

# *The* Ministry

AUGUST, 1962



H. A. ROBERTS



# a parson's prayer

I do not ask  
That crowds may throng the temple,  
That standing room be priced;  
I only ask that as I voice the message  
They may see Christ.

I do not ask  
For churchly pomp or pageant,  
Or music such as wealth alone can buy;  
I only ask that as I voice the message  
He may be nigh.

I do not ask  
That men may sound my praises  
Or headlines spread my name abroad;  
I only pray that as I voice the message  
Hearts may find God!

I do not ask  
For earthly place or laurel,  
Or of this world's distinctions any part;  
I only ask, when I have voiced the message,  
My Saviour's heart!

—RALPH SPAULDING CUSHMAN

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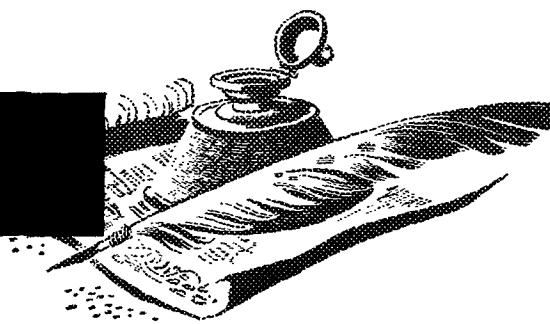
### OUR COVER

The lure of the open road is not just an American mania. Wherever autos and roads exist there also is the mania for speed. The difference is one of degree only—more autos more roads, more roads more autos. More autos and more roads more accidents and more deaths!

The bright side is that we can today see the world in which we live, and enjoy the glories of nature beyond anything our fathers ever dreamed of.

Christians have no right, while under the lure of the open road, to justify speed on the presumptuous ground that "the angel of the Lord encampeth round about them that fear him." It may be equally presumptuous to claim accident exemption for the careful, but we may assume that the angels are on the side of the law, the safety organizations, and the man of careful judgment and good manners.

# EDITORIAL



## *“Lift Up Thine Eyes”*



**WE** HAVE just returned from two University Extension Schools and an extended itinerary in the Far Eastern Division, one of the most interesting but restless areas of the world. But in spite of national and international tensions it was heartening to witness the calm courage displayed by our church members and our leaders. The Advent hope means more in some places in the world than in others. That which brings fear to the world, however, brings courage to the church, because the most distressing circumstances are recognized as signs of our Lord's near return.

Many things impressed us, but nothing more than the spirit of earnest prayer so evident among our workers, both those from overseas and our fine national brethren. Petitions ascend continually for the cause of God everywhere. Daily our people are praying for the presence of the Holy Spirit upon the approaching General Conference session. The Advent people are one people in every country of earth as we sing in the grand old hymn,

We are not divided, all one body we,  
One in hope and doctrine, one in charity.

And never was that more true among loyal Seventh-day Adventists than it is today.

A General Conference session convenes every four years to study the needs of the organization and to elect men and women to positions of responsibility. Naturally we

can expect changes in personnel, for that is one of the purposes of such a gathering. But such changes are made to meet needs, not just for the sake of change.

The work of God demands the strongest leadership possible, and when experienced directors are chosen to occupy positions of trust we can be assured that they are workers whose lives are wholly dedicated to God.

Having observed, over a period of many years, responsible committees at work we have every reason for confidence in the judgment of our brethren. No group of men can lightly esteem their charge when they are delegated to nominate leaders for the work that is distinctly God's and not man's. And we can be sure that whoever may be called to assume such grave responsibility the Lord will through them lead His cause in triumph. The immediate future may be obscure, but the ultimate future is glorious.

The Holy Spirit may not speak with audible voice as He seems to have done in the long ago when He said, "Separate me Barnabas and Saul for the work whereunto I have called them," yet His guidance is nevertheless recognizable to all whose eyes are anointed with heavenly eyesalve.

There is always much preliminary preparation for such a session, and as this issue comes off the press the executive officers from our headquarters at Washington and our great and rapidly growing overseas divisions are studying the needs of the church in every area of the world. After this im-

portant administrative counsel the big session convenes in San Francisco, where actions will be taken affecting God's work in all the earth.

To those newly appointed to heavy tasks no finer counsel could be given than the opening words of King David to Solomon: "Be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, . . . that thou mayest prosper in all that thou doest" (1 Kings 2:2, 3).

It is good to seek God's counsel before and during the session, but should we not continue our petitions to our heavenly Father on behalf of those upon whom will rest the heavy burden of leadership for the next quadrennium? Choosing men is not our only responsibility; we must support them with our confidence and our prayers.

These words from *Quiet Hints to Growing Preachers* reveal the wisdom that comes only with ripening years:

"No matter with what wisdom and fidelity a man may labour he leaves a parish in an unsatisfactory condition. Everything is incomplete, much is perverted and wrong, there is more or less friction, appalling inefficiency, and on all sides a wide chasm yawns between the actual and ideal. A new man on coming into such a field—especially if he be without experience—is apt to feel that things would not be as they are had his predecessor done his work with greater ability and wisdom. Upon this departed man as upon a scapegoat are saddled all the sins of the parish, and the new pastor, eager to prove himself superior to all who have gone before him, proceeds to break to pieces the parochial machinery, and to create a new set of agencies which will usher in the golden age. Poor man, later on he will discover under a juniper tree that he is no better than his fathers."—Page 21.

To speak well of one's predecessor is always wise even though one may think he had his shortcomings. It may be discovered that what seemed like an error in judgment was actually the evidence of wisdom. Time has a way of teaching us, provided we are willing to learn.

Paul's sage counsel to Timothy, a younger worker, is pertinent to all of us. He writes: "Some people have gone astray into a wilderness of words. They set out to

be teachers . . . , without understanding either the words they use or the subjects about which they are so dogmatic" (1 Tim. 1:6, 7, *The New English Bible*).<sup>\*</sup> How true! Not all who talk are talking sense. To be called to posts of leadership in an hour like this is a sobering challenge. But we can be assured that "the future is as bright as the promises of God."

Him whom we trust for the future is the One who has led us in the past. Then follow Him with confidence and courage knowing that the greatest days for the Advent Movement are just ahead of us. To our ministers and workers everywhere, to those newly called to greater tasks and to those whose loads may have been lightened, we say in the words of the hymn writer, Norman Macleod:

Courage, brother! do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble;  
Trust in God, and do the right.

Though the road be long and dreary,  
And the end be out of sight,  
Tread it bravely, strong or weary;  
Trust in God, and do the right.

\* \* \* \* \*

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee;  
Trust in God, and do the right.

Simple rule and safest guiding,  
Inward peace and shining light,  
Star upon our path abiding;  
Trust in God, and do the right.

R. A. A.

<sup>\*</sup> *The New English Bible* © The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press 1961.

## MINISTRY Subscription Renewals

When a worker moves from one place to another it frequently happens that the former employing conference drops the name from their **MINISTRY** subscription list, and the name is not added to the list of the new employing body for a number of months. Sometimes it is completely forgotten. When workers move from one conference to another they should request their new employing conference to include their name, to be sure they do not miss the regular visits of **THE MINISTRY**. EDS.



# When Christians Disagree



SOME time ago we wrote a letter to a certain author and held it over for further consideration. It had to do with a recently published book—*Theology of Seventh-day Adventism*, by Herbert S. Bird (Eerdmans, \$3.00). We

felt the price was high for 157 pages of this type of material, but we were more concerned with the way the author had rehashed D. N. Canright, E. B. Jones, Louis Talbot, and other implacably embittered men. Especially were we concerned with his use of a long-since repudiated statement by a Seventh-day Adventist minister who wrote unguardedly about sin in Christ's blood like a "caged lion ever seeking to break forth and destroy." Mr. Bird also used an old edition of *Bible Readings* to prove that we teach the sinful nature of Christ. He could easily have avoided these things either by checking with the right persons or by reference to modern, unprejudiced authors.

Now comes *Christianity Today*, March 2, 1962, with a review of this book by none other than Walter Martin, who soundly berates the author for some of the above things, for faulty research, for use of certain writers [e.g., Canright, Talbot, Van Baalen] "apparently oblivious to the prejudices and inaccuracies all too apparent in their writings," and inexcusably ignoring certain modern analyses of Adventism. He rejects Mr. Bird's charge that Seventh-day Adventists are Galatianists and corrupters of the gospel.

When Herbert Bird reluctantly admits that some of God's regenerate people are found in "unsound religious associations," even among Adventists, Walter Martin rejoins: "Just how it is possible for SDAs to be Galatianists, whom God curses (Gal. 1:8, 9), and for there still to be 'some of God's' regenerate people in SDA 'and that this need not be questioned' (p. 130) is more than this reviewer can understand as the terms are mutually exclusive in the Ga-

lation context. Apparently SDAs are not heretical enough for hell and not orthodox enough for heaven, hence their relegation to the purgatory of paradox."

Mr. Martin thinks that Bird is at his best in criticizing certain SDA exegesis in areas such as "Sabbatarianism, the Spirit of Prophecy, Conditional Immortality, Annihilationism and the Investigative Judgment."

Mr. Bird has a few sentences worthy of our notice, such as this: "Adventism, in spite of its protestations to the contrary, makes the believer's character the ultimate ground of his acceptance or rejection by God." Page 95. Any Adventist who makes such an unqualified statement, of course, creates a wrong impression. Only by out-of-context quotations and isolated comment can Herbert Bird's statement have any semblance of truth.

Seventh-day Adventists do *not* teach that human character is the ground of acceptance with God. They teach unequivocally that "there is salvation for you, but only through the merits of Jesus Christ" (*Testimonies to Ministers*, p. 97). When the grace of Christ is allowed to operate in the life, then we can claim with Paul, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The true Seventh-day Adventist believes that when divine grace brings the experience of justification by faith, the believer can cry, "Christ liveth in me." It is Christ's righteousness that saves, not man's. But Mr. Bird should also know that when the living Christ controls a man's existence, the man is, by enabling grace, obedient to the divine will. He is transformed by grace, his character is changed, his disobedience disappears, and he is submissively obedient to his divine Lord and Master. The righteousness of Christ is his by faith. Mr. Bird must not be allowed to make this mean salvation by human character, nor must we make unguarded statements capable of such an interpretation.

Mr. Bird's book ends with the hope that evangelicalism's present difficult situation will not become more confused by "acknowledging a system so riddled with deadly error as having part and lot with it." He then clearly reveals the school of evangelical thought to which he belongs, by hoping that those Protestants who have any idea that Seventh-day Adventism is a

true Christian church "will look again."

Seventh-day Adventists are inured to these prejudiced attacks, but we could wish that Mr. Bird (a Presbyterian) would take a second and longer and more careful look. None of us is free from prejudice, but Her-

bert Bird might lighten his load if he would re-examine the beliefs of Seventh-day Adventists without the aid of some men who were disappointed and embittered, and some who were woefully inaccurate.

H. W. L.

# The Pauline Pattern for Church Unity

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THE great religious schism of the early sixteenth century known as the Protestant Reformation produced a spirit of freedom and individualism in worship that found subsequent expression in a veritable plethora of Christian denominations and groupings. Shattering as it did the ecclesiastical structure of medieval life based on the Catholic Church, the Reformation produced the disintegration of that form of society known as Christendom, built upon one faith and one baptism and owing allegiance to one church centered in Rome.

Such a movement did not burst upon Europe swiftly, engulfing the religious world, but was the product of long years of unrest, dissatisfaction, and turmoil in the ranks of ecclesiastics. In the light of this, it is of great significance that twentieth-century religious thought is undergoing a significant *volte face* and the fragmentation of four centuries ago is being replaced by a considerable movement toward unity of the various denominational groups. During the past few years the subject of church unity has occasioned much lively discussion, and various positive attempts have been made to breach the gulf produced by the Lutheran explosion of the sixteenth century. Leaders of many denominations have met either privately or in councils in an endeavor to reach as much agreement as possible to strengthen the cause of religion in a world fraught with a growing antireligious bias.

With an ever increasing multiplicity of Christian faiths in our modern world, the need for some reorganization of thinking along the lines of Christian unity appears

vital. That this is no new problem is evident to the student of church history, for even in the early years of the first-century infant Christian community there were divergent elements that made the question of unity a real one. It was for this reason that the apostle Paul wrote his well-known Epistle to the church at Ephesus in Asia Minor.

Situated on the Aegean seaboard, the ideal position of this metropolis facilitated an extensive intercourse, religious as well as commercial, with both the Asiatic and European worlds. Here gathered men of all nationalities and races, creeds and philosophies, social and economic status—a veritable hive of cosmopolitanism. The apostle had labored diligently for about three years in this city (Acts 20:31) with considerable success (Acts 19:20), so that on his departure he was able to leave behind the trophy of a flourishing church. Furthermore, in conjunction with other workers, Paul was able to cover the greater part of the province with the gospel. His letter is therefore written to an area containing not only divergent national origins but previous religious and philosophical convictions as well. Hence the general theme of "all things in Christ" (Eph. 1:10) was most pertinent.

The book of Ephesians fills for the church today just as vital a role as did the books of Galatians and Romans in the period of the sixteenth-century Protestant religious revivals. Indeed, within the confines of this brief letter Paul has inserted a perfect formula for Christian unity, which is of inestimable value both for the laymen as well as the church leader. The opening verses of Ephesians 4 reveal the main elements designed to produce a spirit of unity

and peace. These are mentioned in verses 4 to 6 as one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

### *One Body*

Throughout his writings Paul frequently refers to the church by using the symbol of the body. By this figurative device he is able to highlight his main argument—that the members of the church resemble the various parts of the human body, each having its own particular work to do and each possessing a high degree of interdependency. Paul stresses elsewhere (1 Cor. 12:12-14) that an adequate realization of this fact is essential for the proper functioning of the church. It is only as each member subordinates his will and desires, and is prepared to cooperate with Christ as the head of the body, that such unity will be produced. The prime essential is to recognize that Christ is the head of the church and that if we are “in Christ Jesus” (Eph. 2:13) this will mean the end of splinter movements, fragmentary offshoots, multiple religious groupings, and uncoordinated activity. Then we are “no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Eph. 2:19) because Christ has brought together all the various elements into “one body by the cross” (Eph. 2:16). Paul’s argument is that where there are truly converted Christians a spirit of peace and harmony must exist, in which spiritual unity and growth are manifested.

### *One Spirit*

For the production of Christian unity the one essential element is the Holy Spirit. This is the revitalizing force of conversion as Christ so clearly pointed out to Nicodemus when He said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5). It is only as a man is possessed by the Holy Spirit that his whole life begins to be reoriented, and under the regenerating influences of the new-birth experience, he becomes a member of the household of God. Under the guidance and leadership of this Spirit, lives are purified of the elements that produce disharmony. The Holy Spirit is the life of the individual member, and therefore the life of the church, and where it is absent there appears the unmistakable sign of disunity. Paul has al-

ready emphasized this in 1 Corinthians 12:13 where he states, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

### *One Hope*

From Paul’s other writings it is abundantly clear that the hope referred to in Ephesians is that so well expressed in Titus 2:13: “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Christians are on common ground when they express an earnest longing for Christ’s promised return to this earth, the one and only hope for a sin-riddled world. What more satisfying plank to place in the platform of Christian unity is there than a hope that centers in Christ Jesus! Christians filled with this prevailing hope will “live soberly, and righteously, and godly, in this present world” (Titus 2:12) because they have a common goal—the redemption of the world in Christ, prepared for His imminent appearing. The apostle John provides the sequel to Paul’s thought on “one hope” when he writes that “every man that hath this hope in him purifieth himself” (1 John 3:3). Here, then, is the animating hope of the pure church of God, transforming the lives of its members and producing that spirit of unity required to meet the Saviour on His return.

### *One Lord*

Paul uses these words in a statement made to the Corinthian church, in which area pagan influences also were strong: “To us there is . . . one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor. 8:6). In this simple statement Paul highlights a feature of the Christian religion that contrasts with other philosophies and ideologies. Whereas paganism involved a series of gods and a multiplicity of sacrifices, there can be no divided loyalty in Christianity. “Thou shalt have no other gods before me,” expressed at Sinai in written form, underlines the fact that allegiance and devotion by all to the one Lord constitutes an undeniable element of strength. The apostle’s whole current of thought at the time of writing this Epistle was directed toward the supremacy of Christ above every other person or god, for he was concerned with combating probable



Gnostic heresy directed currently at the Colossian church.

The very fact that Christ, the Creator and Sustainer of the universe, overcame the powers of darkness through His triumphant Calvary experience highlights the potential strength available to all church members who are vitally connected to Him. Truly converted Christians whose lives are filled with the "one spirit" and who have submitted their will to the "one Lord" will not experience prolonged disharmony. Since they are patterning their lives on the "one Lord," it is inevitable that a common loyalty will produce a spirit of unanimity.

This, in essence, is unity through surrender, harmony through undivided allegiance, and concerted action through a supreme desire to serve one Lord and Master.

### *One Faith*

It must be remembered that the apostle was writing to a group of people whose lives were influenced by the prevailing social and economic class structure, which included the extensive use of slaves. Furthermore, there were other barriers both religious and national that served as means of differentiation. The drift of Paul's argument is that slave or free, Jew or Gentile, Greek or Barbarian, all who have faith in Christ are considered equal in God's sight. The writer here is not employing the word "faith" to signify a specific group of doctrinal tenets in the sense of a creed. New Testament usage appears to stress far more the thought of an individual faith in Jesus Christ as one's personal Saviour. The possibility of achieving Christian unity is far greater, Paul asserts, when all members have such faith in Jesus that loyalty and devotion to Him produces obedience to His will.

