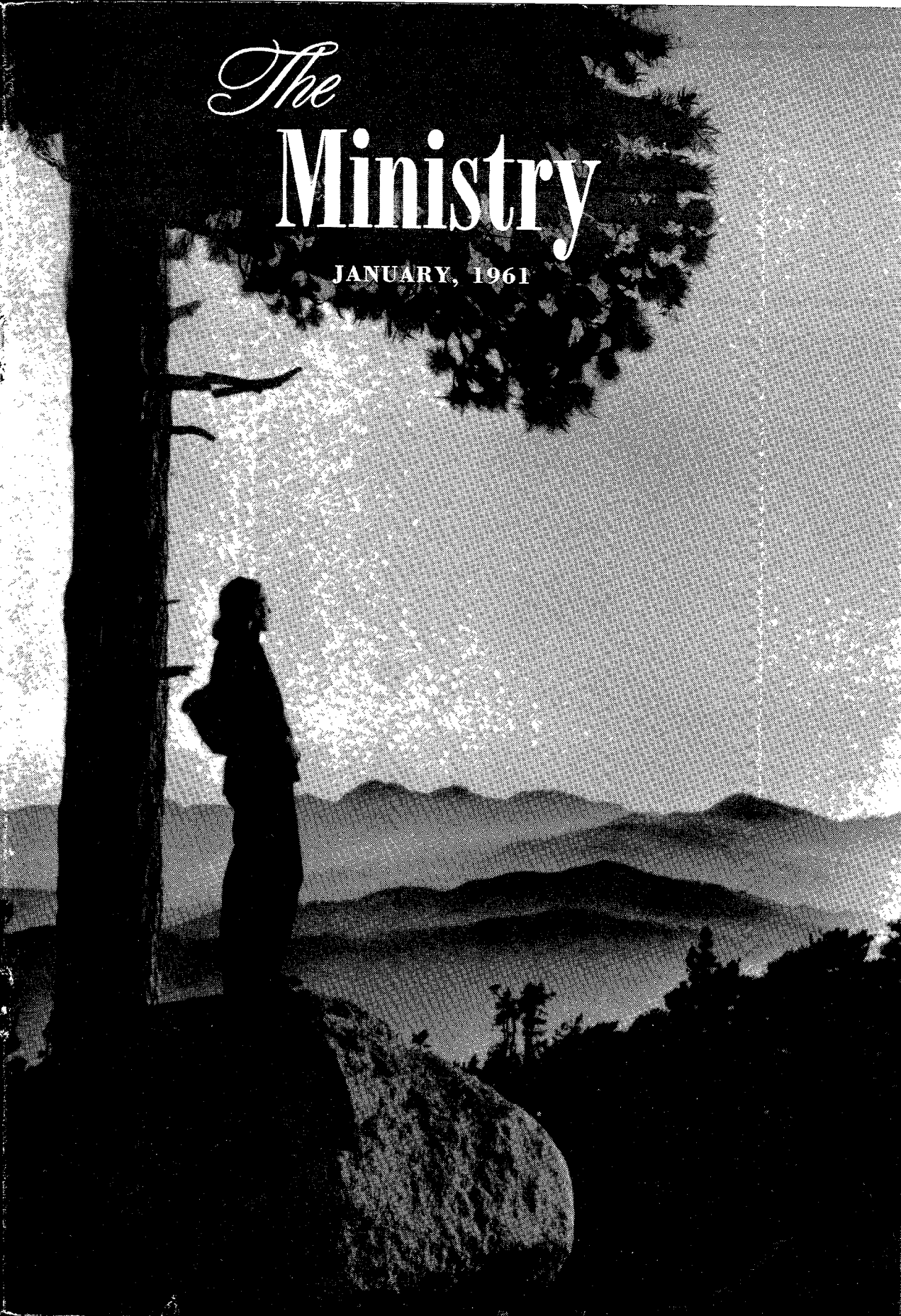


The

Ministry

JANUARY, 1961



The Ministerial Association Staff

Greets You

We send to every worker in the blessed Advent cause our warm and prayerful greetings, trusting that 1961 may be the most blessed and most successful soul-winning year of your experience.

The most frequent and the most gracious of all God's promises is "I will never leave thee, nor forsake thee" (Hebrews 13:5), expressed in varying words throughout the Bible.

"He will never fail us,
He will not forsake;
His eternal covenant
He will never break;
Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year."

—F. R. Havergal

Our pages, like our hearts, are open to you, and we welcome your suggestions as to how we can improve the service of **THE MINISTRY** to you. We solicit contributions of sermons, Bible studies, articles on research, and specialized topics that will bring inspiration to our working forces in all the world.

