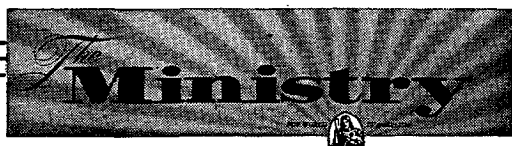


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### Our Cover

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

How wonderful! How reassuring in this age of tensions that keep our modern world breathlessly teetering on the brink of annihilation, to accept, in saving faith, the inward peace that passes all understanding. "His peace" is in striking contrast to the pseudo peace of the world.

T. K. MARTIN

The original painting of our cover picture was painted in colors by our art editor for Mrs. U. Bender, of Coalmont, Tennessee. She has presented it to the Coalmont Seventh-day Adventist church as a memorial to her deceased husband, who was a pastor of this church.

# THE MAN WHO LIVED AGAIN!

ANDREW C. FEARING



AS OUR Lord's body was lowered from the cross it must have seemed as though the final chapter of His life had ended in tragic despair. He had failed, His promises had proved worthless, His claims had collapsed—so the witnesses of the crucifixion concluded. The religious rulers of the day went back to Jerusalem gloating that the One who had so often pricked their hearts, disturbed their complacency, exposed and defeated them, was now silent in a sealed tomb.

Jesus' mother, the other Marys, some believing women from Galilee, John, and the few disciples and followers who may have gathered at Golgotha, walked their weary, heartbroken journey back home. The mob who had come to Calvary to scoff, yet were compelled by the circumstances to gaze at a ghastly murder, returned to the city, perhaps saddened a little but definitely convinced that no more would be heard of Jesus of Nazareth. This was the end!

The fatal wounds Jesus suffered at Calvary, the burial shroud so carefully and lovingly wrapped around Him, the new tomb in which He was placed, the massive stone heavy across its doorway, the never-to-be-broken seal, the soldier guards charged with their lives to prevent any tampering with His grave, were all human devices to end the chapter and close the record of this unique and amazing life.

Early that first day some thoughtful women came to the tomb to anoint the body of their loved one. A shock awaited them. The stone was rolled away and the body gone! They rushed into the city to inform the disciples. Peter and John, completely skeptical about the whole affair, came to see for themselves and in astonishment beheld an empty tomb, just as the

women had said. The angel whom the women saw at the entrance of the tomb confirmed what they found almost impossible to believe: "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:6). He lives!

Jesus of Nazareth is the surest fact of all historic realities. There is no legend or myth involved here. No place for doubts. No reason for misgivings. Histories of the ancient world and encyclopedias of today record the certainty that Jesus lived during the first century of our era. Even H. G. Wells, who had considerable contempt for many teachings of the Christian faith, was compelled to give pages to Jesus of Nazareth in his *Outline of History*.

We know when Jesus lived, where He was born—in Bethlehem, a real town, not a mythical one. We know where He spent most of His young life—in Nazareth. Many of the characters of His day who touched His life and death appear in historical writings other than the Bible—Herod the Great, Herod Agrippa, Salome, Pontius Pilate, Tiberius Caesar, Gamaliel, Felix, Festus.

All dates of history refer to the time of the birth of Christ—not to that of Plato, Buddha, Julius Caesar, or Mohammed. He exerted more influence on the human race than any person who ever lived. Down through the ages a firm belief in all that He was and in all that He claimed to be, has gripped men, delivered them from the power of sin, and accomplished the miracle of transformation in human lives for multitudes in each generation. Among the great men of history He is "above all." Yes, He truly lived.

He died. We know more details of His death than we know about the death of any other man in the whole of ancient history. We know what He was doing before His

betrayal. We know the false accusations hurled against Him during the trial, what men said to Him and did to Him each step along the way. We know the words that came from His lips during His hours of suffering. We know how, by whom, and where He was buried. But the tomb was empty. We cannot ignore this fact. We cannot escape the responsibility of coming to a conclusion as to what happened in the tomb.

Some distinguished scholars try to avoid the question or endeavor to reason it away. One famous professor of New Testament literature in a large theological seminary simply stated he could not account for it any more than he could explain how Santa Claus comes bringing gifts at Christmas time. But there is no Santa Claus, and there was a Jesus who lived, died, and was buried in Joseph's new tomb.

But the tomb was empty. How? Dr. Kir-sopp Lake of Harvard University, in his book *The Resurrection of Jesus*, simply suggests that the women went to the wrong tomb. But would not Joseph of Arimathea know the location of his tomb? Could three or more people so soon forget the place where they laid a loved one? Even if the women could have been mistaken, did Peter and John, or later the whole apostolic company, go to the wrong tomb? Then, too, how about the enemies of Christ? Would they not soon have found the right tomb and exposed these deluded women and other followers of the Holy One?

The chief priests and elders never questioned that the tomb was empty. According to the New Testament record they did not even go to see if what the guards reported was true. They knew it was true. So they hastily concocted a story without any supporting evidence or semblance of truth that the disciples came at night, while the soldiers were asleep, and stole the body away. They bribed the guards with "large money" to report this lie. But how could the guards know what transpired at the grave while they were asleep? Can anyone know what is going on while he is asleep?

Dr. Joseph Klausner, of the National Hebrew University of Jerusalem, in his volume *Jesus of Nazareth*, argues that Joseph of Arimathea changed his mind and removed the body of Jesus. If this explanation were feasible why did not the guards say so? Why would Joseph have done such a thing so quickly after he had, at a great risk to himself and to his future popularity,

begged to have the body of his Friend that it might be placed in his own tomb? He made no such explanation to the disciples, who now fully believed that Christ had risen from the dead. The Scriptures tell us that Joseph was "an honourable counsellor, which also waited for the kingdom of God" (Mark 15:43), "a good man, and a just" (Luke 23:50). Would you imagine a man of his caliber and character perpetrating a fraud? If there had been any trickery, sooner or later it would have been exposed. All subsequent history compels us to believe that neither the disciples nor Joseph of Arimathea secretly carried away the body of Jesus but that Jesus Christ arose from death and the grave.

Peter on the day of Pentecost did not preach to the multitude as a man who knew he was proclaiming a lie, but as one conscious of the undeniable fact that Jesus Christ had risen from the dead. This was the main theme of his gripping message at Pentecost. No one could contradict him. No one attempted to deny it. The truth of the resurrection of Christ swept on to close pagan temples, cast down idols, lift men into mobility and bring hope to a despairing humanity.

When the Master came forth from the tomb He did not leave His followers in a state of speculation and wonderment. He appeared to them—literally, visibly, and frequently: to the women at the tomb early Sunday morning, later that day to Mary Magdalene alone, to Simon Peter alone, and in the afternoon He walked with the two toward Emmaus. That night He appeared to the apostles in the upper room. After eight days again, perhaps in the same room, He stood in the midst of them and there skeptical Thomas affirmed in joy, "My Lord and my God" (John 20:28). A few days later He performed a miracle for a few apostles in the morning down by the Sea of Galilee. He was seen by more than five hundred at one time. The disciples beheld His ascension.

During all these occasions the favored ones spoke with Him, touched Him, and dined with Him. The risen Saviour talked, walked, ate, opened the Scriptures, prepared a fire for breakfast, and showed the nail scars. He also gave the great commission to evangelize the world.

The glorious resurrection of Christ seals with certainty that He was all He pro-

*(Continued on page 39)*

# The New Being

W. R. BEACH

Secretary, General Conference



**F**OR neither circumcision counts for anything, nor uncircumcision, but a new creation" (Gal. 6:15, R.S.V.).

In this statement the apostle Paul sums up the Christian message in two words—*new creation*.

This teaching is basic in Paul's theology. To have a complete idea of Pauline doctrine, the new creation and its implications must be understood.

This teaching is implicit throughout the apostle's writings, but particularly in his second letter to the Corinthians he writes about it: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17, R.S.V.).

Thus Christianity is the message of the new creation, the new being. This new reality appeared with Jesus, the Messiah. For this reason, and just for this reason, Jesus is called the Christ—the selected and Anointed One, who brought about the new state of things.

Fallen humanity lives in the old state of things. Such is man's natural habitat. The question posed by the Christian message is, Shall we participate in the new state of things made real in Christ? And how?

First of all, what is this new being?

Paul starts the answer by saying what it is not. It is neither circumcision, nor uncircumcision. Now, for Paul and the readers of his letter these terms meant something very definite. It was this: Neither to be a Jew nor to be a pagan is decisive. Only one thing really counts, namely, the union with Him in whom the new reality is present.

Circumcision or uncircumcision, what do they mean for us? That no religion as such produces the new being. Circumcision is a religious rite observed by the Jews. Sacrifices are religious rites observed by the pagans. Christianity has its rites; and they

have their place, as we shall see, in the church program. However, these rites are not of a primary nature. God requires a new creation—that is the one thing irrevocably needful. And the core of the Christian message is that in Christ, God has made this new creation a reality.

The implication here is a subtle distinction in the area of sin and righteousness. What is sin? We sometimes say sin is transgression. The Scriptures stress this thought. But would not our understanding be less partial and more comprehensive were we to say that transgression is the result of sin? When we transgress God's laws sin already has occurred. In transgression, sin simply is bearing fruit. Sin is separation from God, the result of which is transgression.

Righteousness likewise needs clarification. Righteousness is not just the absence of transgression and the observance of laws, rites, and principles. Righteousness is union with God, resulting in this obedience. Such righteousness precedes any observance.

The line of separation, therefore, between sin and righteousness, is not in outward observance or nonobservance, adornment or nonadornment, however important these may be to a proper Christian life. It lies in the vital area of union with, or separation from, God.

A correct understanding of this vital thought will condition our life and ministry. It will clarify our thinking too, as we make ready a people for the coming of the Lord.

First, a clear understanding here will help us to let God be God; to recognize that salvation is His work, and that no matter what we might do through adornment of the Christian way and outflowing love we can add nothing to our salvation. When we have obeyed and observed all things, we still have added nothing to salvation. We only have created the conditions under



From Bangalore, South India, Pastor Lawton Lowe writes:

"I enjoyed the article 'God's Pulpit.' It seems that the MINISTRY gets better each month, especially when articles like this get down to the basic problems of our church members, instead of striking at externals."

The editor of the "Oriental Watchman," Poona, India, pens his appreciation in these words:

"We have noted in the November and December, 1961, issues of the MINISTRY magazine the articles by Wadie Farag on the subject 'What Think Ye of Christ?' These contain excellent material and a wonderful type of presentation for the readers here in Southern Asia, particularly for Moham-medans.

"We are writing herewith to request your kind permission to allow us to reproduce this in *Our Times* magazine."—T. R. TORKELOSON.

which this salvation can express itself through us. Of course, we will observe laws, rites, and principles, but this observance is subsequent to our salvation.

A further thought should be stated in connection with our purpose to make ready a people for the day of the Lord. When is the child of God ready for Christ to come? Must he do this and follow that, eliminate this and practice that? He will eliminate and he will practice; however, this may be not prior but subsequential to readiness for the coming of the Lord. When the union takes place with God in Christ, the redeemed one has been made ready for the coming of Christ, for then God, looking down from heaven, sees not us but Jesus standing in our stead. And He is perfect.

Needless to say, as the days of waiting and labor go by, and the work of God is extended to every "nation, and kindred, and tongue, and people," the union with God will adorn itself in the life: right thinking, right doing, and right living. But this will be the *fruit* of readiness, not readiness.

There is yet a further implication as regards our ministry to the world. There is much circumcision and uncircumcision in the world today. There are many religions—Hinduism, Buddhism, Islam, and the remnants of the classical Judaism. All have their myths and their rites—their "circumcision," which give them their distinction. Then there are the secular movements—

totalitarianism, secular humanism, and ethical idealism. They have purported to avoid myths and rites—they represent, so to speak, uncircumcision. Nevertheless, they also claim truth and set systems and men up in the place of religion and divinity.

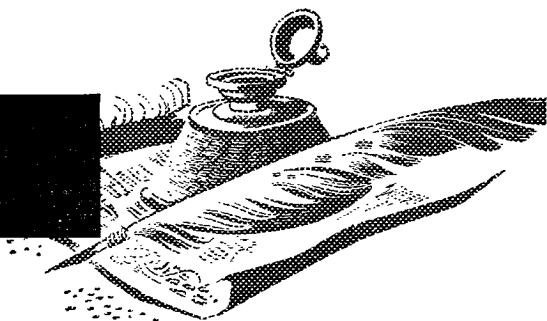
How shall the church of God face this array of systems which compete for the allegiance of men? Shall we simply say, "Come to us for we have a better religion. Our kind of circumcision or uncircumcision is higher than yours"? Shall we make the Christian message a success story and tell men like advertisers: "Try it with us, you will see how important Christianity is for everybody."

Some ministers and overseas workers have done just this—and possibly we do it today. We thus show a great misunderstanding of Christianity and how God intends to save men and women everywhere. The core of God's good news is union with God in Christ. This is the new creation. All are called upon to participate in it. Then we must follow through and adorn this new being with the necessary doctrines, rites, systems, and principles of life.

In a sense, therefore, we do not go out to convert men and women to some special brand of Christianity. We are to proclaim God's redemptive message, invite men and women to experience the new creation, and to live with signs following. We must show something we have seen, and tell something we have heard and experienced. Namely, that in the midst of the old creation there is a new creation; that this new creation is manifest in Jesus who is called the Christ; and that today on the eve of the eternal world, all must participate in this union through reconciliation, sanctification, and glorification.

With such a message we can go to the world and smite its darkness. Whether we meet religionists or secularists, collectivists or totalitarians, scientific humanists or ethical idealists, we are not to boast about rites, nor are we to reproach myths and superstitions. Our aim will not be to convert from a secular state to a religious state, from uncircumcision to circumcision, or vice versa. This would be of no avail. We will experience and communicate a new creation manifest in Jesus who is called the Christ. And the power of reconciliation, sanctification, and glorification will achieve in us and in God's church this glorious end.

# EDITORIAL



## Christ's Challenge to Work for the Jews



**WE** ARE not doing one-twentieth part of what God requires us to do. There has been a departure from the simplicity of the work, making it intricate, difficult to understand, and difficult to execute. The judgment and wisdom of man rather than of God has too often guided and controlled. Many feel that they have not time to watch for souls as they that must give account. And what excuse will they render for this neglect of the important work which was theirs to do?"—*Testimonies*, vol. 5, p. 11.

What a challenge! Although this paragraph was written eighty years ago, the statement, "We are not doing one-twentieth part of what God requires us to do" applies to this solemn time in which we are living, and in particular to the insignificant work being done for the nearly ten million Jews living in the United States. What are we doing as a denomination to win souls for the kingdom from among them? I read in a book recently the startling accusation that the crime of evangelism is laziness. Many are praying for the conversion of the Jews, but prayer is no substitute for action in soul winning.

The Jews as a whole are fine, good, and sincere people. We find them among the great men in literature, philosophy, history, and the sciences. Many of them are wealthy, men of influence in government and in social circles. The Lord wants to save them and to use their talents and

means for the advancement of His cause. We have the promise: "Many will accept Christ as the Messiah."—*Gospel Workers*, p. 398. With that infallible promise of God we ought to go into action. Here are some suggestions that might be followed:

1. Let each pastor with his church board make an inventory of the Jewish families living in the community.

2. Assign able church members as visitors to these families, either to sell or give them a copy of our quarterly magazine *Israelite*. (The price is only 25 cents a copy or \$1.00 for a yearly subscription.)

3. Let the same person go to the same homes from month to month with *These Times*, *Signs of the Times*, or other suitable literature, and each quarter with *Israelite*.

The cultivation of friendship by frequent contacts, with a burning passion that stirs passion, and emotion that kindles emotion, will make a lasting impression on the minds and hearts of our Jewish friends. The greatest power that will impel them to accept Jesus Christ as the Messiah prophesied in the Old Testament will be the impression of truth through constant Christian love manifested in little acts of kindness in the weekly or monthly visits. May the statement, "Many feel that they have not time to watch for souls as they that must give account," help us as ministers and church officers to wake up to our opportunities, to remove the objections of the Jews, to dissipate their doubts, and to conquer their prejudices. Yes, in the day of judgment we will have to give account for



what has and has not been done for the salvation of the Jews in our communities.

Let us accept Christ's challenge for the evangelization of the Jews in our country and in all nations of the world, working with never-ending patience, and many of them ultimately will join the church and

prepare for the glorious return of our Lord. There is no need to invent "intricate, difficult to understand, and difficult to execute" plans. There is only one way to save the lost, and that is to go out and do it. And the one prerequisite: a love and passion for lost souls.

W. S.

## Righteousness by Faith

(Concluded)



I AM the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Severed from the vine, the branch is worthless, powerless, and will wither and die. What better illustration have we of the *total* dependency of the soul upon Christ for life. This text is uncluttered with high theological terminology that might confuse rather than clarify. It states the case clearly without the usual Biblical labels such as imputed, imparted, justification, and sanctification, though this simple comparison embraces them all. The Master's pronouncements are all master statements, infinitely profound, yet marvelously simple. His meaning is clear: I am your spiritual life. Attached to Me, your life is clean and your witness faithful. Apart from Me, you can do nothing. The implications of this sweeping statement are many. We can only deal with three of them.