This echoes the main thought of the Epistle to the Romans, where the doctrine of righteousness by faith is expounded. In particular we are reminded of the closing verses of Romans 3, where a man's racial group is unimportant since "it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." Once more the apostle is emphasizing that there is only one way for all classes of men to receive salvation—namely, faith in the one Lord, Jesus Christ. This single door of salvation through which all, irrespective of rank or

birth, must pass produces the spirit of equality of all men. Faith in Christ naturally brings each person to Calvary where his salvation was made possible, and at the foot of the cross he discovers that the ground is level.

### *One Baptism*

It is no accident of sequence that Paul refers to baptism after "one Lord" and "one faith," for in the juxtaposition of these thoughts a basic Christian principle is being asserted. Baptism is essentially an individual matter; it is a significant rite performed only after a person has accepted Christ as his Lord and is prepared to have faith in the efficacy of the Calvary experience for him.

In this way alone is baptism the outward sign, the public confession, that this person belongs to Christ. Paul elsewhere emphasizes the essentially unifying character of the baptismal experience when he states, "For as many of you as have been baptized into Christ have put on Christ" (Gal 3:27). To "put on Christ" carries the thought of closely following the principles of conduct He has laid down, and imitating the life of Christ so that the human life will resemble the divine.

In this sense there is only one baptism, for if this action is to mean anything, it must produce in all those who have received this privileged rite the Christlike character that enables a man to live in unity with his fellows. Paul's reference to baptism may be taken more in the experiential sense than in the formal sense. This leads to the conclusion that Paul had more in mind than water baptism, for he was fully aware that the inevitable corollary in a life yielded to God's service is baptism with the Holy Spirit. The bonds of unity to Christ are further strengthened, as the Pentecostal demonstration evidenced, through the deeper personal relation of one who is "baptized into Christ" (Gal. 3:27).

### *One God and Father*

The final element in Paul's perfect formula provides the source of stable Christian unity. Here is another item of common ground, an unfailing means for transforming diversity into unity. We need reflect only for a moment on the significant role played by the "Father of all" in providing the means for man's redemption.

And yet Paul is not airing a new philosophy, for as a keen student of the Old Testament prophets he was familiar with the words of Malachi, "Have we not all one father? hath not one God created us?" (Mal. 2:10).

Of all the characteristics of God, the Almighty, Paul has presented the very one which, to erring, perverse mankind, has been the greatest source of comfort. Not only is our God a mighty King and a righteous Judge but He is One who loves us as does a Father. Furthermore, His love is not selective; it is extended to all mankind, for "God so loved the world" that He is "not willing that any should perish."

Here for Paul is the great animating and controlling force that links all mankind. It might well be that Paul was thinking of the contemporary stoic philosophy which considered that man's life was continued by means of a spark which came from the fiery god in heaven and which resided in his body. This would represent the quintessence of the Pauline argument, for he believed that God was manifested not only in the natural world but also within the physi-

cal and spiritual being of mankind. Notice in these verses how neatly the apostle's conception of the Trinity is unobtrusively woven into the argument. His reference here to "one spirit," "one Lord," "one God and Father," coupled with an equivalent statement in 1 Corinthians 12:4-6 concerning "the same Spirit," "the same Lord," "the same God," provide the apostolic foundation for the subsequent formulation of the doctrine of the Trinity. Hence God, through Christ, residing in the life of every individual must produce that spirit which is the basis of Christian unity.

With these few concise statements Paul has opened up a wealth of meaning, for he has presented a perfect blueprint for church unity in stressing the role of the Trinity—Father, Son, and Holy Spirit—in the life of every believer. The inculcation of these principles in the action of individuals would resolve national hatreds, denominational disharmony, and strife within the local church. It is Paul's cardinal thought that in Christ all differences shall be abolished and that complete unity will be forever established.

## *Planning and Expecting*

H. M. TIPPETT

Associate Book Editor, Review and Herald



ONE of our inspired religious leaders of this generation coined the injunction, "Plan great things for God; expect great things from Him." Unless we plan in faith and hope, we shall reap impoverished harvests, for "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

But many who have heard of the goodness and greatness of God misunderstand the law of the harvest. They gladly sing with the faithful, "Lord, I hear of showers of blessing Thou art scattering full and free," but they forget that there is a price to pay for a bountiful harvest. They remind me of the too-optimistic man who put in the want ads of a newspaper: "Wanted, a

cheap, secondhand violin for practice; a Stradivarius preferred." They do not seem to realize at what infinite cost the benefits of the plan of salvation accrue to us.

Back in the old days the Chinese farmers went on the theory that they could eat all their big potatoes and keep the small potatoes for seed. They did this for some time. They ate the big potatoes and planted the small ones. But in time nature reduced their crops by the law of diminishing returns, until their potato crops were made up of tubers no bigger than prunes and marbles. Those Chinese farmers learned through bitter experience that they could not keep the best things of life for themselves and use leftovers for seed. So it is in our Christian experience. Often we think that by some crazy twist of the laws of nature our selfishness will be rewarded with unselfishness.

When will we ever really learn the in-

Third in a series of worship talks given at the General Conference office.

exorable truth—"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24)?

I knew of a man who was proud of his ability to play "Blest Be the Tie" on his violin on one string. He did a fairly good job; but happier is the man who learns to play "Have Thine Own Way, Lord" on all four strings of the instrument.

If we are to expect great things from the great God we serve, we must be willing to clear the channels of the heart of their debris. Last week I received a letter of confession from a young California mother who was in one of my summer graduate courses when I taught at Pacific Union College in 1944. It was one of those letters with which most teachers are familiar—asking forgiveness for a matter of irregularity in her work. But there was something different about this letter. There was heart-break between the lines. There were big unwept tears in it. There was a faltering, abject note of fear in it that tore at my heart. She wrote that it had been on her conscience for sixteen years; but now the matter was urgent, for her little son was apparently sick unto death, and she and her husband were calling in the elders for special prayer. She wanted assurance that if she made this humiliating confession the Lord would hear and restore her darling to her heart. And you know, somehow I felt in my soul that that was exactly what the Lord was going to do, for there is one text in the Bible that I like to repeat over and over to myself:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). And I believe that when we fulfill the conditions, He will heal sick little boys too. Plan great things for God; expect great things from Him.

When I prayed for this distraught young mother in California, who had carried a burden on her heart for so long, I thought of the infirm man who had lain daily at the pool of Bethesda, waiting for the waters to move. In the five porches or verandas of this pool lay hundreds of every nationality and condition of life—the pauper and the peasant, the educated and the well-to-do. The only thing they had in common was trouble, and the hope of a miracle.

Can you think of anything more poignant in all God's Word than the words that describe them—"impotent folk, . . . waiting." The blind, the lame, the withered, the infirm, all waiting. Waiting for what? Think of it—God's great house of prayer, the great Temple on the hill at Jerusalem, with its eight great doors of privilege standing wide open and beckoning to the oblivious throng in the five porches at Bethesda.

What a picture of the spiritual condition of so many today. First, there were the blind—blind to the fact that the Great Healer was among them, blind to the opportunities for witnessing for God, blind to the avenues of virtue and their possibilities and talents, blind to the real cause of their infirmities, their cherished and unconfessed sins.

Then there were the halt, or the lame. This is typical of the limping Christian. Did you ever see one? These are they who cannot conceal their malady; their faults are open to the world. It is an affliction that everyone notices. It may be an overdose of ego, a sarcastic tongue, a sour disposition, an uncooperative spirit, a love of show, a slavery to fashion, but everywhere they go they carry their limp.

And there were the withered, the dried-up Christians who haven't any life left in their spiritual muscles. They had an experience once, but it is years since they have passed out a tract, prayed with a neighbor, or spoken to anyone about his soul. They are holders of the truth but are not mightily swayed by it.

There, too, were the impotent—perhaps the saddest of all. Bright minds they have, cultivated talents, charming personalities, educational advantages, but spiritually impotent, which means "not able." And the Bible tells us that there was a great multitude of them. And there is a great multitude of them today. Impotent folks—waiting—waiting for some opportune moment or tide of fortune, waiting for a more convenient time than today, waiting for preferment from someone closer to the source of power, waiting for a miracle.

But it took only a five-word question by a man in a seamless dress to waken the long-time cripple to the fact that we cannot expect great things from God until we rid ourselves of the hindrances to faith: "Wilt thou be made whole?" And He meant right then. And He asks the ques-

tion of us today. There is no yesterday in the gospel vocabulary. And there is no tomorrow; there is only today. "Behold, now is the day of salvation." Vain regrets about yesterday will not do; vain hopes for tomorrow will not suffice; but a triumphant march today leads to a glorious sunset and a quiet eventide of peace and trust.

I think in one of my books I have told the story of a lad about six years of age who was brought into the emergency ward of one of our city hospitals. He was one of seven children, three younger than he, who were supported by a widowed mother. They were extremely poor and milk was a scarcity in their home. When the nurse brought him a cup of milk he took two or three eager gulps and then stopped and looked up with wide, earnest eyes and asked, "How deep shall I drink?" He had been taught the necessity of sharing everything he received with his brothers and sisters.

That is a searching question we need to ask—how deep shall I drink of God's everyday blessings, of His bounties, of His providences, of His promises of power, before I share something of my measure of faith and Christ's secret of power with those in the area of my influence?

Wouldn't you like to have it said of you: "There he goes" rather than "Here he lies"?

"Oh, we never can know what the Lord may bestow

Of the blessings for which we have prayed,  
Till our body and soul He doth fully control,  
And our all on the altar is laid.

"Is your all on the altar of sacrifice laid?

Your heart, does the Spirit control?

You can only be blest and have peace and sweet rest,

As you yield Him your body and soul."

Plan great things for God; expect great things from Him.

## Significant World Trends

HERBERT E. DOUGLASS

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IT WOULD be difficult to imagine a more exciting time to be alive, or to imagine a more responsible moment in the history of God's church. How often we have preached this to our churches! Yet, in saying this, we are all aware that men have always thought their day was the most important or the most critical since history began.

Furthermore, history soberly reminds us that the great pivotal hours of God's church on earth have not always been occasions of forward thrust. Israel, before and after the cross to this day, has often allowed the Lord to walk ahead by Himself, in spite of their kings and priests, their organization, directives, and resolutions. Because of these facts our conference president has asked me to speak on this sobering, haunting question that confronts us again in our day: Are the spiritual leaders

of the church alive to the implications of our own pivotal moment in history?

For perspective, let us look at one of these pivotal moments in the past, when the church of God hovered between a protracted ineffectiveness and a forward thrust. David was hunted from cave to cave as Public Enemy No. 1. Saul's ineptitude had revived the inglorious public image of Israel that had preceded his reign during the period of the Judges. From the records before us, David was the church's only hope for that generation, and his life hung by a thread. However, men from every tribe slowly began to sense the tragedy they had hitherto supported, and gradually David's cause was strengthened by men who no longer wanted to perpetuate their mistakes. Among those who rallied around David in those critical hours were the men of Issachar, "men that had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). They saw Israel's need; they were honest enough to admit their past mistakes; they saw that David was the

\* An address given at the Southern New England ministerial council, January, 1962.

man of the hour. Consequently, they offered to David their loyalty and intellectual penetration.

If ever God's church needed such men, it needs them today. We need men who understand the times, who know what Israel ought to do. We do not need men who merely recite the times, who make their sermon a Saturday morning *Post* or a Sabbath morning edition of *Newsweek*. We hear discordant notes from all sides. We hear half-truths becoming the total message in the hands of this group and that. We see an increasing amount of money diverted to these groups, and the mimeograph machines must be working day and night if my mailbox is any indicator of activity. Yet, in a way, we can learn a lesson from these peripheral voices, and it seems to be simply this: Israel wants to know what they ought to do; Israel senses that they live in a critical hour, and they are looking for men who have an understanding of the times.

After all, there would never be a crisis in any area if past methods and thinking always gave the present a clear key to the future. Critical times become launching pads of great forward thrusts only when men with perception realize that current problems require fresh approaches and keener understanding. I am confident that I am talking to men who crave above all else a keen understanding of the times and a clear picture of what Israel ought to do if Christ is ever going to return in this generation.

Admittedly, there isn't much anyone can do in forty minutes, but we can at least spot some of the actors in the contemporary drama and give a short footnote on how each got into the act. In doing so I have not been asked to merely read newspaper clippings—you can cut and paste as well as I can. Every pastor has his newspaper, his favorite weekly news magazine, *The Arsenal* from the Pacific Press, the up-to-date editorials in the *Review* and *Herald*, the *Liberty* magazine and *The Liberty News* mimeo sheet to keep him informed. But his gospel is not according to *Newsweek* or Walter Lippmann or Drew Pearson, nor do we have a gospel according to the Papal Encyclicals. Our message to the world is not based on a scrapbook of news clippings, but on the thrust of the everlasting gospel. The first may excite, but the other nourishes. The first may in-

## Back Numbers of THE MINISTRY Magazine

The appearance of our new complete MINISTRY magazine *Index* is bringing us a number of requests for back numbers of THE MINISTRY magazine. We have a special request to try to get volumes I-IV of the magazine, and numerous requests come for odd volumes from time to time.

Readers who have, or know of other people who have, back numbers of the magazine that they are prepared to dispose of, will do us a service by sending us information as to the names and addresses and the volumes concerned. EDS.

cite temporary action, but the other prepares people for eternal fitness. I have no inside line to the Vatican, nor do I have secret news about labor unions or the World Council of Churches, as many visiting speakers seem to have as they come to your pulpits. From this type of gospel thoughtful men recoil.

The first actor on the stage of these last days is well known to us, and he continues to mouth his lines with great faithfulness. The parallel prophecies of Daniel and the companion prophecies of Revelation focus on the rise and fall and re-emergence of the papal power as one of the key actors in the unfolding drama. When we trace the career of papal Rome in our history books and up to this present hour, we are reminded that Daniel and John wrote a very accurate script in advance. In the future, on the basis of their forecast, we can expect the papal power to emerge as the one universal leader—the grand conciliator who draws up a peace plan that even Russia may swallow—yet, at the height of his earthly triumph, “he shall come to his end, and none shall help him” (Dan. 11:45).

When describing the days immediately preceding the papacy's humiliating end, Revelation 13:3 reminds us that they will be exciting days: “One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth followed the beast with wonder” (R.S.V.). The wonder of it all is that Baptists, Presbyterians, Moslems, Communists, Jews, atheists, and all the rest outside the pale of the Roman Catholic Church, except the commandment keepers, will go down to the wire in basic disagreement over Catholic theology. Yet, in the interest of world peace (and who would vote against peace?), these diverse elements will merge their hopes with the pope's astounding

peace plan, thus uniting the world under his direction. This is not a theological union when all Christians worship under one roof, but it will be a practical union on a political level for the sake of conformity in an area where it doesn't hurt to agree. Men will do most anything for peace—but we haven't seen anything yet. The greatest indictment that can be rigged against commandment keepers in the last days will be that they are troublemakers of the peace. A world tired of tension will buy peace at any price—even though it means a sacrifice of cherished principles.

By now we all have bought our December issue of the *Ladies Home Journal* so we can preserve that article about Pope John XXIII and his plans for the forthcoming ecumenical council. The article depicts Pope John as a realist who understands the "insuperable obstacles that exist to prevent the union of the Catholic and Protestant churches. However, he is tolerant and cordial toward Protestants, and he has a profound desire to bridge the gulf that exists between the two major branches of the Christian faith so that they can cooperate."

The article concludes: "Probably only this Pope, with his long experience as a peacemaker, could consider it a possibility to persuade Catholics, Methodists, Presbyterians, Seventh-day Adventists and Mohammedans, Shintoists, Buddhists, Jews, Confucianists and many others to work together. If anyone can accomplish such a miracle, it will be John XXIII the great conciliator."

During the third assembly of the World Council of Churches at New Delhi, Pope John launched another trial balloon for world unity in his sixth encyclical, in which he expressed the hope that "the dawn of universal reconciliation" would soon come under the fatherhood of the Papacy.

He knew that unity is the key word in the Protestant ecumenical movement and he knew that his message would not be lightly treated. Those who kept up with the Delhi conference noted that theological unity was still a long way off, but that was not their chief concern. "The Delhi mood was still to 'obey Christ's command' [to find unity] and to work out 'details of doctrine' later." The Protestant leaders recognized this day as a time of "greater challenge to Christianity than that posed by the Renaissance, as an age more demand-

ing than any since apostolic times," consequently, "they felt oneness more than truth to be their highest calling."—*Christianity Today*, Dec. 22, 1961, p. 22.

I need only to remind you that this week is the 1962 Week of Prayer for Christian Unity sponsored by the World Council of Churches. Today, Tuesday, we should be praying for the unity of the Baptists, Congregationalists, and Methodists. Last Friday, we were to pray for union with the Roman Catholics.

All this reminds us of words written more than eighty years ago: "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588 (see *Testimonies*, vol. 5, p. 451).

All the world will wonder how a religious power that brazenly employs gambling for religious purposes, that flaunts its support of the liquor trade, that unblushingly curtails the personal freedom of minority religious groups—yes, it will always be a wonder how this political, economic-religious power maintains its spiritual prestige and how every year its halo seems to glow even brighter. Yet, what else would you expect from the mystery of iniquity, for the day is coming when black will seem pure white and the devil himself will appear as Christ on earth.