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L. C. Kleuser; J. I. White; L. Adair; G. Fletcher; D. Emmerson; B. Widner.





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Our Cover

It is an exhilarating experience to stand on a dark mountain and gaze across the mist-shrouded valley to the distant mountain peaks as they come to life under the probing silver fingers of the rising sun. The dawn, to the silent watcher, is a symbol of life's journey, and he wonders what new ways may open before his expectant soul.

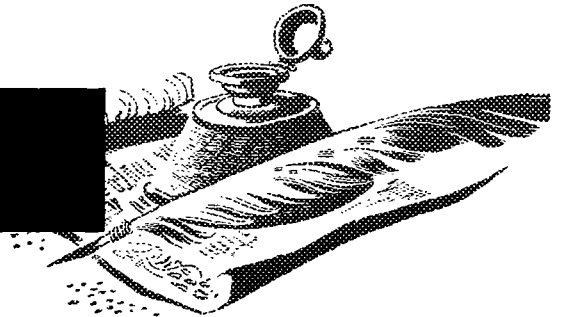
* "To every man there openeth
 A Way, and Ways, and a Way.
 And the High Soul climbs the High Way,
 And the Low Soul gropes the Low,
 And in between, on the misty flats,
 The rest drift to and fro.
 But to every man there openeth
 A High Way, and a Low.
 And every man decideth
 The way his soul shall go."

A new year is just so many new dawning days, and the man who trusts his God has a good year because he lives each day by faith in the guidance of God.

* From *Gentleman—The King* by John Oxenham. The Pilgrim Press. Used by permission.

Cover Picture: Frederic Lewis

EDITORIAL



Religious World Trends

AT THE time of writing, the announcement concerning the proposed visit of the Archbishop of Canterbury to the Pope in Rome is being widely discussed, not only in the churches but also in the news journals of the world. This will be the first time since England broke with the Church of Rome in the sixteenth century that the primate of the Church of England has paid a visit to the Vatican.

Not only is the visit itself significant but the fact that an important ruling is being set aside to make this possible is also significant. During the Lenten season all such audiences are suspended, but "Dr. Fisher's visit will constitute an exception," said Pope John. It certainly does not surprise us that this visit is being "received by Catholics with satisfaction." Some Protestants do not seem to regard it as of particular consequence. For example, Dr. Shepherd, moderator of the General Assembly of the Church of Scotland, observes that while the visit itself is "a nice gesture," yet "it can only lead to pleasantries between the two people."

Adventists, however, view this as something far deeper than the exchange of mere "pleasantries." For a century we have expected such eventualities as this and have long anticipated a union of churches culminating in religious intolerance.

While traveling in the Middle East the Archbishop of Canterbury will call on the Greek Patriarch in Istanbul. In fact, a Synod of Greek Orthodox churchmen that was to have convened has been postponed in order to make more extensive preparations. Patriarch Athenagoras, whom some of us remember as one of the most colorful figures at the World Council of Churches

in Evanston in 1954, and with whom we have had some interesting conversations, has expressed himself as anticipating strong support from the Church of England in his efforts toward church union.

In all these behind-the-scene movements, however, the thing that stands out clearly is that the Roman Catholic Church does not intend to modify her views in any way, and it surely is as significant as it appears courteous that Patriarch Athenagoras has suggested that "the Pope should be constituted the 'first among equals' of the world Christian leaders."

Even a casual observer can surely see in these unusual events that the groundwork is being laid for future agreement. Among the large and influential groups such as the Anglican and Orthodox churches much will be accomplished by the worldwide ecumenical council called by Pope John XXIII, to convene possibly in 1962. Certain Protestant leaders, such as Dr. Ernest Payne, General Secretary of the Baptist Union of England and Ireland, seem to pass it off with a shrug of the shoulders, saying, "It is a timely visit, but people must not get too excited about it."

As we witness the "ecumenical horizon" extending, and the subsidence of important issues that led to the disruption of the medieval church under the preaching of the Reformation, we as students of the sure word of prophecy should recognize these things as some of the "rapid" movements that will bring an end to human history. While this visit is declared to be a breakthrough of the "absolute iron curtain between our two communions," and "a high water mark of courtesy and courage," to quote Bishop Stephen F. Bayne, perhaps

the second highest official of the Anglican Church, outranked only by the Archbishop himself, yet it is more: it is a striking fulfillment of the Word of God and should cause us to rejoice that the day of redemption is at hand. Bishop Bayne describes the Pope as a very warm personality, and then states the issue clearly, declaring that "there is no use in talking church unity if you really only mean Protestant unity."