### 1. Attachment to the Vine

Our first concern is the relationship between the vine and the branch. All else hinges here. The life of the vine is the life of the branch. The branch has no life of itself. Its growth and service is determined by the strength of its attachment to the vine. Where the branch meets the vine, the strength or weakness of the branch is determined. The more perfect that attachment, the stronger the branch and the more perfect the fruit. The first work of the Christian is to guard that point of attachment with the Vine, his Lord. He must maintain a clear inner channel so that the flow of grace will not be hindered—in the

language of Scripture, that the branch may partake "of the root and fatness of the olive tree" (Rom. 11:17). This relationship is guarded through repentant faith, prayer, and the daily study of the Word of God.

### 2. Spiritual Dividends

Attachment to the vine does for the branch what nothing else can. It must be remembered that the sinner is described as a "wild olive tree" (Rom. 11:17). It is this "alien" who becomes a son through faith in the shed blood of the Lord Jesus. He needs his past atoned for, and new status in the household of faith; not to mention freedom from guilt for past transgression, or how else can he have peace of mind? All of this the Vine provides His dependent branches according to Romans 5:9: "Much more then, being now justified by his blood, we shall be saved from wrath through him." Christ became man's substitute at Calvary, and is his surety *now*. Christ is man's righteousness before God the Father. Man's sinful nature precludes any possibility of self-representation. Man has status with God through Christ *alone!* Man's very approach to God in prayer must therefore be through Christ.

No less is man in need of spiritual strength to meet temptation, present and future. This too, the Vine provides. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). This text takes into account the weakness of man, "Be not dismayed." How often we disappoint ourselves and our Lord in the exercise of faith. There is imperfection in all of human experience and not all of it without premedi-



tation. It is premeditated sin that we must overcome. Our lives must be spent in "practice-yielding." This art *must be perfected* before the close of world probation or our own. This under God is attainable, though not in a day. Paul's "daily dying" was progressive, and ours must be also. Motive and effort weigh heavily in God's evaluation of our rate of growth.

Back to Isaiah 41:10: "I am thy God." Occasional misdeeds do not destroy sonship if they are repented of sincerely. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Fortunate provision! And who among the readers of this article has not grasped this life line often, in desperate hope of full and complete deliverance? Our wise heavenly Father knew that the clash of good and evil within man would not always end in Heaven's favor, and that the experience of the best of His children would not be one endless string of victories. Hence this merciful provision, and the additional assurance, "I am thy God." His compassion fails not in the face of transgression (repented of) on the part of His children. It is just this fact that makes His love unsearchable. For hundreds of years God Himself owned the house of Israel as His chosen. To be sure, one wonders in amazement at the long-suffering of God toward this backsliding nation. But when one in deep humility considers his own experience, he understands, for human nature is ever the same.

However, we must not take advantage of God's long-suffering. No man knows just when the Holy Spirit will silently steal away. There is no known number of deliberate sins that one can safely commit and be sure that he can thereafter find grace. Of this we may be sure: "My spirit shall not always strive with man, for that he also is flesh" (Gen. 6:3). Any transgression could become the mortal wound of the soul. Add to this the danger that man by repeated, deliberate transgression may harden his own will, and this fearful risk constitutes its own warning. This fact alone should lead us to trust more fully in the power of Christ, and in His strength fight the good fight of faith.

### 3. *The Fruit of the Branch*

One of the great mysteries of our time is the *imaginary* conflict between the grace of

God and the law of God. This has contributed greatly to the moral laxity of our times. The law of God is the verbal expression of the righteousness of God in terms of human behavior. "My tongue shall speak of thy word: for all thy commandments are righteousness" (Ps. 119:172). God's commandments teach man the righteous way to live. The law of God guides the son of God in righteous paths. Power to walk in right paths must be within as the law has no power to restrain or encourage. This is the work of the Holy Spirit. The grace of God does not nullify the office of the law, rather it complements it. Inner grace is not contrary to the revealed will of God. "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). It is indeed by faith in Christ that the law is obeyed. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

That men who claim the righteousness of Christ should shy away from His righteous law is an experimental impossibility. It is so remote from logic as to constitute a monstrous attack on God's own consistency. How can man be just before a just God and willfully reject the law called "holy, and just, and good" (Rom. 7:12)? There seems to be a fear that a command destroys liberty in the spirit. But is not the new covenant a covenant of grace, and under its terms is not the law written in the heart (Jer. 31:33; Heb. 8:10)? It is then clear that obedience to the law that springs from a converted heart, is itself an outward expression of inner grace. The law says, Stop. Grace halts the soul. The law requires, grace obeys. What the law condemns, grace reforms. The law is the signpost, grace the guiding light. Grace is the great power of God that disciplines the soul. The law of God challenges the soul to new standards of spiritual achievement. The law is not a cold, legal document imposed upon unwilling subjects. The soul, saved by the grace of God, is in joyful compliance with its broad provisions. The Christian who loves his Lord has no more right to resent God's law than a child has to resist the righteous commands of parents. E. E. C.

# Are You Satisfied With Your Life?

HAROLD L. CALKINS

Pastor, Temple City Church, Glendale, California



**A**RE you satisfied with your life? Paul was not. Romans 7:14 to 25 is the heart cry of a saint. Read it in Moffatt's translation. This is the struggle of everyone attempting to be a Christian. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

Did you ever feel this way? Paul felt in his body the warfare between the regenerate mind and the rebellious habits of the body. He describes his efforts to bring the flesh to conform to the wishes of his mind. He felt the conflict between right and wrong, the clash of good wishes and evil habits, the great controversy between Christ and Satan—with his heart the battleground.

We too have felt this struggle, for our hearts are also a battleground if we seek to stanch the flood of guilty thoughts and reform vile habits.

We are not the first to hate ourselves because we fail to live up to the ideals we wish to reach. We should not be surprised if we feel the hopelessness of reaching the goodness of character we desire.

Paul, the greatest exponent of victorious Christian living, felt much as we feel: "I do not act as I desire to act. I do what I detest. I cannot be good as I desire to be. I desire to do what is right, but wrong is all I can manage."

"Don't give up at this point," says Paul, "this is the starting point for the Christian. This is the foundation, the launching pad for a rocket flight to glorious achievement." This dissatisfaction over failure is the first step on the ladder to heaven.

Paul's sanctification was the result of a constant conflict with self. He said: "I die daily." . . . His will and his desires every day conflicted with duty and

the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature. . . . The Christian life is a battle and a march. —*Testimonies*, vol. 8, p. 313.

Paul records the experience of his struggles to teach the hopelessness of the man who trusts in the rectitude of outward conduct for salvation—the impossibility of doing right by our own efforts. "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). "Christ is become of no effect unto you, whosoever of you are justified by the law" (Gal. 5:4).

You and I can hardly hope to do any better than the great apostle in our efforts to attain holiness by our works. "Is the good law to blame for my death, my failure?" asks Paul (see Rom. 7:13). Some people say it is. "No one can keep it. There is no use trying." This was Lucifer's contention. "No one, not even angels, can keep God's holy requirements. God is unjust to expect so much."

The people who blame God and His law for their failure, rebel against Him, desert the church, and often become fatalists. A person may make a pledge to give a certain amount of money to the church and then not live up to his pledge for either a good or poor reason. He feels condemned, stays away from the church, and blames the church. Here is part of a letter from a sincere young man, who, from studying the Bible, was convicted that he must overcome the tobacco habit. Like Paul, he felt the wretchedness of failure. Self-condemnation and discouragement took over. He wrote: "I've enjoyed your denomination very much . . . but I am not man enough to win my battles. I smoke yet. I don't know why it is so much for me. . . . I guess I'm not much good. So I will stay away until I can win my battles."

I urged this young man to come to church the next Sabbath and arranged for one of the good church elders who had won a similar victory to take him aside and pray with him. After the church service half a

\* A sermon given in the Temple City church, Glendale, California.

dozen men who knew the power of this evil habit but who also knew the power of Christ, gathered in a small basement room and prayed for and with the young man, and he received the victory.

Remember, it is "while we were yet sinners" that Christ died for us. Recognition that we are sinners, failures, utterly unable to overcome, is the only spiritual posture for salvation. Sinners are the only ones Christ can save. Physician, can you heal a well person? No, he has no need. It is you "who were dead in trespasses and sins" that He quickened (Eph. 2:1).

Jacob feared that sin had cut him off from God. He had deceived his father, stolen from his brother, taken the responsibility of God upon himself for allocating the birthright blessing. See him later on the empty plains, lying down to sleep with a stone for a pillow, discouraged, ashamed of his conduct, alone, lost, and penitent. But these feelings were the foundation for the ladder to heaven. There were grounds for victory, for a new experience. This place became Bethel, the house of God.

Not until we are ashamed of our failure, sure that in our own strength we cannot attain, not until we become humble and contrite can we find our Bethel.

No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. . . . If we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.—*Steps to Christ*, p. 65.

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble" (Isa. 57:15). In Romans 7 Paul is explaining how he reached this contrition. "I am carnal." "There is no good in me." "My best efforts result in failure." "I am sold under sin."

To be born a slave is bad enough. But to be sold into slavery when one should be free leaves one longing more earnestly to be free. He hates the enslavement more intensely. Especially is this true when he is enslaved by a cruel, unjust master.

Paul says: "The more aware I am of my enslavement to sin, the more I desire salvation."

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their

power; that the vivifying influence of the Spirit of God is arousing you. . . . A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power.—*Ibid.*, pp. 64, 65.

Paul was doing things he hated. This hatred is a virtue, although a negative one. It is an agreement of the mind with God. Though habits and passions daily asserted their power over him, he disapproved, he hated this enslavement. This is a second step on the ladder to heaven.

Do we do wrong? Are we, too, sold under sin? Are we in bondage, enslaved by evil?

Here is a question more important than our sorry plight: Are we proud of that evil or ashamed of it? Do we love that sin or hate it? Do we feel guilty for our temper or glad? Are we happy we are late getting ready for Sabbath, or are we sorry? Do we care?

This is an important step in victory.

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God.—*Selected Messages*, vol. 1, p. 360.

Suppose when God came in the cool of the evening to talk with Adam, after he and Eve had eaten of the forbidden fruit, Adam had said: "Ha, I'm wiser than I was yesterday, and I like it. I'm better than You made me. And tomorrow I'm going to eat some more and soon I'll be as wise as You are." Could God have offered him a Saviour? Certainly not. There is hope for the one who hates sin, who is dissatisfied with his life. A feeling of the terribleness of sin is evidence of fellowship with Christ, for this is what He thinks about sin too.

So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we

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## FLASH!

Beginning April 1, the Voice of Prophecy and Faith for Today Bible correspondence schools will send out their interest reports to the field on an identical-type form. This standard 5½ by 8½ inch form, punched to fit the most commonly used three-ring loose-leaf binder, will meet the desire expressed by many ministers. The form provides sufficient space for all information the minister needs, plus a separate report sheet to be returned to the respective school after the contact has been made.

E. R. WALDE

discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience, our repentance will deepen. We shall know that our sufficiency is in Christ alone, and shall make the apostle's confession our own: "I know that in me (that is in my flesh,) dwelleth no good thing."—*The Acts of the Apostles*, p. 561.

In Romans 7 Paul is describing steps all men pass through from works to grace, from condemnation to Christ. "O wretched man that I am!" (verse 24). The "will is present with me; but how to perform that which is good I find not" (verse 18). "I do not understand my own actions," Paul says (verse 15, R.S.V.). "With the mind I myself serve the law of God" (verse 25). "I delight in the law of God after the inward man" (verse 22).

But in spite of all these good desires, still I serve sin. What is wrong? Am I lost? What is the answer? This is just the point: That the discovery of our helplessness and the hatred of our sin should drive us to the only answer—"the Lamb of God, which taketh away the sin of the world." It is our dissatisfaction and hatred of sin that Christ accepts as grounds for giving us His righteousness.

Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God. . . . Let these desponding, struggling ones look up.—*The Desire of Ages*, p. 203.

Our minds feed not on our accomplishments of the past, but upon Christ's accomplishments for us. This is sometimes called the leap of faith. This is the third step on salvation's ladder—the step of faith.

We must learn that "it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure.—*Steps to Christ*, pp. 62, 63.

God invites the sinner: "Let him take

hold of my strength" (Isa. 27:5). I must depend on a power outside of and above my own for victory. Perfection was achieved only once, by Christ, and that righteousness He offers to give me. Since this is what my mind desires, I accept it and put it into practice.

I may, after this, stumble, but He reminds me that "if any man sin, we have an advocate"—an attorney who has never lost a case. I may rest my case with Him in complete confidence that He will stand for me against the adversary who tempts me, and also will stand for me before the judgment bar.

Have you ever wished for the utter confidence some of our Catholic friends have in the ability of their priest to care for their past, present, and future? The Mormons also place great confidence in the priesthood. This principle of implicit trust is eternally right. But there is only one Mediator who is worthy to bear this trust. Jesus Christ is the Priest who invites us to place our total trust in Him for past, present, and future.

"He is able also to save them to the uttermost" (Heb. 7:25). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). He will present us to God as though we had never sinned. If we believe we are righteous, by His act, it will help us to become righteous in experience.

There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us.—*Ibid.*, p. 64.

Do we hate our mistakes, our sins? Does our inner man consent to the will of God? Do we long to bring our habits, our deeds, and our thoughts into harmony? If we do, Christ will make it so. If we are dissatisfied with our present life, Jesus will make us righteous in Him.

Luther Warren was once preaching on this theme in his home church, and described the way of accepting the victory in these words: "Don't try to be righteous in

your own strength. Just drop into the arms of Jesus and let Him carry you through."

In the middle of the sermon his Grandfather Payne stood up and said, "Luther, I want you to know I've dropped." And he had. His religion became a joyous, satisfying experience.

So can ours. Christ has made an end of sin. He has finished the transgression. He has brought in everlasting righteousness. He is able to do exceeding abundantly above all that we can ask or think. He is able to keep us from falling. We can be satisfied in Him.

## Conservative or Contemporary Church Style?

L. G. STECK, M.D.

[There are various views on church architecture. Sometimes we present viewpoints that are regarded as modernistic, sometimes the conservative angle is presented. The author of this article gives his views as a contribution to the important subject of church architecture, so vital to many of our readers.—EDITORS.]

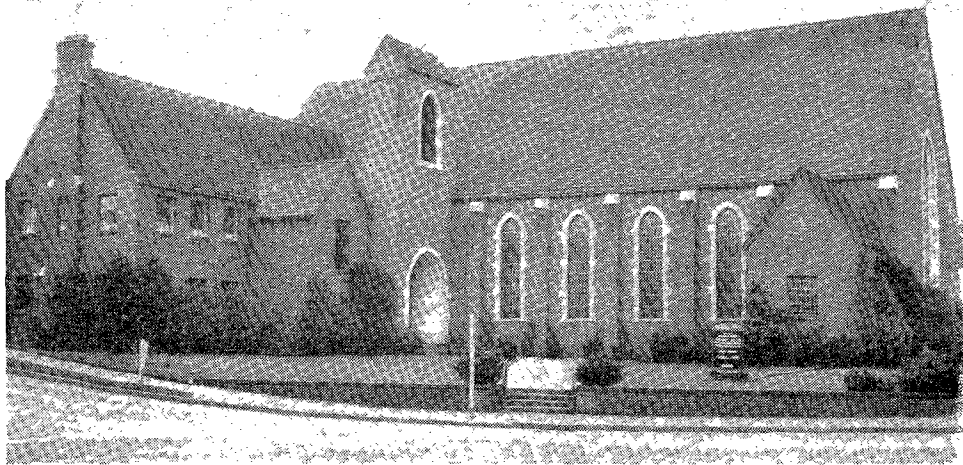


**WE** ARE living in a day of rapid change in the style of almost every type of building. Much of it is good and even excellent. Of the older construction even a casual observer can determine within a few years when this or that building was constructed. Perhaps our most rapid change of style has come in church designing. The modernistic fad has pretty well swept through the entire church building world, and Seventh-day Adventists have by no means escaped. It is often difficult to identify some build-

ings as churches. In fact, some are so modernistic that they have been taken for supermarkets!

The outside appearance of a church unwittingly tells the nature of the sermon proclaimed from the pulpit within. Surely the conservative is more in keeping with our message than the modernistic or contemporary. We believe we have a special and unchanging message for the world at this time of earth's history. What an opportunity there is for us to make an appeal to the passing public concerning our unchanging everlasting gospel message by using a type of church building that is almost ageless.

A church is primarily a place where people meet together to worship God, and not to be entertained by the sermon and music. Should not every appointment within and



*Green Lake Seventh-day Adventist church, Seattle, Washington. A representative Seventh-day Adventist place of worship.*

without the church stimulate man's natural instinct to worship? A church style that corresponds to our dress and deportment—a sort of Stradivarius violin type! Will not the person whose hungry soul has found only emptiness in modernistic-style churches be attracted to our church buildings that *look* like churches? Not all that our forefathers approved as places of worship was bad. The appearance of our churches should surely be in harmony with our message and reflect the characteristics of the people who shaped them. A church should not look like a post office, a State capitol, a railway station, or a theater. Yet our land is pockmarked with just such miscarriages of architectural judgment.

Many large city churches are being deserted, and the congregations are dividing into occupational, racial, and society classes and are building small churches in the suburbs.

