spirit, which is the word of God" (Eph. 6:17). But the Spirit of God works with the innocency and frankness of the dove and at the same time with the wisdom of serpents. He does not want us to be astute serpents who kill and destroy with poison and muscular strength. With so much indifference toward the truth, the Lord wants His ministers to be as wise in their work of winning souls for Christ as Satan is when he uses his skill to make men believe that error is truth and wrong is right.

The power of the "wolves" is overwhelmingly strong. It will put error in place of truth; it will oppose, persecute, and even destroy the little flock of sheep as they endeavor to preach the three angels' messages. But as the worker labors he will realize that "all power is given unto me in heaven and earth" and that the power of the wolves is not to be compared with the power of the heavenly Father.

The ministry today needs men and women who are guided by the wisdom of God and have a spirit of adventure controlled by a strong sense of responsibility.

The consecrated worker for God will find the task exciting, exacting, and singularly rewarding. There is no greater joy than that of seeing souls won for Christ.

There seems to be an awakening among God's leadership at this eleventh hour of the world's history. Thanks be to God for the leaders He has given us on all levels of our organization, because they have taken to heart the Lord's counsel: "We are altogether too narrow in our plans. We need to be broader minded. . . . We must get away from our smallness and make larger plans."—*Evangelism*, p. 46.

For example, in the Georgia-Cumberland Conference the president, A. C. McKee, and his workers pledged themselves to pray and work for 700 baptisms for the current year. In the recent workers' meeting of the Michigan Conference the president, N. C. Wilson, and his workers determined to labor for no less than 2,000 baptisms during 1961. D. H. Baasch, of the Mexican Union, writes: "The workers of our union have pledged themselves to a minimum goal of 3,000 baptisms for 1961." M. S. Nigri, president of the South Brazil Union, also writes: "Our goal is 5,000 baptisms for

1961." This spirit of soul winning for Christ pervades our whole world organization.

But we must remember that these soul-winning goals can be reached in this "terrible crisis" only under the most "discouraging, forbidding circumstances." It requires first of all a Spirit-filled ministry, a ministry that is willing to endure hardships and at the same time be audacious and fearless; a ministry that will if necessary suffer opposition, ridicule, and persecution patiently; a ministry that will not stand still when beset with difficulties and obstacles, no matter how insurmountable they may appear. But more than anything else, it requires a ministry that has a passion and a love for lost souls and feels that no sacrifice is too great to win them to Christ.

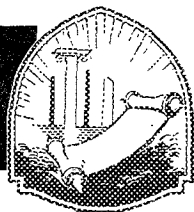
A Call to Our Colleges

In every war it is the youth who win the battles, and in every war the spirit of love

for the homeland has made many a hero. Therefore, in this last hour of the world's history of sin, professors and teachers of our colleges surely will inspire our ministerial students with the spirit of dedication, of sacrifice, of adventure, and of love for souls. May they be used of God to change wolves into sheep by the power of His gospel, and may they overcome every obstacle and finally obtain glorious victories.

God grant that our wonderful youth will respond willingly to this adventurous challenge. For some it may mean imprisonment or torture, because the time will come when "whosoever killeth you will think that he doeth God service" (John 16:2). However, with a ministry determined to fight valiantly, fearlessly, and audaciously for the faith once delivered to the saints, the message will soon triumph, and the church militant will be transformed into the church triumphant ready to meet her returning Lord.

RESEARCH--Theology, History, Science



Jesus and the Trinity

(Concluded)

OTTO H. CHRISTENSEN

Language and Literature Professor, Southern Missionary College

Who Is Yahweh?



MUCH confusion and misconception concerning Jesus has come about by a misapplication of the title *Yahweh* (יהוה), applying it only to the Father, as though He were the one Being qualifying as God. However, in examining the more than 6,000 Scripture texts that have יהוה in the original, it becomes evident that the Being ordinarily referred to by that title is sometimes Jesus. We will not refer to a great number of the texts that might be used. But let us note sufficient to make the point clear.

First of all, the meaning of the term יהוה must be clarified. Let us note the beginning of God's introduction of Himself by this name. In Exodus 6:2 and 3 God says He was not known by that name before. In Exodus, chapter 3, where is recorded the appearing of God to Moses as the יהוה, God revealed to Moses the meaning of that title, namely, the I AM, the continuous One, the One who was, is, and is to come (verses 13, 14). God was now to reveal the plan of salvation to His people more fully through the sanctuary services and the priesthood. He did not want them to get the conception that when Messiah should be born, He was not the pre-existent, eternal One. This Messiah, prefigured

by the sanctuary services, was truly God. To help Israel maintain that conception, Jesus here reveals His name as Jehovah, the I AM.

This יהוה who led them out and redeemed them is also spoken of as "the angel" (Isa. 63:9; Acts 7:38). The word *angel* means "messenger." Jesus was the messenger introducing God to the world. Appearing as an angel of God, He said to Jacob, "I am the God of Bethel." Jesus came down from heaven (John 3:31, 32), not to do His own will, but rather to do the will of the Father by whom He had been sent for this purpose (John 4:34). In Malachi 3:1 Jesus is spoken of as "the messenger of the covenant," who would bring the message of hope to the world. Angels are messengers of God, and so in that sense Jesus is spoken of as the angel, or messenger, of His presence. In like manner as the divine Scripture has frequently declared Him both angel and God, so the same divine Scripture declares Him also both man and God. However, from His appearance to Moses and onward, He became known to them also as יהוה, the I AM. (See *The Desire of Ages*, pages 24, 25.)

In John 8:58 Jesus declares Himself to be the "I AM." Then note the following Old Testament texts where the original is יהוה and is translated "Lord" in the King James Version: In Malachi 3:1, "the LORD, whom ye seek, shall suddenly come to his temple"; in Zechariah 14:5 and 9, "and the LORD my God shall come, and all the saints with thee," "and the LORD shall be king over all the earth." In Jeremiah 23:31 to 33, where the destruction of the wicked is mentioned at the appearing of our Lord, the name in the original is Jehovah. In Jeremiah 23:5 to 7, where Jesus is prophesied of as the Branch, He is called THE LORD [יהוה] OUR RIGHTEOUSNESS. Jesus is recognized by the Scriptures as the Bridegroom, His church as being the bride (Eph. 5:32; Rev. 19:7, 8). In Jeremiah 3:14 it is the Lord (יהוה) who says, "I am married unto you." In Isaiah 66:15 and 16 it is the Lord who will come with fire. Jesus is the Creator of the heavens and the earth (John 1:1-3), and in Isaiah 45:18 the verse begins, "For thus saith the Lord [יהוה] that created the heavens" (see also Isa. 40:28). In the prophecy of John the Baptist, in Isaiah 40:3, we read, "Prepare ye the way of the Lord [יהוה]." And again in prophesying of Christ's com-

ing Isaiah says, "This is our God [יהוה]; we have waited for him, and he will save us" (Isa. 25:8, 9).

Then, in concluding this point, note that the LORD (יהוה) is the King of Israel. In Zechariah 9:9 we have the inspired prophecy of the coming of this King, riding upon a colt, the foal of an ass. This, we all know, was fulfilled in the triumphal entry of Jesus into Jerusalem. See Matthew 21:5 for the account of its fulfillment. Jesus spoke of Himself as the King of Israel. Believers and unbelievers also called Him King of the Jews, or of Israel (Matt. 27:11, 42; John 1:49). Note also Micah 5:2. From this evidence—and many other similar statements from Scripture are available—it is clear that these Scriptures can apply only to Jesus, and He is called here in each case by the name of Jehovah in the original.