The peace-and-safety cry for something incredibly simple and workable, yet wrapped in the mantle of incontrovertible authority, is already common talk. For instance, a leading Jesuit theologian, Father Boyer, a few weeks ago declared that Christian unity is impossible without an authority that is both infallible and visible. Father Boyer is president of the Unitas Association, an organization founded to ventilate the Catholic Church's attitude on Christian reunion. He is also a member of the Secretariat for Promoting Christian Unity set up in connection with the forthcoming Second Vatican Council. He was commenting on the definition of unity proposed by the Protestant World Council of Churches. Father Boyer said this definition "still remains a faraway ideal. Without being either perfect or complete," he said, "there



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is still too much contained in it to be realized without the aid of an authority. And this authority must be infallible. And it must be visible."

But in our emphasis on Catholic and Protestant overtures to unity we must not overlook their mutual overtures to the Jews. In the Delhi meeting Protestants were urged to reclarify their teaching in regard to the Jewish responsibility for the death of Christ or any other seeds of anti-Semitism. Pope John set an example for all Catholics by ordering the deletion of the phrase "perfidious Jew" from the Good Friday liturgy. Jewish leaders are aware of all this, and according to Rabbi Joachim Prinz, president of the American Jewish Congress, they are "deeply gratified" by it. "This," says Rabbi Prinz, "may mark an historic turning point in the relationship between the Christian world and the Jewish people."

The next major actor in the drama of these last days is Protestant America. In Revelation 13 her role was predicted to be a unique breed among the nations. Adventists have long interpreted these verses as portraying the rise of a political haven where all men would enjoy the freedom so long denied on this planet. Yet, before this freedom was long-lived this young nation would suffer the inevitable explosion of the inherent seeds of class struggle that have deteriorated the fondest hopes of the best of social dreamers in the past on other continents. The American dream of rugged individualism, the sacredness of property, the exhilarating effect of opportunity, the enervating effect of security, and the virtues of hard work and independence—all this would blow up in the face of the facts of life—facts that other nations have experienced for thousands of years.

When the frontier vanished into the Pacific Ocean, Americans could do nothing else than turn to themselves and consolidate. Selfish, insecure men are grasping men, and they fear free discussion and competition like the plague. Long before these political and economic and social leaders stop using the vocabulary of the American dream, they will have stopped using its mechanics and its spirit.

However, freedom and peace will obviously remain the sales pitch for all the restrictions henceforth imposed on the citizens of the United States. Security for all will be sold as the key to national prosperity, and this new breed of leaders will so sell their program that it will become morally legitimate to impose social pressure on the individual for his best good.

Springing from various lines of argument, the predominant philosophy that man is a unit of society will prevail. Consequently, the following logic will appear true: Since man is a unit of society, he is unhappy and meaningless when isolated and independent; only as he collaborates with others does he become worth while, for by sublimating himself in the group, he helps produce a whole that is greater than the sum of its parts. What is good for society is good for the individual.

To sell this social ethic, man will employ the good offices of the pragmatic philosophers, such as William James and John Dewey, and the benevolent bureaucrats of the organizations that have tied America into economic bundles—organizations such as the labor unions, the corporation web, and the interlocking Protestant church on the social-action level rather than on the ideological level, where they will never completely unite. In other

*(Continued on page 18)*

# Study the Books!

BERNARD E. SETON

Editor, Sentinel Publishing Company



THERE was a day, which still may be with us, when we were known as the "people of the Book." It was a day when those who attended our evangelistic services watched in awe as text after text flowed fluently off the speaker's tongue. "We have never heard anything like it," they declared. And they were speaking the truth. Never had they met a man who could use the Bible so dexterously. A man who was master of such textual manipulation, such skill in producing a multiplicity of verses out of a Biblical hat, was a man to be admired, a man to be trusted. "He must be right, my dear. He proves everything he says from the Bible!"

How proud we were of such perceptive judgment! It confirmed what we already more than half suspected—we were masters of the Book.

And what was the value of such opinion? The praise came from laymen, from those who were ignorant of what we were professionally handling. It is not difficult to impress the uninitiated, but it is dangerous to accept their adulation. It can lull us into a belief that we know more than we really do; it can drug us into a complacency that impedes academic and spiritual growth. Our ability to quote texts, to prove the Biblicity of Adventist doctrine, to give an impromptu Bible study, or to preach a sermon on any topic from Creation to Eden restored may represent nothing more than a prolonged use of *Bible Readings for the Home*.

We confess to the perils of our calling. The need to guide the wandering into the way of truth does oblige us to use strings of texts drawn from every part of the Bible; but woe to the minister who is content with such superficial facility in the handling of God's Word. Our deeper need is for a thorough, personal acquaintance with the *whole* Bible, beginning and end and all that lies between.

God has chosen to speak to His people through a Book. As we all know, but so easily forget, this Book consists of sixty-six separate books written by more than thirty different authors. If He had wished, the Inspirer of the Sacred Volume could have appointed the whole to one prophet and have made a study of His message more simple, though probably less interesting. But the Lord, for excellent reasons, chose to employ many contributors, often isolated from one another in space and time, yet united by the common direction of the Holy Ghost. This divine methodology has complicated our study of His will, but has made the process infinitely more exciting, more rewarding, for those who will take the trouble to trace it through the various forms into which it is cast.

The Bible student's prime intellectual duty is to acquire a personal knowledge of each of the holy books on which he bases his faith. Without this initial acquaintance with the author, the content, the historical and geographical background of each book, he moves blindly, picking out a gem here and there, but unable to perceive their place in the author's pattern of thought, and oblivious of their significance in the master design that makes one whole of many parts. Unless he studies the individual books he is ever liable to misapply an isolated text and to wring a wrong interpretation from words that contain truth. Without a built-in knowledge of a scripture's context he cannot fully defend his view against those who use the same words to support a different teaching. For these few reasons, to name no others, the minister needs to make his main approach to Scripture a book-by-book study.

How can this be done? There is probably no better introduction to any book for the English-reading student than a rapid perusal of the Authorized, or King James, Version. In spite of a spate of new translations the old version still merits its pre-eminent place in the affections of Bible

lovers. Not only for its hallowed traditions or the matchless beauty of its language but also for its surprisingly faithful rendering of the original does it deserve continued respect and regular congregational use.

After that preliminary reading it is time to turn to another rendering. A study of the same book in the R.S.V. or some other standard version will throw fresh light on familiar words and help the reader to see the prophecy, the Gospel, or the Epistle from a different angle. The same story told in different speech assumes a freshness that stimulates thought, breaks through the veil cast by too-long familiarity, gives a firmer grasp of subject matter, and often leads to a reassessment of the author's purpose and achievement. But a word to the wise—be not overaddicted to many translations. In study, use as many as necessity demands and time and money will permit, but do not flaunt a multiplicity of renderings in the pulpit. Digest the useful variants before confronting the congregation, but as a general rule do not bombard them with "Moffatt says this . . ."; "Weymouth puts it this way . . ."; "The R.S.V. suggests . . ."; "The N.E.B. has a new way of putting it." The quoting of many versions bewilders the ordinary Christian, and may possibly break down faith in the Inspired Word on the part of some. Many of the best sermons that have been and ever will be preached had their feet firmly planted in the Authorized Version.

But just as strenuously should we resist the temptation to become a one-version man, the minister who acquired a "modern" translation twenty years ago and since then refers to no other!

The informed student will not place undue reliance or emphasis on such free renderings as J. B. Phillips' *The New Testament in Modern English*. While this work brilliantly succeeds in its declared "attempt to translate" the Testament "into the English of today," it is essentially a paraphrase, and should not be used indiscriminately for interpreting disputed passages unless one is sure that in those particular instances Phillips has adhered strictly to the best Greek text. A sparkling sermon can be preached from a free translation, but its glory is dimmed when someone discovers that the version on which the oratory was based bears little relation to the original!

When the chosen book has been read in

at least two versions, the student should have a reasonably sound idea of its contents. But many insistent questions will be clamoring for answers that are difficult to educe from the Bible alone, answers that call for the opening of a commentary. And there we should remember that the commentary has not been written to provide us with ready-made studies on the book in which we are interested, but to provide us with facts around which we can build our own picture of the book's background. We need to master those historical, geographical, sociological facts—all that is included in the term "Introduction"—before incorporating them into our study. Then we shall speak with authority, and not as reincarnations of the scribes and Pharisees.

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## Editorial Notes

### Information

The article in our April issue entitled "How to Work for Jehovah's Witnesses," by E. B. Price, is now available in mimeographed form as a service to our ministers, one free copy per person, or at cost (5 cents apiece) where more are required.

On the same basis we still have some copies left of the three articles (15 cents a set) on "The Radio Church of God" (H. W. Armstrong). Copies of E. B. Koch's "Forty Ten-Minute Afterservice Talks" are also once more available, one copy free to each minister.

### Upgrading and Downgrading

A letter from an English-speaking country overseas calls attention to a habit sometimes observed among traveling department secretaries. An enthusiastic secretary may talk to the church as though his department is *the* most important of them all, et cetera. This tends to downgrade the importance of other departments, thinks the writer of the letter. What can the local pastor do?

He probably will smile tolerantly and shrug his shoulders at the exhibition of enthusiasm and exaggeration. But secretaries of experience and balance, we have observed, do not draw comparisons that may be either amusing or nauseating. All branches of church life move forward together, and if we have not outlived the days of the unbalanced enthusiast whose department is "more important than" or "most important of all," et cetera, then we can only smile, pray, and leave him to the mellowing treatment of time, his brethren, and the good Lord.

H. W. L.

This triple exercise, reading in two versions and soaking ourselves in a technical knowledge of our selected book, will have introduced us to many embryo sermon texts and topics. The occasion comes when we need to develop one of these possibilities into a full-grown homily. When that moment arrives we switch from our broad survey of the book to a microscopic examination of one small section of it, and that calls for an additional instrument if the results of our study are to be reasonably reliable. If we are to be sure of a correct interpretation of a verse or passage, we need to check its wording against the original Hebrew, Aramaic, or Greek. A commentary will help us in a secondhand sort of way, but the most satisfactory procedure, one that will give a quiet confidence to our exegesis, depends on a personal comparison between the original and the translation.

At this juncture we hear muffled noises off-stage—protests from conscientious objectors, those who object to any suggestion that we use one or all of the three Biblical languages. We hear the rumble, but regret that it should ever be raised in this education-conscious age when most of our ministers have enjoyed at least a nodding acquaintance with Greek and Hebrew during their college careers. But the unlinguistic have no great cause for alarm since the suggested reference to the original calls for little more than recourse to a lexicon and a book of word studies. This elementary exercise will not make us linguistic authorities, but will enrich our knowledge of the text and enable us to preach from a sure textual foundation. It may also arouse a deeper interest in ancient tongues and lead to a modest fluency in handling them. Above all, persistent effort to grasp a book's message in the language in which it was written will, if we allow it, increase our appreciation of the Inspired Word.

But if we go any further into that subject we are into another article, so, back to the books!

What will this study of books do for us? That may seem a selfish question, yet really it is not so, for what affects us affects our congregations. A thorough, methodical study of one or two books, leading ideally and eventually to similar treatment for all the books, will bring us into intimate touch with their authors. We shall see what they saw, think what they thought, and personally meet the God and Saviour they knew.

We shall absorb the philosophy of the Bible and share in its wide grasp of history. We shall relate the parts to the whole, and not be deceived into taking a few parts for the whole. We shall be saved from making molehills into mountains and from attempting to reduce spiritual mountains to molehills. We shall be furnished with a balanced view of God's Book.

By feeding the minister, book study will bring banquets to our hungry—we almost said starving—people. The man who has satisfyingly fed his own soul on the bread of life will not fail to feed his congregation on the same diet. And those who enjoy such fare will grow in spiritual stature; they will be ready for the strongest meat we can supply from the heavenly larder.

When that spiritual-intellectual development takes place in our churches we shall be fulfilling the high obligations of our ministry. And here is a guarantee: It will take place—if we study the books.

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## Significant World Trends

*(Continued from page 15)*

words, America will come to the day when its clearest traditions, so eloquently articulated in the Constitution and the Bill of Rights, will be transvalued so that when American leaders say freedom they will mean security; when they say the dignity of the individual they will mean his self-fulfillment in a social context.

Of this inevitable development Ellen G. White wrote:

"The same masterful mind that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey His law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. . . . Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack."—*Testimonies*, vol. 5, pp. 450, 451.

This is that tragic hour in America's future when quoting the documents of freedom becomes intolerable to men who are sensitive to words restored to their original context.

*(To be continued)*

# 'Eduth in the Scriptures

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ACCORDING to some the special word used in the Hebrew Old Testament to designate the Ten Commandments is 'edûth. This assertion, generally speaking, is true. The word 'edûth is derived from a verb that means "to turn," "to return," "to say again and again," "to witness," "to exhort." 'Edûth is used some sixty times in the Hebrew Old Testament, where it always lies close to the meaning of its root "to witness." Always 'edûth witnesses to Jehovah except, perhaps, in the titles (the fine print in the K.J.V. under chapter headings and brief summaries) to the sixtieth and eightieth psalms, where the meaning is not clear.

In the Pentateuch 'edûth without exception means the two tables of stone (e.g., Ex. 31:18). Once it is metonymically used for Jehovah (Ex. 16:33, 34) and once it is clear that 'edûth, strictly speaking, refers to the writing on the two tables of stone (Ex. 34:28, 29). The importance of the 'edûth (i.e., the two tables of stone) was indicated by its central position in the camp of Israel, its close proximity to the Shekinah, and its use in designations of all that enclosed it—ark (e.g., Ex. 25:22), veil (Lev. 24:3) and tabernacle (Ex. 38:21).

Outside the Pentateuch or Pentateuchal phrases, the meaning of 'edûth varies. An example is found in Psalm 81:5 (6), which can be translated "A testimony ['edûth] he set in Joseph when he went out over the land of Egypt." It is suggested that 'edûth here does not mean the two tables of stone, but a specific memorial that was established to testify perpetually to Jehovah in order that Israel would never forget Him. Though it is not clear which of Jehovah's memorials 'edûth refers to in this text (Feast of Tabernacles? Passover?), it is certain that the function of 'edûth is to witness to Jehovah. Another example in which

'edûth connotes other than the two tables of stone is found in 2 Kings 17:15, "And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies ['edôth—plural of 'edûth] which he testified against them. . . ." Here 'edûth most likely means the prophets' warning messages. These messages were witnesses ('edôth) against the northern kingdom's evil conduct, and left no excuse for wickedness or ground for appeal from punishment at the hands of Assyria. 'Edûth could have an alternative meaning in this verse. It could mean the law content of the prophets' warning messages, in which case it would be a synonym for law (*tôrâh*).

The words the LXX translators used to translate 'edûth are instructive. They used *marturion* or *marturia* with but four exceptions (Ex. 27:21; 31:7; 39:35; Joshua 4:16) when they used *diathêkê* instead. In six occurrences 'edûth was not translated, but its nontranslation makes no significant difference to the passages concerned.

Both *marturion* and *marturia* mean "a witness." They therefore are most suitable Greek words by which to translate 'edûth, and it is not surprising that the LXX translators rarely depart from using them. *Diathêkê* means, 1. "a will," "a testament." 2. It is frequently used in the LXX and nearly always renders *berîth*, a Hebrew word meaning "covenant." On this point Moulton and Milligan say:

This passage [in Aristophanes] is enough to prove that διαθήκη is properly *dispositio*, an "arrangement" made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX this monopoly was not established, and the translators were free to apply the general meaning as a rendering of ברית. For this course there was an obvious motive. A covenant offered by God to man was no

"compact" between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.\*

3. *Diathēkē* also means "compact," "covenant," "agreement." There can be little doubt that in the four instances where the LXX translators rendered 'edúth by *diathēkē* they had in mind that 'edúth (the Ten Commandments) was the basis of Jehovah's covenant with Israel.

In four clear instances (Acts 7:44; Heb. 9:3-5; Rev. 11:19; 15:5) 'edúth comes over into the New Testament by way of the LXX unchanged in meaning. In two of these instances (Acts 7:44; Heb. 9:3-5) the earthly tabernacle is referred to, and in the other two (Rev. 11:19; 15:5), the heavenly. In two of these instances (Acts 7:44; Rev.

15:5 the tabernacle *tou marturiou*) the Pentateuchal meaning of 'edúth (two tables of stone) is unequivocal.

One implication of these findings could read like this: Since the Pentateuchal meaning of 'edúth is preserved in its Greek equivalent in Revelation 15:5, antinomists are manifestly faced with the necessity of explaining why the "abolished" Ten Commandments are highly honored, as they are in Revelation 15:5, at a point of time, according to "nomists" (those who hold that the Ten Commandments are eternally binding), long after the cross.

\* Moulton, James Hope, and George Milligan. *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources* (London; Hodder and Stoughton, Ltd., 1952).

## A Prophetic Message—2

TAYLOR G. BUNCH

Retired Minister, Lodi, California



THE most complete and important of the many descriptions of the final message to be given "in the spirit and power of Elias" to "make ready a people prepared for the Lord" is recorded in Revelation 14:6-14. When the messages of these three angels accomplish their divinely appointed mission, Christ will appear in the clouds of heaven "having on his head a golden crown, and in his hand a sharp sickle" with which the harvest of the earth is reaped.

The writer then describes the two final harvests, one of the saints and the other of the wicked, both of which are declared to be "fully ripe," or brought to full maturity in character development, one into the likeness of Christ and the other into the likeness of Satan. There will be only two classes in the world when probation closes and both harvests will be brought to fruition by the same event—the giving of the final gospel message under the showers of the latter rain. In the natural world the same showers of rain which prepare the grain for the garner also ripen the tares for the fire. So in the spiritual realm "one class is ripening as wheat for the garner of God, the other as

tares for the fires of destruction."—*Selected Messages*, vol. 2, p. 127.