Should not Seventh-day Adventists endeavor to build on conservative lines in spite of modernistic patterns or tendencies? Something like the picture accompanying this article perhaps? The structure of our churches should appeal to passers-by and so influence them that they will wish to enter and take part in the services.

This short article is an appeal to building committees to shape our churches so that they will be representative and dignified and conducive to reverential worship.

## We Don't Make the Rules

ROY L. SMITH

**R**OBERT SUMMER, an evangelist, called attention recently to an interesting, popular reaction which is an all too common characteristic of our generation. *If a sound moral principle threatens to interfere with our reckless behavior, we simply change the rules.*

In the State of Wisconsin it was discovered that an old law, enacted many years ago, made it illegal for any brewery to advertise or sponsor an athletic team. It had been put on the statute books years before the Braves baseball team of the National League had been transferred from Boston to Milwaukee and before the Green Bay Packers football team had become famous.

Upon discovering that the ancient law made these famous athletic outfits guilty of criminal action, the State senate immediately voted to amend the law, and the State assembly quickly followed suit. Guilt was transformed into innocence by the simple process of changing the law.

There was a time when adultery and indecent exposure were esteemed to be sins and were treated as such both by the law and by public opinion. Then came an erosion of our conviction relative to the matter of sex, and now the exhibitionist is called an "exotic," and the adulteress has become a "corespondent." The old-time philanderer has come to be known as a "playboy."

And if such a one is inclined to make literary capital out of his adulteries, he can write a book describing his sordid adventures, and it is apt to become a best seller.

On all hands there are evidences of our efforts to sanctify sin, for to change the rules is the simplest way to escape the charge of being a sinner. There is a great need, therefore, that we shall be reminded that we do not make the rules.

There is the venerable story of the little girl who prayed very earnestly, "O Lord, make Omaha the capital of Nebraska!" When her mother asked for an explanation, the child replied, "Well, that's what I wrote in my examination this afternoon."

And there is little difference between the child who seeks to change the facts and the adult who tries to remake the moral laws.

No chemist or physicist ever undertakes to alter a principle that is known to be a law. Imagine, if you can, a scientist deciding that, for convenience sake, he will substitute a rule of his own making for the law of gravity. The chaos that would result from any such folly is too vast to estimate. But in the realm of morals, we are just as luckless and foolish.

This generation needs very badly to learn a simple fact: There are some attitudes and acts of which God disapproves, and no popular approval of ours will re-

move the odium of God's disapproval.

No astronomer makes the rules which govern the heavens. No mathematician ever solves his problem by repealing the laws which govern that noble science. No garage mechanic ever puts your motor into shape by defying the principles he knows to be true.

The Christian Church faces no other task more imperative than this: That it declare to the world that the same God who gave authority to the laws of physics and mathematics has established moral standards. Defiance in one case is as stupid, and as profitless, as defiance in the other. The stamp of divine disapproval has been imprinted on a long list of immoralities, and nothing that man can do can make them moral.

Moreover, no man's social status or economic power is capable of changing God's opinions. Dishonorable dealings are under the ban whether they be practiced by a religious organization or a political machine. Theft is thievery whether it is committed by a thug or a theologian; drunkenness is terrible whether the guilty one be a deacon or a debauchee.

One of the most insidious temptations we face is the impulse to condone evil because it appears profitable or because it is approved by the majority. Injustice has been defended on innumerable occasions because, under some fantastic interpretation of the law, it is legal.

"There's no law against it" is an excuse commonly offered for sinning, as though God waited until legislatures had spoken before He passed judgment, as though a legal code could supersede a moral code.

One of the first responsibilities of the Christian Church is to draw lines of moral distinction, and one of the first duties of every Christian is to accept the will of God as the supreme law of his life.

This modern disposition to soften the judgments of God by trying to change the rules may prove to be an extremely costly experiment in morals. And in view of the desperate struggle in which we are engaged, it ill behooves us to make mistakes. Moral blunders can be as deadly as missile gaps.

One of the hardest lessons we have to learn is that man does not make the rules which govern the moral and spiritual realms.—Taken from *The War Cry*—Chicago. Used by permission.

## NEW VOICE OF PROPHECY PROGRAM

The Voice of Prophecy has added another dimension to its evangelistic service in the form of a daily thirty-minute Voice of Prophecy broadcast. This addition in broadcast production came about as an answer to a long-felt need by many evangelists and pastors for a continuous evangelistic program on radio in addition to the once-a-week program. Already the program has proved successful as it has been used in various parts of the United States as a forerunner of evangelistic campaigns.

The six-day-a-week broadcasts are available in a twenty-six-week package to be sponsored by the local churches or conference. The major doctrines of the Seventh-day Adventist Church are covered through these 156 programs. The Friday programs are always questions and answers, with references made to the Sabbath program as being a special worship program in which additional music is featured. Sabbath emphasis is given in which Elder Richards openly refers to the seventh day, Saturday, as the Sabbath day and invites listeners to attend the Seventh-day Adventist church nearest them. Doctrinal books for the month are offered each week and a strong appeal is made almost daily for enrollment in the Bible correspondence school program. As a result of building up interest in evangelism, many more have availed themselves and enrolled, thus building up the potential interest for a pastor. The Voice of Prophecy daily series is also an answer to the request of a number of pastors who would like to be on the air every day for a constant witness but do not have time.

Further inquiries as to how to obtain this program should be made to I. E. Gillis, Manager, Voice of Prophecy, Box 1511, Glendale 5, California.

J. O. IVERSEN  
*Radio-Television Secretary  
Pacific Union Conference*

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Seek happiness for its own sake, and you will not find it; seek for duty, and happiness will follow as the shadow comes with the sunshine.—Tryon Edwards.

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# Atonement (c)—"Kopher" and "Lutron"

W. T. HYDE

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THE thought of covering, which the previous article showed to be a valid meaning of the word so often translated "to make an atonement," is continued in the words related to *kaphar*. The nouns, *kaphar*, *kephir*, and *kopher*, are used to describe little collections of farm huts and shelters in which the farmers lived while working on their farms, their real homes being in the walled towns and cities. Such huts were often little more than coverings from sun and rain. The first use of *kopher* in the Bible is in Genesis 6:14, where it is translated "pitch." It relates to the covering of the ark by Noah.

The meaning assigned to *kopher*, which makes it one of the great, though little-known, words of the Bible, is "ransom." Here again, there is a doctrine in a word and, as in the case of atonement, a doctrine based on the misinterpretation of a word.

We are told that Justin Martyr first propounded the view that Christ paid a ransom to Satan, that Origen accepted it as part of the significance of the work of Christ, and that Anselm of Canterbury put an end to this theory by showing that the ransom was paid to God. (See *Lectures in Systematic Theology*, by Henry C. Thiessen.)

This theory of the purchase by ransom is also used to support the doctrine of predestination.

Christ is said to have been a ransom for His people . . . Matt. 20:28. Notice, this verse does not say that He gave His life a ransom for all, but for many. The nature of a ransom is such that when paid and accepted it automatically frees the persons for whom it was intended. Otherwise it would not be a true ransom.—LORRAINE BOETTNER, *The Reformed Doctrine of Predestination*, p. 153.

## Not a True Ransom

But it is not a true ransom. *Kopher* is basically a cover, and it is used where it

cannot mean "ransom." When it describes gifts to cover the eyes of a judge to prevent him from seeing evil, it is translated bribe (1 Sam. 12:3; Amos 5:12). But no gift will blind the eyes of a wronged husband to the harm he has suffered (Prov. 6:35), though in many cases a rich man may put a cover over his misdeeds with his wealth or cover the eyes of greedy predators who plan to take his life (Prov. 13:8).

In Exodus 21:30, the word translated "ransom" in the K.J.V. is not from *kopher*, but from *pidyôn*, which does mean "that which redeems." *Kopher* appears in the same verse, but is translated "a sum of money" in the K.J.V. The R.S.V. uses "ransom" and "redemption." The money was damages to be paid to *cover* the harm done by an ox, and thus to release the owner from a possible penalty of death.

It is in connection with the typical services of the tabernacle that the real meaning of *kopher* in its relation to the atonement is found. When Israel was numbered, each one was to pay "a ransom for his soul unto the Lord" (Ex. 30:12). If this were really a ransom, it should have released every soul in Israel once every year, and should have made it unnecessary for them to continue the services of the tabernacle. How could a half shekel a year cover a sinful soul to the eyes of a God too pure to behold evil? Why pay the ransom annually if it served to release the sinner?

As usual, the answer to this problem is found in the context. The "atonement money" was "for the service of the tabernacle" (Ex. 30:16). The Septuagint, here has "money of the offering," a recognition of the real meaning. This is made clearer in Nehemiah 10:32-39, where that which we might refer to as "cover-money" was to be used to provide the shewbread, the animals for the morning and evening and annual sacrifices, and all else that was called for in the work of the house of God. The personal sacrifices were supplied by the in-

dividual concerned, but the materials for the services that benefited all Israel were paid for by the tabernacle tax. This *kopher* released the Israelite only from the obligation to pay it; but the materials it purchased for the daily and the yearly round of ceremonies formed a symbolic covering for all Israel.

The oil, the incense, the animals, and the bread, together with the personal offerings, typified the broad and efficacious covering provided by the Saviour of the world. God says, "I have found a ransom" (Job 33: 24; *Education*, p. 115). He does not mean "I have paid (or been paid) a ransom," but that He has found One able and willing to cover the sinner with the robe of His own righteousness, which He worked out for us in human flesh, and beneath which we are to be changed into His image once more.

The theories based upon *kopher* as meaning what ransom came to mean in the Christian Era must find other support or fall to the ground.

#### A Loosing

The Greek word *lutron* seems at first to supply the needed support. In the New Testament, Matthew and Mark report it as a saying of Jesus, "The Son of man came . . . to give his life a ransom for many" (Matt. 20:28; Mark 10:45), but this does not prove that *lutron* conveys the same idea as "ransom" in English. It is related to the verb *lutroō*, which is used three times in the New Testament: we are *redeemed* with the precious blood of Christ, as of a lamb (1 Peter 1:18, 19), "We trusted that it had been he which should have *redeemed* Israel" (Luke 24:21), and "*redeem* us from all iniquity" (Titus 2:14). Two other nouns relating to the same verb are used. *Lutrōsis*: used of those who "looked for *redemption* in Israel" (Luke 2:38); Christ visited and *made a redemption* (with *poieō*) for His people (Luke 1:68), "having obtained eternal *redemption* for us" (Heb. 9:12). The other noun is *lutrōtēs*: used by Stephen to describe Moses as the deliverer of Israel from Egypt. This last form indicates that *lutron* does not basically refer to a payment. Moses paid nothing to Pharaoh or to God to get Israel out of Egypt. By using "deliverer" instead of "redeemer," both the K.J.V. and the R.S.V. show that he was not a "buyer back."

The root verb for all of these forms is

*luō*, "to loose." Where the Hebrew word emphasized the thought of covering something—the sinner, the sin, or the eyes of the judge—the Greek denotes that which brings about a loosing. Often this was the payment of money, so that *lutron* frequently meant a ransom; but the fact that it need have no connection with any payment of any kind, as shown by its root and its use to describe Moses, makes it impossible to support a theory that *lutron* means payment. This is underlined by Titus 2:14. Christ gave Himself to release us from *anomia*, that lawlessness which is sin. Payment might release from the imputation of guilt or from condemnation, but no man can be changed from being a sinner into a saint by the payment of any kind of ransom. The payment or gift of His life that Christ made for us wins our hearts and makes possible the new birth.

*Lutron* is used in the Septuagint to translate nouns from *ga'al*, to redeem, and *padah*, to ransom, as well as from *kopher*, a cover. This does not mean that *ga'al*, *padah*, and *kopher* are all synonymous. No two words are exactly alike in meaning. As we have seen, *kopher* is a cover purchased by the tabernacle tax, while *pidyōn*, from *padah*, is the money with which freedom is purchased. There is no suggestion of money or payment in *kopher*, but there is in many uses of *pidyōn*, so that *padah* corresponds well to the English idea of ransom or redeem. *Ga'al* is different from either of these words. The participle is used in the K.J.V. for "avenger" or "revenger" 13 times, "kinsman" 11 times, and "redeemer" 18 times. The only common meaning is that of "kinsman." It is as a kinsman that a relative would avenge a murdered man or buy back the lost inheritance. When our Saviour is called our Redeemer, therefore, the name refers to His being our kinsman, rather than to His having paid our ransom. At great cost to Himself, He became a man, our near relative, that He might have the right to despoil the strong man, Satan. He wins back the lost world and, figuratively, marries the bride.

A great cause of uncertainty regarding such doctrines as the atonement is the confusing of terms and illustrations. Words that may be used correctly in connection with a particular illustration may become quite misleading when taken out of context. For example, in receiving the consequences of man's sin, Christ satisfied the

## SOME BOOKS I CAN RECOMMEND

**Lyndon K. McDowell**

Andrews University, Berrien Springs, Michigan

[Books in this section are not as a rule new publications. They are personal recommendations of well-known volumes now obtainable only secondhand except where published of recent date.—Eds.]

***Absolute Surrender***, by Andrew Murray, Marshall, Morgan & Scott, London, rev. ed., 1957, 142 pages.

Dr. Andrew Murray, forty-five years a pastor in the Dutch Reformed Church, is South Africa's best-loved preacher. This book is a verbatim report of twelve discourses he gave at the Keswick Convention in 1895. Although rich in sermon material, the greatest value of the book is the spiritual overture it makes to the reader. Each chapter is pervaded with the speaker's love of God and his complete assurance of salvation. Absolute surrender is a desperate need in our ministry today, and this little book conveys full confidence in the blessing that such surrender will bring.

***The Two Covenants***, by Andrew Murray, James Nisbet & Co., Ltd., London, 190 pages.

This book unveils both the old and the new covenants as a means of God's grace. Here the law and the gospel are nicely combined with the great emphasis not upon what man must do for God, but upon what God will do for man; not feeble man's promise to an omnipotent God, but an omnipotent Father's pledge to feeble men. Like the one mentioned above, this book will furnish good sermon material and food for reflection and study.

***The Story of Civilization***, by Will Durant, Simon and Schuster, New York, 5 vols. Index, Bib.

Anyone who is not dismayed by the forbidding size of these volumes will find a survey of them most entertaining and profitable. The books provide ready reference material and open up historical vistas that entice one to further study. The brief biography of the author given at the back of each volume will give the Adventist reader a sympathetic understanding of his vagrant theological views.

***A History of the English-Speaking Peoples***, by Winston S. Churchill, Dodd, Mead and Co., New York, 1956. Index.

A familiar title and deservedly so. These volumes provide the careful reader with a broad survey of England's history, an incidental character study

claims of the agreement on which man had defaulted—the soul that sinneth, it shall die. Thus He may be said to have paid the penalty, but it was paid to no one, for the thought of payment is but an illustration.

### *Christ's Work for Mankind*

The agreement that man broke was based upon the law. The penalty was death, the natural consequence of sin. Christ took the sins of the world upon Himself and died the death. This He did as a kinsman-redeemer. His righteous life and sacrificial death formed a cover. Those who accept that cover are protected from the results of their sins while the work of cleansing goes on. Only when sinfulness is finally and forever removed from the springs of action in the will can the man be said to have been fully rebought (*padah*), "kinsmanned" (*ga'al*), and covered (*kipper*). In other words, the loosing (*lu'ah*) of the sinner from guilt is of little value unless he is also released from the control of sinfulness within his heart.

To read back the English idea of ransom into the Hebrew and Greek, without regard for the individual meanings of the original words, as Boettner and others do, is to make salvation a matter of slave trading—man has sold himself to the devil, and God buys him back. Such a belief destroys the free will that Christ died to retain for His creatures. Vagueness must be eliminated from doctrinal presentations if a true theology is to be gained from the Scriptures, and illustrations must not be used as bases for doctrines that do not have support from categorical statements.

As the animals and other materials for the tabernacle services formed a sin-removing cover (*kopher*) for the repentant sinner; so the body and blood of our Lord Jesus Christ, representing the merits of His life and death and His work as our high priest, cover the repentant sinner in reality. That same sacrifice of Christ, paying the penalty of the consequences of sin as a *lutron*, permits God to be just and the justifier of the sinner whose heart and will are won to the side of Heaven by the selfless love of the near Kinsman, demonstrated in that sacrifice.

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of the author, and an effective lesson in English prose that few Adventist preachers can afford to ignore.

# "Unto the High Place"

JAMES H. RHOADS

Pastor, Pioneer Memorial Church, Berrien Springs, Michigan



TWO young men had vainly searched for days to find some straying livestock. Weary with the futility of their search, one of them as a last resort made the following proposition: "Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go" (1 Sam. 9:6).

Saul's response to this suggestion is contained in verse 10. "Then said Saul to his servant, . . . come, let us go. So they went unto the city where the man of God was." The following narrative tells how these young men came to the well where maidens were watering the flocks. They asked the girls where the seer could be found. It is interesting to observe how accurately the young women gave the information concerning the "man of God." This human-interest story reveals how much they knew about the activity of their spiritual leader. Youth today may know more about the preacher than he thinks.