Inappropriate as it may seem at first thought, and yet perfectly fitting upon further thought, is the fact that occasionally we find the Father also spoken of by this name Jehovah. This is indicative of the perfect unity and equality that exists in the Godhead. As Jehovah means "the continuous One," this surely can also be true of the Father. Being one in character, what may be said of one may also be said of the other. Hence, that this name could apply to both would be both reasonable and proper. They are coeternal as well as coequal.

The texts in which the title Jehovah clearly applies to the Father are far fewer than the ones applying to Christ. Jeremiah 23:5, 6; Isaiah 62:11; 61:1; 53:10; and 42:1-8 are some of the Scripture references where two of the Trinity are mentioned with the name Lord (יהוה) applied clearly to the Father. Further, the very fact that this name can apply to either one is proof of their coeternal existence.

The Father-and-Son Relationship

But if it is true that the three members of the Godhead are coequal and coeternal and of perfect unity, how is the Father and Son relationship understood and explained? Let us now enter into the comprehension of this great mystery. To understand this relationship it is first necessary to understand the plan of salvation and its underlying purpose. When man sinned he not only separated himself from God by this wall of sin but he also lost the power he originally had to live in harmony

with God should this wall be removed. Thus to accomplish man's salvation required two things from God: He must remove sin and thus reconcile man to Himself and He must provide an example of living with the power to sustain man in this way of life. In other words, there must be provision not only for justification but also for sanctification. It is the latter part that many Christians forget. They must not only be forgiven their sins but they must forsake them. To accomplish this it was necessary for Jesus both to live here on earth and to die. These two phases are com-

If you wish your merit to be known, acknowledge that of other people.—Oriental proverb.

memorated by the ordinances. His living in humility as an obedient servant is commemorated by the ordinance of foot washing, and His death is commemorated by the Lord's Supper. This dual phase of salvation is what Paul has in mind in Romans 5:10, where he says, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

We are reconciled to God by the death of His Son, that is, His death on Calvary justifies us from our past sins when we accept this substitute by faith. Now we stand clean before God, as if we had never sinned. This required the death of Jesus Christ as our substitute. He died as a lamb. John said, "Behold the Lamb of God, which taketh away the sin of the world." This substitution was assured to the earth from its founding, for we read in Revelation 13:8 that He was "the Lamb slain from the foundation of the world." The word translated "foundation" is in the original the "founding" of the world. In this plan of salvation it was not sufficient to plan for justification by His death. There must also be provision for living after this reconciliation. In other words, there must be sanctification of the life of the sinner to prepare him to live again in a sinless world. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). In 1 Peter 2:21 Peter says that "Christ also suffered for us, leaving us an

example, that ye should follow his steps." As an example, "though He were a Son, yet learned he obedience by the things which He suffered." It was as necessary in this plan of saving man for Him to live as a Son as it was for Him to die. Both were assured before the founding of the world. Both became necessary only because of sin. To fail to see this is to fail to see the full significance and cost of the plan to God. To die was only half of the plan. Jesus also must live, so that we might have the power of a life lived.

There was a time when God, in His divine mental conception and planning, made provision for the founding of this world and the creation of man. It was then, before He created, that the plan "kept in silence through times eternal" was activated and now made manifest. Jesus as God was from eternity, but this earth was not from eternity, neither was sin from eternity, nor the plan of salvation from sin. There was a time when sin was not, and hence there was a time when the provision for its removal was not determined, except as provision for it was always existent in the character of God. But the relationship in the Godhead to save man from sin was not in existence except perhaps in embryo. It was not necessary for the One we now call Jesus to be a savior, because there was nothing from which to save. Hence He was not then a Lamb in the sense of one to be sacrificed. Just so, there was no one to be sanctified, for all were holy until sin entered. Thus it was not previously necessary for Jesus to become a Son and learn obedi-

Narrow minds think nothing right that is above their own capacity.—Rochefoucauld.

ence by suffering in order that we might be sanctified.

God was now planning to create a new order with power of procreation. "All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made 'in the image of God,' and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives."—ELLEN G. WHITE, *The Review and*

1960 Baptisms in Regional Conferences

The year 1960 was an outstanding one in evangelism for the Regional conferences of North America. The following ministers were blessed of God to baptize 100 or more souls within the year:

H. L. Cleveland, Atlanta, Georgia	299
C. D. Brooks, Cleveland, Ohio	163
J. M. Phipps, Winston-Salem, North Carolina	118
G. H. Rainey, Lynchburg, Virginia	103
(Allegheny Conference evangelist)	
E. C. Ward, Dallas, Texas	102
(Southern Union evangelist)	
At the door of the century stand	
R. T. Hudson, New York City	97
C. E. Bradford, New York City	82
R. H. Carter, Rochester, New York	80
Successfully clearing the half-century hurdle are	
Joseph Hinson, Fort Lauderdale, Florida ..	73
E. S. Dillelt, Chicago, Illinois	72
L. B. Baker, El Paso, Texas	66
C. B. Rock, Miami, Florida	65
G. R. Earle, Brooklyn, New York	56
H. M. Barker, Jacksonville, Florida	51
C. R. Graham, Memphis, Tennessee	51
S. D. Meyers, Omaha, Nebraska	50
C. S. Myles, St. Louis, Missouri	50
T. X. Perry, Brooklyn, New York	50

Ministers baptizing more than 25 are too numerous to be listed here. However, the Century Club extends to these its heartiest congratulations. Nor should we forget those faithful pastors who, though saddled with building programs and other back-breaking responsibilities, nevertheless faithfully preached the gospel and held baptisms.

The baptismal report for the year 1960 clearly indicates that pastors in our Regional conferences took seriously the Master's command to "disciple the nations." But I am sure that to a man we are determined to better our conference averages in baptisms this year.

Distributing the total conference baptisms equally on a per capita basis, the year 1960 produced the following averages:

South Atlantic	24.1 baptisms per man
Northeastern	20.7 " "
Southwest Region	19.7 " "
Allegheny	16.7 " "
Central States	16.3 " "
Lake Region	12.6 " "
South Central	9.4 " "

That these averages are the highest in the respective unions where our conferences are located is to us a source of encouragement but not of pride.

E. E. CLEVELAND

Herald, Feb. 11, 1902. In reality He was about to create beings who themselves would have the power of procreation given to them. This of itself would be a great risk, and yet in its ultimate success a great satisfaction. They would be beings who could become sons of God, members of the family of heaven. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). What an exalted privilege!

In this divine plan, with possibilities of failure by sin, God must provide a way to make possible man's return to sonship if he fell. Adam was called the son of God by creation (Luke 3:38). Man, if he fell, must have this privilege by re-creation. The Creator of man must become one with us by nature and lead the way back, first by providing atonement and then by setting an example of living. He must be the Way, and provide power to those who choose that way. He too must become a son and learn obedience by suffering, and then be accepted on His merits as such. Hence the Father-and-Son relationship must be entered into for the salvation of man, and

this agreement must be pledged by the Godhead at the founding or planning of this world. Their eternal relationship was closer than even that of a father and son, but for our understanding and salvation, they took this relationship.