During this final exhibition of spiritual power every human being will make a final and irrevocable decision so that none will any longer be "in the valley of decision." It is then that "every truly honest soul will come to the light of truth" (*The Great Controversy*, p. 522) and will receive the seal of God, and all others the mark of the beast, the outward signs of which will be the observance of the true Sabbath or the counterfeit.

These two classes are described in the following quotation: "Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity."—*Testimonies*, vol. 5, p. 216. The characters of the other class will have been determined for eternal destruction.

Seventh-day Adventists claim to be giving the threefold message set forth in such



detail in our text. The message there described by the revelator is to be given to all "that dwell on the earth, and to every nation, and kindred, and tongue, and people." This is the basis of the world-embracing mission activities of Seventh-day Adventists. It is in this connection that we explain when the antitypical day of atonement and judgment began in heaven, without which knowledge it would be impossible to tell all the world to "fear God, and give glory to him; for the hour of his judgment is come." Such a message could not be proclaimed unless the judgment was already in session. Without this background we should be unable to define the meaning of the terms "Babylon," "the beast," "the image," or "his mark." Surely it is self-evident that this message which is to be proclaimed with a "loud voice" must be given by a people who comprehend the symbolism used and are under the constraining urgency of fulfilling the prophecy. Seventh-day Adventist ministers and people, including most of the children, understand the significance of this prophecy and believe they are divinely commissioned to proclaim it to the world.

The prophetic message under consideration can be proclaimed only in a world-embracing setting which eliminates any localized movement with a program and message that do not fulfill the description given. In fact, men have little or no conception of the meaning of the terms used, and attempt to explain them only when put to the test; and what strange and meaningless explanations are sometimes forthcoming. One recent writer thus stated the attitude of the religious world in regard to one of these terms: "The mark of the beast (13:18) has been a standing puzzle for centuries."—*The Bible Expositor*, vol. 3, p. 477 (1960). The writer could have included the other terms used by the apostle. In the light of the language used is it any wonder that the majority of professed Christians are puzzled over verses 9 to 11?

The prophetic picture of the last message also eliminates all of the little offshoot groups that have branched off from the great prophetic Advent Movement. These are composed of those who have "lost their first love" for the truth as well as their burden for world evangelism. Operating in only a few places, chiefly in this country, and with very meager results, they concentrate their time and efforts in trying to tear

down the work of God and divert all the tithes and offerings possible from their divinely appointed purpose. They cannot possibly fulfill the prophetic picture of the final gospel message.

It is a generation too late to start a new message and movement, and those who attempt it are saying, "My Lord delayeth his coming," for it takes time and effort and organization to herald a message to all the world. We are clearly told that "we cannot now enter into any new organization; for this would mean apostasy from the truth."—*Selected Messages*, vol. 2, p. 390. In what a bad light this statement places all of the little independent groups who are operating on their own and in defiance of denominational leadership and organization. It is not altogether the teachings of these leaders and members of divergent movements but chiefly the motives and spirit that control them which give evidence that there are "wolves in sheep's clothing" to be watched and avoided.

These defectors are again described in very uncomplimentary terms: "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."—*Testimonies*, vol. 5, p. 707. Those who go out through false teachings are here declared to be "chaff," in contrast to the "wheat," which describes those who remain loyal to the message. In this sense these false teachings become a blessing in disguise and work together for good to the cause as they help cleanse the church in preparation for the return of Christ. Those of the chaff variety in the church are doubtless included in the following statement: "It would be far better for the progress and success of the third angel's message if such persons would leave the truth."—*Ibid.*, vol. 1, pp. 413, 414. (See also p. 419.) The ultimate sifting out of the chaff will take place in the final "shaking" among God's people described in *Early Writings*, page 270. This experience is followed by the latter rain of the Holy Spirit and the loud cry.

Again we read: "God has a church, and she has a divinely appointed ministry."—*Testimonies to Ministers*, p. 52. "God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Ibid.*, p. 61. It is entirely too late for "one here and one there," or little offshoot

## Appreciation for THE MINISTRY

Recently a minister from Canada showed his appreciation for THE MINISTRY in this startling way:

"I have committed a grave mistake! The unpardonable sin! I loaned out four issues of THE MINISTRY—January, February, March, and April of 1961. And I never got them back. They can't be found anywhere. I've lost them! And to top it all off, I can't find my October, 1960, MINISTRY issue anywhere."

I know that all our readers, although they have not expressed it in this way, feel the same about THE MINISTRY magazine and try to keep their copies from year to year for future reference work. A good number of workers have their magazines bound in book form each year. Have you done this?

A complete index to THE MINISTRY is now ready for sale, and it will make readily available the wealth of material in your file copies.

W. S.

groups to be right and the whole denomination wrong in doctrines and practices. God is leading a people who are His "chosen people" with a "divinely appointed ministry" and not self-appointed individuals with a spiritual superiority complex. Little groups who have split off from the world-embracing church are to the church's program as worthless as chaff. Several other strong statements on offshoot movements and leaders in this chapter should be noted.

Can these false teachers and counterfeit movements find themselves and their message in Bible prophecy so that they can claim to be a people of prophecy giving a message of prophecy? Of course they can, not only in the great prophetic sermon of Christ but also in the writings of the apostles and in scores of statements in the writings of Ellen G. White, but always and only as deceivers and false prophets and apostles whose burden is to "deceive many" including "if it were possible, even the elect." The language indicates that the chosen of God who are elected to eternal life will not be deceived because they are "wheat" and not "chaff." These false leaders and their followers are definitely identified as agents of "the accuser of the brethren" by their severe criticisms of and accusations against the denominational leaders, which constitutes their chief burden and message.

I can unhesitatingly bear testimony that during my fifty-two years in the ministry I have never had the shadow of a doubt in

regard to the divine origin, leadership, organization, and ultimate triumph of this great prophetic message and movement. I have seen many offshoot leaders and movements rise and fall, while the Heaven-appointed Advent message has gone steadily forward in its prophetic mission, and I know of a certainty that all of the present and future apostasies will share the same fate as those of the past. Their voice and spirit is not that of the True Shepherd, and their messages do not ring true or meet the standard which through the years has been built on the foundation of God's eternal Word, and confirmed by the many volumes of instruction given through the prophetic gift. Up until the time of her death the Lord's servant never made one statement or gave even a hint or suggestion that the message and movement of the past would fail in its divinely appointed mission.

A fitting climax to this article is a scriptural warning that is as up to date as if it had just been written: "Do not, therefore, fling away your fearless confidence, for it carries a great and glorious compensation of reward. For you have need of steadfast patience and endurance, so that you may perform and fully accomplish the will of God, and thus receive and carry away [and enjoy to the full] what is promised. For still a little while—a very little while—and the Coming One will come and He will not delay. But the just shall live by faith [that is, My righteous servant shall live by his conviction respecting man's relationship to God and divine things, and holy fervor born of faith and conjoined with it]; and if he draws back and shrinks in fear, My soul has no delight or pleasure in him. [Hab. 2:3, 4.] But our way is not that of those who draw back to eternal misery (perdition) and are utterly destroyed, but we are of those who believe—who cleave to and trust in and rely on God through Jesus Christ, the Messiah—and by faith preserve the soul" (Heb. 10:35-39, *Amplified New Testament*).\*

In conclusion, listen to another inspired message with its present-day application: "We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for

THE MINISTRY

these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be pre-

served, . . . as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Selected Messages*, vol. 1, p. 208.

\* *The Amplified New Testament*. Used by permission of The Lockman Foundation, La Habra, Calif.

## Through the Years

HOWARD H. HICKS

Retired Minister, California



I WAS born of Seventh-day Adventist parents in April, 1887, and attended in my childhood and youth the little church at Sumner, Michigan.

While attending our denominational schools I canvassed during the summers, and assisted with a tent effort in Adrian, Michigan, in 1908. My first paid job with the conference was as bell ringer for the 1908 East Michigan camp meeting held at Lapeer, for which I received my meals.

In 1910 I was given a ministerial license by the East Michigan Conference. E. K. Slade was president and E. I. Beebe was secretary-treasurer. Each had his office in his home. The Tract Society office was in the home of Frank Hiner at Holly, Michigan.

Mrs. Hicks and I were assigned to assist A. R. Sandborn in evangelistic work. Our salary was \$5.00 a week, without subsidies of any kind. We lived in tents during the summer and in the homes of our church members in the area where we held meetings during the winter.

After the arrival of our first baby we had to have a home of our own to live in. We succeeded in finding one in the outskirts of the city of Flint, Michigan. The rent was \$5.00 a month with, of course, no subsidies of any kind. But our salary was then raised to \$7.00 a week, for which we were grateful.

I was ordained in 1914 by Elders W. T. Knox, L. H. Christian, and W. E. Guthrie. (All the above-named workers are now sleeping, awaiting the call of the Life-giver.)

As I think of the sacrifices of the early workers, the small resources, the small churches and institutions, and compare them with those of today, I can but say that surely God has greatly blessed and prospered His church. Today as workers in God's vineyard we know little of sacrifice and self-denial. We live in luxury compared with the circumstances of the early workers in this cause.

God has been and is good to His workmen, both old and young. The sustentation plan is a wonderful blessing to the sick and aged workers. It is a Heaven-born plan, and is greatly appreciated by its beneficiaries. Let all who enjoy its benefits be true to their trust and serve the Master faithfully all their allotted days.

Through the years God's commandment-keeping people have looked, prayed, worked, waited, and longed for the return of Jesus. We have that blessed hope today.

Through the years policies and customs in the church have changed, but the great fundamental truths of the church have not changed. The great doctrines of the Word as taught by the pioneers have stood the test of time because they are founded upon the solid Rock, Christ Jesus, and His Holy Word.

Individuals have arisen from time to time through the years with strange doctrines and fanciful interpretations of the Scriptures and the Spirit of Prophecy writings. But their false theories have only made the true light shine out with greater beauty, and have brought only sorrow and regret to many who have followed these errors in doctrine.

(Continued on page 36)

# Rare Acquisitions to Andrews University Library

DANIEL WALTHER

Professor of Church History, Andrews University

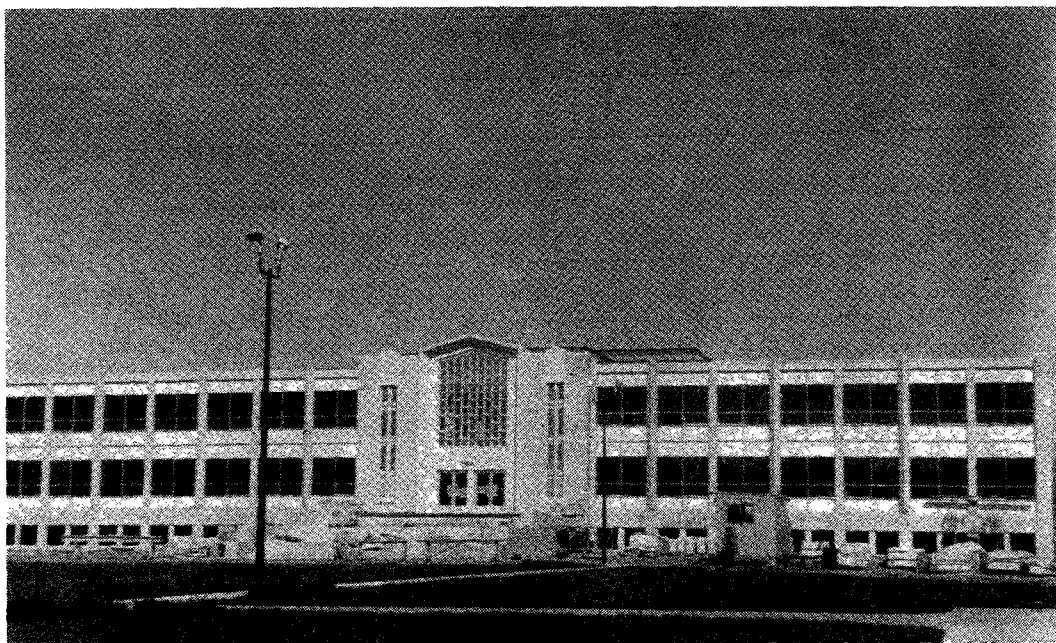


**A** UNIVERSITY is eminently a place for research. The living core of a place of learning is the library. Andrews University believes in having a building large enough for housing its increasing number of books, magazines, and collections. Such a building is in the process of being built here, with a view to serving all three divisions of the university. Aside from the necessary rooms for reading, research, and administration, provision is made for the conducting of seminars of selected groups of students who are assigned specific work or research, and who should, therefore, benefit from the proximity of the best available sources.

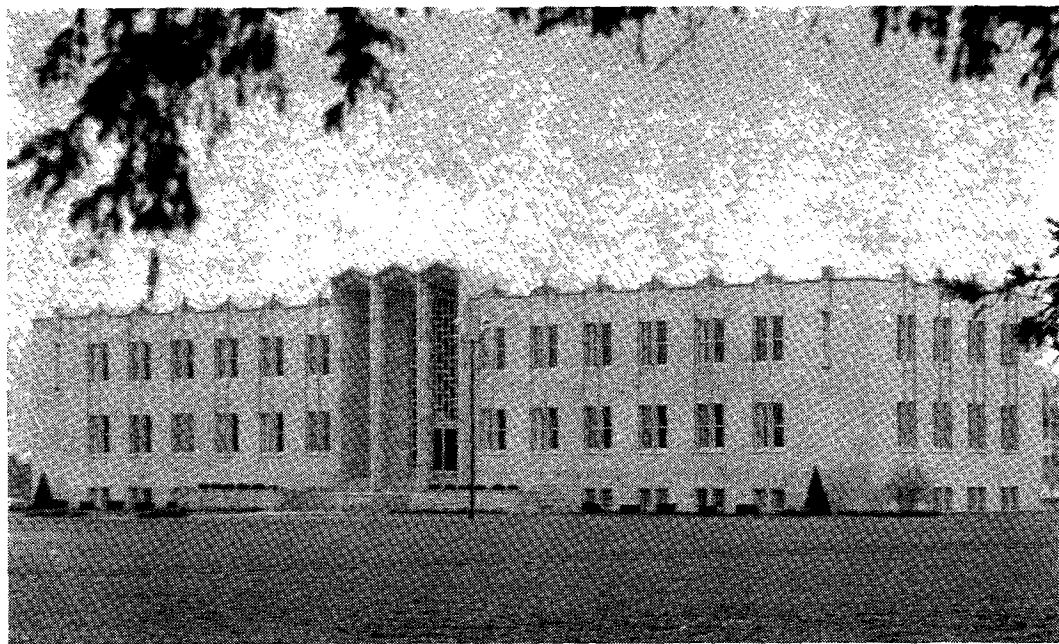
## *A Denominational Historical Society*

Provision is made for a room dedicated to denominational history. We hope to as-

semble all available documents concerning our denomination, to be preserved, cataloged, and well cared for. We already have a foundation backlog called the "Advent Source Collection," assembled mainly under the direction of Dr. L. E. Froom to serve as basis for *Prophetic Faith of Our Fathers*. We also have collections of the *Review and Herald* and other denominational periodicals. Some of these collections are complete; others are not. We take occasion here to bring this project to the urgent attention of our ministers everywhere, so that with everyone's cooperation we may come in contact with authentic writings by the pioneers, especially letters, diaries, sermons, and studies in manuscript form. Any item that is directly or indirectly related to the Advent Movement is of immense importance and significance, and we would urge everyone, worker and layman, to help us collect everything we



*The very fine library of Andrews University, Berrien Springs, Michigan.*



*Seminary Hall, Berrien Springs.*

possibly can. Already a number of men in this country, and in other countries, have expressed an enthusiastic interest in this project and are ready to assist as much as possible. Your contributions and your loyal, genuine interest are our main hope for obtaining some of these denominational documents. We are interested, of course, not only in manuscripts and primary printed sources but in all books and pamphlets put out by our people, whether they be in English or another language, even writings directed against us. If you do not own any items that you would be willing to part with for our denominational historical collection, you may perhaps know of someone who has in his possession items that we could purchase. Any leads from anyone will be appreciated. Please write to me at your earliest convenience.

#### *Quality of Research Material*

A university library is not mainly concerned with the quantity of books to be acquired. We are very careful about the *quality* of our possessions. Nothing is too good to serve our purpose. Only the best should be made available to our young people at study. From time to time we are fortunate in obtaining outstanding collections. One of these is the Weimar edition

of the *Works* of Luther. This edition, of course, is by far the best. Such collections are expensive, and often we do not have the necessary funds ready for such a purchase; but we are getting, increasingly, the generous cooperation of friends who are vitally interested to help us in this work. Thus the gracious gift of James Trefz, of Takoma Park, made possible the purchase of the Weimar edition and Luther's Pentateuch. Among other priceless books we also have the coveted *Migne* collection which in 414 volumes contains the writings of the Church Fathers in the original languages (Latin and Greek); this is an invaluable foundation collection.

Recently our library was able to add another series of rare books. One night a friend called to inform us of the availability of forty-one works, all of which are first editions and published in the early sixteenth century. We were given the privilege of examining the set and were thrilled at what we saw, hoping that we might add these books to our library. Here again we were faced by the expense, but once more, owing to the deep interest of Brother Trefz, the purchase of this set was made possible. (We sincerely hope that funds for other works of quality will be made available for the university library from other quarters as well.)