Significantly, the day these young men met Samuel was the turning point in their lives. This godly man directed them to go before him "unto the high place." He counseled them, allayed their fears, prayed with and for them, and cordially gave them of the hospitality of his home; then as the crowning act of his ministry he anointed Saul king. He who came to Samuel as a herdsman went out from his presence "captain over his inheritance." How momentous the destiny of a bewildered young man who was led to linger a few brief hours in the presence of one who understood.

There are several aspects of this moving narrative that we preachers may profitably ponder. What was it that drew the wandering and discouraged youth to the man of God? What are the conditions in our day that will cause our wayward and confused

young people to come to us for help? There must be a way to span the barrier that too often exists between the pastor and the youthful members of his flock. Following are a few suggestions:

1. The *character* of the minister. Samuel was a godly man. His entire conduct was honorable. He kept his word. He could be relied upon. Children and youth are quick to detect any disparity between the spiritual profession and the possession of their leaders. Any insincerity or hypocrisy is apparent to them. We must be men worthy of the implicit trust of our children and youth.

2. The *interest* of the minister. Samuel was accessible. He had time in his busy program to fellowship with the youth of his congregation. He was alert to their problems and he had a personal concern to find a solution for them. He did not let advancing years destroy his youthful perspective.

3. The *hospitality* of the minister. The home of this patriarch was open to his parishioners. He welcomed the young people to the material comforts of his home. They found there the peace, happiness, and security that are the essence of Christian living. Those who sought asylum with him were not made to feel that they were strangers. He took them to his heart, for he saw in his youthful visitors potential men of God, leaders of tomorrow in Israel.

4. The *confidence* of the minister. When young people came to Samuel's house they knew they could open their hearts to a wise and true friend. He respected the ethics of his office, and they trusted him implicitly. He pointed them to high horizons and encouraged them to live up to their best ideals. They went out to face the world with the assurance that their pastor believed in them, resolved that they would not disappoint the trust reposed in them.

The church of tomorrow will be comprised largely of the children who are in our congregations today. Obviously, that church will be a larger, stronger, and more effective force in the world if half of the

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children we are now losing could be held for Christ.

The wise minister will foster among his adult members a planned and continuing interest in the children and youth. This is the essence of our Master Guide and Pathfinder programs, but to be truly effective it must go beyond the outlines of these organized efforts. Some of the finest adult-youth relationships are wholly spontaneous. If we can induce our older members to become specifically interested in a certain child or youth, not as an appointed officer or as an elected member of a committee, but because of an intrinsic loving concern that flows from a converted heart, then we shall see a larger number of our young people secured for the church. The minister's personal burden for the young in his congregation will mean much in inspiring other adults to share in this vital kind of evangelism.

"To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man."—*Counsels to Parents and Teachers*, p. 166.

Perhaps we have been too much disposed to divide our congregations into chronological categories. We segregate the various age groups, and for good psychological reasons. Obviously the approach to different

age levels must often be made in a variety of ways. Is it not possible that we may sometimes forget that each age grouping is incomplete in itself, and that all ages must find their symmetry and completeness in mutual and reciprocal relationships? Society in the church as well as elsewhere is a composite of old age with its dignity, experience, and wisdom; middle age with its strength, drive, and productivity; youth filled with imagination, daring, and curiosity; childhood with its questions, self-interest, and growth; babyhood—sweet, pure, and innocent. The church cannot be complete with any of these age segments missing. A growing church, meeting the challenge of its being, must contain a comingling of all the characteristics of the various age patterns. Old age is beautified by beholding the radiant innocence of babyhood. Youth needs the firm hand of middle-aged guidance. Seniority balances the rashness and impetuosity of the young, while the young impel their elders to a more youthful perspective, and keep their aging minds and bodies supple by the sheer inspiration they derive from the junior side of their association.

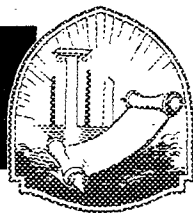
We all need to be men and women of God, whether we be preachers or laymen. for the sake of our own children, and in a broader sense for the sake of all the children and youth of the church. I think of a dear woman in her sixties whom I visited when she was confined to her bed with a broken leg. When I asked her the cause of her accident, she blushed and hesitatingly admitted that she had been out skating with a group of young people. Her spirit was young, and her heart was dedicated. We cannot stay the deteriorating effects of old age on our bodies, but we can by God's grace keep age from destroying our spirits if we are occupied as was Samuel with the blessed service of showing youth the way to "the high place."

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### Appreciation

A doctor in California, renewing his subscription, has this to say of THE MINISTRY:

"I feel that I get more for my money in this little magazine than any of the many to which I subscribe. The editors and contributors are doing an excellent job."



## The Breaking of Bread in Acts 20:7-11

ROBERT L. ODOM

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



**I**N MEETING the argument that Acts 20:7-11 proves that Christians observed Sunday as a sacred day in apostolic times, a few of our ministers have denied, sometimes even in print, that Paul and the believers at Troas partook of the Communion, or Lord's Supper, on that occasion. However sincere they may have been in using this counter argument, it is a mistaken one in so far as Seventh-day Adventist teaching is concerned. Hence we deem it fitting to caution our workers that such a position is not only untenable, but it may also result in embarrassment both to him who uses it and to the cause that he represents.

For many years standard Seventh-day Adventist teaching has been that Paul and the believers at Troas did partake of the Communion on the occasion referred to in Acts 20:7-11. For example, the book *Sketches From the Life of Paul*, penned by Ellen G. White and printed by our publishing houses in 1883, says on page 197:

"They partook of the communion, and then Paul continued his discourse till the dawn of day."

In *The Acts of the Apostles*, written by the same author and issued by our press in 1911, we are told on page 391:

"They partook of the communion, and then Paul talked a long while, even till break of day."

The expressions "to break bread" (verse 7), and "had broken bread, and eaten" (verse 11), need not be limited by interpretation to mean nothing more than a partaking of a common meal. It is true that in Luke 24:30, 35, the expressions "took

bread, and blessed it, and brake," and the "breaking of bread," do refer to a partaking of a "simple evening meal" (*The Desire of Ages*, p. 800), or "simple fare" (*The Spirit of Prophecy*, vol. 3, p. 213). Such possibly may be the case in Acts 2:42 and 46. On the other hand, such expressions as "took bread," and "brake it," and "eat this bread," and "eat of that bread," in 1 Corinthians 11:23, 24, 26-28, refer to eating "the Lord's supper" (verse 20). In Acts 20:7-11 we have an account of a religious service, in which "Paul preached unto them" (verse 7), which indicates that this was not a gathering merely for a common meal.

However, in conceding to our opponents that Paul and the believers at Troas did partake of the Communion on that first day of the week mentioned in Acts 20:7-11, we neither give them advantage nor weaken our defense. The Holy Scriptures do not limit partaking of the Communion, or Lord's Supper, to one particular day of the week. They certainly do not mention any instance in which it was held on the Sabbath, the seventh day of the week.

If any New Testament example should be construed as a law or legal precedent indicating the day of the week on which Christians should partake of the Communion, it certainly would be one set by Christ and all of His twelve disciples when He instituted the Lord's Supper and all of them partook of it together. The vast majority of Christians today agree that Christ and all the apostles partook of the Communion on the night before His crucifixion, which was a Thursday night according to modern reckoning of time (but Friday night according to the reckoning of people in Bible times). Nevertheless, the sticklers for a par-

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## SPECIAL NOTICE TO MINISTERS

April 15, 1962, is an important date to all ordained and licensed ministers. If you have not already elected to have your earnings from the ministry count for social security purposes, you may lose your election privilege on April 15, 1962. You have an important decision to make.

A minister can obtain for himself and his family under the social security system benefits upon his retirement, disability or death. Coverage is not automatic. A minister must choose for himself by filing waiver Form 2031 with the District of Internal Revenue Service.

If you have failed to elect coverage, although you had qualified income for the performance of services as a minister in at least two years between 1955 and 1960, you now have time until April 15, 1962, to file Form 2031 for social security coverage.

Do not let this date go by without making this important personal decision. Obtain Form 2031 from your District Director of Internal Revenue or local social security office. For more information secure a copy of the leaflet "Dear Mr. Clergyman" from your local social security office.

W. E. Phillips, *Assistant Treasurer*  
*General Conference*

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ticular day of the week in eating the Lord's Supper never cite the example by Christ and all of His apostles as proof that Thursday of every week must be kept holy.

What are we to gather from all this? It is that we have one instance on record in which the Lord's Supper was held on a Thursday and we have another in which it was held on a Sunday, all of which shows that partaking of the Communion was not limited either by law or by example to any particular day of the week.

Moreover, if the example of Christ and His apostles, and that of Paul and the believers at Troas, are to be construed as a divine law indicating the particular time when the Lord's Supper should be eaten, then Christians must eat it only at night, and never in daytime, for *in both instances*

the early believers partook of the Communion at night.

When Christ instituted the Lord's Supper, He said to His apostles: "This do in remembrance of me" (Luke 22:19). Paul, in his comment, quotes the Lord as saying: "This do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:25). But in saying this, the Lord did not say *when*, or *on what particular day of the week*, it should be done. And the apostle says: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (verse 26). Thus neither Christ nor the apostles have commanded that the Lord's Supper should be held on any particular day of the week. It may be eaten as often as it is desired and at any time deemed fitting for doing so.

Therefore, in the light of this, the conclusion that Sunday is a holy day and that it must ever be observed as such, because Paul and the believers at Troas partook of the Lord's Supper during his farewell religious services on a Sunday night (according to the reckoning of time in the days of the apostles), is unwarrantable. In reporting that meeting, Luke simply refers to the time as "the first day of the week," which he calls neither Sabbath nor Lord's day, refers to it neither as sacred nor as blessed, and concerning which he neither records nor refers to any commandment for its observance.

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**"NOT SO, LORD"** Recently the President of the United States ordered that the physical education program of our educational institutions be increased, the implication being that this generation is going "soft" and needs "toughening up." Now, I know little of the "good old days," being not too far beyond youth myself. But it seems that today's ministry could stand more of the hardiness that characterized the founders of the church. Paul's record of his own hard life for the gospel's sake is sufficient to buckle the knees of the fainthearted. In the economically prosperous countries the problem is how to maintain pioneer zeal in a take-it-easy atmosphere. The answer is simple, but implementation most demanding. In one word it is **EVANGELIZE!** It is the sure cure for "flabby" ministerial muscle. Sure, it is rough—but rewarding. "Not so, Lord, I have never—" Just a minute, Peter, there are a thousand things that you never did before that you *do well now*. And furthermore, there are things that you failed to accomplish more than once, only to succeed after repeated trying. How about a stepped-up fitness program for preachers, such as Evangelism, with a capital *E?*

E. E. C.



# MUSIC IN WORSHIP



## An Indispensable Element in Worship

ROBERT H. ILES

Organist, Claremont, California, Church



**M**USIC has proved to be an indispensable element in religious services, as an adjunct to worship as well as evangelism. It has proved to be a great source of controversy, probably because it is a property that belongs to everyone, not just a few. Music has been called the "handmaiden of religion," and is used as a vehicle for the expression of man's religious spirit.

The noted churchman, Luther D. Reed, has said—

Religion is the deepest concern of the human spirit. Music is the most powerful exponent of human emotion. It is natural, therefore, that music should reach its greatest heights—attain to its purest expressions—in the service of religion.<sup>1</sup>

Music in our churches has become controversial because what is worship for one person may be merely noise for another. Worship is a very personal experience. However, in the church service, in addition to being a personal experience it must also serve a group. Music for worship, either corporate or individual, must serve to invoke meditation, quietude, reverence, praise, or a combination of these.

Sometimes people think of their favorite religious music as that which was familiar to our Lord when He was ministering on earth. However, in reality, the music Christ knew would sound quite foreign and dissonant to Western ears. The plain song attributed to the time of Pope Gregory I, who died in the year A.D. 604, comes as close to the music of the time of Christ as any generally known. It is the earliest known Christian music.

In considering music it is well to con-

sider the motives of the composer. It was Johann Sebastian Bach, considered the father of modern church music, who said, "All music should be composed for the glory of God and the permissible delectation of the mind; otherwise it is nothing but a devilish hubbub." A composer could not have a more noble or honorable objective for his work. But here we see that mere motivation may not have much consequence, for many sincere people are unable to derive satisfaction of any nature from hearing the music of Bach. However, apparently Bach succeeded in his work, for his music is used today in the worship of God more than it has ever been used before.

A prominent church musician, Carl Halter, has stated:

The chief, and perhaps only, difference between the music of the Church and secular music is a difference in function. Where secular music is free to address itself to any of man's emotions, the music of the Church is restricted to serving the Word of God, its presentation to man, and man's response to the Word. Church music is never an end in itself, nor is its function to entertain.<sup>2</sup>

Ellen Gould White states:

Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. . . .

Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs.<sup>3</sup>

The servant of the Lord has put before us a high challenge: to approach the harmony of the heavenly choirs. In actuality, this is a dilemma. To some the harmony of the heavenly choir would be the singing of the frenzied "holy rollers," to others it would be the other extreme. There are few

absolutes that fit all situations in music.

If one is to accept the beliefs of authorities in church music, a little study reveals that historians are generally agreed that the high point of church music was reached during the time of Palestrina, who lived during the Golden Age, or the Renaissance. That music is still with us, and scholars are agreed that it remains unequaled in the realm of religious music. Thus it would follow that the polyphonic music of the age of Palestrina, representing man's great achievement in the realm of church music, would come as close to the sound of the heavenly choirs as any man-made music.

The late Joseph W. Clokey stated that—

The purpose of worship is to elevate, not to degrade. The quality of the music used should be above rather than below the cultural level of the congregation. If the music seems to be "over your head" the best plan is to raise your head.<sup>4</sup>

We have seen some very exalted ideals for music proposed by Ellen G. White. She says: "Singing, as a part of religious service, is as much an act of worship as is prayer."<sup>5</sup>

She also says—

Music has occupied the hours which should have been devoted to prayer.<sup>6</sup>

Again quoting Joseph Clokey:

From the first the Church has taught that the finest of human expression should be dedicated to the glory of God. Less than the best is sacrilege. Therefore great cathedrals have been built. They are filled with treasures of stained glass, sculpture, and painting. Great musicians have devoted their creative genius to the music of the Church. The grand total of sacred art is overwhelming in its magnificence.

But this very magnificence is at once a danger. When religion relies too much on professionalism it defeats itself. Worship becomes a mere esthetic experience. Cathedrals become museums, the Liturgy becomes a show.<sup>7</sup>

Luther Reed says:

Music that is not good service music is an intruder in public worship, no matter how beautiful it may be in itself. . . . Concertistic character it must not have. . . . Organ transcriptions which bring the literature of the orchestra into the sanctuary, florid musical masses composed in operatic style and sung dramatically, quartet choirs with ostentatious display of individual vocal powers and excessive solo performances of whatever character—all are out of order in the church.<sup>8</sup>

The layman often says, "I know nothing about music, but I know what I like." If you know nothing about music, then learn something. You will get more satisfaction out of what you like if you know something about it.

The man in the pews has a perfect right to have his likes and dislikes, but they should be based on something more substantial than mere caprice. Religion is no mere caprice. The Church is no mere caprice. And the music of the Church should not be determined by anyone's whim, be he layman, minister, or musician.<sup>9</sup>

Worship has two directions, from man to God and from God to man. A hymn of praise, a prayer, . . . these are man-to-God. The reading of the Holy Scriptures, the benediction, these are God-to-man.

Whenever the direction is man-to-man, that is not worship. If much man-to-man direction creeps into a religious service, worship will be crowded out. The direction of secular music is man-to-man.<sup>10</sup>

Bearing these factors in mind, an analysis of the music which is to be used in a religious service becomes an easier matter. Music should be selected to fit each specific occasion. Music in a religious service should be functional, and should be selected very carefully, in consideration of its intended function.

While music does belong to everyone and is the common property of the people, its use in religious services should not lower it to the least common denominator. It should serve to elevate its auditors and performers. Because of the emotional appeal of music, it must be used with discretion, and should not be used to compensate for the shortcomings of the spoken word.

While music and worship are both very personal things, the corporate aspects of religious services should also be considered, and the music should be used to serve the functions of corporate worship.

Where worship is man to God and God to man, a hymn can best serve the purpose. Where the service indicates the music should be of a testimonial, or man-to-man nature, a gospel song would be appropriate. These two occasions and functions should not be confused.

Instead of limiting the concept of the heavenly choirs by our own experience and ideas, let us elevate our own concepts to serve the Lord with the finest that we are able to offer.

<sup>1</sup> LUTHER D. REED, *Worship* (Muhlenberg Press, Philadelphia), p. 158.

<sup>2</sup> CARL HALTER, *The Practice of Sacred Music* (Concordia Publishing House, St. Louis), p. 8.

<sup>3</sup> ELLEN G. WHITE, *Patriarchs and Prophets* (Pacific Press, Mountain View), p. 594.

<sup>4</sup> JOSEPH W. CLOKEY, *In Every Corner Sing* (Morehouse-Barlow Co., New York), pp. 20, 21.

<sup>5</sup> ELLEN G. WHITE, *Patriarchs and Prophets*, p. 594.

<sup>6</sup> ———, *Testimonies to the Church*, vol. 1, p. 506.

<sup>7</sup> CLOKEY, *op. cit.*, p. 10.