Jesus is the Lamb slain from the founding of the world. So also, in this arrangement, He is the Son from the founding of the world. Both of these steps were necessary to complete the plan of salvation. And as far as this world is concerned, this is the existing relationship while this world continues, because of the experience of sin. Hence, any of these names are appropriate for us to use of Him at any time, as that is His meaning to us now. He was the Lamb slain in anticipation and promise until His *crucifixion*, and on that day that promise became a reality. Just so the Father-and-Son relationship existed in anticipation and promise until the *resurrection* morning. Then on that morning this anticipation and promise became a reality. However, we must remember that a promise of God is equal in value to a reality, because God cannot lie (see Hebrews 6:16-19). Paul

in speaking of His resurrection in his sermon at Antioch says, "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, *this day* have I begotten thee" (Acts 13:33). He applies under inspiration the statement of this psalm to the resurrection day. Then, in fact, He became officially the Son. On the resurrection morning Jesus first had to ascend to His Father to receive His approval of the completion of the task of an obedient Son (John 20:17). Note also Hebrews 1:5, where Paul says, "For unto which of the angels said he at any time, Thou art my Son, *this day* have I begotten thee? And again, I will be to him a Father, and he shall be [future tense] to me a Son?" This was a condition determined upon by the Godhead in their wonderful plan of love.

He was to become a Son, and as with us, learn obedience by the things He suffered, that He might become the author of eternal salvation (Heb. 5:8, 9). His was an example of love and obedience beyond the call of duty. His obedience went even to the death of the cross, which was not for His sins. This was the obedience that He learned by suffering and for which He wanted His Father's approval before He would permit anyone to touch Him in worship. Perhaps the strongest testimony of all is found in Romans 1:4, where Paul says that God "declared [determined] to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The original word translated "declared" comes from the same root from which we obtain the English word "horizon," only this is a verb form, which means "to bound," "to restrict," "to ap-

Education should be used, not to get rich, but to enrich others.

point definitely," "to fix determinately," or "to decree." Here Paul says under inspiration that God now *fixed determinedly* Jesus to be the Son of God as a result of the resurrection from the dead. Jesus had fulfilled the last requirement. He had been obedient unto death, and now by His own power He had risen from the dead. Now the plan of salvation in all its phases was completely fixed.

Rock 'n' Roll Version of Christ's Life!

A Protestant minister's rock 'n' roll version of the life of Christ over Britain's commercial television station has provoked a controversy of protest and praise.

Wearing blue jeans and a striped sports shirt, Actor Roy Harkness, 19, played Jesus. After the program was viewed, stacks of letters poured into the network's offices in London. "The idea of Christ in blue jeans thrilled many viewers," said a spokesman for the Independent Television Authority. "Of course, there were others who complained."

Earlier, 17 members of the House of Commons presented a motion of protest in Parliament. But the play "A Man Dies" was shown anyway. Viewers saw it during a regular Sunday night religious program aimed at youth. Several of the play's verses, written expressly for teen-agers by the Reverend Ernest Marvin, a Presbyterian, reflected the "angry young man" attitude of many contemporary youths.

The actor portraying Judas Iscariot, also wearing jeans, faced the camera just before betraying Christ and sang:

"I want some money,
"I know where to get it, honey—
"It's gonner turn him in."

With Christ looking on, a girl, backed up by a rock 'n' roll band, sang a calypso-styled song about the Saviour:

"Gentle Christ, wise and good:
"We nailed Him to a cross of wood.
"The Son of God, He lived to save
"In borrowed stable
"And a borrowed grave."

—Religious News Service.

Oh, wonder of wonders, this was a voluntary agreement for our sakes! Jesus, who was God, equal with the Father, entered into this arrangement begotten of love in the all-wise counsel of the Trinity—an arrangement that affected the strongest relationships of a heavenly union. The Father gave, the Son came, and the Holy Spirit came. All heaven was stirred. God the Son veiled His divinity, His equality with God, which it was not robbery for Him to have and in which to continue. He esteemed others better than Himself (Phil. 2:3). The saving of us was of more importance to Him than any thought of self. He thought not of His own glory, "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the

death of the cross" (Phil. 2:7, 8). All this was done, not only as an example and to give us the power of His life but that He might be a faithful high priest.

A priest must be one from those for whom the ministry is performed. "Forasmuch then as the *children* are partakers of flesh and blood, he also himself likewise took part of the same. . . . Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:14-18). He is made like unto His brethren by becoming flesh and by becoming a Son. He denied Himself and learned obedience through suffering. Thus He voluntarily took upon Himself a different relationship to the Godhead than previously, for our salvation. He made Himself completely subject to God as a son to lead the way for us, that we might become sons of God (see 1 John 3:1, 2).

As Isaac, a type of Christ, was a son of promise, born out of due time, so Jesus was the Son of promise, born in due time. As one of us, and as a true son, He learned obedience through suffering, that He might be an example to us. He developed as we may develop (Luke 2:52). "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). He became perfect in the process of development; He finished His work and was found worthy. He failed not in His great test, even the death of the cross. Now the Father calls Him forth—"This day have I begotten thee." The reality of that which had existed in promise was now fulfilled. A way of salvation was complete, and He had become the Mediator. A first-born son had been begotten and a way made open for other sons to follow. Having become one of us and having been found worthy of the position, God now calls Him to be a priest after the order of Melchizedek, who was priest because of what he was and not because of who he

was. He did not take the honor to Himself, but was called of God at the time of His resurrection when the Father said, "Thou art my Son, to day have I begotten thee" (Heb. 5:4-6).

And now, because of His perfect life and obedience in humility (veiling His divinity and living as a son, yet in perfection), God again exalted Him and gave Him a name above every name. See Philippians 2:9-11. That is, God the Father reinstated Him, so to speak, and gave Him all power in heaven and in earth. Because of His completed work, it was given Him again. This is the reason Jesus says, "All power is given unto me" (Matt. 28:18). He once had it, but laid aside the use of it voluntarily in order to work out the plan of salvation; and now God gives it to Him again to use. This is no doubt one of the reasons He said, while here, "My Father is greater than I," and again, "I can of mine own self do nothing." Another reason may be inherent in His own character. For what He tells us to be He no doubt is Himself. In Philippians 2:3 Paul, under inspiration, says, "but in lowliness of mind let each esteem other better than themselves." Fulfilling this, His own principle, Jesus voluntarily put Himself below the Father, and God the Father, having accepted Him as a true, loyal, and perfect first-born Son, made His name above every name. Thus the members of the Godhead carry out in character their own principle expressed by the Holy Spirit through Paul.

Unique Position of Jesus

God the Father has turned all power over to the Son, because of His victory, that He may deal with sin and sinners not only as a priest and mediator but also as a judge (John 5:22, 26, 27), until this work is completed and the last enemy is destroyed (see 1 Cor. 15:24-28). Then all shall be subject to the Father, that He may be all in all. Thus by the exalting or reinstating of Christ, He not only is God the Son in this new relationship but He also is priest and mediator in the completion of the great plan of salvation. Then, as God,

STRENGTH

¶ Strong feelings do not necessarily make a strong character. The strength of a man is to be measured by the power of the feelings he subdues, not by the power of those that subdue him.

but also as our Elder Brother, He shall continue to be one with us through eternity (1 John 3:1, 2). "In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . He [the Father] gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*The Desire of Ages*, p. 25. God gave Him to us as a son (John 3:16), that He might become one with us and dwell with men. In the earth made new He will continue to dwell with us (Rev. 21:3). The whole universe will ascribe Him glory. He is not only originally God but

through His immeasurable love He became one with us in the plan of redemption; and because of His obedience, faithfulness, and worth, He is declared to be God by the vote of the whole universe as well as by the call and exaltation of God the Father. He is God the Son by virtue of being Saviour, and this is the relationship between the two members of the Godhead emphasized in the New Testament, especially by Paul, in such texts as Romans 1:7; 5:1; 15:6; 2 Corinthians 1:3; 11:31; Ephesians 1:17; Philippians 2:11; 1 Peter 1:3; 2 Peter 1:1; and 1 John 2:1.