Thus the stage is set. We are far nearer the end than many of us realize. Not only in the religious world but in the realm of national and international politics, the rise of Roman Catholic power is evident.

What a stupendous hour to preach the threefold message! Surely no group of min-

isters was ever charged with greater responsibility. To be called and separated as heralds of the everlasting gospel in God's great judgment hour is the highest honor and the greatest privilege. As men aflame for God we must go forth to proclaim Heaven's last message of mercy: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The hour is late; the challenge is tremendous; but the opportunities are beyond compare. God give us clarity of vision, fortitude of purpose, and courage of conviction. And may the grace of our Lord Jesus Christ empower us to reveal Him as the only hope of our world in this crisis hour.

R. A. A.

The Church Is on the March*

W. R. BEACH

Secretary of the General Conference



THE world situation today lays awesome responsibility on the church. It is fitting, therefore, that at this biennial council we spend time in assessing the past, evaluating the present, and looking hard into the future. Whatever the subject under consideration, this triple viewpoint will overshadow, and rightly so, our council business.

Let us look at the world situation as it is today:

1. There is the exploding world population to challenge the church.

2. Mankind's woefully misplaced loyalties confront the missionary venture with perhaps the greatest challenge. Godless social, political, and economic concepts are before us.

3. Pagan religions are on the march, experiencing an unprecedented upsurge.

Buddhists are expanding and adapting their program, setting Buddhist doctrine to Christian hymnody. For instance, "Buddha loves me, this I know."

By systematic revision the Hindu sacred

writings are being made intelligible to the masses.

Already building bigger shrines, Shintoism hopes to restore emperor worship to Japan in the next decade.

4. Moslemism now claims to have in Africa alone more missionaries than Protestantism has in all the world.

5. Roman Catholicism, despite its aberrations, maneuvers skillfully to speak for a reunited Christendom.

6. Defective Protestantism has become involved in latter-day false revivalism, while promoting commitment to so-called psychic phenomena, bringing the apocalyptic fulfillment into ever sharper focus.

7. On many fronts the church marches today in the trough of embattlement.

Does this awesome present and forbidding future promise good or evil for the Christian church? Religious leaders presently are giving considerable thought to various aspects of the question.

Enormous upheavals, they say, can be creative or catastrophic. In support of this view the decline of the Roman Empire is recalled. In Europe this decline gave Christian forces an opportunity to establish a new home base—an accomplishment that

* Report given at the Autumn Council, October 25. We feel sure it will be of interest to every worker.—EDITORS.

from a human viewpoint was to save the church from disaster. At the same time a great new culture was born, while in Asia and Africa the Roman decline opened the way to the Moslem conquest and to Christianity's greatest defeat to date.

Outside evils and inside stresses can and have hurt the Christian church. Twice in China and once in North Africa long-established churches were destroyed. Here as elsewhere the providence of God is mysterious.

However, we are confident in the prophetic picture of a glorious triumph. The everlasting gospel in an eschatological setting will go to all men. We believe that the messengers of God's last work will continue on the march until the earth is "filled with his glory."

There is much to substantiate this view. Certainly the year 1959 justified our confidence. Our mission to the world was pursued with unabated vigor. Six world divisions (five in addition to North America) were home bases from which 461 faithful workers marched into lands beyond. The record shows that 280 workers (60.7 per cent) left the shores of North America, while 181 (39.3 per cent) were placed under appointment by other division committees. In addition, six workers in North America for advanced training returned to their homelands as national workers. In all, this was one of the church's best years, and we thank God for it.

This year the victorious march has continued. During the first nine months of 1960 a total of 343 workers from and to all divisions were placed under appointment for the first time, or were returned to overseas responsibilities.

Possibly a breakdown in categories of workers would be interesting to the council. We shall give this for the North American home base:

1. Ministerial	26
2. Educational	56
3. Medical	67
4. Administrative and Others	89

These workers were well prepared. Of particular interest has been the larger numbers of educational workers, and the heartening number of physicians (52) on deferred appointment. This augurs well for a new day.

We should also draw attention to the constantly increasing list of administrative workers—particularly in ratio to others.

This makes a new problem in the area of furloughs and leaves of absence.

In the course of the past two years a number of adjustments have had to take place in the outlook and operations of this world church.

1. The nineteenth-century concept of missions is more and more fully replaced by the "world church," the "world work," concept of God's cause.

No longer is this organization a church based on North America or on some other geographical site, with missions in all the world. This movement is becoming not only in word but in deed a world missionary church. Thus every part of the world is at the same time a mission field and a home base.