<sup>8</sup> REED, *op. cit.*, p. 18.

<sup>9</sup> CLOKEY, *op. cit.*, p. 1.

<sup>10</sup> *Ibid.*, p. 5.

# The Message of the

# Empty Tomb

## Ministerial Association

R. A. Anderson, *Secretary*

W. Schubert, E. E. Cleveland, A. C. Fearing, *Associate Secretaries*

**C**HристиANITY is founded upon an empty tomb." So said Thomas Payne in derision. But that scornful remark is a tremendous truth. Were there no empty tomb there would be no Christian church.

Step back and view this event through the eyes of that generation. The crucifixion of Jesus had affected people of all ranks. Some discussed it in a spirit of sardonic glee, others with passing regret, still others with broken hearts. It was the darkest hour, the hour just before daybreak. The body of Jesus had rested peacefully for two nights in Joseph's new tomb. The great stone which, according to one of the New Testament manuscripts, Codex Bezae, would require at least twenty men to remove, had been rolled into its place against the door and sealed with a Roman seal.

A military guard was keeping vigil. There were unseen watchers there too, for Satan and his angels were determined that this grave should never be opened. Loyal angels "that excel in strength" were also present, awaiting the moment when the Prince of life would step forth in resurrection power.

All was still, as still as death, except for the flickering flame of the soldiers' fire. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone.

His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men" (Matt. 28:2-4). Then the One who had so recently been laid away

emerged suddenly from the rock-hewn sepulcher alive!

The resurrection of our Lord was the greatest event of all time. Nothing has so powerfully affected human thought as this. While it occurred within the framework of history and is recorded in the terms of time yet it cleft history asunder and gave new meaning to life. It was indeed the beginning of a new era for the universe.

Nothing could have appeared more hopeless than the cause of Christ the day that Jesus died. To His followers the crucifixion was a bitter irony, a tragic defeat. Dazed and bewildered, the disciples witnessed it all in silence. For them life itself seemed but a mockery.

What a dreary Sabbath they spent as they relived their experiences and asked themselves again and again, "Why did He permit Himself to be arrested and tried in court like a felon? Why did He remain on that ugly tree? Surely One who could walk upon the water, whose voice had calmed the raging sea could have come down from the cross. Why, oh why, did it have to happen?" Confused in mind and broken in spirit they nursed their disappointment. The future had no meaning for them now.

### *Death Defeated*

But notice these same men a few days later. No longer were they frightened and huddled together behind closed doors. Instead, they were out on the streets and in the market places sharing the startling

*(Continued on page 28)*





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## The Message of the Empty Tomb

(Continued from page 25)

news with all who would listen. "Christ has indeed risen from the dead," they said, "and we have seen His glorified body." Nothing, absolutely nothing, could withstand their testimony. What they said "turned the world upside down." When challenged they replied simply, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

The very One they in sorrow had buried in Joseph's tomb was living again and reigning in power at the right hand of God. Not only had Jesus risen from the dead but they themselves had risen from defeat and despair. Like flaming torches they hurried from city to city telling the good news. With certainty they declared that He who had suffered the pangs of death was now in sovereign power leading captivity captive and conquering the world. Christ had broken the power of death. As Peter said, "It was not possible that he should be holden of it" (Acts 2:24).

In the resurrection of Jesus the early church saw not only omnipotent God in action but they recognized it as the pledge of the resurrection of the race. While some may ridicule the story, declaring it an impossibility and only a face-saving device on the part of visionary fanatics, yet such ridicule does not explain the existence of the Christian church. Invented stories of that kind do not have the power to transform character, much less to inspire men and women and even boys and girls to suffer indescribable horrors of persecution and die martyrs' deaths. Nor would such deception explain the radiant joy on the faces of the sufferers, much less the prayers upon their lips as they asked for the forgiveness of those who inflicted the pain. There is no ghost story except that the Holy Ghost empowered them to proclaim the message of God's love. Yes, the greatest evidence of the truth of our Lord's resurrection is the existence of the Christian church itself.

History has produced no greater paradox than what God Himself has done when He took the most dastardly corruption of justice—the crucifixion of Jesus—and made it the vehicle for His supreme self-revelation. The blackest event of the ages becomes radiant with divine glory when viewed from the empty tomb. And that

was the secret of success on the part of those first evangelists as they went forth into a demon-filled world proclaiming the victory of their Lord. They were unafraid and their hearts were filled with joy because they knew that the enemy of God and man had been defeated and the myth of death's invincibility shattered.

Their exalted Lord at the Father's throne was sending forth His Spirit into the heart of every believer giving him power for personal victory. They preached Christ and Him crucified, not just the crucifixion. Their emphasis was not on the event but rather on the Person. The preaching was powerful because it communicated a living Man to dying men and made all who would believe members of the family of God. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

### All Things Are Yours

Christianity is indeed founded upon an empty tomb. And the Lord says, "because I live, ye shall live also." Catching the full sweep of the Christian message the apostle exclaims in triumph, "All things are yours: . . . things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23).

The story is told of William the Conqueror whose historic landing from Normandy in the year 1066 changed the course of English history. When his little boat came to Pevensey, Sussex, the intrepid warrior leaped from the ship side to the shore but he missed his footing and fell full length on the sand. "An evil omen" cried his superstitious men, as they saw their leader clutching the sand. "No," he retorted, "I have taken possession of this land with my two hands. All that is here is ours."

A greater Conqueror than William leaped as it were from the glory of heaven and has taken hold of fallen humanity claiming it for His own, and He says, "All that I have is yours."

In these confused times men need to hear anew the message of the conquest of Christ. Not just beautiful ideas of the brotherhood of man but a crucified Saviour—the risen Man Christ Jesus, our Intercessor and coming King—this is God's message and the only message that has within it the power of salvation. Let us preach it with conviction and thus prepare a people to meet Him in peace when He returns in glory.

# EVANGELISM -- Winning Men for God



## Evangelism, 1962!

GERY P. FRIESEN

Singing Evangelist, Georgia-Cumberland Conference



**A** NEW day is dawning for public evangelism! The idea that the day of the public meeting is past is being forgotten and the vision of true evangelism is dawning again. Thank God for it! We must arise together and strengthen our bands before the end comes. We are told that "the agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. . . . The final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11. Further urgency is revealed when we read: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

Recognizing these things, what a challenge, what an hour to live in, what a time to be dedicated for the task ahead! However, in executing the command of Jesus to "Go . . . preach . . . teach," we must ever keep in mind that "thoroughness, should characterize all our work" (*Messages to Young People*, p. 230). We are constantly reminded, and rightly so, that "the highest of all sciences is the science of soul saving" (*The Ministry of Healing*, p. 398). Sometimes in our frustrated attempt to report baptisms, we have approached this challenge as something less than a science. In this scientific age, when man's mind has leaped in advance of all restrictions, the science of soul winning must keep pace. The spectrum of evangelism covers many phases of this science, but I would like to comment on just three of these phases: (1) The precampaign and public service, (2) the baptismal class, (3) the guardianship service. This article will deal only with the first phase mentioned.

The public evangelistic campaign is still the strongest method for reaching the mind. The public crusade is made even more of a necessity with the introduction of the many aids that have been put into operation, such as television presentation, radio sermons, the Bible school lessons, and literature evangelism. With all of these wonderful agencies working for one and the same goal—the enlightenment of the mind to God's message for today—the public service is a must as a reaping agency. As yet our public meetings are still great teaching agencies, but if we understand the forecast right, it would appear that there will yet be a tremendous harvest as the result of the great amount of seed sown; then our meetings will be primarily reaping agencies. One of the areas where we might want to make some definite changes is in the coordination of our sowing and reaping activities. Gone are the days when camouflage might have been necessary! The time has come when our sowing work must be identified so that when the "reapers" come along their identification will provide a source of appeal to those in whom the seeds of truth have been sown. Let us go forth properly identified!

In this age, when modern man wants to be liberated from the past, many of us refuse him this privilege in the evangelistic service. We want to appeal to him with the same format, the same props and pictures, that were a sensation a generation ago. Even to dip back into our methods of ten years ago is failing to keep up with ever-changing times and methods. Our message will never change, but our methods of presenting that message must be subject to change. Our stereopticons and slides, our travelogues and twenty-minute announce-



**"The Truth Must Not Be  
Muffled Now" \***

Muriel M. Howard

*"The truth must not be muffled now,"  
God's war is near! \*\**

*"The truth must not be muffled now,"  
Oh, sound it clear,  
"Victory is near!"*

*"The truth must not be muffled now,"  
With home in view.  
No threat'nings grim  
Can muzzle him  
Who battles sin.*

*"The truth must not be muffled now!"  
Fear not friends' slight.  
A little while,  
Another mile,  
You'll win the fight.*

*Unnumbered trumpets shake the gates of  
heaven!  
God's pageantry and power, slight-pin-  
ioned, wait.  
Oh, can it be we'll fail Him in this hour  
When time runs late  
And nations' hate  
Has sealed earth's fate?*

*Take up the trumpet loud whose tone can  
wake  
Earth's dying love, and point above.  
You are Christ's watchman; you His herald  
true!  
The call your trumpet gives depends on  
you.  
Some other hand untrained may fill your  
place.  
Oh, keep the pace!  
Faith wins the race!*

\* *Testimonies*, vol. 9, p. 231.

\*\* Jer. 25:31.

ments, are things we could well leave behind. The mind of modern man has been hardened to these now tame devices by the constant bombardment of the television screen, motion pictures, et cetera.

As we review our methods and approaches we will all agree that there is no one certain way in which the work must be done. It is recognized that different methods work in different places and must be tailored to the place and to the man who is

using them. But it is also recognized that certain fundamental practices appeal to a great cross section of people. A combination of these various tried and tested approaches can be used by any man with the assurance of success. Here are a few ideas I have gleaned by working with different men in various parts of the United States and Canada. These ideas are not new or radically different, but perhaps a review and re-evaluation of them might be worth while.

*Precampaign Preparation*

A prepared church is a soul-winning church. This might easily be reversed and still be true. How important, then, that our church members be prepared for the coming campaign. Each church member should be visited prior to a campaign. In a large church the local elders can be enlisted to help. A burden for the coming meetings should be shared by every church member. Those members who are living compromising lives should be encouraged to come up to the standard. The entire church can be spiritually lifted to a higher plane if a week is spent in actual church revival, with nightly messages for the church members and a visitation program during the day. The importance of this phase of the work can be realized when we consider that the results of the crusade will be in direct proportion to the spiritual readiness of the church family. We are told that "the Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden."—*Testimonies*, vol. 6, p. 371. How much better to have made proper preparation—spiritually—and receive in its fullness the measure of Heaven's blessing.

*Advertising*

1. *Church Membership Participation.*—How often have we spent vast sums of money on advertising, with very disappointing results. Perhaps we have, by example, removed the burden from our members and relied on the mediums of advertising to bring out those whom we want to hear the message. We must advertise, but let us not with our advertising create the impression that this medium will bring the results. Our people need the enriching experience of inviting their friends; and we,

as evangelists, need the backing of the membership. Much instruction has been given showing that not until we enlist the help of the church membership will the work be finished. If proper preparation in the church revival has been done, we can expect the members to rally. Let us use our people in every conceivable way, recognizing that the personal invitation is still the most powerful medium of advertising. The more they do, the greater will be their interest in the crusade.

2. *The Handbill.*—A simple, well-laid-out handbill announcing the subjects for the entire crusade should be sufficient. It need not be extravagant. Its purpose is to announce the meetings. Make the titles say what they are intended to say. People have had to deduct our clever thinking. Instead of sending out thousands of handbills to mere addresses, send them to known interests, Bible school enrollees, et cetera. Distribute them in the vicinity of the place of meeting, giving the remainder to the church members to give to their friends with a personal invitation. Wholesale distribution is not only expensive but often wasteful. In smaller towns where people think as a unit on public activities, wholesale distribution is often effective.

3. *Identification.*—Let's identify ourselves—and not in the smallest type made! How tragic to leave ourselves open for criticism because of a failure to identify ourselves. We are God's remnant church—something to be proud of!

4. *Communications.*—Newspaper, radio, and television advertising will work in some places, but it is very expensive and will not always bring warranted returns. The individual situation will demand evaluation.

### *Organization*

1. *Ushers.*—These are the oil of the evangelistic machinery. Use as much local help as possible without overdoing it, with one person in charge. Time spent in instructing the ushers will be well rewarded. Remember, the more people that are working in the meeting, the greater the attendance will be. The youth do a very admirable job, and should be given specific nights when they can take full charge.

2. *Parking Attendants.*—This is another extra that makes a good first impression. With a neat-appearing person to help in the parking problem, our guests will be given the impression that we are ready for

them. This is not a necessity, but just an extra that brings big returns.

3. *The Nursery.*—This is not always practical or necessary. However, if the church is spiritually prepared, we can expect that it will be necessary! One or two of the women can be invited to make a big contribution to the meetings through this avenue.

### *The Service*

1. *The Music.*—Start on time! The angels are present at the appointed hour. While the people are coming into the meeting place, have some activity going on. Wherever possible, have a choir singing. It will relax the guests. They think we are odd people, and if all is quiet when they walk in, or talking and noise is heard, it only makes them feel that everyone is looking at them. Where choir music is not possible, have live organ and piano music playing for twenty minutes before the announced hour. The song service should start exactly at the announced hour, and should last no longer than fifteen minutes as a rule. Let the people sing during this time and save the special music for special feature nights. Make it lively, but sacred. People love to sing—as is evidenced by the community sing conducted by a popular TV group. The music should not be a filler but a part of the organized program. The evangelist and all others who take part in the program should come out on the platform at the beginning of the song service—and sing!

2. *The Announcements.*—These should be short and to the point. People will forget in two minutes your announcement of the meeting two or three nights in advance. This is merely time consuming. Tell them about tomorrow night's service, and if there is a special service in the future, tell them about it—but make it short!

3. *The Message.*—This is the meat of the entire service. This is what everything else has complemented. Let us give the people what they came for. When we review our structure of truth we find there are approximately eight doctrines in which we differ from the majority: (1) The Sabbath, (2) the prophetic gift, (3) the sanctuary and the judgment, (4) healthful living, (5) Christian dress and deportment, (6) the nature of man and eternal destruction, (7) foot washing, (8) the Second Coming and the millennium. We must begin on com-

mon ground, but these are the doctrines that need explaining *before* a decision to join the church is called for. These are the doctrines that make us a unique people. Regardless of the reason for putting these topics at a later time other than the public service—*this is our message!* It has convicting power. Let's be bold and present these doctrines as a part of the structure of truth in the public service, trusting God to bring the results. The time has come for us to present the whole truth publicly!

4. *The Appeal*.—Some kind of an appeal should be made every night on the subject presented. If it is not worthy of an appeal the subject might as well be left out! The appeal should be plain and easily understood. If people have been making decisions throughout the series, when the final appeal is made results will be forthcoming. Remember, "in every congregation there are souls who are hesitating, almost decided to be wholly for God."—*Gospel Workers*, p. 151. How important, then, that

an appeal be made after every message. The appeal must be simply worded so that all can understand what they are deciding for. These souls will respond with the aid of the Holy Spirit and the power of the message.

In the final services of the campaign, the appeal should not be ambiguous. Let them know they are coming forward to prepare to become a part of the Seventh-day Adventist Church. Otherwise the results will be disappointing. We must never leave any room for doubt in the minds of those who come forward as to our intentions. We must be plain and straightforward.

5. *Let Them Go Home on Time*.—An hour-long service is ideal. Repeat attendance will be more likely if they can put their children to bed on time.

All of these observations can only be aids. The personal devotion of the workers and prayer for Heaven's guidance are of prime importance. Without these preparations no amount of "things" will suffice.

## PASTOR -- Shepherding the Flock



### Ten Times to Call the Minister or an Elder

REUBEN W. ENGSTROM

Pastor, California Conference



**A**T OUR recent elders' council, we spent much time discussing ways in which we as ministers and local elders can be of greater help to our people. We recognize that many in our midst need pastoral care and are not getting it, largely because we don't know the immediate problem, and they are reticent in calling us. The problem is to get both parties together in time of need.

We ministers have been frequently reproached for not making a hospital call or sympathy visit, when as a matter of fact we didn't know the need existed. Our desire is to reduce

the number of such happenings to a minimum. No one feels worse than the shepherd himself if a real need has not been met.

The question seems to resolve itself to this: Do my people know that help is available? Maybe we have been reproaching you for failing to do something you had never been invited to do. Everyone knows that he should turn to the spiritual leader in time of bereavement, but do most people realize that the minister or elder can be helpful in many other situations also?

As a result of our counseling it was decided to mention ten different situations when, in our opinion, the person involved should call the

minister or one of the elders. The list does not exhaust the occasions when the minister can be helpful but is given to indicate that there are many times when he can bring to you the resources of the Christian faith.

1. **BEFORE GOING TO THE HOSPITAL.** Every minister has heard this: "I was in the hospital and the minister never even came to visit me." He cannot visit you unless he knows you are in the hospital! If there is to be surgery he would like to pray with you beforehand, either at home or in the hospital. If you are going for other reasons, he would like to call on you sometime during your hospitalization.