Jesus became Saviour as soon as there were souls to save. He became the Messiah, or Christ (the Anointed One), as soon as there was a need for one to be anointed to

(Continued on page 42)

PASTOR -- Shepherding the Flock



The Tale of Two Churches



THERE were two churches, or should I say one church with two different pastors.

Pastor Brown, as we shall call him, served the congregation for about ten years. He was a loving pastor to his people, a good administrator of church affairs, and he conducted the various organizations of the church in a commendable way. He never failed to reach his Ingathering goal. Often he would be present to assist the ladies of the Dorcas Welfare Society. He visited the various divisions of the Sabbath school to greet the children.

He had little knowledge of pastoral psychology, that is from the book standpoint. If one went to him with a problem, he would scratch his head a moment, furrow his brow, then smile as he quoted a Bible text. It seemed he had a verse of Scripture for every need, and the kind and loving way he administered the Bible prescription always seemed to heal the wound.

One thing was certain: if a member was absent very long from services, Pastor Brown would be seeking him out to inquire about his physical and spiritual health. He was a faithful, indefatigable visitor, calling upon his flock at regular intervals to talk of Jesus and His love and to have prayer, showing a warm interest in the welfare of all the family.

His normal program was to study and care for church business in the morning—that is, as many mornings as he could save for that—and then to give Bible studies and to visit in the afternoon and evening hours.

The church membership grew year after year. The Sabbath school was always full and happy, mission offerings were the highest per capita in the conference, and the church and church school prospered. True, Pastor Brown was not a pulpit orator, but the congregation knew he loved them, served them, and really was about the finest pastor any church could have.

Then it happened—a change of pastors.

The new man was young, vigorous, and full of fresh ideas. Brother White, as we shall call him, was a very fine speaker. His sermons were short, carefully prepared, and laced with illustrations that kept the congregation wide awake. There was no question about it; he was a gifted "pulpit" man. He introduced innovations in the church program, conducted a profitable teachers' training class, organized social activities for the young people, put the church administration in the hands of capable committees, and streamlined the church business meetings. With all these progressive actions we surely could expect this church to prosper.

Beside all this, Brother White was eager to place his training in counseling techniques at the service of his people. This was indeed commendable. He announced from the pulpit that he would have regular office hours in the pastor's study several afternoons and two evenings a week. He welcomed anyone with a problem to make an appointment for a private talk. "Please keep me informed of those that are sick among us, discouraged, or drifting from the church. I want to serve the congregation; however, I see no point in barging into people's homes for a chat when under most circumstances it becomes embarrassing to the family and to me. I'm here if you need me." "That's fine," said the congregation.

Yes, some did come to the office for counsel, and he did the best he could to guide them in their problems, but a marriage was already broken, a young girl was involved in a moral problem, and a boy had already left the church by the time the pastor got "into the case." He had no early knowledge of the irritations and difficulties that were bringing a cleavage between husband and wife, of the girl who was beginning to be promiscuous in her associations, or the boy who was influenced by bad companions to doubt God, the Bible, and his church.

Brother White's sermons were masterpieces of eloquence, but very dissimilar from the Christ-centered Bible messages that had brought conversion to the hearts of the congregation in the first place. They did not quite touch the common need. Somehow the pastor did not walk often enough where they walked, he did not eat at their tables, did not seem to know how to rejoice with them in happiness or weep with them in their sorrows.

Within a year the church had lost about

ten members. The board and the people were deeply grieved about this and thought perhaps it was due to the times in which we live. The next year the Ingathering goal was not reached, the Sabbath school was failing to reach its proposed achievement, and church expense funds were dropping. Some even complained, "No one from the church ever comes to see me except to ask for money."

"What am I doing wrong?" asked the young minister. He received no answer, for laymen are rather reticent to tell a minister the truth about himself. Finally he became convinced that he was "not the right man for this particular type of congregation. Perhaps I could work out a call to a new place," he thought to himself, "some place where the people are looking for a man of my type."

What a tragedy it will be if somewhere, somehow, this minister does not discover the importance of pastoral visitation in his own experience, the necessity of the warm personal touch. It may seem strange that the simple act of personal contact in the home would make such a great difference in the over-all record of one church in its two phases. Nevertheless this story is true.

When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. . . . To my ministering brethren I would say, By personal labor reach the people where they are. Become acquainted with them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with

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preaching. If it is omitted, the preaching will be, to a great extent, a failure.—*Gospel Workers*, pp. 187, 188.

If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for some one else, his labors will not be acceptable to God.—*The Acts of the Apostles*, p. 527.

A. C. F.

The Hour of God's Judgment Is Come

(Continued from page 13)

been redeemed will go unchallenged. Satan's pattern of accusation is brought to light in Zechariah 3. It has been an essential part of Satan's work through the centuries to castigate every sinner who seeks deliverance from his sins through Christ. The human heart and mind has been a battleground, and Satan does not give up easily. In Zechariah 3, Joshua the high priest stands clothed in the filthy garments of his own sinfulness, arraigned at the bar of God. That Satan has a legitimate case in every man goes without question. He has no need to build a case. The whole record of Satan's work reveals that he will relinquish no man either personally or in the judgment without challenging God's right to grant him eternal life. In spite of all this, Christ intercedes for His child and clothes him with the white garments of His righteousness. Satan is silenced. That battle before God and man will go on over every soul.

Before Christ claims His children for His own, before resurrection or translation of His saints, the right of ownership will be disputed and established. The purpose is not merely to provide the saint with so many stars in his crown or acres in his heavenly vineyard. It is rather to place in perspective both Himself (as the righteous, holy God) and His redeemed children in the light of His righteous judgment, that all may be vindicated at last. This righteous declaration and vindication of His children is an essential part of the vindication of God Himself, of His everlasting gospel, of His divine government and direction of the controversy with Satan and with sin.

The temptation is toward a soft and tender type of religion, with an easygoing God and a forever-forgiving Christ. The hour of God's judgment speaks both of His love

and His holiness. The investigative judgment of God is not to condemn men, not to make His people suffer the penalty for their sins when He already has borne that, but it is the evidence of God's righteous judgment, the final vindication of the saints before the universe. This hour is the crisis of all crises, the harvest of all harvests, the testing hour for both the righteous and the wicked. The redemption of the elect does not eliminate them from judgment; for they are part of it; and this judgment will reveal a righteous God and a judgment in favor of the saints.

There will be no appeal from this court now sitting. The final crisis of mankind is here. And only when it is revealed how all men stand before Christ, and in relation to Christ, will each man be finally judged. It is this fact that gives us the ultimate purpose of the great controversy. It is this that assures us that Christ will win at last. This is far more than forgiveness of sin; it is our righteous standing before all the universe that is revealed and declared. We believe in this hour of judgment because we believe in a final crisis that will vindicate both God and His saints.

Thus we see the balance of redemption and judgment that has been God's purpose and righteous action all along.

The hour of judgment calls for the supernatural intervention of God in the affairs of men, for the action of God from His throne in the sanctuary. To preach merely some moral theories on the level of human operation is to miss the work of Christ.

The hour of God's judgment has come, and nothing can stop the work of God in the sanctuary above, nothing can shake the judgment that is now going on, the judgment that will issue in the final crisis of the world. For almost six thousand years the world has been under the control of Satan. Now we have come to the final account that must be rendered; and in the accounts of God, everything is manifest, even to the uttermost farthing.