This recent acquisition includes twenty-one writings by Martin Luther in the first edition. Some of these books are from the library of the Reformer at Wittenberg. It will not be possible here to list all of them; suffice it to mention the *Reformation Tracts* of 1520, among them the *De Captivitate Babylonica*, which caused such a stir that King Henry VIII of England was roused to defend the Catholic faith against Luther's ideas, which were gaining momentum. We also have in our new collection Luther's answer: *Contra Henricum Regem Angliae* (1522).

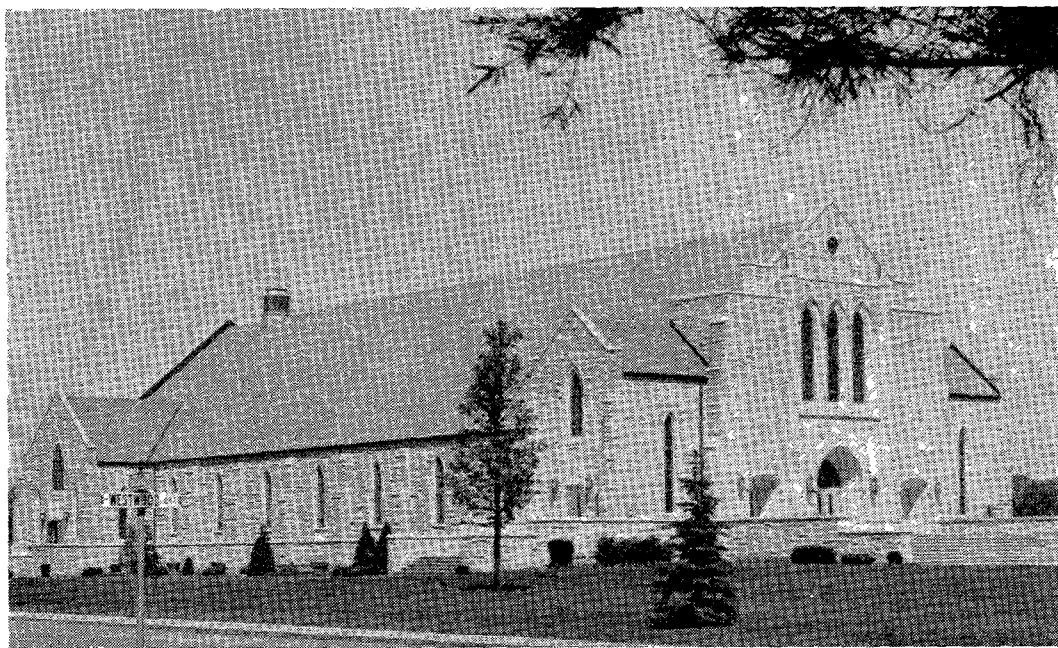
Another interesting tract is one of the earliest in Luther's career—his account of the interview with the papal legate in 1518 (*Resolutiones Disputationum*). By the way, most of these newly acquired books are adorned with exquisite drawings, some in color; they are mostly by Luther's friend Cranach.

Most interesting to us is Luther's discussion on the end of the world: *A Christian and Well-founded Proof of the Judgment and of Its Signs, and That It Is Not Far Off*. Luther on many occasions openly confessed his faith in the Lord's return and several times even indicated definite dates. In the copy we now have, the signs on earth and in heaven, which to him were the proof that the last day is not far off, are so graphi-

cally described that they could be used verbatim by our evangelists. Another work of interest to our ministers is a discussion by Luther in 1523 on baptism, containing the views the Reformer held at the moment. Humorous and quite revealing is Luther's view on the relationship of Christian parents and children, especially in regard to marriage. Somehow these tracts, when we have them in our hands as they were actually read in those stormy days 450 years ago, seem to bring us closer to the live issues than when the same texts are read in translation or in poorly, if not incorrectly, edited texts.

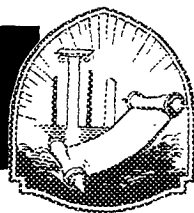
The newly acquired collection of first editions also contains works by other writers. There is a curious book published in 1524 by Carlstadt, discussing the will of God and the nature of man. Very welcome to us are the first editions from some of Luther's close friends and language specialists who helped him in the translation of the Scriptures, such as a sermon by Bugenhagen (in German) and another by Justus, who gives an account of Luther's death in 1546, which he witnessed. Of great value to us is a work by Erasmus, the ubiquitous humanist whose book in 1522 deals with pilgrimages. Perhaps the rarest of all is a first edition of the extremely rare tract by

(Continued on page 39)



*Pioneer Memorial Church, Berrien Springs.*





## The Presentation of Ezekiel 38 in Evangelism

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TO MANY Seventh-day Adventists the book of Ezekiel is just as enigmatic and difficult as the books of Daniel and Revelation seem to be to other denominations.

We have all seen evangelistic ads such as "Russia in Bible Prophecy" used by both Seventh-day Adventist evangelists and those of other denominations. Do the statements made in these evangelistic meetings have as firm a basis in Bible prophecy as, for example, the prophecy of Daniel 2?

It is good to be up to date in evangelism. In the early days of our movement the "sick man of the East," or Turkey, was one of the central points of interest among the public. Later, Japan seemed to occupy the interest of the crowds. And then, of course, Hitler came along, and world attention was focused upon him. With the present universal interest in Russia many evangelists like to find a prophetic setting for that interest. But what is even more important than being up to date is to be doctrinally sound so far as Bible truth is concerned. May I recommend to every reader of this article that before reading further he take time again to read carefully the article "The Role of Israel in Old Testament Prophecy," in volume 4 of *The SDA Bible Commentary*, pages 25 to 38. This study will be based upon that article to a large extent. It is the best compilation in one place of the Bible texts and Spirit of Prophecy references dealing with that subject.

A fitting introduction to a study of Ezekiel 38 is found in the last three verses of chapter 37: "Moreover I will make a

covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (verses 26-28).

This passage tells about God setting up His sanctuary in the midst of Israel forever. Significantly, there would even be heathen (nations, or Gentiles) who would be in existence and would witness the fulfillment of God's glorious purpose to Israel (which purpose is covered in chapters 35 and 36 of Ezekiel, as well as in chapter 37). In the light of the glorious destiny that Israel of old might have fulfilled, and considering the fact of the failure of Israel as a nation to fulfill its destiny, it is evident that verses 26 and 27 will only be fulfilled as outlined in Revelation 21 and 22. It is also apparent that verse 28, "the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore," would then parallel the wicked seeing the New Jerusalem, as outlined in Revelation 20, and would be followed by the attack of the wicked on the Holy City and upon God's holy people (Rev. 20:9). In this sense, then, there is a parallel between Ezekiel 38 and Revelation 20, just as the use of the names Gog and Magog in both passages would imply.

In the light of the principles discussed in the article "The Role of Israel in Old Testament Prophecy" it may be inferred

that Ezekiel 38 and 39 would have been literally fulfilled at some point in time after the Babylonian Exile, *if only* Israel had lived up to the conditions God had revealed to them. However, they failed, and the promised prosperity never materialized. In logical sequence, then, there was no possibility of the picture presented in Ezekiel 38—a combination of heathen nations launching an onslaught against peaceful, prosperous Israel—ever being literally fulfilled, with all the details exactly as they might have been. However, in broader perspective, the struggle between right and wrong will proceed along the same general line, and the final outcome, the triumph of good over evil, will be as certain as though Israel had lived up to its glorious heritage.

With that in mind let us next consider Ezekiel 38:1-3: "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal."

The first question is, "Who is Gog?" The translation "chief prince" is not universal. Some versions read instead, "prince of Rosh," transliterating the Hebrew word *ro'sh* rather than translating it "chief." Some have sought to identify Gog with Gyges, king of Lydia, who flourished around 660 B.C., and who was called *Gugu* in the annals of Assurbanipal.

This similarity of sound between the name *Gog* and the name *Gugu* is too slim an evidence to base any prophetic interpretation upon. Even more flimsy is the identification of Gog with *Gagaia* mentioned in the Tell-el-Amarna tablets, for the latter is a country and the former a person.

Gog very well may have been a title of the ruler of the *Magogim*, the inhabitants of *Magog*, or the land of *Magog*, as they would be called in the Hebrew (compare *Pharaoh* as a title for the ruler of Egypt, although many different personal names were borne by the different Pharaohs). Or Gog may have been an ideal name coined by Ezekiel from the word *Magog*, which, being a word with the prefix *mem* in Hebrew, could well have meant "the place of Gog" (rather than, as some maintain, that the word "Magog" was coined from the name "Gog"). The name "Magog" was

not coined, for it is found elsewhere in the Bible.

In this passage in Ezekiel there are indications that Gog was a human being, not Satan. This is indicated by the use of the term "prince" (verses 2 and 3). The Hebrew word here used for "prince" is *našî*. In this connection compare chapter 28 of Ezekiel, where in the first part of the chapter the human ruler of Tyre is called the "prince" of Tyre; while in the latter part of the chapter the *real* ruler of Tyre, the one behind the scenes, is called the "king" of Tyre, referring to Satan himself. The same thing is found in Isaiah 14:4, where the "king" of Babylon is used in reference to Satan himself. So Gog is a "prince," a human being.

Now, although Gog is the leader and his people (or his nation or country), the land of Magog, is the leading nation of the confederacy pictured in Ezekiel 38, it is true that many other nations would be involved in the assault against Israel. Quite a few of them are from the north, but not entirely, for Edom, Ethiopia (or Cush), and Libya are south of Palestine. In Ezekiel 27 all these nations of the confederacy are listed as customers of the great commercial city of Tyre, with the exception of three. The exceptions are Magog, Ethiopia (Hebrew, *Kûsh*), and Gomer (Gomer may well be identical with Gammad in Ezekiel 27:11, the difference in spelling entirely due to the well-known and frequent confusion in Hebrew script between the letter *d* and the letter *r*).

But even more interesting than the fact that these nations were in existence and contemporary with ancient Tyre, as listed in Ezekiel 27, is the fact that of the eleven nations mentioned in chapter 38, and with only the exception of Persia, they are all sons, grandsons, or great-grandsons of Ham and Japheth, according to Genesis 10, and none of them are descendants of Shem, the patriarch. A list of the nations or countries mentioned in Ezekiel 38 is as follows:

1. Magog—a son of Japheth
2. Meshech—also a son of Japheth
3. Tubal—also a son of Japheth
4. Persia—this is the one exception
5. Ethiopia (Hebrew, *Kûsh*)—a son of Ham
6. Libya (Hebrew, *Pûṭ*)—a son of Ham
7. Gomer—a son of Japheth
8. Togarmah—a grandson of Japheth (son of Gomer)

9. Sheba—great-grandson of Ham (son of Raamah, grandson of Kush)

10. Dedan—great-grandson of Ham (son of Raamah, grandson of Kush)

11. Tarshish—grandson of Japheth (son of Javan).

The next question is the crux of the study. How shall Ezekiel 38:2 be translated? Is Rosh really Russia? Is Meshech Moscow? Is Tubal Tobolsk, as so many say? It must be admitted that "Russia" sounds like the Hebrew word *ro'sh*, but that is not enough evidence for valid Biblical exegesis, and it is certainly not enough for an evangelist to get up and present it in messages to the public—if that same evangelist wants the people to accept the system of Bible truth that is presented to them. Just because these two words sound alike doesn't indicate that they are identical. For example, consider the name "Javan" mentioned in Ezekiel 27; some might identify "Javan" with the "Javanese," the inhabitants of Java, and, of course, one can easily see how absurd that would be. Identifi-

cation because of mere coincidence of sound is often absurd in the light of true philological study.

Let us first examine closely the identity of Meshech and Tubal, and then go to the question of Rosh. As indicated previously, Meshech was a son of Japheth. He and his descendants are frequently mentioned in connection with the descendants of Tubal, another son of Japheth (Eze. 32:26; 39:1, etc.). The people of Meshech are said to have been traders in the slave markets of Tyre, and also dealers in vessels of bronze (chapter 27:13). In another reference they are closely coupled with the people of Kedar (Ps. 120:5). They were thus unquestionably an actual people contemporary with Ezekiel.

In the Accadian they are called the "Mushku" and are first mentioned in the records of Tiglath-pileser I (1113-1074 B.C.). During this period of their early history as a nation they were situated in northern Mesopotamia. Later they moved

*(Continued on page 39)*

## A Study in Personalities—Mary, Judas, Simon, and Jesus

R. A. ANDERSON

Secretary, Ministerial Association, General Conference

OF ALL human enigmas, Judas is the greatest. The Scripture definitely speaks of him as "one of the twelve." He had been ordained to the ministry, and like the others, he had proved to be a successful evangelist. But in some ways he was different. He was apparently the only one of the group that came from Judah, the others all having come from Galilee. "Are not all these . . . Galilaeans?" remarked the crowd on the day of Pentecost. Galileans evidently spoke with somewhat of a brogue. "Thy speech bewrayeth thee," said someone in the crowd to Peter during the court trial of Jesus. And the angels addressing the disciples at the ascension of our Lord said, "Ye men of Galilee."

Iscaiot means the "man from Kerioth," a town in Judea. Outwardly Judas must have been an impressive personality. The disciples regarded him as one to be trusted, so he was made treasurer of the group. He

began his ministry in a spirit of high adventure; but a gradual and subtle change came over him. Ambitious, he was probably indignant at the selection of fishermen such as Peter, James, and John to be a kind of "inner circle." His methods were so different from those of Jesus. Long months of criticism and resentment seemed to burst suddenly into flame through the quiet rebuke of Jesus at the feast of Simon.

### *Judas Resents Rebuke*

Matthew is careful to record in detail: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? . . . And from that time he sought opportunity to betray him."

Judas had been trying to make Jesus over into the kind of leader he wished Him to be, but he refused to let Jesus make him

over into the kind of man he should have been. Jealousy quickly led to criticism, then to theft, and at last to betrayal. Sin always runs a downward course.

John speaks in no uncertain terms, declaring that "he was a thief, and had the bag, and bare what was put therein" (John 12:6). The word "to bare" is *bas-tazein*, and colloquially it means "to pilfer." The R.S.V. plainly states that Judas "used to take what was put into it." He was a lover of money and was actually pilfering the slender assets of the group. The love of money became to him "the root of all evil."

In Mary's act Judas could see only waste. Trying to build himself up on others' assets, he was actually tearing himself down by his own acts. Poor, tragic Judas! Twice more we see him—in the upper room around the Passover table and last of all at the trial of Jesus before the high priest.

Let us study his character more carefully. What made Judas turn traitor? Papini suggests that only Christ and the traitor himself knew the secret of this man that men have despised for sixty generations. To claim that the thirty pieces of silver was the incentive for his crime seems unjustified, for that would be little reward for one whose sole motive was money. And if money were really his god, how strange that he should stay so long with so poor a group. There must have been a deeper motive than avarice.

#### *Pride the Root of Sin*

Judas was a proud, self-opinionated man. He regarded others as greatly inferior to himself. Thus he became blind to his own weakness. Watching Jesus heal the sick, he became aware of His supernatural power; but instead of humbling him it made him proud. He wanted to see more aggressive action. He reasoned that if Jesus could be forced into national leadership, it would hasten the day of deliverance from the Romans. It is not hard for us to imagine this ambitious man leading the movement that day when they tried to make Christ king. How bitter must have been his disappointment when Jesus declined the honor and escaped from the crowd!

While there is much we do not know, yet one thing seems certain—Judas never really expected Jesus to allow Himself to be arrested. On more than one occasion he had seen Him evade His enemies and es-

cape their snares. So he said with self-assurance, "Whomsoever I shall kiss, that same is he: hold him fast" (Matt. 26:48). It would have been easy for him to say if Christ had escaped: "Did I not tell you to hold him fast?" Thus he himself would escape blame.

#### *Willful Sin Hardens the Soul*

From the beginning Judas had miscalculated and misjudged. Had he listened to the voice of conscience and submitted his will to the control of the Holy Spirit, how different would have been his history. He had harbored sin in his life till at last the barrier was broken down. Where love should have reigned, revenge and hate held him in their grip. While reclining at the spread table in the upper room, he was not beyond recall. How tenderly Jesus sought to woo him, for He saw in him not an incurable criminal but one who stood in frightful peril.

Wounded pride, when petted and indulged, can render any soul impervious to divine love. The very act of lowly service in which Jesus demonstrated His love (washing the disciples' feet), which softened the hearts of the eleven, actually hardened the heart of Judas. The unpardonable sin is not a different kind of sin; it is a sin that resists the pleading of God's Spirit and thus refuses to be pardoned.

#### *Jesus Still Loved Judas*

The sin of Judas did not change the love of Jesus. Even when the flickering lights of the lanterns revealed the betrayer under the dark shadow of the trees of the Garden of Gethsemane, Jesus was still the patient lover of men. Listen to His touching words as Judas kisses the face so lately stained with blood. He calls him *friend*. "Friend, wherefore art thou come?" In the Scripture record this was the last time He spoke to Judas.

With what amazement must the betrayer watch the Saviour as He submits to the buffeting and slander of the mob. Surely the great Teacher will surprise His enemies and set at naught their plots and schemes. He awakens at last to see that his plan has failed. Rushing into the assembly he interrupts as he shouts, "I have sinned! I have sinned!" With pale face and trembling hands he casts the silver coins onto the pavement. It is one last desperate try. Caiaphas shakes him off abruptly. "What

is that to us?" he says. In grief and disillusionment Judas leaves the scene and goes out to commit suicide.