2. **BEFORE YOU ENGAGE A LAWYER.** This does not mean before engaging a lawyer for any purpose, but when a husband and wife are considering a separation. Too often the minister is consulted only after all arrangements have been settled, and in effect he is asked to give his blessing to decisions already made. Possibly you may need a lawyer, but when you take the Christian view of marriage seriously you will wish to talk your situation through with the minister long before matters proceed to the point of no return.

3. **WHEN A BABY IS BORN.** When a baby is born the minister would like to call while the mother is still at the hospital, to rejoice with her and ask God's blessing on the child.

4. **WHEN YOU WOULD LIKE TO TALK OR PRAY ABOUT A DIFFICULT SITUATION.** The big decisions of life are so important that they should be talked through and prayed about before one acts. Whom shall I marry? What shall I do as my lifework? Should I change jobs? God never intended us to make these decisions alone, and often the minister can bring new light to the problem. Remember, he does not break confidences and he stands ready to help in any way.

5. **WHEN YOU KNOW SOMEONE IN NEED OF SPIRITUAL HELP.** It is strange but true that often people are most reticent to seek help when they most need it, and it is part of our Christian responsibility to be alert not only to our own needs but to the needs of others. Your minister is glad to respond to help anyone, whether a member of the church or not. The Bible puts it quite clearly: "We are members one of another," and "bear ye one another's burdens."

6. **BEFORE ANYONE ENTERS THE ARMED SERVICES.** We ministers consider this visit as a special privilege. While we always plan to give our boys a Serviceman's Kit and provide them with our periodicals while in the service, yet the personal touch is most important. We want our boys to feel an abiding solidarity with the home church, and we want to assure them of

## GOSPEL TENTS

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the prayers and best wishes of the minister and church friends.

7. **WHEN THERE IS A DEATH IN THE FAMILY.** For many, this is the only time when the minister is called, but as we have noted, this is a limited view of the Christian ministry. At this time your minister stands ready to do whatever you wish, in lightening your burden, comforting the sorrowing ones, and assisting with the arrangements, if necessary.

8. **WHEN THERE IS A PROLONGED REACTION TO GRIEF.** Occasionally we find dear people who seem unable to return to normal living after a severe period of grief. This is unnatural, for God has intended that normally sorrow shall turn to memory after a reasonable period, and our Christian faith will give us hope and assurance to carry on. When this does not follow, your minister can be of definite help to point you to the resources available.

9. **WHEN YOU ARE SPIRITUALLY DEPRESSED.** The finest Christians who have ever lived testify that they have had times of great struggle, when it seemed impossible to regain their Christian assurance. If this experience ever comes to you, don't try to fight it through alone, any more than you would suffer with an inflamed appendix or a broken arm without seeking help. If God seems far away and the Christian life has lost its reality, remember, you are not the first one to be tempted that way. Call on some minister or elder in whom you have confidence. If ever the supreme power of the Christian message can help you it is at this time of greatest spiritual need.

10. **IF YOU FEEL YOU ARE BACKSLIDING FROM THE FAITH.** We recognize that this is probably the time when it is most difficult to call on a spiritual counselor, but make up your mind to do it. Perhaps a personal matter or a difference between you and another has caused a rift in your church relations. Please don't let that rift widen. Call for help and start back—there is no other way worth while.

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Happiness consists in being perfectly satisfied with what we have got and with what we haven't got. It is not how much we have, but how much we enjoy, that makes happiness.—Spurgeon.

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# BIBLE INSTRUCTOR



## How to Work for Jehovah's Witnesses

E. B. PRICE

Pastor, Australasian Division



IT IS just six years since I had the joy of seeing my first Jehovah's Witnesses family step out and accept the Advent message. Although this family had been connected to the Witnesses for more than eighteen years, and have relatives still in that organization, they are loyal Seventh-day Adventists today, actively working to spread the message for these days.

Since that time I have seen many other wonderful families, either members or on the verge of becoming members of that movement, leave the teachings of the Witnesses and join with us.

Many who are honest in heart and searching for truth, if shown simply and clearly the truths from the Bible that we as a people are privileged to know, happily and readily accept our message.

I believe that all of us should become more interested in studying ways and means of effectively meeting the teachings of Jehovah's Witnesses with our wonderful message, and as we do we shall see many more accept the light of the gospel.

In dealing with the members of this church, one cannot go to too much trouble in preparing visual aids and charts. So much of the Bible is spiritualized away by their teachings that one needs to help them understand how the simple texts of Scripture can be taken literally.

The presentation of the second coming of Christ, the millennium, the destruction of the wicked, the Holy City and the new earth, in particular, need to be depicted visually to help them orientate their mental concepts.

I have charts that I have painted which I find invaluable, but a lineup of good pictures or illustrations from our publications and periodicals,

going step by step from the signs of the last days to the new earth, can be used to good effect.

Select a few simple, direct texts on each phase of your study and have the person read them from his Bible, then illustrate visually with pictures or aids. Endeavor to teach through as many senses as possible, and you will find the truth becomes powerful as it is made clear in this manner.

In presenting the distinction between the moral and ceremonial aspects of the law, cut out of cardboard or three-ply a simple scroll and tables of stone to illustrate how the laws written in a book by Moses were placed in the side of the ark of the covenant, and how the commandments written by God on stone were placed inside the ark. Allow the people to handle these aids; it will make the subject more of a reality to them.

Much could be written on how to deal with each phase of truth, but I will deal only in this article with the teachings of the Witnesses on the second advent of Christ, and the Sabbath. I have found the following to be effective.

### *Second Advent in 1914*

Here are six reasons why Christ could not have come in 1914, as maintained by Jehovah's Witnesses:

1. Every eye did not see Him in 1914 (Rev. 1:7). It cannot be a spiritual discernment, for "all the tribes of the earth" do not have spiritual understanding, and yet they shall see Him (Matt. 24:30).
2. The righteous dead were not resurrected in 1914 (1 Thess. 4:16).
3. The righteous living were not translated in 1914 (1 Thess. 4:16).
4. The wicked were not destroyed in 1914 (2 Thess. 2:8; Luke 17:26-30).

5. The communion service did not finish in 1914 (1 Cor. 11:26). Jehovah's Witnesses call this service the Memorial Service and hold it once a year at Easter.

6. Christ did not take up His kingdom in 1914, because that would have meant that His mediatorial work as high priest would have finished then and no one could have been saved since that time (Heb. 7:24-26).

#### *Second Advent Was 1874*

The teaching that Christ's coming took place in 1914 is only a comparatively recent one, for from the beginning of the movement the Watchtower taught that the second advent of Christ took place in 1874. This was taught until 1917, although that date is three years after the Second Advent which is now believed by them to have taken place.

In 1917 the Watchtower published a posthumous work of C. T. Russell, founder, entitled "The Finished Mystery," series 7 of the "Studies in the Scriptures," in which the bold statement appears on page 167: "At the time of the Second Advent, Oct. 1874." A chart on page 60 of the book lists the fall of 1874 as the time of the second advent of the Lord, and the spring of 1878 as the time of the resurrection. Altogether there are nine definite statements in the book clearly outlining these dates.

The question which no Jehovah's Witnesses believer can answer satisfactorily is, "Why did the Watchtower, if it is as it claims to be, the channel of truth in these last days, publish a book three years after Christ was supposed to have come in 1914, stating that He came in 1874?"

#### *The 1914 Date in Error*

The date A.D. 1914 is supported by a time prophecy known as the "times of the Gentiles," a period of 2,520 years based on Daniel 4, when Nebuchadnezzar was insane for a period of "seven times." The time prophecy is begun in 607 B.C. when it is claimed that Zedekiah, the last Jewish king, was taken captive by the Gentile king, Nebuchadnezzar. The end of the "times of the Gentiles" is thus A.D. 1914, which must be the second advent of Christ, according to their reckoning.

However, as we examine this teaching we find it not only scripturally in error, but historically so.

1. Daniel 4:25 clearly states that the "seven times" period of Nebuchadnezzar's insanity began when he was driven from men and dwelt with the beasts of the field. It did not happen earlier, when he was at the height of his conquests.

2. There is no connection whatsoever between Daniel 4 and the "times of the Gentiles"—an expression first used in the Bible by Jesus in Luke 21:24 to describe the destruction of Jerusalem, A.D. 70, and its subsequent future.

3. When Jesus spoke of the "times of the Gentiles" He spoke of it as being future from His time, and not back around 600 B.C.

4. The prophecy of the "seven times" in Daniel 4 was *all* fulfilled upon Nebuchadnezzar (Dan. 4:28, 33). It could not have been fulfilled more than 2,500 years later.

5. The starting point of the prophecy is nineteen years in error. Zedekiah was taken captive in 586 B.C., and not in 607 B.C. as stated in Witnesses books, including the recent *From Paradise Lost to Paradise Regained*, page 103. Ancient histories and encyclopedias support the date 586 B.C. However, a cheap King James Version of the Bible with dates in the margin, published by the Watchtower has the date 588 B.C. for the twenty-fifth chapter of 2 Kings. The first verse of this chapter records the final siege of Jerusalem, which lasted two years, so that it, too, agrees that 586 B.C. is the true date of Zedekiah's capture. This nineteen-year discrepancy would bring the date to 1933 and not 1914.

Most Jehovah's Witnesses accept this interpretation of prophecy without thoroughly investigating its veracity, although it is the basis of one of their cardinal teachings.

#### *The 7,000-Year Sabbath*

A theory is upheld that each day of Creation was a period of 7,000 years, which would mean that we today are still living in the 7,000-year seventh-day Sabbath dating from Creation. In this way it is taught that it is not necessary to keep a weekly Sabbath of twenty-four hours. So Jehovah's Witnesses do not keep a Sabbath on any day of the week.

These nine reasons are helpful in showing why this theory cannot be upheld from the Bible.

1. Genesis 1 states that each day of Creation consisted of "the evening and the morning."

2. If each day were 7,000 years long, the period of darkness would have been 3,500 years long, in which all vegetation would have died.

3. Vegetation was created on the day before the sun's creation and could not have existed for 7,000 years without sunlight.

4. Most plants and trees are dependent upon insects to pollinize and fertilize them, but insects were not created until the sixth day, which would have been 21,000 years later.

5. Adam was created on the sixth day and therefore could have been up to 7,000 years old before he saw the light of the first Sabbath.

6. The Bible teaches that God spoke everything into existence instantly. Genesis 1 continually uses the expression, "And God said, . . . and it was so"; also, "He spake, and it was done; he commanded, and it stood fast" (Ps. 33:9).

7. The fourth commandment speaks of the six days of Creation as being the same as the seventh; and the Sabbath is based on the seven-day cycle of twenty-four hours.

8. The Bible always states that God rested the seventh day (Gen. 2:1-3; Ex. 20:11; 31:17; Heb. 4:4) and never once uses the forms "resting" or "rests" as would be the case if the Sabbath were 7,000 years long.

9. Nowhere in the Bible is there mention that a day equals a period of 7,000 years. The assumption of this length of time is purely one of convenience.

Although at first some other of our doctrinal differences may loom large in the minds of the Witnesses, I have found that the two doctrines, the second coming of Christ and the Sabbath, form the strongest key in unloosing the hold of the Witnesses teachings.

It must also be remembered that the usual method of indoctrination used by the Jehovah's Witnesses reveals zealous repetition, in which the student is quickly but carefully taken from a direct study of the Bible to a study of the Watchtower publications and magazines.

Over a period of months and even years at times, these teachings are repeated until a type of brainwashing has taken place. The student not only accepts the teachings but believes them to be Bible truth directly from the Watchtower, which claims to be the only channel of Bible truth in the last days, the "faithful and wise servant" of Matthew 24:45.

When this has taken place, it is necessary then to patiently present Bible truth a number of times also, until a new perspective can be grasped and the many erroneous teachings begin to fall.

Working for Jehovah's Witnesses is interesting and challenging, and it is rewarding for those who have been under the influence of these teachings to be brought into a full knowledge of the Advent message. They become zealous and successful soul winners.

## Freedom From Fear

(Bible Study)

PAUL MOORE



### Introduction

FEAR has so dominated the mind of modern man that it is nearly impossible for him to believe anything absolutely or to have complete confidence in any person. Fear has presented itself in many colors, but the most destructive is that which comes from uncertainty. Because of this it is almost impossible for some people to make definite, lasting decisions for God. It is the purpose of this study to free those people from their fears.

### I. Fear Hath Torment

1. Prov. 12:25, R.S.V. "Anxiety in a man's heart weighs him down."
2. James 1:6. The man who does not trust is "driven with the wind and tossed."
3. 1 John 4:18. "Fear hath torment."

### II. Fear Is Not God's Plan

1. Testimony of Paul.

- a. 1 Cor. 7:32, R.S.V. "I want you to be free from anxieties."
  - b. Phil. 4:6, R.S.V. "Have no anxiety about anything."
2. Counsel of Jesus.
- a. Matt. 6:25, R.S.V. "Therefore I tell you, do not be anxious."
  - b. Mark 13:11, R.S.V. "When they . . . deliver you up, do not be anxious."
  - c. Luke 10:41, R.S.V. "Martha, Martha, you are anxious . . . about many things."

### III. Fear Can Be Overcome

1. We must first realize our own weakness.
  - a. Matt. 14:30. Peter exclaimed "Lord, save me" when he realized his helplessness.
  - b. Rom. 7:24. Paul cried, "Who shall deliver me from the body of this death?" as he realized his own weakness.
  - c. Isa. 6:5. Isaiah realized that he was "a man of unclean lips."
2. We must realize the extent of the strength Christ offers us.



- a. Matt. 28:18. "All power is given unto me."
  - b. Jude 24. "Now unto him that is able to keep you from falling."
3. We must look to Jesus for the help He offers.
- a. Matt. 14:28-32. Peter began to sink when he took his eyes off Jesus, but was saved when he called on Him.
  - b. 1 John 3:1. "Behold, what manner of love" the Father has for each one of us.
  - c. John 1:29. "Behold the Lamb of God." The One who will take away all our fears and our sins.

- 4. We must believe His promises.
- a. Matt. 11:28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."
- b. Acts 3:19. If we will repent He will forgive us our sins.
- c. Rev. 22:17. "Let him that is athirst come. And whosoever will, let him take the water of life freely."

*Appeal*

- 1 John 4:18. "Perfect love casteth out fear."
- 1 Peter 5:7. "Casting all your care upon him: for he careth for you."

## SHEPHERDESS -- Her Vital Partnership



### Candles in the Night—No. 6

LOUISE C. KLEUSER



**I** WAS in prison, and ye came unto me" (Matt. 25:36).

God has always reserved for Himself men and women who would minister to every need of His children. The history of the Christian church abounds in loving humanitarian service. No need has been overlooked and no area excluded. This was true when Elizabeth Fry (1780-1845), a Quaker minister, became burdened for the inmates of Newgate Prison in London.

Having been granted permission, she entered the institution to pray with the women. She felt she had entered a den of wild beasts. Three hundred women with their children were crowded into four small rooms. They had no beds, bedding, or extra clothing. They had no real employment and were unclassified. In these crowded quarters, lacking ventilation, they lived, cooked, slept, and washed. Odors were foul and the language was obscene. At the window gratings of the prison the women begged of passers-by the shillings they would soon spend to buy liquor in the taproom. This was their only recreation. In those days prisons lacked supervision and standards.

It was no fleeting fancy that envisioned these motley, judgment-bound creatures trans-

formed into better specimens of society. The grace of God stirred Elizabeth Fry and eleven Quaker women to organize "The Association for the Improvement of the Female Prisoner in Newgate." They saw in those degraded outcasts an occasional spark that might be fanned into a flame for a clean and profitable life. It meant more than teaching the Bible to these women inmates; clothing must also be provided, and training in a new way of life. To establish habits of law and order, sobriety and industry, required courage and patience on the part of Christian workers. This small band must be expanded by many of the privileged rich, who would share the same interest in the needs of their neglected fellow citizens. First of all, those behind locked doors and barred windows must be visited by those who had influence and power to change their soul-destroying prison conditions.

The success of this humble prison reform was dramatic. It soon attracted the attention of England's civil servants. Here was a band of a dozen women with a real sense of practical godliness. They undertook drastic reform measures that became the basic formula for better penal institutions around the world.

Elizabeth Fry was a Bible instructor at heart. Removing her Quaker bonnet, she faced these

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now-curious women, who soon crowded around her. Anything for a change! might describe their attitude toward this "female reformer." Introducing her Bible study with Isaiah 53: 6, 7, "All we like sheep have gone astray," she revealed the One who would bear our iniquities.

Here was no harsh condemnation but rather common ground for prisoners. Other scriptures included Psalm 24:3, 4; Psalms 27 and 69; and thoughts from Matthew 7 and the Sermon on the Mount. Christ's parable of the Vineyard, Matthew 20:1-16, provided an effective climax, setting forth to all God's gifts of courage, justice, and holiness. This was a change for these women prisoners, and their children quieted down as they too sensed something different was happening that day.

Next, classrooms for the children were opened, and regular instruction periods were begun for their mothers. Then orderly matrons were trained to guide and supervise these outcasts. The love of God in the hearts of these Quaker leaders inspired Christian volunteer services, until prison areas underwent not merely reforms but drastic revolutions. A new day dawned for penal colonies everywhere.