At no other time and in no other period of this world's history has there been committed to men so serious a responsibility as to proclaim the salvation and the judgment of God through Christ's closing ministration in the heavenly sanctuary. God asks our complete commitment to Him in order that we might proclaim this judgment-hour message that will issue in the eternal vindication of God and of His saints.

BIBLE INSTRUCTOR



Our Friends the Presbyterians*

LOUISE C. KLEUSER



STRICTLY speaking, John Calvin was not the founder of Presbyterianism; he did, however, lay the foundations upon which it was constructed in Switzerland, Holland, France, England, Scotland, and Ireland. He influenced the establishment of the Dutch Reformed Church in Holland, and this reformed teaching was taken to other parts of the world, including America. He also inspired his fellow Frenchmen out of whose ranks came the Huguenots, many of whom later found refuge in Georgia on the American continent. The Scots, who afterward became Covenanters, received of Calvin's theological tenets. He gave courage to John Knox when he was forced to flee to Geneva, but who returned later to his native soil entreating God, "Give me Scotland, or I die." These were the days when British Presbyterians struggled against Catholicism's Bloody Mary. Calvin was trained for the law but later turned to theology. He broke away from Catholicism and soon took the reins of leadership in the reformed sector of the Reformation in Geneva.

It took Martin Luther to produce the theological stand for the Reformation, but it was Calvin's legalistic mind that organized its theology. Calvin's theology stressed the concept of the sovereignty of God in the universe, of Christ in salvation, of the Scriptures in faith and conduct, of the individual conscience in the will and word of God. The five points of Calvinism are total depravity, unconditional predestination, limited atonement, irresistible grace, perseverance of the saints. Calvinism produced some much-needed reforms in education for the building of an intelligent ministry, liberation for the persecuted, the establishment of a democratic form of government in church and state.

British Puritans and Presbyterians alike fled to America when religious inequalities brought economic difficulties. Presbyterians, however, could not grow strong roots in New England, where Congregationalism had gained ground. The oldest continuing Presbyterian church was founded by Francis Makemie at Rehoboth, Maryland, in 1683. Scotch-Irish Presbyterian congregations could be found from Boston to the Carolinas. By 1706 the first Presbytery united these groups in Philadelphia, and in another decade it had become a synod. The Scotch-Irish migrations of 1710-1750 brought to America from 3,000 to 6,000 people yearly. From the middle colonies they soon spread out into pioneering territory. By the time of the American Revolution the Irish political temperament was ready to make its distinctive contribution, and the Scotch Covenanter background also helped to secure American freedom. These hardy colonists were too experienced with persecutions to be inactive in such a crisis. The Declaration of Independence was signed by only one clergyman, John Witherspoon, a Presbyterian, and at least thirteen other Presbyterians were signers of this historic document.

Christian Schools and Institutions

Another worthy contribution made by the Presbyterians on American soil was the founding of schools and colleges. From the earliest days William Tennent, Sr., organized a "log college" in a cabin near Philadelphia. Out of it grew Princeton College, then the training center for a stream of revivalistic Presbyterian preachers who had important roles in the religious awakening of the early eighteenth century. It was the British revivalist, George Whitefield, who broke through creedal Presbyterianism, preaching an emotional "new birth." Also, the camp meeting revival grew out of this awakening, and while it was initiated by the Presbyterians, it was continued by the Methodists.

* The third of a series designed to acquaint our workers with ways that will bring better understanding between Seventh-day Adventists and their fellow Christians.

From 1790 to 1837 Presbyterianism in the United States grew rapidly from 18,000 to 220,000, owing to the revival that swept the land and the Plan of Union with the Congregationalists. United, these two groups met the needs of the newly populated western areas. This plan absorbed the fruits of the "national" revivals and gave true impetus to home missionary work. But the "old school" Presbyterians were suspicious of the "new school" in their ranks, and feared the "novelties" of New England Congregational theology.

This was also an era of modern missions, when missionaries like Marcus Whitman and his bride pressed into the Northwest. Missionary and educational organizations flourished, and their first great theological seminaries produced many young Presbyterian workers. Antislavery issues had separated the North and South, however, and soon new synods and geographical bodies developed. Most of them are still prevalent, but some today are clamoring for union.

Women in Presbyterianism

In the history of Calvinism in America we see an early trend for recognizing the services of women and laymen within the church. Presbyterians are proud of their democratic ways for the church as well as the state. Women are more than silent worshippers. This group points to the experiences of the early Christian church as a current example. Today we see much womanly leadership in the group. Large and well-established organizations are headed by women who in committees help administratively, directing the church's education and welfare. Such women directors are providing detailed attentions that ministers and theologians, they claim, should not be cumbered with.

Perhaps we should consider another point among Presbyterians that has prepared the way for ideal, educated womanhood; it is their consciousness that the church should have its own colleges and seminaries, which each local unit should uphold. Of course, our Presbyterian friends are not alone in this discovery. Since women have had to enter the field of livelihood, they claim, the church cannot afford to leave them behind when plans are laid and executed.

The Temperance Challenge

Although Presbyterians, like other groups, are not proud of their share of present-day juvenile delinquency, it should be recognized that this church has stressed respect and obedience at its grassroots—in the home. Because their doctrine emphasizes the sovereignty of the individual, the youth of the home are granted

privileges that the Christian must never abuse.

In its earlier days on American soil this group helped to develop thriving farms where families were raised in a church environment. There was a keen sense of the need for equipping youth with trades and skills, to make life independent of trusts and unions, which have followed in later times. Here again it may be said to this church's credit that a recognition of Christian stewardship has demonstrated its strong leadership in missions at home and abroad. Its reformation spirit in bringing the gospel to the benighted heathen has given our friends a global vision.

Adventists conscientiously believe that they have a health message for the world that must become a part of the "everlasting gospel" before Christ returns. Where our Presbyterian friends stress moderation, Adventists stress abstemiousness when it touches tobacco, narcotics, and liquor, which we consider to be vices the entire Christian church should seek to conquer. Our Missionary Volunteers will do wisely to befriend the Presbyterian youth of their communities, inviting them on special occasions to catch the spirit of our temperance crusades. This plan should not be confined to our Calvinist friends, for Christians, generally, are fighting this common foe. We should be developing youthful temperance orators, not just to win honors but to save the youth.

Modernism and the Christian Home

Modernism has affected Presbyterianism, as it has other Christian groups. It is evident that the Christian church has had to exercise periodic vigilance to combat it. We have found in Presbyterian circles many friends who are equally interested with us in maintaining orthodoxy. Presbyterian history points out many consecrated missionaries who have made their contributions to Bible translating. It lends itself to good will and practical public relations when we acknowledge the contribution made by such noble Christians of the past. When an anniversary, such as a commemoration of an event in the life of John Calvin or John Knox, is celebrated in the community, it might lend new vision to our Missionary Volunteers to prepare a program featuring the Reformation. This would give opportunity to invite other Christian groups to attend.

While our Presbyterian friends are, like the Adventists, "church anchored," they too are cultivating the spirit of Christian fellowship. For a practical example we quote personal experiences that have been frequently repeated in various communities. We have shared our gos-

pel hymns in occasional home song fests, usually on Sunday or Saturday evenings. There is nothing like music to break down reserve and even prejudice. At times the mood was set to have a prayerful parting benediction. With such Christian liberty between neighbors, it soon becomes natural to share one another's joys and sorrows. We have also found it helpful to share with our neighbors devotional books, mission stories, and our missionary journals. These gestures of togetherness have frequently invited a request for one of our books on the doctrinal practices of Seventh-day Adventists. For this purpose our missionary book of the year is always suitable. Such friendliness is well received in middle

class communities. In these areas a new type of community spirit is on the horizon. We have had some profitable discussions with Presbyterians on Christian stewardship. Both Presbyterians and Adventists hold a high appreciation of its principles in church finance. Adventists still have a few secrets to reveal to non-Adventists, however, and what an opportunity these chats provide!