What a tragic end! And what a tragic crime! Not so much perfidy, perhaps, as miscalculation. Like many another since his day, Judas was trying to forward the cause of God with weapons from the armory of darkness. This led him at last to despise himself and to take his own life. His refusal to repent and his tragic end have made him history's most despicable figure. But in this there is a lesson for all. The most dangerous traitor is the one hidden in every man's heart. The Scripture says, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

### *Mary and Judas Leave Memorials*

At this home of wealth four personalities stand out in contrast—Mary, Judas, Simon, and Jesus. Judas had bitterly criticized Mary, and when Jesus mildly rebuked him, he resented it. Going to the priests he agreed on a price for the betrayal of His Lord. This selfish act brought him everlasting shame and ignominy, whereas the selfless act of Mary brought her eternal fame and glory. Mary is a name we give to our lovely daughters; but we would not give our dog the name Judas. History teaches us valuable lessons.

A story is told of a goat named Judas in one of Chicago's giant meat factories. He had been taught to lead a thousand sheep at a time to their slaughter. This he did with precision for years. But one day he failed to jump at the right time, and he too went to the slaughter.

Sin is always expensive—its price beyond computation. Pardoned or unpardoned, its cost is infinitely great. Sin pardoned falls upon the sinless head of our Saviour; unpardoned, it falls upon the guilty head of the sinner, who is at last banished from the presence of God. The choice is ours.

As ministers it is our responsibility to bring to our hearers such a sense of urgency that they will make the choice that will give them an inheritance among those who are sanctified.

### *Lessons We Can Learn From the Story*

Jesus might have remained away from Jerusalem, but He went to the city to make one final appeal to His nation. Yet all the time He knew what the end would be.

He welcomed the invitation to the home

of "Simon the leper," a prominent Pharisee, because this man was in real need of spiritual help. Simon admired Jesus; but admiration is not enough. *Conversion is the result of the surrender of the will.* In that way only can true character be formed.

Others like Mary also needed help and encouragement. Her service of love in the anointing of her Lord gave Jesus opportunity to speak again of His death and burial, His coming sacrifice for the sins of the world. During the supper many things in the character of those present came to light, and Jesus met them all with love. He broke through the prejudice of Simon, yet did not expose or embarrass him before his friends.

Jesus recognized in Mary's act a significance deeper than even she discerned. Anointing was a service reserved for a prophet, a priest, or a king. Jesus was all these.

Now note the contrasts among those at this social supper. Simon was a grateful but proud Pharisee. Judas was a critic and a misguided politician. Mary was the embodiment of a fully surrendered life. This woman, open as a book, trusting as a child, knew the joy of full and free forgiveness.

In Judas we see a distorted character, twisted by sin and eaten out by pride.

In Christ we behold One whose heart was absolutely unchanged—the same yesterday, today, and forever. Nothing that men could do could change His love for lost man. Even as the betrayer kissed Him, He addressed him as "friend."

Both Judas and Mary have left memorials—his a memorial of hate, hers a memorial of love.

The prayer of St. Francis of Assisi might well be the petition of every minister of Christ:

Lord, make me an instrument of Your peace;  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is discord, union;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light; and  
Where there is sadness, joy.

O Divine Master,  
Grant that I may not so much seek  
To be consoled as to console,  
To be understood as to understand,  
To be loved as to love;  
For it is in giving that we receive,  
It is in pardoning that we are pardoned,  
And it is in dying  
That we are born to eternal life.

# EVANGELISM -- Winning Men for God



## Caring for the Surrendered Ones

W. R. HOLLEY

Evangelist, Ohio Conference



THE baptismal class is one of the most important features of the evangelistic campaign. When an interested person has been taken through the series of meetings and has finally made a decision for Christ, that is not the time for us to think that victory has been won, and that we can therefore relax. Victory in that stage can be turned into rapid defeat unless vigilant measures are applied at once.

The discrepancy between the number of people who take their stand in evangelistic meetings around the country and those who are baptized is often large. It should not be. There is an unnecessary loss here that should be corrected.

We must remember that there is a long step between the act of coming down the aisle as a token of surrender to Christ and of being ready for baptism. I didn't say "a long time." It must not be a long time. The more time taken in helping the candidates over that long step, the greater will be the number we will lose and fail to baptize.

Our doctors, through medical science, have done much to cut down the death rate of babies. It seems to me that we as ministers of the Word of God ought to be as vigilant and as skilled in our field as they are in theirs. Of all the times in our ministerial work when we need training and skill, I can think of none more important than this. Every minister should possess a know-how in helping souls over their first intricate steps of the new birth.

To lose a great number of the people who make a decision, and then try to excuse ourselves by declaring that they didn't really mean it when they took their stand,

seems to me to be like a doctor who neglects a baby when it is first born. Then when the baby dies, he excuses himself by saying, "The little fellow wasn't really alive enough when he was born, or he would have made it." Such an attitude wouldn't appeal much to us if it were our baby. I don't think it appeals to the Lord either, when we're dealing with those newly born into His family.

These people do mean it when they come down the aisle. They mean it to the extent that many of them would be willing to die for the Lord right then and there. Strong men bury their head in their hands and weep. It is not a question of whether they mean it. They just need help, and they need it fast. It is our business as ministers to see that they get that help on time. If we fail to give them the help they need, and they die or go back to their sins, it is we who have bungled and failed.

The old maxim of striking while the iron is hot was never more true than in dealing with the people who come forward in a call. The sooner they can be led to give up their smoking, get their Sabbath work arranged, adjust their behavior and adornment, et cetera, the easier it is going to be for them. This is a job hard enough at best, but it becomes many times harder after the first ardor has cooled.

How long should it take to prepare them for baptism? Not long. We do it in one week. If someone feels he can't do it right in one week, then two weeks may be needed. However, if we haven't succeeded in solving the problems of Sabbathkeeping, smoking, drinking, adornment, et cetera, in two weeks' time, the chances are that we have lost them altogether.



When I describe here the method of handling the baptismal class that most of us use who conduct the three-week campaign, I am not suggesting that it is the only good method there is. Other men have methods that work very well. If your method satisfies you and, above all else, if it works, you should continue with it. However, if you have found that you are successful in your ministry only up to the point of leading the people through a call for surrender and after they have taken their stand you lose a large percentage of them, it would be well to re-examine the method you are using, because without question the fault is with the procedure rather than with the people.

We don't usually baptize as many people as come forward in the call. The reason for the loss may be that some are children too young for baptism. Sometimes church members come forward in rededication, and many of them do not want or need rebaptism. With these groups out we have left those that will comprise our battleground for the week.

Every one of these people becomes the special target of the devil that week. They will be besieged with doubts and will question the wisdom of their going ahead. Almost all of them will think it wiser to wait. But if they accept the instruction given on every point of truth, they ought not to wait. They need in their experience the strengthening influence that baptism will give them, and they should go forward at once.

Some may want to back out at the last minute, but don't give up a single one easily. Satan doesn't, and an Adventist preacher ought to be able to fight just as hard as the devil when a soul is at stake. Every one of these people is precious in God's sight. He has commissioned us to bring them into the fold. If we lose them we must certainly give an account.

We have found that the one-week class with a baptism at the end of the week works best. All who take their stand won't be ready for baptism at the end of that week. But we conduct the class and treat these people individually as though we expected every one to be baptized. The question naturally comes up right here that if we're going to conduct the class so intensively, isn't there a danger of baptizing some who are not ready? We watch closely for that, but actually the danger is not so

great as it might seem. The people divide themselves as the week progresses. Most of them are extremely conscientious and self-distrustful, and it becomes a matter of urging forward those who should be baptized more than of holding back those who should not.

In our campaign we have our first call for surrender the second Sabbath of the series. For those who come forward we conduct a class during the last week; it is held following the sermon and lasts about thirty or forty minutes.

In the five sessions of that class we cover all the points that make us peculiar as a people—our doctrines, how to keep the Sabbath, dress, jewelry, unclean meats, tea, coffee, the Spirit of Prophecy (we spend a whole class period on the Spirit of Prophecy and give them a copy of *The Desire of Ages* as an introduction), tithing, the church, et cetera. We try to be thorough.

The first night of the class we attack the smoking problem, and have special prayer with those who have the habit. We urge them to take hold of the promise of God and give up the habit at once. Then, of course, we stay close with them, visiting them in their homes for the next few days, calling them on the telephone to let them know we are thinking of them and praying for them. Some have quite a struggle. But it is positively amazing how many heavy smokers lay down their tobacco that very night and never go back to it again.

Some people are a little slow in relinquishing their smoking. If they have not laid it down entirely, and have smoked even a tiny bit through Tuesday or Wednesday, we encourage them to wait for the next week's baptism. Then the following week we take them through the same class again. The class is not just a source of doctrinal instruction; it is a class in practical Christian living, and is designed to build faith in their hearts. If it means their going through the class four or five times, they should be kept in it without fail until they are baptized.

In spite of all we can do, some are not fully in the clear about Sabbath work by the end of that first week. Usually such people can have their work arranged by the following Sabbath. However, the fact that you have hit it hard that first week has kept them from procrastinating, and the wheels have been set in motion so that usually they are free by the following week.

It is fatal to let them continue to work two or three or four Sabbaths after they have taken their stand. The problem must be attacked at once.

Now let's take a look at those we think are ready for baptism at the end of that first week of the Bible class. Many of our members look askance at the practice of baptizing someone who has taken his stand only the week before. It is well to remember in this connection that the first baptism is made up largely of people who have had a background with us—children of Adventist parents, former members, and those who have studied the message for some time.

Some people who have had no previous contact with us at all will respond to a call to unite with the commandment-keeping church at the end of only two weeks of meetings. There are more who take their stand at the end of the three weeks, but regardless of when they do it, once they have decided, we have to face the question, "What are we going to do with them?" There they are in our Bible class. If we act afraid of them, they will get the idea they have done something wrong.

We treat these new people just the same

as anyone else. We let them know how extremely pleased we are with the decision they have made and we take them through the Bible class with the others. If they lay down their smoking, accept the doctrines and standards of the New Testament as taught by our church, accept the Spirit of Prophecy as revealed in the writings of Ellen G. White, and believe the Adventist Church is God's church, can you think of any valid reason why we should not baptize them? I cannot. I say to them as Philip did to the eunuch, "If thou believest with all thine heart, thou mayest." To refuse anyone baptism at that stage is to show distrust in his motives. It is a step backward, when all of our program up to that moment has been forward.

The question may be asked, "How do we know these new people will not backslide?" I can only ask in answering, "How do any of us know we will not backslide?" These people are as sincere as you or I. If in time to come any one of them does backslide, it could very well be due to an unfortunate experience on his part with one of our Laodicean members, or a failure on the part of the pastor or the church to

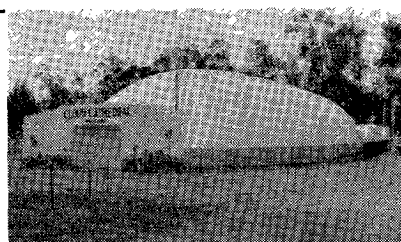
(Continued on page 39)



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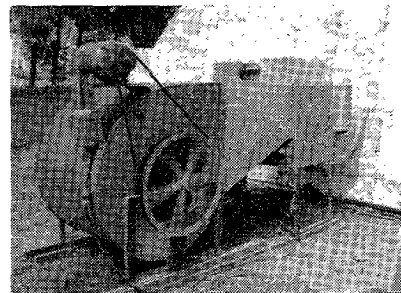
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# PASTOR -- Shepherding the Flock



## "I Was Too Busy"

ENOCH DE OLIVEIRA

Secretary, Ministerial Association, South American Division



ONE Sunday night a drunkard, dazed by the effects of alcohol, shuffled his way into a church. He made himself comfortable in a pew, and overcome by weariness, slept. At the end of the religious service the sleeping visitor was awakened by a kindly deacon and taken to the pastor. But being so stupefied by drink, he was unable to respond to the questions asked him.

Even on previous occasions when this man had visited the church, he was always in an inebriated condition. The pastor asked him where he lived, obtained his address, and also discovered that the man did not drink during the working days of the week. However, on Sabbaths and Sundays he invariably turned to the libations of the cup.

The pastor realized that if he were to speak to the man about his need for the Saviour, it would have to be done at some time other than the weekend. However, his agenda already contained so many commitments that there was no time left to visit the needy drunkard and help him overcome his wicked habit and find Christ.

A few weeks later the busy pastor received with terrible impact the sad news of the accidental death of the wretched stranger. The pastor described in the following words the feelings of sorrow that weighed on his heart as a result:

"I felt profoundly moved when informed of the man's death. It made me wonder what the results might have been had I taken time to visit him.

"Then I was convinced that I was too

busy. As a result, I reorganized my entire work program. I discarded the things that were not essential. Now I am concentrating on the work to which God has called me—the winning of souls."

Somewhere I read the pathetic experience of a youth who, in order to overcome some great spiritual struggle, sought the assistance and guidance of a talented preacher who through his vibrant messages presented from the pulpit had inspired him to do right and to exercise virtue. But the genial preacher was so busy preparing a sermon that he did not have time to listen to the youth and help him in the solution of his problems and anxieties.

Disappointed in his desire for an interview with the pastor, he hastily decided never to return to the church. And the problems which had disturbed him he solved in a foolish and unhappy manner.

It would be worth while for us to examine more carefully the daily routine of our activities to see if we, in truth, are too busy in the preparation of sermons, to the detriment of individual soul-saving work.

"In the work of many ministers there is too much sermonizing and too little real heart-to-heart work. There is need of more personal labor for souls. In Christlike sympathy the minister should come close to men individually, and seek to awaken their interest in the great things of eternal life." —*Gospel Workers*, p. 185.

One of the dangers conspiring against the Adventist minister in our day is that he will become so completely absorbed in his studies or in church business that there will be no time left for the intimate contact with souls who long to know the truth.

# GOSPEL TENTS

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When the preachers of the primitive church noticed this danger they hurried to select "men of honest report, full of the Holy Ghost and wisdom," in whose hands they entrusted the business of the church. In that way they were able to dedicate themselves unreservedly to the ministry of the Word, presenting to the multitudes the fathomless riches of Christ, and mingling with the people for whom they were laboring.

A few years ago a gray-haired minister, after twenty-seven years of pastoral work, dramatically resigned his pastorate in order to conduct an active evangelistic campaign. Attempting to justify this step, he said:

"Through all these years I have maintained the congregation in peace and harmony. I feel as though I have gone from one side to the other with a pacifier in one hand and a rattle in the other, consoling, giving advice, appeasing, and indulging.

"I have raised funds and collected money with which to construct buildings. Because I could organize gatherings for material ends and inspire the congregation to raise funds, I was considered a successful pastor.

"But why continue? I did only that which other pastors have done, and worked only as they have worked. After all these years of service I have the impression that I was too busy with things of minor importance.

"Throughout all of my ministry there were thousands of persons that I did not try to reach. While wasting my time in keeping Sister Smith on the list of contributors there were hundreds of sinners whom I could have approached with the saving power of the gospel of Jesus Christ.

"No, I was only 'entertaining' while the fire of the devil consumed the lives and souls of men for whose salvation Jesus died."

Satan if he were able would defeat the Advent Movement by thus overloading the majority of our ministers with the ordinary activities of the church, not leaving time to carry the message of hope to those in darkness.

We must not deviate from the divinely appointed objective. Let us gain inspiration from the example of Jesus, who in His busy ministry always found time to draw near to the afflicted, the sick, and the outcast.

"Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness, He met every form of human woe and affliction. Not for Himself, but for others did He labor. He was the servant of all. It was His meat and drink to bring hope and strength to all with whom He came in contact."—*Gospel Workers*, p. 188.

If in our absorbing pastoral program we will consecrate more time to a fervent personal evangelism, we then can say with Paul, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, . . . repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20, 21).

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## Through the Years

(Continued from page 23)

We are living in the closing days of earth's history. Soon the hopes of the pioneers and the true church will be realized. Our redemption is drawing near. Jesus is soon coming. We must be ready to meet Him in peace, trusting fully in His saving grace.

As I sit on the side lines, doing all I can to help advance God's work, my soul is thrilled as I see the onward progress of God's last warning message to the world.

God is leading His church today as in the past. The final storm clouds are gathering. One can almost hear the rumblings of Armageddon. Soon, very soon, the east will blaze with the glory of our coming King. Soon the saints will come forth from their dusty beds to realize the complete fulfillment of God's covenant of peace with those who have kept His law and trusted in His righteousness.

With those of old we say, "Oh, hasten on, glad day!" "Come, Lord Jesus, come quickly!"

We, Thy children, await with gladness and hope that glorious day.

# BIBLE INSTRUCTOR



## The United Church of Christ

LOUISE C. KLEUSER



ON EXAMINING the second and revision of Frank S. Mead's book *Handbook of Denominations in the United States*, Abingdon Press, I recognized some significant statements regarding the newly organized United Church of

Christ. Bible instructors, ministers, and also teachers and students of contemporary religions should be alerted on the following statements:

Three churches of historic importance in America constitute the United Church of Christ: the Congregational Church, the Christian Church, and the Evangelical and Reformed Church. The first two were merged into the Congregational-Christian Churches in 1931, and were joined by the Evangelical and Reformed Church, in the new United Church of Christ, in 1957. Pending the approval of a constitution by the local churches represented in these denominations (hoped to be accomplished by mid-1961), the present denominational policies and administrations will continue. In the following account, the backgrounds, policies, and doctrines of the three bodies will be considered separately; to this is added an outline of polity and procedure for the United Church, as contained in the proposed constitution and bylaws.—Page 215.