After Elizabeth married Joseph Fry, a prominent, wealthy Quaker merchant in the East India Company, their large home became a meeting place for Quakers. It sheltered large groups when Christian hospitality was called for. By nature Elizabeth was a gracious hostess. Eleven children came to their home, seven receiving interesting Bible names, but not one prevented Elizabeth from doing her work for prisoners. The Frys were indeed a powerful team for prison reform. Later, when Joseph's business began to fail, they accepted their reverses as God's providential leading to free them to do the work He had planned for them. More and more they spent their love, strength, and remaining means for the downtrodden.

Elizabeth believed in catching up with wickedness and vice by finding ways to prevent it right at the base. Various projects followed the initial prison reforms, such as shelters for Lon-

don's homeless, nurseries for the children, soup kitchens, warm-bedding stations, and employment bureaus. The services of government officials were sought and obtained. Soon the Sisters of Devonshire Square came into being, a pioneer school for training nurses to care for the sick. Elizabeth Fry succeeded in glorifying such humanitarian service in the eyes of the snobbish. In the spirit of the Master she taught that the greatest was he who served the lowest. The Frys often regretted that talented and privileged women would want to waste their time in entertainment and entertaining. Service for the less privileged and a selfless philanthropy was now popularized.

When Elizabeth's lifework was drawing to a close she gathered her six daughters, her five daughters-in-law, five sons, and twenty-five grandchildren to her bedside. Warning them against the love of riches, too many indulgences, extravagances, and "vanity and immodesty in dress," she pointed out to them that these were dangers that would quench God's Spirit. She reminded them that ever since God had touched her heart when she was seventeen years of age, with her first waking thought each day she had renewed her dedication to that task the Master had in mind for her. What a testimony of a useful life!

Seventh-day Adventist women are likewise committed to a great reform program. Has this prison work been overlooked by us? More and more our denominational journals are stimulating interest in such distinctive missions throughout the world. Hundreds more workers in this field should be enlisted, because the need today is greatly multiplied. Elizabeth Fry's work for prisoners in her day should be an inspiration to the church today. There is dire need now for many more candles to be lighted in prisons where gloom and wickedness still exist. Also juvenile delinquency has progressed until it is out of bounds. In this connection the church needs more young couples to plan useful play and recreation for the children. Let us stand by our communities in the development of future citizens. Vice and wickedness must be prevented—and in the language of Elizabeth Fry—handled at the base. Are our shepherdesses ready for such important tasks?

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## A Plan for Church Study Groups

*The Protestant Reformation*, Robert G. Torbet, Judson Press, "Faith for Life" Series, 1961, 96 pages, \$1.00.

"This book [*The Protestant Reformation*] has been developed through the co-operative efforts of many denominations seeking through an interdenominational agency, the Cooperative Publication Association, to provide materials of a high order and wide acceptance for older youth and young adult groups."—Page 2.

In the introduction to *The Protestant Reformation*, Robert G. Torbet wrote: "We live in a terribly divided world, fragmented by prejudice, cultural distinctions, and religious differences. These are deeply rooted within men and women. They can be dealt with only by the healing wholeness of God's truth. Herein is the justification for this little book."—Page 4.

The thirteen chapters of this book cover the following subjects: Threshold of the New Age; The Church in the New Age; Early Voices for Reform; The Just Shall Live by Faith; God's Elect in the World; Led by the Spirit; The Middle Way; The Catholic Reformation; To Each Prince, His Own Religion; God Alone Is Lord of the Conscience; The Little Church Within the Church; The Methodist Awakening; The Meaning of the Reformation; Suggestions for Group Discussions.

The author suggests that *The Protestant Reformation* has been prepared not only for the enrichment of the individual reader but also as a course of study for small groups of older youth and young adults in local churches and communities. The last chapter contains important questions to be discussed in each class period.

Seldom have we found a work that so concisely reviews the problems and results of the Reformation. This is no flimsy treatment of the great issues at stake during this significant period of church history. Robert G. Torbet is not merely an apt historian but a master teacher. He is hopeful that the readers of his book "will be inspired by the devotion of great Christians of the past through whom the Spirit of God was able to renew the life of the church." It is his prayer "that the lessons of the past will free all who read from the barriers of ignorance, prejudice, and narrowness of spirit, and will challenge them to take up with renewed zeal the unfinished Reformation."—Page 4.

We suggest two plans whereby this helpful book will serve a need in our ranks:

Torbet's book could help advanced students to refresh their memory of church history. In teaching a class in Apologetics in Evangelism, this reviewer soon discovered that the student's grasp of the history of the churches, growing out of the Reformation period, would mean much more when preceded by such a review. Because of its solid yet simple organization, *The Protestant Reformation* becomes a ready tool to meet these objectives. By means of it the students of the class have available the best information without spending many

hours in the library in search of what the teacher expects the student to have as background.

In Young Adult Education, so popular today in our large city centers, church groups would find this book just what is needed. It is a good background for the Advent message, and would strengthen our instruction for younger adults who have been interrupted in their education. We suggest that our pastors become acquainted with this small book and use it as an inspirational feature for a modern study group. There are always capable instructors to be found in the churches who would be pleased to make the winter months more profitable in this way rather than by providing entertainment by means of films and visual aids.

May these suggestions bring inspiration for some aggressive study groups in our churches.

LOUISE C. KLEUSER

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## The Man Who Lived Again!

(Continued from page 4)

fessed to be—the Son of God dwelling in human flesh, living a perfect life for us, taking upon Himself our sins, paying the penalty of our transgression, and dying our death that we might have His life for eternity. The resurrection seals the fact that all His words were and are true. He made some staggering claims—pre-existence; He came down from the Father above; He is the only way to God; His blood was shed for the remission of sins; only through Him can we have immortality; through His name we can have audience with the Father in prayer; and that the Holy Spirit would come in His stead to be our companion, even to the end. As a living Christ He would be our high priest to make intercession for us before His Father's throne. He affirmed that He had power over death and one day He would come in glory to raise the dead and take His own to be with Him forever.

This is what the resurrection of our Lord meant to the apostle Paul as is revealed in his letter to the Romans when he said that Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). Such preaching gave power to the men of old. It had a transforming effect upon the disciples, releasing them from the grip of fear and doubt, and thrust these timid and unlearned men into an unparalleled ministry of courage and power. They never again doubted. They were willing to suffer all manner of hardship and persecution, even to the sealing of

their testimony with their blood, rather than deny the resurrection. They cried, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

The resurrection, mentioned 104 times in the New Testament, became the central doctrine of the early church—a cornerstone of Christianity.

May the same great power be upon Christ's ministers today as they bear witness of the resurrection. May God's men go out in the wisdom and power of the Holy Spirit to preach the everlasting gospel more fully: "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32).

A. C. F.

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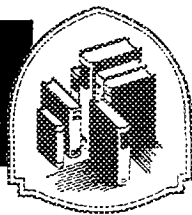
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# BOOKS - For Your Library



At this season of the year our minds are turned with more emphasis to the sacrifice of our Lord and Saviour, Jesus Christ on Calvary's cross. A number of fresh, new books recently crossed my desk pertaining to the last week of the earthly life of Jesus, the meaning of His death upon the cross, the words He spoke, and what they mean to us in the twentieth century. Some chapters need to be read with caution and we may not care to use some of the titles given to specific days. Nevertheless, there are some interesting contemporary illustrations, devotional thoughts and spiritual truths, and a graphic portrayal of the last scenes of Christ's life contained therein. Among these books of merit are the following:

***Christ's Words from the Cross*, Charles Haddon Spurgeon, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 120 pages, \$1.95.**

The chapters in this book are selected messages compiled from Spurgeon's published sermons of more than half a century of his ministry. This is the first time Spurgeon's thoughts pertaining to Calvary and the death of Christ have been available in one volume. These pages fairly ring with the victorious message of the gospel and the claims of Christ upon the sons of men. One could consider this book somewhat of a source book, a valuable devotional volume concerning forgiveness, salvation, affection, anguish, suffering, victory, and contentment.

***Steps to Crucifixion*, Paul P. Fryhling, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 117 pages, \$1.95.**

Paul P. Fryhling is pastor of the large First Covenant church in Minneapolis, Minnesota. In his book *Steps to Crucifixion* he seeks to bring us afresh to the cross and invites us to consider anew the redeeming sacrifice of our Lord and Saviour, Jesus Christ. Mr. Fryhling presents old truths in a somewhat different way. The style is quite penetrating; the material content of his messages is sometimes practical and sometimes philosophical. He has a sincere love for his Saviour and desires to lead the reader step by step through the experience of the crucifixion. The actual steps to crucifixion are described in the first eight chapters of this book. The final chapter is an epilogue, a song of certainty.

***Seven Days That Changed the World*, Wallace T. Viets, Abingdon Press, Nashville, Tennessee, 1962, 126 pages, \$2.00.**

Seven sermons describe the event that occurred

during the seven greatest days of history—the last seven days of the earthly life of Jesus Christ. Wallace Viets does well in adapting the eternal truths involved in the closing scenes of our Saviour's life, and relates them to modern behavior, emphasizing a special message for each one of the seven days. These seven sermons were delivered at the First Methodist church, New Haven, Connecticut, where Viets is the pastor.

***Seven Last Words*, John A. Holt, Baker Book House, Grand Rapids, Michigan, 1961, 95 pages, \$1.50.**

John A. Holt is pastor of the Lutheran Rice Memorial Baptist church at Silver Spring, Maryland. This book contains eight sermons that he preached in his present church. He invites us to "come again and take our places with the multitude and observe our Lord on the cross again. We have not come to talk; we have come to listen; we have not come to receive approval of some theory, but have come to receive the revelation of God."

***O Angel of the Garden*, G. Hall Todd, Baker Book House, Grand Rapids, Michigan, 1961, 96 pages, \$1.50.**

The author of this book, Dr. G. Hall Todd, is a successor to Dr. Clance Macartney in the pulpit of the Arch Street church in Philadelphia, and is the author of a number of books pertaining to the cross, the death of Christ, His resurrection, and the scenes, words, and acts surrounding these events. Within the pages of this little volume can be found background reading for sermon ideas and illustrations. It is also suitable for devotional reading. The title of the book is taken from his first chapter, based on the text Luke 22:43, "And there appeared an angel unto him from heaven, strengthening him." The author is quite profuse with his illustrations from works of literature. Some are quite acceptable but some seem to miss the mark. He is an able writer and presents much that is of value.

***The Many-Sided Cross of Jesus*, Allan Walker, Abingdon Press, Nashville, Tennessee, \$2.00.**

Allan Walker is a native of Sydney, Australia, and currently superintendent of the largest Methodist church in Sydney. He is a well-known writer and speaker. In this book he endeavors to reveal how Christ is the reconciler and mediator between man and God. He wants us to understand how we may identify ourselves with the suffering of Christ in our day, and he desires to clarify the meaning of the cross for the twentieth century. "As we dare to



grapple again with the meaning of the death of Jesus. I want to make a simple claim. The cross of Jesus is a many-sided cross. No insight, no doctrine, no school of thought, can possibly express the whole truth of God revealed in the death of His Son. All bring some partial insight into its meaning. The more angles from which we can view the cross the more adequately shall we penetrate the mystery of it."

***Beneath the Cross of Jesus*, A. Leonard Griffith, Abingdon Press, Nashville, Tennessee, 1962, paper back, \$1.00.**

Arthur Leonard Griffith is now serving as minister of the City Temple in London. Perhaps I can best give you an idea of the book by quoting a few lines from it. "The church will never recover its ancient power until we pay heed to the New Testament and restore the cross to its central place in our faith. Christianity may appeal to semi-neurotics but only Christianity capable of capturing the imagination and loyalty of intelligent, red-blooded men is a Christianity with the cross at its heart and center." He then proceeds to call for a vital faith, a religion of pardon and grace. The chapter titles are rather different: "The Scandal of the Cross"; "The Magnetism of the Cross"; "The Judgment of the Cross"; "The Triumph of the Cross"; "The Glory of the Cross"; "The Challenge of the Cross"; "The Paradox of the Cross"; "Beyond the Cross."

ANDREW FEARING

***This Faith We Live By*, James H. Jauncey, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 157 pages, \$2.50.**

This is one of the most practical books on Christian living that I have ever read, and it will surely find a response in the hearts of all who read it.

Dr. James H. Jauncey, who is at present the minister of the First Christian church, El Paso, Texas, and carries several academic degrees, reveals a deep understanding of human nature. In this book he demonstrates the power of Christian faith in the life that is surrendered to God.

Obedience to the truths and practical counsel given in this book would bring profit and spiritual enrichment to the life. Many simple and down-to-earth illustrations of living the Christian life are demonstrated.

The author shows that even in these days of uncertainty and confusion one can live a full, successful life of assurance and hope. He discusses unhesitatingly, among other subjects, those of worldliness, human relationships, divorce, sex, suffering, the church, repentance, forgiveness, guidance, and the nature of God.

The chapter on "The Transforming Presence" has many statements that stir the heart and bring a desire for real friendship with Christ and draws one closer to God.

"Abundant living," says Dr. Jauncey, "is only possible through a God-permeated personality" and this can only be achieved by allowing the Holy Spirit to come into the life and transform it. God

cannot give us this Spirit-filled life. We have first to remove the barriers that would prevent the Holy Spirit from accomplishing His purpose.

Running through the book is the assurance that God has a plan for every life, and I feel that *This Faith We Live By* can be read with pleasure and profit by worker and laity alike.

J. INA WHITE

***Jesus Came Teaching*, George H. Holwager, Christian Board of Publication, Missouri, 143 pages.**

In this book the chapter entitled "How Is Sunday Different?" is one of the most frank and honest discussions of the subject that I have seen in recent months. This paper-covered treatise is volume 9, part 1, of a series entitled "Bethany Graded Youth Books." It could prove a useful book in your library.

For example, in speaking of Jesus and the Sabbath, the author says: "Jesus did not teach anything about worship on Sunday, or how to keep Sunday. He observed the Jewish Sabbath day, which began at sundown on Friday and closed at sundown on Saturday. The Sabbath day still comes at that time. It has never been changed."—Page 61.

That is a succinct but clear statement of the traditional teaching of the denomination known today as the Christian Church (Disciples of Christ), for it has consistently denied through the years that there is any connection between Sunday observance and the seventh-day Sabbath or the fourth commandment of the Decalogue.

While the author does not attempt to show when or how Sunday observance by Christians began, he does remark: "In the fourth century the Roman government made Sunday an official holiday, but Rome did not create the day as some have claimed."—Page 64. Also: "Eventually the day was legally designated as the Lord's Day."—Page 65.

Here is a significant statement from the same writer: "The Sabbath was, and still is, primarily a day of rest. But the Christian Sunday, or 'Lord's Day' as it is called, was not set up specifically as a day of rest. From the beginning it has been a day of worship of God and service to those in need. In other words, Sunday is a day set aside to meet the needs of Christians to worship and fellowship together. . . . Christians refrain from their usual work on Sunday whenever it is possible so they may have time to study together, worship together, and serve together in the name of Christ."—Page 64.

The other five sections of the book also contain thought-provoking reading matter penned for youth of the teen-age group.

R. L. ODOM

***Your God and Your Gold*, Leslie B. Flynn, Zondervan Publishing House, Grand Rapids, Michigan, 137 pages, \$2.50.**

This is a book on the promotion of tithes and offerings. It is interspersed with apt illustrations, stories, poems, and wholesome wit. It points out that tithing makes man a partner with God. It tells how the men of old tithed, and suggests that if we do not tithe, maybe God has His own way of taking the tithe in the form of depression or war.

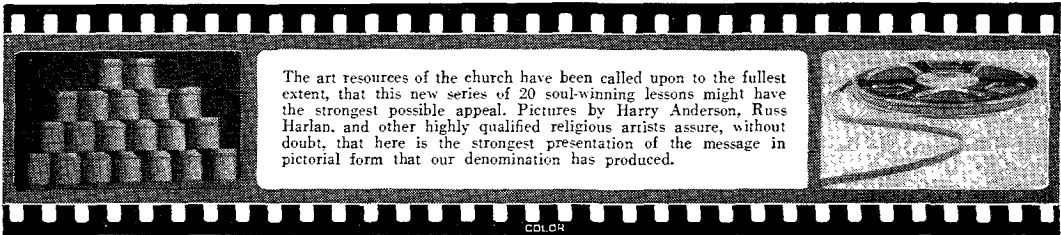
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While we would not agree with all the author's ideas and doctrines, he gives a lot of good pointed counsel on tithing. He says: "God has a system. Tithing (and tithing plus) is God's way of financing His interests. How much money would a public school system receive if it depended on the passing of a hat at a local PTA meeting to foot its bills? How would our Federal Government make out if it derived its income to carry on national activities by taking up a collection at Memorial or Independence Day parades? The government operates on astronomical figures received in systematic channels. Is God less systematic or businesslike? God has a system. One tenth of our income should go immediately to His work. . . . Some folks who try to raise money for the church by various devices are trying to evade their responsibility to reach down in their own pockets and shell out ten per cent of their income. . . . Failure to tithe causes God's work to fall into disrepair and disrepute."