Could we believe that the whole concept of living among other people is changing rapidly in these times, it would build for us a new philosophy of personal evangelism, and as was true of the church in the apostles' day, house-to-house religion would again be popular.

BOOKS -- For Your Library



***Master Preachers*, Harold L. Calkins, Review and Herald Publishing Association, Washington, D.C., 1960, 128 pages, \$2.50.**

Seldom have I read a book that has held my interest and inspired me as did Harold L. Calkins' *Master Preachers*. It is the kind of book one will not lay down until he has finished the last word. This is more than the story of twenty great preachers; it is a biographical X-ray into the lives of great men. It is a gripping portrayal of their personal lives and habits. It discusses their spiritual concepts and reveals the secret of their evangelical power. The author's purpose is to take us into the preacher's home, into his study, and into his emotions. When did he get up in the morning? What were his eating and sleeping habits? What about his prayer and study life? How did he get ideas and prepare his sermons? What commentaries did these pulpit giants read? What books influenced their lives the most?

Reading this book is like having a personal visit with these men in their living rooms. It was of special interest to learn the secret of a man who could preach twelve to thirteen times a week for more than thirty years in the Metropolitan Tabernacle in London, baptizing 14,000 people! What enriched that man's spiritual life? Some of these men had a wild and dissolute youth—a shoddy background for a future minister. But marvelous are the ways of God with those who are willing to be emptied of self and to be filled with the Holy Spirit. Another of these pulpit masters preached for 63 years after his ordination. He is stated as saying, "I would rather bring the poorest woman in the world to the feet of Jesus than I would be made Archbishop of Canterbury." And he did bring thousands to those nail-scarred feet.

Another man whose personal life is revealed in this book preached for 40 years in one church, drawing an audience of 3,000 for each service. It was said that his hearers went forth radiant with hope and trust after listening to his sermons.

Master Preachers is a well-written book. At the close of each chapter is a summary and a conclusion, and the closing chapter summarizes the whole book in an attractive way. There is also an extensive bibliography.

In one of his closing paragraphs, Calkins says: "The witnesses of this study attest that an educated ministry need not mean the loss of evangelical zeal. Finney and Dwight, keen-minded scholars and college presidents as they were, both conducted revivals in which many young men dedicated themselves to the ministry. Time should thus be dedicated to prayer and deeply spiritual books as well as to intellectual pursuits. The works of great preachers and their biographies should stir within the heart of the preacher the hope that in him also is at least a germ of creative ability akin to theirs."

Harold Calkins is pastor-evangelist of the Arcadia, California, Seventh-day Adventist church. The staff of the Ministerial Association highly recommends this book for workers in all phases of the Master's vineyard. It will bring to the reader "a unique stimulus to a deepening and enrichment of his spiritual life."

ANDREW FEARING

***The First Epistle of Paul to the Corinthians*, Leon Morris (Tyndale New Testament Commentaries), Eerdmans Publishing Company, Grand Rapids, Michigan, 249 pages, 1958, \$3.00.**

This series of commentaries by various scholars is a commendable attempt to put into the hands of readers that which avoids "the extremes of being

unduly technical or unhelpfully brief." The author, Leon Morris, vice-president of Ridley College, Melbourne, Australia, has ably succeeded in his objective. This 250-page volume is a verse-by-verse commentary that captures the objective of Paul's Epistle. Not only will the exegete appreciate the author's clear analysis, but the homiletic student will receive much help from this commentary.

Most commentaries are large, ponderous volumes, and quite often they become unduly heavy reading because of the constant reference to other authorities. This treatise is refreshingly different and can be read with relish. His comments on some of the better-known chapters, such as the more excellent way of love as set forth in chapter 13, are full of new and compelling thoughts.

His statement of the great resurrection chapter is sound and scholarly. It is heartening to find a sound evangelical commentary accepting the simplicity of Biblical phraseology in the description of man's mortality. He refers to "sleep" as a beautiful way of referring to death, and his argument is devastating for those who press the point that Paul was expecting the Lord to come during his lifetime. He says: "Some have felt that Paul means that the second coming will take place within his own lifetime. But this is to press his words illegitimately. The same process applied to vi. 15 would show that he would then be dead. . . . The plain fact is that Paul did not know when these events would take place, and nowhere does he claim to know."

Reaching the climax of the apostle's song of victory over death, the author emphasizes that "it is not *death* in itself that is the harmful thing. It is *death* that is 'the wages of sin' (Rom. vi. 23) that matters. . . . Where sin is pardoned, death has no sting."

It is disappointing to find such a well-trained theologian exposing himself to the criticism of scholarship, however, which he certainly does in the closing chapter where the apostle mentions the first day of the week. Dr. Morris says: "This is the first piece of evidence to show that the Christians habitually observed that day, though there is no reason to doubt that it was their custom from the very first." He is aware that many scholars from Chrysostom down to the present—such stalwarts as Wycliffe, Tyndale, and Cranmer among the Reformers, to say nothing of the many modern translators—emphasize that Paul was not referring to a church collection, but rather to the setting aside of a gift to be stored "at home," "at one's house," et cetera. Morris makes only brief reference to this, but in doing so he reveals not only a regrettable bias but a clear tendency to exegesis, not uncommon even among scholars.

We heartily recommend this book as having much of real value. R. ALLAN ANDERSON

Christ Our Example, James Stalker, Zondervan Publishing House, Grand Rapids, Michigan, 1960, 332 pages, \$2.95.

This 1960 edition of *Imago Christi* is a reprint of the 1908 British publication, then its nineteenth edition. James Stalker, a graduate of Edinburgh

University, served many years as a pastor in the Free Church of Scotland. His widely circulated evangelical literature has appeal for originality of method, clearness of style, and comprehensiveness.

Christ Our Example is Christian ethics with a practical and devotional objective. Each chapter portrays some phase of the Lord's behavior. It reveals Him in the home, in the state, in society, in the church; as a student of the Scriptures, a man of prayer, a soul winner, a teacher, preacher, controversialist, and in many other important aspects of His life. Each chapter presents provocative issues that suggest special challenges to the reader. Some chapters enter into lofty thinking commanding further meditation. There are also a number of chapters with heart-warming appeal to follow the Great Exemplar.

LOUISE C. KLEUSER

The Windows of Heaven, Ruth Gordon Short, Southern Publishing Association, Nashville, Tennessee, 1960, 127 pages, \$2.00.

Ruth Gordon Short is the wife of Dr. James Short, one of our Seventh-day Adventist physicians, at present serving a short term in Korea where he is relieving another doctor on furlough. She has authored several well-accepted Reformation books intended to acquaint young people with the issues of the Protestant cause during the sixteenth century. Ruth Short has a talent for writing, but considers her first responsibility to the Adventist cause. She speaks sincerely, right from her heart. Knowing well the fruitage of the ideals of this interesting family of missionaries, leaders in our medical, ministerial, and educational work, we recommend this beautiful classic to our workers generally.