I consider Frank Mead's presentation of the 260 religious bodies in America an excellent reference work in the study of these contemporary groups. This great merger, however, has special meaning today. I marvel at the ability, agility, and flexibility of these once separate denominations to satisfactorily merge into the United Church of Christ. Reflecting on the history-making discussions, debates, apologies, and church councils held since Reformation times, we must query if all this can be accomplished without some dramatic, if not drastic reactions within the ranks of the merging

groups. Many will still cry out for a positive Protestantism. Here the poetic words of Solomon suggest themselves: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

The author, Frank Mead, who after providing a detailed account of the issues which led up to this great merger, states:

"While some local churches in both groups may still decline to enter the merger, there would seem to be an approximate strength of over 2,000,000 members and 8,000 churches in the United Church of Christ."—Page 223.

Let our people read analytically the entire chapter on the "United Church of Christ" in Mead's newly revised edition of the book. It must open new vistas of thought. Surely, prophecy is in fulfillment today! Let us be wide awake to its implications.

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### ABOUNDING GRACE

**KEY TEXT:** Eph. 2:8 "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

**AIM:** The sinner has nothing to recommend him to God but his lost condition. God's grace is freely offered to him. In his acceptance of this grace, man takes on new responsibilities.

**DEFINITION:** Grace is undeserved mercy of God bestowed on the sinner. No definition of grace is given in the Bible, but the Holy Scriptures are full of examples of redeeming grace in action.

*Man's Relation to God's Standard*

Matt. 19:17 "If thou wilt enter into life, keep the commandments."

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James 2:10 "Offend in one [commandment],  
... guilty of all."

Gal. 3:11 "No man is justified by the law in  
the sight of God."

Rom. 3:23 "All have sinned, and come short  
of the glory of God."

Isa. 64:6 "All our righteousnesses are as filthy  
rags."

### *God's Relation to Man's Condition*

Ps. 86:15 "Thou, O Lord, art a God full of  
compassion."

1 Cor. 1:4 "The grace of God which is given  
you by Jesus Christ."

Rom. 5:21 "So might grace reign through  
righteousness unto eternal life."

Titus 2:11 "The grace of God that bringeth  
salvation hath appeared to all men."

### *How Grace Is Made Available*

Eph. 2:8, 9 "Through faith" (see Key Text).

Acts 15:11 "Through the grace of the Lord  
Jesus Christ we shall be saved."

Eph. 2:4, 5 "God . . . hath quickened us to-  
gether with Christ."

### *Man's New Relationship*

Rom. 3:24 He is "justified freely by his grace  
through the redemption that is in Christ  
Jesus."

Rom. 6:14 "Ye are not under the law, but  
under grace."

Rom. 6:15 No license to sin: "Shall we sin,  
because we are not under the law, but un-  
der grace? God forbid."

Titus 3:7 "Justified by his grace, we should  
be made heirs."

### *Man's Responsibility*

2 Cor. 6:1 "Receive not the grace of God in  
vain."

2 Tim. 2:1 "*Be strong* in the grace that is in  
Christ Jesus."

1 Peter 4:10 "*Good stewards* of the manifold  
grace of God."

Titus 2:14 "Zealous of good works."

Heb. 13:21 "Make you *perfect in every good  
work* to do his will."

Acts 20:32 "The word of his grace, which is  
able to build you up."

2 Thess. 2:16 "Given us everlasting consol-  
ation and *good hope* through grace."

1 Peter 5:10 "Called us unto his eternal glory  
by Christ Jesus."

### *Ellen G. White Comments*

"Grace is an attribute of God exercised  
toward undeserving human beings. We did not  
seek for it, but it was sent in search of us. God  
rejoices to bestow His grace upon us, not be-  
cause we are worthy, but because we are so ut-  
terly unworthy. Our only claim to His mercy  
is our great need."—*The Ministry of Healing*,  
p. 161.

"The grace of God in Christ is the founda-  
tion of the Christian's hope, and that grace will  
be manifested in obedience."—*The Great Con-  
troversy*, p. 256.

"The grace of Christ in the soul is like a  
spring in the desert, welling up to refresh all,  
and making those who are ready to perish eager  
to drink of the water of life."—*The Ministry of  
Healing*, pp. 102, 103.

"The message of the gospel of His grace was  
to be given to the church in clear and distinct  
lines, that the world should no longer say that  
Seventh-day Adventists talk the law, the law,  
but do not teach or believe Christ."—*Testi-  
monies to Ministers*, p. 92.

### *Additional Comments*

"The help man needs must come from with-  
out and from above. God alone can undo that  
which by his fall man has inflicted on creation  
and on himself. The great message of the gospel  
is that God is not only able to do so, but willing  
also; and that He has, in fact, done it in the  
Person of His Son incarnate."—MASON, in *The  
Faith of the Gospel*, p. 121.

"Grace is not simply a kindly feeling on the  
part of God but a positive boon conferred on  
man. Grace is a real and active force . . . illumi-  
nating the intellect, warming the heart,  
strengthening the will of redeemed humanity."  
—LIDDON's *University Sermons*, first series, p.  
644.

"God gives grace in this world as a prepara-  
tion for glory, and glory in the other world as  
the perfection of grace; both are God's gift,  
His free gift."—MATTHEW HENRY.

### *Appeal*

What assurance is given that divine grace  
enables the true believer to meet every human  
problem?

2 Cor. 12:9 "My grace is sufficient for thee."

God solves our problems in various ways: (1) He may remove them by solutions satisfactory to us. (2) He may give us grace to endure without loss of faith, which is often a powerful testimony to the unbelieving.

Rowland Hill was given a sum of money to be given to a poor family. In his own inimitable way he left a portion at regular intervals, accompanied by a note saying, "More to follow!"—which is always the way when we use God's present grace in full surrender.

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(Adapted from "Helps to Preachers," prepared by the Ministerial Association of the Southern African Division, 1958.)

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## Caring for the Surrendered Ones

(Continued from page 34)

recognize him for what he is—a babe in the faith. A baby generally isn't expected to chop wood or earn money to support himself during his first months in the family. He is lovingly cared for and the family is proud of his arrival.

Let me point out right here, however, that the speed I emphasize in preparing these people for baptism does not mean that we are in favor of a superficial preparation. Far from it! It simply means that we believe in making use of a simple principle—namely, that we can pour in more instruction and gain more victories in one hour with these minds that are warmed and pliable with love than it is possible to do in ten or twenty hours with those same minds after they have cooled off. It is absolutely imperative that we work fast. But while we work fast, we must also work thoroughly. We want to see these people in the kingdom, and to give them only a superficial preparation is only to encourage their failure, and there is, of course, no future in that kind of work.

After these people have gained their victories, have been instructed, and have given assent to the principles of the gospel, we think it is absolutely wrong to deny them the right of baptism. They need the strength that comes with baptism. It is a great mistake to delay it just to satisfy a church member who doesn't think you have done a faithful job in preparing them.

There is no doubt that these new people will have problems after their baptism, and it is inevitable that some of them will need a pastor's care. But, as Billy Graham has

aptly pointed out, "After the obstetrician has helped a baby into the world, the child may still need a pediatrician from time to time to keep him in health."

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## The Presentation of Ezekiel 38 in Evangelism

(Continued from page 29)

to Phrygia in Asia Minor. After ruling over northern Anatolia for a time the Mushku lost this area to the Cimmerians. Among the Greeks they were known as Moschoi, and because in sound this Greek name so closely resembles "Moscow," some have confused the two.

The other son of Japheth, Tubal, was the ancestor of the Tibarenoi mentioned by Herodotus. This people is called Tabal in the Accadian language. They are also first mentioned in the twelfth century B.C. in the Assyrian records, coupled with the Mushku and the Kashku. Later they moved to southern Cappadocia. Greek authors of the classical period came in contact with them after they had been pushed into Armenia. Isaiah mentions them along with Javan, the Ionians, or Greeks (Isa. 66:19). And, of course, it has already been noted that Ezekiel mentions them with both Javan and Meshech (Eze. 27:13).

(To be continued)

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## Rare Acquisitions to Andrews University Library

(Continued from page 26)

Pope Hadrian VI, *Suggestio Deliberandi*, giving Hadrian's proposals, presented to the diet at Nürnberg, that the German princes unite to eliminate Lutheranism! In our collection another pope even more famous, Leo X, is represented by the text of the Bull of Excommunication (given here in full); *Bulla Contra Errores Martini Lutheri*. It was that bull which was burned in Wittenberg in December, 1520. Priceless, also, is a small work by the famous Hans Sachs, the cobbler-humanist in Nürnberg who was a loyal follower of the evangelical cause in Germany. All these works, including Luther's small catechism, are in fine condition—the text is large, clear, and easily readable. We are very fortunate indeed to have the new Andrews University library enriched by such a rare collection.



# BOOKS -- For Your Library



***The Book of Revelation*, J. B. Phillips, The Macmillan Company, Paperbacks Edition, 1961, 95 cents.**

This is a new translation of the Apocalypse, one book from the translator's *New Testament in Modern English*. J. B. Phillips undertook his work humbly, conscious that the language of this book of the Bible transports the reader to another spiritual dimension. Without interpreting the subtleties or detracting from the beauty of these revelations, the translator makes them understandable in his own popular style. Students of the Apocalypse will appreciate his effort to remove some of the obscurities of archaic language.

LOUISE C. KLEUSER

***All the Miracles of the Bible*, Thomas Herbert Lockyer, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 480 pages, \$5.95.**

This is a monumental work of real value to Bible students and teachers everywhere. In addition to the miracles performed by Christ and revealed to us through the pages of the New Testament, there is an exposition of more than one hundred Old Testament miracles. Altogether this totals approximately 250 miraculous works as revealed in the Word of God from Genesis to Revelation.

Throughout this book Dr. Lockyer reveals the background, the setting, and the spiritual application of these supernatural experiences. In a concise way he defines a miracle as a work wrought by a divine power for a divine purpose by means beyond the reach of man. The general idea is that it is something wonderful or unusual—an event, experience, or discovery so singular and strange as to awaken in one the feeling of awe. He feels that the miracles of the Bible prove doctrines and that doctrines approve the miracles and that both are held together in a blessed unity in the person of Christ. Miracles confirm the divine nature of Christianity and are evidences of the authority of the gospel. Thinking principally of Christ's miracles, for example, His expulsion of demons would symbolize His power over the spirit world of evil; the healing of lepers illustrates the removal of sin's loathsome defilement; the raising of the dead demonstrates Christ's power to raise those who are dead in sin and His power over the grave and death itself.

In classifying the performers of Bible miracles, Dr. Lockyer finds them to be divine, angelic, human, and satanic—that is, the miracles were performed directly by God, by Christ, by the Holy Spirit, by angels, by the servants of God, and even by evil angels. He calls our attention to the tragedy of so

many so-called Christian preachers and teachers, modernistic in their outlook, who apply the rationalistic treatment to all miracles. They try to explain away the phenomena by suggesting that they are allegories, devised artificially. It is regretted that some of the theological colleges subtly deny the miracles of the Bible and send their young men out to preach with a rejection of the supernatural. He says: "If we reject the miracles, particularly those of Christ and His apostles, as being the imaginative concoctions of New Testament writers, then we attribute to these eye-witnesses of the supernatural a wholesale untrustworthiness, or a superstitious misrepresentation or fraud. Gospel miracles were wrought in the presence of enemies and so subjected to the severest scrutiny; but they emerged as being among those things most surely believed by the apostles." This noteworthy contribution to contemporary Biblical studies will deepen one's knowledge of the wonder-working power of God. The book is well worth a prominent place in the minister's library.

ANDREW FEARING

***The Incomparable Book*, Wilbur M. Smith, Baker Book House, Grand Rapids 6, Michigan, 64 pages, 75 cents.**

I have never read anything dull from the pen of Wilbur Smith, and this booklet of fifteen short chapters is no exception. It was written as part of a plan to assist new readers of the Bible, sponsored by the planning committee of the "returning the Bible to the Heart of the Nation" movement of the National Association of Evangelicals, Minneapolis, Minnesota.

That a man so busy as Wilbur Smith, and an author accustomed to dealing fully with his themes, should consent to write this little production is a tribute to the author's devotion to the Book. He takes up the unity of the Scriptures, their literary form, and then goes briefly through the Bible, dealing with the historical books, the wisdom literature, the psalter, the prophetic books, and follows with a good analysis of the New Testament. In his penultimate chapter, "The Pre-eminent Greatness of the Themes of the Word of God," he deals in masterly brevity with the great themes of the Scriptures, pointing out that no book can be great if it deals with petty themes. It would be good for us all to remember this.

The last chapter carries the significant title "The Book That Asks for a Verdict," and it will be unnecessary to point out to ministers the value of that observation.

This is a wonderful little book to recommend to our youth and to the laity, for it is sound in its treatment and safe in its interpretation. There is a devout and scholarly spirit throughout the entire work.

H. W. LOWE

***The Story of Christian Hymnody*, E. E. Ryden, Augustana Press, Rock Island, Illinois, 1959, \$5.95.**

This is a fascinating story of hymns and the development of hymnody from the psalms and from Greek, Latin, German, and English hymnody down to the present. The book is based on the hymns found in the Lutheran hymnal, and is therefore rich in German and Scandinavian material.

One could not expect that all the hymns discussed would be acceptable to Seventh-day Adventist congregations, but this can be overlooked because of the wealth of information it gives concerning all the great hymns of the church.

Dr. Ryden has devoted a lifetime to the study of hymns, and he writes in a fluent, interesting, and fervent style, producing a book that is thrilling in human interest and spiritual appreciation. The book is accurate in scholarship and dependable in its story of hymnody.

In the Foreword the author says: "This volume has been inspired by a desire on the part of the author to stimulate a more genuine appreciation and a deeper love for the great lyrics of the Christian church. In pursuing this purpose an effort has been made to present such facts and circumstances surrounding their authorship and composition as will result in a better understanding of the hymns themselves."

Every minister and Christian worker will find this volume of value in his own library.

H. B. HANNUM

***The Growing Minister*, Andrew W. Blackwood, Abingdon Press, Nashville, Tennessee, 1960, 192 pages, \$3.00.**

Adventist ministers will like this book because it has so many kind, almost flattering things to say about Adventists, and even quotes from our publications (see pp. 78, 80, 81, 98). This is a book that has power to change a man's professional and spiritual life for the better.

In this book Dr. Blackwood is beginning to show his age (now 79), but not necessarily to a disadvantage. Whatever his writing may have lost in tightness it has gained in mellowness, warmth, and well-ripened wisdom. This book is very wise, very spiritual, and very practical.

In the Preface the author says: "Among all the books I have written for ministers this one has cost me most." None of his books are quite so personal—in respect to both author and reader. He writes about the way the Lord uses a pastor's routine work to make him a better man. "Self-improvement should never become his chief aim in life. But if a pastor lives and works for the glory of God and the service of men, personal improvement will come as a by-product." In the chapters that follow he spells

out in a practical way what this proposition means, and he hits you right in the heart.

This is a preacher's book, by a preacher's preacher, and it is studded with golden quotations and apt phrases that will be a pleasure to have in your filing system or notebook. Note this short list of ministerial sins: "a tendency to shine, to whine, and to recline," and this striking note by T. R. Glover: "Many of the parables turn on energy. The trouble with men, He [Christ] seems to say, is . . . sheer slackness; they will not put their minds to the thing before them, whether it be thought or action. Thus, for instance, the parable of the talents turns on energetic thought and decisive action"; or this terse truth—"Responsibility teaches." Even the chapter and section headings are gems. In a chapter called "Pastoral Cowardice" are these headings: "Courage to Decide," "Courage to Be Different," "Courage to Decline," and "Courage to Delegate."

The book is divided into two main sections—"Opportunities to Grow" and "Obstacles to Growth." Almost every conceivable phase of the ordinary pastor's spiritual and professional life is treated. Especially recommended is the chapter called "Chronic Immaturity." The younger a man is when he reads this, the better. Read prayerfully; this book will go a long way to cure any professional ailments of the kind most of us have at some time or other.

Much of what is said will not seem new, at least to our experienced brethren who are approaching the age of Dr. Blackwood. But this book gave at least one reader such an inspiration that he resolutely began to order his life according to these self-evident truths (as he had always intended to do someday), and he is still reaping the blessing of God for it.

ROBERT M. JOHNSTON

***Don't Lose That Fish*, Ivor Powell, Zondervan Publishing House, Grand Rapids, Michigan, 1960, 151 pages.**

Besides being an internationally known evangelist, a man with a vivid imagination and the art of pictorial preaching, Ivor Powell evidently is a great fisherman. He has fished in most of the choice fishing spots of the world and under many different and strange circumstances.

For instance, he fished for tiger fish in Southern Rhodesia. He has fished with good fishermen and poor fishermen; from small rowboats and from large ships with powerful engines. He has fished in the Shetland Islands for pitlocks, and in Wales where he catches a girl. He fished with fire when the grip of winter had a tight hold on Canada. He fished with a handful of birds over the hills of Japan, and at another time had a fish laugh at him. He even helped some fish put on weight.

Through all these experiences he learned skills that enabled him to fish more efficiently for men. From these adventures he draws practical lessons in soul winning. He feels that fishing is a universal occupation, therefore it has not been hard for him to

relate his experiences to the supreme task of "fishing for men."

There are humor and graphic word pictures in this book, yet it is well balanced in its application to evangelism. This is a book about evangelism, and it deals with the challenging task of giving the gospel to the world and catching men for Christ.

ANDREW FEARING

***The Evangelical Doctrine of Law*, Ernest F. Kevan, M.Th., Principal of London Bible College, London: Tyndale Press, 28 pages, 1/6 (approx. 25 cents).**

This lecture, given at Cambridge University in 1955, and first published in 1956, is the clearest defense of the rightful place of the moral law in the framework of the gospel that I have read in recent years. A few quotations will indicate its breadth and depth better than any description.

"All law is essentially God's law."