The author also states that the main purpose of tithing is not to secure the tithe but to secure the tither. Giving is not just a way of raising money, it is God's way of raising men. Tithing also cuts right through the core of covetousness. Covetousness is a deceptive sin, and is the tenth commandment. The best test of stewardship is not how much we give but how little we keep for ourselves. A penny can blot out the sun if held close enough to the eye. Money can eclipse the Sun of Righteousness. It is only as we tithe that we are acknowledging that God is owner of all that we enjoy, and it is only as we give back a portion of that which rightfully belongs to Him that we prepare ourselves for His kingdom.

This book will be helpful in meeting the different arguments against tithe paying.

IRMA RITCHIE

***The Patriarchal Age*, Charles F. Pfeiffer, Baker Book House, Grand Rapids, Michigan, 1961, 128 pages, \$2.95.**

The author is professor of Old Testament at Gordon Divinity School, has taught in a number of Evangelical Bible schools, and also served as pastor. This book is a companion volume to his previously published *Between the Testaments*. These books are the first of a series of eight books on Old Testament history. *The Patriarchal Age* is recommended for students, pastors, and Bible teachers.

The following chapters reveal the completeness of such a course of study: "The Bible Patriarchs: History or Fancy?"; "Patriarchal Organization"; "Men and Tribes"; "The Patriarchs: Abraham, Isaac, Jacob"; "The Peoples Among Whom the Patriarchs Lived"; "The Cities of the Patriarchs"; "Canaan During Patriarchal Times"; "An Episode in World Politics"; "The Religion of the Canaanites"; "The Daily Lives of the Patriarchs"; "Social and Business Life in Patriarchal Times"; "The God Whom the Patriarchs Worshiped"; "The Patriarchal Institutions"; "The Theology of the Patriarchs"; "The Patriarchs and Divine Revelation"; "Law in Patriarchal Times"; and "The Literature of the

Patriarchal Age." The work is suited to textbook use as a unit of Old Testament history. I have read it and found it both interesting and informative. Bible instructors will find *The Patriarchal Age* a most practical book for self-instruction. They will find it a ready source book also.

LOUISE C. KLEUSER

***The Pastor's Hospital Ministry*, Richard K. Young, Broadman Press, Nashville, Tennessee, \$2.50.**

This book should prove to be useful to all our ministers because all have service to perform in hospitals. More and more the place of the triple team of nurse, doctor, and minister is becoming recognized in the healing profession.

*The Pastor's Hospital Ministry* is a valuable help in guiding a pastor's ministry to the sick. It is a practical volume, giving suggestions and counsel regarding hospital visitation and the needs of various kinds of patients.

The minister should learn how to serve most effectively on the healing team and how to work with all hospital personnel. He should also discover sound techniques of counseling.

This book contains a chapter on a verbatim report of a counselor's visit with a patient. It also answers such questions as How should prayer and the Bible be used in hospital visiting? How does the pastor reach the patient's deep spiritual needs without offending him? What rules apply to a closed hospital door? How does a pastor minister to the dying? How do morbid and normal grief differ?

I can heartily recommend this book both for careful reading and for reference.

AINSLEY BLAIR

***You and Your Grief*, Edgar N. Jackson, Channel Press, Inc., Great Neck, New York, 1961, 64 pages, \$1.50.**

Dr. Jackson is the author of a similar book, *Understanding Grief*, which is considered by physicians, psychologists, and ministers to be a classic. In his more recent work, *You and Your Grief*, he counsels understandingly the reader who is grieving over a death in the family. He skillfully deals with emotional and frustrating problems and gently suggests how these may be worked out. "A Quiet Talk With You," "Don't Be Afraid of Your Feelings," "The Roots of Grief," "What Not to Do," "When Grief Gets Out of Hand," "How to Help a Grieving Child," "The Funeral," "Let Yourself Be Helped," and "Facing the Future," are some of the interesting chapter headings. As I reviewed this book I remembered how often in my personal work I had wished for just such sensible counsel to bring to bereaved ones. Personal workers will especially appreciate this tool. Chaplains in their work will welcome its Christian counsel also.

LOUISE C. KLEUSER

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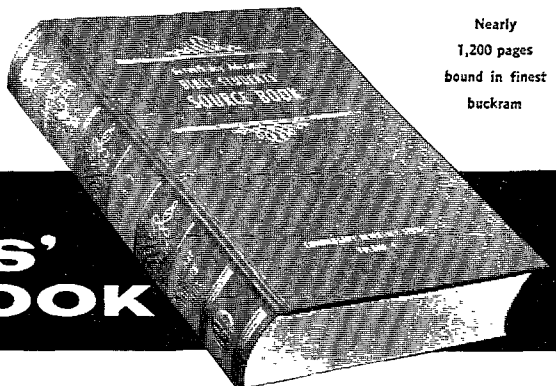
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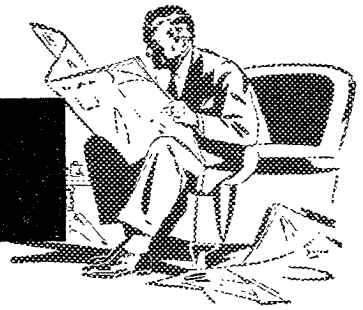
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## NEWS — From Current Journals



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

**BELFAST, NO. IRELAND**—Protestant and Roman Catholic clergy are cooperating with striking results in the new Northern Ireland branch of a British-founded social welfare organization known as the Samaritan. The Samaritan office in Belfast is directed by the Reverend W. G. M. Thomson, minister of the Ballymacarrett Presbyterian church, which has one of the largest working-class congregations in the city. Mr. Thomson has become known as the "minister who never sleeps," because people seeking assistance from the Samaritans can reach him twenty-four hours a day at his office or home. When the Samaritan office closes at 11:00 P.M., telephone calls are automatically switched to the minister's home so that a troubled person is sure to hear: "The Samaritans speaking—can we help you?" The Samaritan organization was started in London about eight years ago by a minister, the Reverend Chad Varah.

**ST. LOUIS, Mo.**—Rabbi Samuel Sandmel, president of the Society of Biblical Literature and Exegesis and a leading Biblical scholar, asserted here that the excitement generated by the Dead Sea scrolls since they were found in 1947 has not been warranted by the facts. He told the society's ninety-sixth annual meeting that the scrolls have given rise to the "greatest exaggeration in the history of Biblical scholarship." "The stuff that could have made them as exciting as alleged wasn't and isn't there," he said. Noting the absence from the scrolls of direct mention of known people and events, Dr. Sandmel declared: "That is why there has been no limit on the various dates proposed for the scrolls. I regard the scriptural books and fragments as of much more value than the 'sectarian documents' and the 'hymns.' Hence, respecting the scrolls and Christian origins, I for one would gladly swap all the sectarian documents and the hymns for one tiny Qumran fragment that would contain the name of Jesus, or Cephas, or James or Paul. Until such a fragment is found, I shall persist in regarding the scrolls as adding a few more drops to the bucket that was already half full, a bucket enabling us to know no more than perhaps 50 per cent about Christian origins."

**HAMBURG, GERMANY**—The first jazz service ever held in a West German church attracted

standing-room-only crowds here and had to be repeated a second time for young people who had been waiting outside. About 250 youth packed the Protestant parish hall where a five-piece jazz band played hymns with calypso and blues rhythms. The service was such a success that it will be repeated and may become a permanent feature at the church.

**ATHENS**—Ecumenical Patriarch Athenagoras of Istanbul was quoted in *To Vima*, a daily newspaper here, as saying that the Orthodox Church is ready to recognize the primacy of the Roman Catholic Pope on the condition that his status would be "first among equals," the position the ecumenical patriarch now holds in relation to other Eastern Orthodox patriarchs. After a four-hour interview with Patriarch Athenagoras, Greek journalist Paul Paleologos wrote that the patriarch said the Eastern Orthodox Church "does not deny that the Pope is first in rank among the Christian bishops." "The Orthodox Church is ready to recognize this primacy of the Pope but under the condition that he is recognized as first among equals and not first without equality to the heads of the other churches, which would liken him to a dictator monarch of Christianity," the article said. If this arrangement were accepted, the patriarch is quoted as saying, the "first step towards the unity of the two churches will have been completed." Each of the churches would retain its present form and practices until theologians found a way of working out some of the doctrinal differences.

**LAKE PLACID, FLA.**—Protestantism must leave behind the Currier and Ives pattern of much American church life as it marches on to a "new historical terrain without realizing it," a theologian told the United Presbyterian Commission on Evangelism here. Dr. Robert Lynn, assistant professor in religious education and church and community at Union Theological Seminary, New York, said the church is on an "exodus" from the old Protestant-dominated rural culture to a new urban, technological culture in which Protestants are a minority. In this exodus, he stressed, the church must not take "baggage" that is an encumbrance in a new day. In addition to an outmoded pattern of church life, he continued, other abandoned luggage should include a "bagful of assumptions" by local churches concerning their need for new buildings and the ef-

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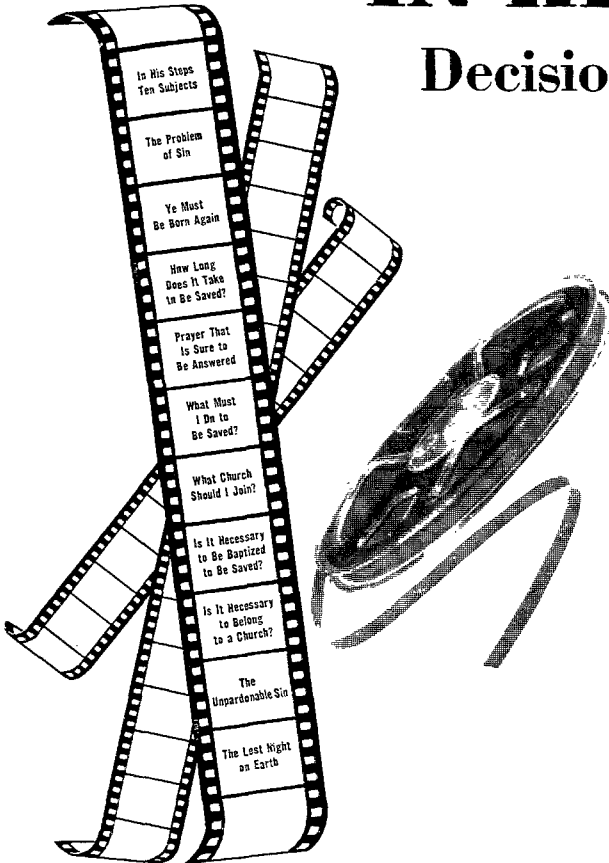
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ficacy of their church schools. Also to be left behind, Dr. Lynn said, is the preoccupation about numbers and growth that precludes preparing church members to be "witnesses at the intersections of the church and the world."

**NEW YORK**—The New York stake or district of the Church of Jesus Christ of Latter-day Saints (Mormon) has announced plans to build a skyscraper here to serve as an administrative and worship center for this area. Planned as a 30- or 40-story structure, the building will be located at 57th and 58th streets just west of Fifth Avenue. Many floors will be devoted to church offices with the tower portion to be rented out as office or apartment space. Six plots of land on West 58th Street have already been purchased at a price of \$1,250,000, and the church has an option on the property at 11 West 57th Street. Tentative plans call for the entrance to the church portion of the building to be on 58th Street with the entrance to the commercial section on 57th Street. Along with offices of the New York stake, the building will include offices of the Manhattan ward, or parish, a chapel, Sunday school classrooms, and a bureau of public information.

**KINGSTON, OKLA.**—Plans to launch in 1963 the "greatest year for evangelism the church has ever known" were made by nearly 200 members of the Methodist Council on Evangelism at a meeting here. The emphasis on evangelism will be known as the "Aldersgate Year" to commemorate the 225th anniversary of the "spiritual rebirth" of John Wesley, British founder of Methodism. It was at a meeting on London's Aldersgate Street on May 24, 1738, that John Wesley, an Anglican minister, was moved to launch his movement while listening to a reading of Martin Luther's Preface to St. Paul's Epistle to the Romans. Methodists usually consider this the beginning of their church. The council approved as the purpose of the year: "To call Methodists under the guidance of the Holy Spirit to seek new life in the church and to witness out of a heart-warming experience that Jesus Christ is Lord."

**NEW YORK**—A nine-member Council on Public Affairs and Religious Freedom has been formed here by the National Conference of Christians and Jews to serve as an advisory body in dealing with political and social problems involving religious differences. Its members include some of the nation's most distinguished experts in theological, sociological, and educational fields. The council was set up as part of a new project in realms of public affairs where the issue of religious freedom is involved. The project's over-all purpose is to raise the general level of public discussion and understanding, especially among religious groups confronted by such controversial issues as Federal aid to private and parochial schools, birth-control legislation, Bible reading in public schools, and Sunday closing legislation. Dr. Jones said four prominent Protestant, Roman Catholic, Eastern Orthodox, and Jewish theologians have agreed to serve on the council, along with an outstanding civic leader and four eminent figures in education, law, journalism, and sociology.



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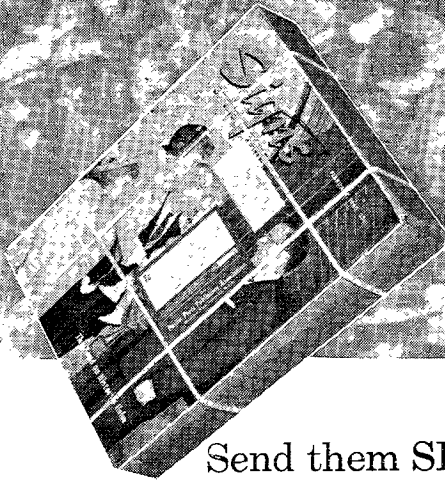
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# PULPIT -- Pointers for Preachers



## **MACHINERY OR MISSION?**

COMMENTING editorially on the World Council of Churches recently held in New Delhi, India, *Christianity Today* has a paragraph on "Machinery and the Kingdom" which will interest our readers:

"Ecclesiastical machinery functioned actively through all phases of the Delhi Assembly; the mechanism of resolutions and program enjoyed special prominence. This growing preoccupation with organization rather than with mission has periodically troubled leaders distressed over ecumenical programming—the endless series of conferences, consultations, commissions, and committees apparently substitute a passion for dialogue for the passion to witness. And the disposition to limit democratic processes within ecumenical gatherings at times irked the press."—December 22, 1961, p. 23.

The tendency to submerge witness in organizational machinery is old and ever-present. The World Council of Churches is building up an impressive piece of machinery. An estimated half million dollars was spent on the New Delhi meeting. A "formidable structure of divisional and departmental committees" exists, and a 250-office headquarters building costing \$2.5 million is to be erected in Geneva.

The same editorial points out that floor debate was prohibited on certain items of business, and continuous press coverage was curtailed in sectional meetings—devices by which, complained the writer, the ecumenical leaders have more than once concealed the eliminations and revisions of the editorial committee's final drafts.

Those of us who saw the palace of the League of Nations in Geneva both in its heyday and at its demise, may live to see the monolithic church with its mammoth machinery. And we may need to remember that if "the kingdom of God is not meat and drink," neither is it machinery and devices. Organization, political devices, machinery, may obscure the church's mission and delay the coming of the kingdom.

H. W. L.

## **SHEPHERDING THE FLOCK**

FEW men have either the capacity or the opportunity to serve a church as long and as faithfully as Dr. Ralph Sockman, who has just completed forty-four years of service as pastor of Christ's Church, known as "the cathedral of Methodism," in New York. For 30 years he has been known from coast to coast as a radio preacher.

In his valedictory sermon Dr. Sockman declared that New York was "still the church's greatest chal-

lenge," and the need for religion in that great metropolis is "growing even more imperative." Emphasizing that the world "requires the gospel of salvation and not merely a gospel of security," he urged that Christians should forget themselves in saving others.

We have mentioned this outstanding preacher for two reasons. First, to point out the incomparable joy and satisfaction that comes to the soul of a minister who fully dedicates himself to the work of a shepherd, and second, the enrichment, both spiritual and intellectual, resulting from one's continual growth in larger concepts of truth, and public contacts. These are aims every minister can and should accept.

It was Dr. Sockman's conviction that to be called to pastoral work was the highest honor that could come to a man. That is why he refused to be sidetracked. More than once he was elected to the office of bishop within his own church. But each time he refused, saying he felt one could make a richer contribution to the cause of Christ by staying close to the people and ministering to their needs. A truly excellent example for a pastor-evangelist!

Dr. Harold Bosley, of Evanston, Illinois, succeeds him, but any man will be challenged who tries to walk in the footsteps of Dr. Ralph Sockman.

R. A. A.

**THE "OLD RING"** "TELL Me the Old, Old Story" happens to be one of my favorite songs. And further, the imparting of the revelation of the love of God to dying men is indeed a frightening privilege. Hence, great care is necessary in the presentation, that essential truth be not altered. But is the "old ring" also a necessity? To be sure, the "old ring" met the need in its time. But our times demand a fresh revelation, an approach geared to space-age mentality. How the truth is told determines to a great extent the quantity and quality of the audience. The man of God need not fear saying the same thing in another way. To be sure, one must not make such a radical departure as to obscure truth, but a few fresh texts have been known to liven up a sermon. It is no compliment to the speaker when the faithful settle down to slumber when he rises to speak, because they know where he is going. Let us continue to go there, but now and then by a different route, thus giving the old gospel a new ring.

E. E. C.

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Some people confuse stubbornness with faithfulness.

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