Very skillfully the author of *Windows of Heaven* has brought to the reader's attention the heavenly Bible principles here complemented with the Spirit of Prophecy. The book's theme is Christian stewardship. We question if in our ranks at present we have a similar book that so attractively and appealingly sets forth the heavenly values of means and time. It is couched in approaches of wisdom, yet speaks without restraint to believers and unbelievers. This is the type of book a Seventh-day Adventist may share with his relatives and friends. For ministers and Bible instructors, this booklet may become a ground breaker for presenting the Bible principles of Christian stewardship. The author has drawn some phenomenal examples of the use and abuse of heavenly blessings.

LOUISE C. KLEUSER

Jesus and the Trinity

(Continued from page 36)

this special task. He became the Lamb slain as soon as such a sacrifice was necessary. He became a son as soon as Adam, God's son, fell from his sonship, which was his by creation, and a first-born son was needed to show the way of obedience and to give us the Elder Brother's hand to vic-



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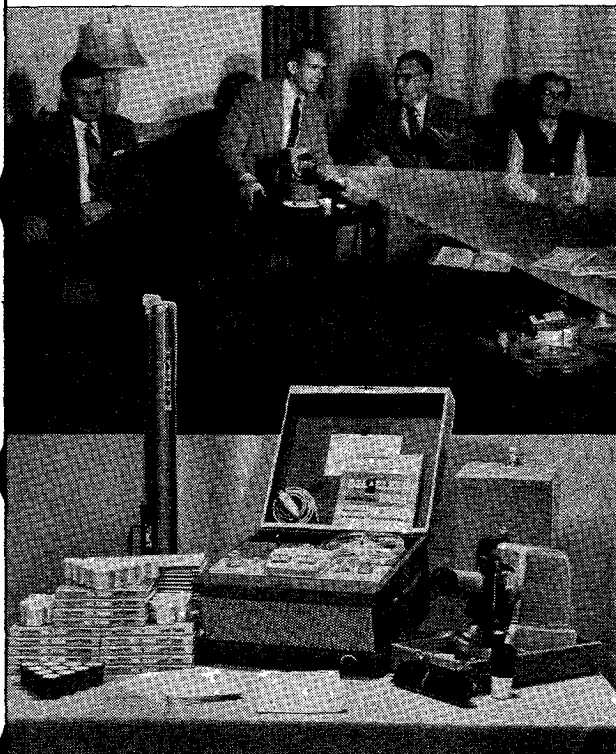
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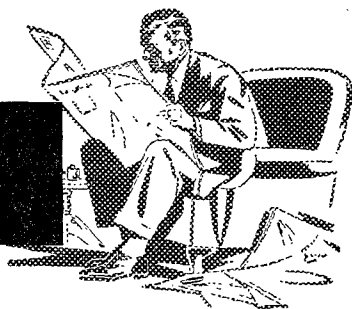
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tory. When this son relationship is understood in the light of the plan of salvation, then such expressions as "All power is given unto me," "The Father himself . . . hath sent me," "My Father is greater than I," and "I can of mine own self do nothing" become clear, and there is no contradiction with other statements both in the Bible and in the writings of the Spirit of Prophecy that speak of Him as being equal with the Father and coeternal with Him, as quoted in the beginning of this article.

Jesus is God, He was God, and He will be God. God shall dwell with us. He is also our Elder Brother, and we too may become

sons of God by obedience learned through suffering. This is the master plan being worked out in the world by our loving God. It is born of a love beyond our full comprehension, but which we shall be privileged to study throughout eternity. God has given Him a name above every name, "that all men should honour the Son, even as they honour the Father" (John 5:23). He has been declared worthy. Shall we not join in the heavenly chorus and say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12)?

NEWS -- From Current Journals



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

¶ A bill that would authorize the Milwaukee County Board to prohibit—with certain exceptions—the sale of any commodity or service on Sunday has been introduced in the Wisconsin Legislature. The measure would exempt any person who observes a day other than Sunday as a day of rest, provided he closes his place of business on that day. Exempted from the closing-on-Sunday bill were vendors of such services or commodities as medicine, prepared food, gasoline, beer, sporting equipment, periodicals, and tobacco.

¶ Credit for being the first institution in the world to use the New Testament portion of the New English Bible may belong to Scots College, a Presbyterian school in Wellington, New Zealand. Portions of the modern translations were read there at a service conducted by the school chaplain, the Reverend D. M. Hercus. Meanwhile, in Auckland hundreds of customers thronged the bookstores seeking copies of the new translation. Thousands of copies already ordered left the shops on the same day that a round-the-world release of the new edition began.

¶ Politicians famous for \$100-a-plate dinners could be envious of a \$7,500-a-plate affair staged in Boston to raise money for the St. Thomas Aquinas Catholic Center at Dartmouth College, Hanover, New Hampshire. There were 42 guests at a dinner given by Dr. and Mrs. Charles Sullivan, of Boston. When they departed \$300,000 had been contributed toward the center's fund. Richard Cardinal Cushing,

Archbishop of Boston, led off with a sizable donation. The largest gift was \$150,000, with the donor asking to remain anonymous.

¶ An amateur archeologist has discovered a new hoard of Dead Sea scrolls that scholars believe may surpass in importance anything uncovered so far in Israel and Jordan relating to the period of Simon Bar-Kochba, leader of the Jewish revolt against the Romans in the second century. This was the word received in Jerusalem by Prof. Yigael Yadin, Israeli archeologist, from the almost inaccessible cave area near the Dead Sea where the first scrolls were found in the late 1940's and early 1950's. He said the finds included 70 fragile documents that had not yet been unrolled, metal tools, coins, and dozens of skeletons of men, women, and children, possibly members of numerous Jewish sects who are thought to have sought escape from Roman domination only to meet a tragic end. The discovery was made by the amateur archeologist when he stumbled on a rock, knocking it aside to reveal a long reedlike sheath in which the papyrus documents were stored.

¶ Toronto's telephone directories will soon publish a new listing—"Suicide." Despairing persons will be able to call this number at any hour of the day or night and reach the Salvation Army brand-new antisuicide bureau. The service also will be provided in Winnipeg, Manitoba; Montreal, Quebec; and Vancouver, British Columbia. "There are ten times as many lives taken by suicide as by tuberculosis in Canada," said Commissioner W. Wycliffe Booth, commander of the Salvation Army of Canada

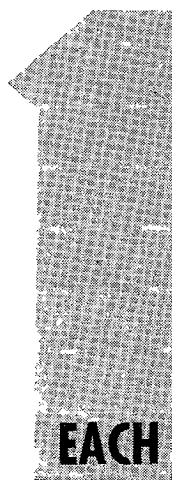
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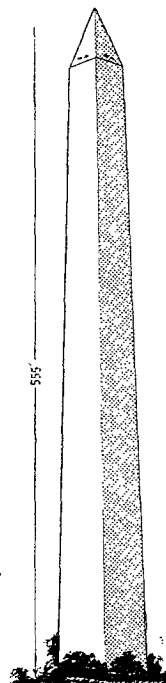
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and Bermuda. The antisuicide bureau will have its main office in Toronto and will be headed by Lt. Col. Leonard Evenden. There will be representatives in every major city across the country. The aid of doctors and psychiatrists will be enlisted and magistrates will be urged to send to the bureau any person they think is a potential suicide.

¶ The famed Cathedral of the Pines in Rindge, New Hampshire, interdenominational outdoor sanctuary, will soon receive a block of granite from President John F. Kennedy. The piece of stone, similar to those given earlier by Presidents Truman and Eisenhower, will be incorporated into the Altar of the Nation, which was designated by Congress as a national memorial for all American war dead. The cathedral, situated in a hilltop grove and visited by millions since it was established, is maintained as a memorial and place for worship services for all religious groups. Operated by a board of trustees, the cathedral is supported entirely by voluntary contributions. The altar contains stones from all parts of the world.