"Law is an expression of will. The method of its realization may be by physical and necessary means, or it may be realized through the voluntary action of persons. Law in this latter aspect is commonly called Moral Law."

"The Moral Law is God's law for persons, and belongs therefore, to the very essence of the personal life of man in relation to God."

"Because the Moral Law derives from God Himself and is the very outwriting of His own moral nature, it possesses an eternal quality."

"The law of Sinai, though given to the nation of Israel, was fundamentally a revelation given to mankind as a whole."

"Israel was a covenant people whom God had redeemed, and the Law was given to them in order to indicate the kind of behaviour that was to be expected in a redeemed people."

"The great perversion of the Law goes by the name of legalism. . . . Legalism may be defined as a doctrine of salvation by conformity to Law. . . ."

"It cannot be too emphatically stated that the Old Testament is not legalistic. The foundations of Israel's relation to God were those of grace and faith. When the Old Testament makes blessedness to depend upon obedience to Law, this is not the same as affirming that Law-keeping is the basis of divine favour."

"Our Lord was hostile, not to the Old Testament

Law, but to the Judaistic interpretation of it and the overlaying of it by the accumulation of human precepts which defeated God's purpose in giving the Law. This receives outstanding exemplification in relation to the Law of the Sabbath."

"With His denunciation of legalism there was no decrying of Law."

"It is important to notice that the assertion about Christ being 'the end of the law' is made with particular reference to 'every one that believeth.' It is not a decree effecting the close of a dispensation; it is not an utterance about the abolition or abrogation of Law. It is an experimental truth. The humble and contrite sinner who trusts in the saving work of Christ has given up confidence in 'the works of the law,' and thus 'Christ is the end of the law' so far as he is concerned."

"Any change in relation to Law that occurs in Christianity is not in the Law but in the believer. Law is the same all the time: it still condemns and it still commands. . . . The believer's joyous use of the Law is consistent with the highest ideas of ethics, but it does not change the law into 'not-Law.'"

"It must never be forgotten that Law and obedience are merely the form of the moral life, and not its substance. To substitute form for substance is to stray into that legalism which is an abuse of the Law. But to ignore the form is to lapse into a mystical type of piety which may soon become a cloak for impiety."

The author of this book is not a Seventh-day Adventist. I believe he is a Baptist. He would not wish to be quoted as if he were arguing in favor of special Seventh-day Adventist positions. But his scholarly exposition of the rightful position of the law of God in the thinking and experience of the evangelical Christian is a heartening statement in these days when so many earnest evangelicals are being misled by the "no-law" theory.

E. W. MARTER

***Music and Worship in the Church*, Lovelace and Rice, Abingdon Press, Nashville, Tennessee, 1960, \$4.00.**

In this excellent volume the authors have produced a comprehensive discussion of the place and the relation of music and the services of worship. Music in the church has no other reason for being there than to function as an aid in worship. Here is a book that will prove helpful to ministers and all church workers in understanding the relation of music to the various parts of the church program.

Some of the chapter headings are: "Worship and Music," "The Minister," "The Music Committee," "The Director," "The Organist," "The Adult Choir," "Children's and Youth Choir," "The Choir's Music."

There are helpful lists of organ music, anthems, and vocal solos.

Both the authors are church musicians of experience and extended training, and have produced a book worthy of the attention of all church musicians, pastors, and workers.

H. B. HANNUM

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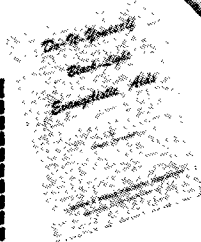
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## NEWS -- From Current Journals



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

**JERUSALEM**—The first English translation of one of the five Hebrew psalms recently found in a Dead Sea scroll was made available here by authorities of the Palestine Archeological Museum. The scroll itself, dating back to the first century, was discovered in 1956, but it was unrolled only last November. Both the unrolling of the scroll and the translation of the 18-verse psalm—"an apostrophe to Zion"—were carried out by Dr. J. A. Sanders, professor of Old Testament at the Colgate-Rochester Divinity School in Rochester, N.Y., who is on sabbatical leave. The opening verses of Dr. Sanders' translation read: "I remember thee for blessing, O Zion. With all my might I have loved thee. May thy memory be blessed forever. Great is thy hope, O Zion. Peace and hope are thy salvation that generation after generation may come unto thee." One of the other four new psalms consists of a personal confession of faith. Two are in praise of God. Another, which actually cannot be strictly classed as a psalm, is in prose and describes the compositions of David. In all, 44 Hebrew psalms were found contained in the scroll, but the rest of them are familiar. However, three of the psalms are also new in the sense that they were not known previously in Hebrew. One is the apocryphal Psalm 151, until now found only in the Septuagint, the Greek version of the Hebrew Bible made at Alexandria in the third century B.C.

**NEW YORK**—The Reverend Stuart Garver, executive director of Christ's Mission, Inc., of Sea Cliffe, New York, and editor of *Christian Heritage* magazine, has announced the opening of a Rome office to cover the Roman Catholic Ecumenical Council called by Pope John XXIII to convene in October of this year. Christ's Mission, which maintains a retreat and counseling service for priests who leave the Roman Catholic Church, will have its executive director and an ex-priest member of its staff on duty in the Rome office. They will issue regular dispatches which will report on the activities of the council, the important people who attend, and seek to interpret the council's discussions and conclusions. These dispatches will be made available to the Protestant press in America at a small service fee. The ecumenical council will be the most important Roman Catholic hierarchical convention in this century. Its deliberations and

decisions will be of deep interest to Protestants as well as to Catholics. Christ's Mission points out that it is important to Protestants that the proceedings be reported and analyzed by those who are thoroughly familiar with Roman Catholic doctrine and with the structure and operations of the hierarchy.

*Christ's Mission, Inc.*

**KAVALA, GREECE**—Archeologists have discovered the ruins of a huge Christian church on the site of the ancient city of Philippi near here. The well-preserved church is of the basilica style and is believed to date from the fifth century A.D. Scholars believe Philippi was the first place on the European continent where the Christian gospel was proclaimed. St. Paul's Epistle to the Philippians is one of the major New Testament books. French archeologists worked at Philippi between 1914 and 1938, and uncovered large sections of the city.

**SOFIA**—A Sofia Radio broadcast said the Bulgarian Communist Government plans to build a "palace for marriages" in the capital city, where about 18,000 weddings take place annually. The broadcast said the "palace" will be modeled along the lines of similar centers in the Soviet Union. It said they will contain offices for the performance of civil marriages, rooms for wedding receptions, and banquet and dance halls.

**OTTAWA, ONTARIO**—Canada's Parliament is taking a leaf from the United Nation's book and is preparing a room of prayer and meditation similar to that at the international organization's headquarters in New York. The chapel is being built in what used to be the office of this country's first Prime Minister, Sir John A. Macdonald. It is being provided with an altar, chairs, and kneelers.

**NEW YORK**—Communists are distributing more literature than Christians, an official of the American Bible Society said here. Writing in the *Bible Society Record*, the Rev. Robert T. Taylor, the society's ways and means secretary, said the Soviet Union distributed about 100 million volumes of the writings of Premier Khrushchev in non-Communist countries last year. Bible societies distributed about 35 million copies of the Scriptures, and other groups distributed 25 million copies or portions, for a total of 55 million, he reported.

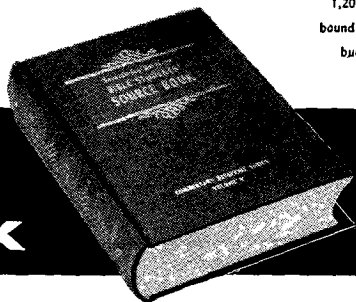
**CHAPEL HILL, NORTH CAROLINA**—Evangelist Billy Graham said here that he plans to spend

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about two more years in crusades in the world's major cities and then devote his attention to college campuses. "The battle I see emerging today is at the university level," Dr. Graham said. "We don't find communism making great inroads with the masses, but with the intellectuals. The struggle for the minds of men is going to be decided in the halls of learning throughout the world," he declared. In a speech at the University of North Carolina, Dr. Graham said he finds a "great religious curiosity on the campus, which was not apparent a decade ago."

BELFAST, NORTH IRELAND—A Presbyterian fireman has won his fight in refusing to attend life-saving courses on Sunday because he wished to follow a strict observance of the Sabbath. Controversy over the position taken by Thomas McCabe, 46, an auxiliary fireman in the Northern Ireland Fire Service, had become almost a national issue. Despite the prospect of disciplinary action, he steadfastly refused to attend life-saving courses on Sunday on the ground of religious principle. In a decision by the Fire Service, Mr. McCabe will now be allowed to take a week-day course in life saving rather than attend the Sunday class. His protest had been strongly supported by leaders of the Presbyterian Church in Ireland.

CLEVELAND, OHIO—The dean of Harvard Divinity School warned here against "architectural vaudeville" in the nation's churches. "Just as there is an embarrassing lot of religious insanity in America, so there is similarly a great deal of architectural vaudeville of what should be religious sanctuaries," Dr. Samuel H. Miller said. Dr. Miller added that much of what is wrong with church architecture is due to contemporary confusion both in faith and in the arts. He advocated a style of church architecture that would create a sense of wonder. A church, Dr. Miller said, should be a space set aside for sacred purposes, framed so as to "release its inner meaning and make us see its powerful, awesome, healing beauty."

VATICAN CITY—Forty-two young priests and seminarians from 14 nations are being trained here to record in shorthand the proceedings of the Second Vatican Council that will be carried on in Latin. Vatican Radio said the priests and seminarians were chosen from various seminaries, colleges, and institutes in Rome. Included are natives of Austria, Ceylon, Egypt, England, France, Germany, India, Ireland, Italy, Mexico, Paraguay, Ruanda-Urundi, Spain, and the United States. The station said they will be trained to report Latin speeches delivered by prelates from various nations. The course, to be held daily for two hours, includes training in shorthand, Latin, and other languages. The Vatican Council will begin on October 11.

BASEL, SWITZERLAND—Dr. Heinrich Ott of Riehen, Switzerland, has been named professor of systematic theology at the University of Basel, succeeding Dr. Karl Barth, world-famous Protestant theologian who has retired from the post. Dr. Ott, 33, was once a student at Basel and studied under

Dr. Barth. He became an instructor at the university after serving two Swiss parishes as minister. Author of several books on contemporary theology, Dr. Ott declined an offer to teach at the University of Vienna to accept the Basel professorship.

WASHINGTON, D.C.—The colored nations of Asia and Africa will be dictating to the people of Europe and America by the year 2000 "how many calories a day we shall eat or not eat," Dr. Martin Niemoeller told more than 200 Protestant clergymen here. The German churchman, president of the Evangelical Church of Hesse and Nassau, and one of the six co-presidents of the World Council of Churches, used the illustration to emphasize the changed circumstances that will occur in the world as the more populous races of the underdeveloped countries, rich in raw materials but currently poor in industrialization, begin to match and surpass Europe and America in productivity.

VATICAN CITY—"Delegate observers" will be the official title given to representatives of non-Catholic bodies attending the Second Vatican Council that opens in Rome on October 11, Vatican authorities announced. They said the word "delegate" had been added to the designation to indicate that the non-Catholic observers would be present, not as private individuals but as official representatives of their various religious denominations. They would have no right to intervene in the discussions or to vote. So far the number and type of non-Catholic denominations that will be invited to send representatives to the Ecumenical Council is not known. However, the fact that representatives have already been registered with the Vatican secretariat by the Archbishop of Canterbury, Primate of the Church of England (Anglican), and by the German Evangelical Churches indicates that these bodies will probably send delegate observers to the Vatican Council. Similar participation is expected on behalf of the Eastern Orthodox Churches and "certain Episcopal, Presbyterian, and Congregationalist communities," according to the Vatican sources.

## Book Review

*Effective Reading for Special Days*, Laura S. Emerson, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 118 pages, \$1.95.

The author is a minister's daughter with much experience in Sunday school teaching and youth training. The material has been tested in the classroom and in Vacation Bible Schools and youth camps. Laura Emerson belongs to the National literary groups. (Her M.A. was in speech, 1939.) The League of American Pen Women and other notable church calendar and the seasonal and special events of Christian living are well covered, her occasional poems are of choice selection, and her stories are skillfully gathered and may be taught in conversational style.

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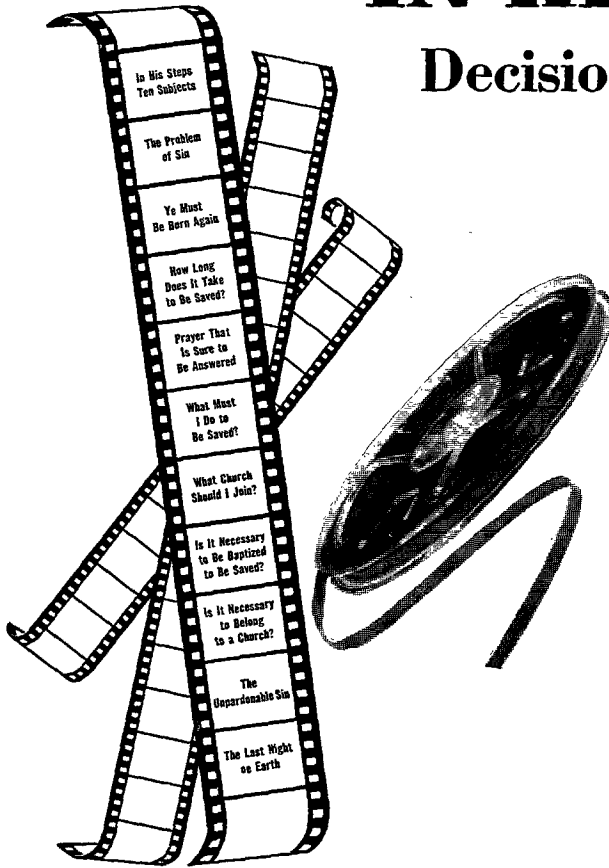
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## **"HEAPS UPON HEAPS"**

"AND Samson said, With the jawbone of an ass, heaps upon heaps" (Judges 15:16).

The vision of this man amazes me. A thousand of the Lord's enemies moved against him. He dared envision total conquest, "heaps upon heaps." A thousand men fell before his furious assault that day.

Samson was not afraid of numbers. For him "big things" were the order of the day. He claimed all heads within reach of his jawbone. Furiously this man of God staked his claim as he went among them. This servant of Jehovah knew the proper balance between boundless faith and tireless effort. "And the Spirit of the Lord came mightily upon him" (Judges 15:14). God has always honored this formula. The deeper the faith, and the more persistent the effort, the mightier the manifestation.

Samson attacked with what he had. Now, precious few men are multitalented, and no one has every gift. But we should use what we have. David attacked with a stone, Moses with a staff, Samson with a jawbone. What do you hold in your hand? Then use it, man, in Heaven's name! Use it upon anyone in sight. Make heavy demands on yourself and few requests of others. But strike again and again until there are "heaps upon heaps" to attest to your faithfulness.

E. E. C.

## **"ONE OF THE GREATEST INSTRUMENTALITIES"**

WE HAVE had the plan, the opportunity, and the situation all along, yet

in many places we have barely touched the possibilities. We have been told, "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10.

Not long ago in Texas, Conference President B. E. Leach invited G. R. Nash, of the General Conference Sabbath School Department, to a ministerial workers' meeting with only one item on the agenda—"Branch Sabbath School Evangelism." The Spirit of the Lord fell upon the dedicated group of men. After some careful planning and study the ministers of this great conference joyfully set as their objective the launching of 308 branch Sabbath schools (they were already conducting 102) and 64 Vacation Bible Schools. This response of the ministers to this avenue of evangelism was heartening. Then followed commitment services in each church, where the laymen responded enthusiastically to the renewed emphasis on this simple, uncomplicated

program of soul winning that they themselves could easily arrange and operate.

Two young women in San Antonio, Texas, thought they would try this branch Sabbath school plan. Full arrangements, careful preparation, and attractive invitations were circulated, but only one child and no adults attended. They were so discouraged that they wanted to give up in failure, but the local church elder encouraged them and offered to help them for a few weeks. Through more intensive visitation in the neighborhood and the help of the one child in inviting his friends, the group began to grow until in a few weeks the young women were so thrilled with their progress that they enthusiastically recommended branch Sabbath school evangelism to everyone. Their school increased to 45 and is still growing. Several decisions for Christ and church membership have already been made. The layman's cooperation in this type of evangelism is a joy to behold.

The conference president observed, "We are coming to realize that Sabbath school evangelism is truly something that can change the course of our entire soul-winning program. It is a great breakthrough in evangelism in our field—something we have earnestly sought for years."

A. C. F.

## **WHO AM I? OR WHOSE AM I?**

THE cult of self-expression so easily becomes the cult of self-worship. When that occurs in Christian workers, the results are not inspiring. Self-expression has a legitimate sphere, but it easily degenerates into unholy personal ambition. One of the greatest men of all time found greatness when he answered the question "Who am I?" by declaring "I am a voice!" When he recognized his Master, he knew the answer to the greater question "Whose am I?"

A man who belongs to Christ is not eaten up with self. He lives and works for the glory of God and His cause—not to please men. Of all men, we who believe in a soon-coming kingdom should submerge self and glorify the King.

The great Christian theologian and pioneer missionary, a man with pride of pedigree and self-centered ambitions, was galvanized into an amazingly new way of life when he learned to comprehend the whole of life in these words: "God, whose I am, and whom I serve" (Acts 27:23).

Yes, indeed, life is not so much a matter of *who am I?* but *whose am I?*

H. W. L.

THE MINISTRY