¶ An advertising campaign to inform Indians about Roman Catholicism has resulted in the enrollment of some 3,000 persons in correspondence courses in the religion. This figure was released by the Catholic Enquiry Center in Poona, India, and is the result of periodic advertising in the Indian press last year. In addition, some 5,200 other non-Catholics also sought information during 1960 through personal contact with Catholics. An annual report said the aim of the campaign "is to bring the treasure of our faith to the knowledge of non-Catholics, and to break down existing prejudice and misunderstanding." Expenses of the center, which also distributes leaflets and pamphlets on Catholicism, are met largely through contributions by German Catholics.

¶ A Roman Catholic telephone service called "Dial-a-Saint" has gone into operation in the Miami area. It is the first such Catholic installation in Florida. The new service features 60-second tape-recorded messages on the life of the saint of the day or the history of the feast being celebrated on a particular day. Diocesan priests have recorded the messages, which can be heard by dialing a Miami number. More than 200 calls an hour can be handled by the equipment set up in St. Paul's Catholic Book Center in Miami and operated as a public service by a local bank. Originated in Chicago four years ago, the "Dial-a-Saint" equipment is used now in some 30 cities across the country.

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¶ A renewed demand for curbs on the freedom of the press in Italy because of its heavy use of sensational stories was made in Rome by the authoritative Jesuit magazine *Civiltà Cattolica*. The publication asked for the restrictions on grounds that the manner in which the press covers crime and sex stories does harm to "moral values and the healthy education of the people." Laws to restrain the press were declared to be necessary by Pope John XXIII in December, 1959. In a signed article by the Reverend Giuseppe de Rosa, the Jesuit magazine said the public has the right to be informed and the press has the duty to inform it, but that there were certain ethical and educational limits that must not be exceeded.

¶ More than 1,500 Methodist young people of the North Arkansas Conference were told at a rally in Hendrix College, Conway, Arkansas, that "there will be no tomorrow for the church as we know it unless young people awaken to the challenge of the hour." The Reverend William M. Starnes, missionary to the Congo, said, "We cannot assume a detached, uninvolved attitude regarding the problems around us. They spell life and death. Like it or not, the issues today are the tools our elders have left us to work with. It is the youth of today," he continued, "who will determine the outcome of issues today. It is erroneous to speak in terms of leaders of tomorrow as if youth were suspended in a vacuum and that today had no significance." Communism around the world, he said, knows its success or failure depends upon its conquest of the minds and allegiance of the youth. "Nationalism," declared the missionary, "which is sweeping every underdeveloped country of the world, is lining up young people to lead. They are to be the vanguard for self-determination and political independence."

¶ Russia's success in putting a man into space for the first time "does not change our relation to God," Dr. Karl Barth, world-renowned Swiss Protestant theologian, declared in Geneva. Asked to comment on Soviet Air Force Pilot Yuri Gagarin's 108-minute flight around the earth at a speed of over 17,000 miles an hour, he said: "This is an event that counts in the scientific, political, and perhaps the economic order of things, but not in the theological order." "This poor man," said Dr. Barth, "has circled the earth. . . . But one day he will die, and what will matter for him, as for us, is not the fact of circling the world but what he did with his life. Certainly the event is important, even stirring," he continued, "but its significance should not be exaggerated. The circumstances in which we live change. . . . But basically nothing changes."

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PULPIT -- Pointers for Preachers



THEOLOGICAL AND OTHER JARGON

A well-known English preacher now working in America, in a weekly column he writes for the *British Weekly*, recently called attention to this barbarous example of theological jargon he had come across in a magazine article: "The recollection of the life of Jesus Christ from the Pentecostal podium of a *haires* moment of contemporary redemptive fact has, at length, perforce, to include not only the passion narrative but also mnemonic recall of those pedagogical pericopes of existential ultimacies in the teaching of our Lord."

He then went on to mention Lionel Trilling's comment that people with the habit of flowery jargon will eventually be unable to say: "They fell in love and married." Instead they will say: "Their libidinal impulses being reciprocal, they activated their individual erotic drives and integrated them within the same frame of reference."

"Say it with flowers" may be a good business slogan for the florist, but it becomes a bad habit in preachers. And when preachers make their flowery loquacity the occasion for high-flown words, they become pitiful.

H. W. L.

INVITING DEATH

"Where do we stand on . . . ?" is becoming a standard question in church circles these days. This question is either an expression of bewilderment or a confession of doubt. It is symptomatic of the malady of mass belief or of truth handed down. To what extent is the church the authorized interpreter of the Scriptures, if at all? And to what extent is the individual Bible student bound to respect the Biblically established conclusions of the church? Is the encouragement of differences an invitation to anarchy? Individual study ignited the Reformation. But it overturned only those positions that were not anchored in Scripture. Truth discovered must always harmonize with truth already recovered. And light discovered must be pertinent. A free pulpit is a blessing if not misused. "Where do we stand?" must yield to "Where do I stand?" Truth, personally investigated, may be preached with great conviction. Truth taken for granted becomes a recitation, an offering without holy fire.

A man has no right to teach what he does not believe or what he has not studied. Nor may he use the pulpit to expound views that are contrary to Bible-based beliefs of the corporate body. The first is hypocrisy and the second is reason. Let nothing extinguish the flame of personal investigation, for only by its agency are the saints guided to "green pastures . . . beside the still waters."

There is a place for "new" light, though few people practice all the "old." Truth fought for sparked the great Reformation. It will do it again.

"Give me liberty." The Christian minister must guard his liberty with his life. The privilege of expounding the whole Bible without fear is indeed a sacred one. That a minister is not "told" what to say and what not to say is a blessing to the church. To take unfair advantage of this privilege is a curse. "Private interpretation" is private privilege. The use of the public desk for the purpose of propounding one's peculiar views is not an exercise of liberty; it may be an invitation to death.

E. E. C.

STUNTED IN THE SPOTLIGHT

These are days when even Christians can "go overboard" on publicity.

Take the cases of prominent persons who accept some form of Christianity, then observe how the particular churches concerned see to it that the spotlight of publicity is turned on full. The Roman Church is adept at the practice, but evangelicals are not exempt from the habit. We have had our own experiences too, which should teach us that new converts often cannot stand this kind of treatment. Whether they come from political, theatrical, or athletic circles matters not. Many personalities have not been able to stand up to the publicizing of their professional and private lives, and have slipped away from their high Christian professions.

A multimillionaire is but a poor sinner redeemed by grace when he becomes converted. He should be allowed to enjoy the blessing of falling in humility before the cross of Calvary, there to become one of God's humble creatures. All men are equal there, and it is an offense to set some on a pedestal for the doubtful benefit of public recognition.

A prominent pugilist "became converted" and was widely acclaimed in secular and religious journals. A few months later he became front-page news because he was involved in a criminal assault case. A college athlete had been given similar publicity, but soon relapsed into profanity and obscenity, to walk no more with the church. What glory does Christ get out of all this overdone, unbalanced publicity?

Billy Graham is reported to make a practice of not publishing names of film stars, financiers, socialites, et cetera, who accept Christ. This is done on the New Testament principle that all men are sinners needing saving grace, and that the gospel is not advanced by glorifying man.

Perhaps there are lessons here for us to learn.

H. W. L.