2. The strength of this church depends much on the capacity and efficiency of local leadership. In order to facilitate the proper use of national leadership in lands of recent development, definite adaptations have been made. Smaller organizational units have been set up, so that leadership in larger numbers might more easily encompass and prosecute the task entrusted to it.

3. The eighteenth and nineteenth centuries inaugurated a glorious epoch in the world expansion of the Christian church. Because of religious, political, cultural, and economic factors this program of expansion—called the era of missions—was based chiefly on Western Europe. It was initiated there and took root in Western European support. For evident reasons this responsibility weighed more and more heavily upon the Anglo-Saxon world.

In the midst of this development God's providence brought forth the Second Advent Movement on the fair shores of North America. I think it must be clear to any observer that this was a blessing to the church in its worldwide program.

The Advent Movement has reached out into 189 (soon 190) political units. Many areas of earth are now able to assume, at least partially, responsibility for their home base and the world field. This is evidenced in the statistics presented a few moments ago. More and more our workers are going forth from all divisions.

4. Furthermore, the color spectrum has been completely altered throughout the world. On this changing scene we believe that untapped resources in many races, including the Regional workers of North

(Continued on page 33)

Life Only in Christ

R. ALLAN ANDERSON

Secretary, Ministerial Association, General Conference



ARE we dead or alive, asleep or awake, when the breath of life leaves the body? That is the question, and Christian theologians have been sharply divided on this issue for fifteen hundred years. Because Seventh-day Adventists teach that man is not immortal by nature, that he has life only in Christ, we are charged with holding a belief that is not supported by Scripture. This charge we shall examine in the light of God's Word. But first, let us view the problem in its historic setting. Long before the rise of Christianity, ancient religions taught that the soul was immortal. This is one of the basic tenets of Hinduism. It is also written in Egypt's ancient *Book of the Dead* and carved on statuary in that land.

When God called His people Israel out of Egypt and separated them from the corruption of the religions around them, it was His purpose to make of them "a special people" through whom the knowledge of salvation would be given to the world. This purpose was first made known to Abraham when God called him and said that in him all the nations (*goyim*—"Gentiles") of the earth would be blessed (Gen. 18:18). Through Isaiah, God particularly emphasized this missionary program. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen" (Isa. 43:10). "This people have I formed for myself; they shall shew forth my praise" (verse 21). In chapter 49, verse 6, God said, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Then in chapter 43, verses 11 and 12, after declaring that He alone was their Saviour, He said, "There was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."

Surrounded as they were by nations who worshiped strange gods and held false phi-

losophies, it was imperative that they be separated from all such evil environment in order to be fitted for their high calling. Among the many delusive ideas was the belief in survival after death, for this was the very foundation of the spiritist cults of that day—the necromancy, wizardry, witchcraft, black magic, and all the other soul-destroying teachings of heathenism. So concerned was God to uproot these ideas from Israel that He commanded that any among them found practicing these things was to be put to death.

Those teachings, however, persisted. The origin of it all was the devil's statement to Eve. The Lord had said, "In the day that thou eatest thereof thou shalt surely die." But the devil said, "Ye shall not surely die." That little word "not" was added willfully and deliberately. It was a lie, and the first lie ever told in this world. It was told by him whom Jesus called the father of lies, who "abode not in the truth, because there is no truth in him" (John 8:44). His lie in various forms was handed on from one nation to another, and from one civilization to another. While the meaning of the word "die" is involved and will be discussed later, yet theologians generally agree that it was Satan who deceived the woman and brought sin and death into the world.

Greek Philosophy Influences World

The Greeks who later succeeded to world empire built a whole philosophy upon the age-old belief that the soul does not die but lives on independently of the body. Among the great teachers of Greece, Plato was perhaps their leading philosophic writer, and basic in both his and Socrates' teachings was this belief that the soul of man could never die. They claimed that it was "immortal" and "indestructible." "Beyond question the soul is immortal and imperishable and our souls will truly exist

NEW YEAR RESOLVE

Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence, and seek to become faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. What shall we write upon them? . . .

Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened. . . .

If we connect with God, the source of peace, and light, and truth, his Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration?—Ellen G. White in *The Signs of the Times*, Jan. 7, 1889.

in another world." "When death attacks a man, the mortal portion of him may be supposed to die, but the immortal retires at the approach of death and is preserved safe and sound."—PHAEDO, *Dialogues of Plato*, p. 246.

After the Babylonian captivity and the re-establishment of the Jews in their homeland, Greece soon began her conquest of the world. Her false philosophy was a challenge to the truth of God, and to meet it God would make His people a spiritual arsenal in the warfare against sin. Listen to His charge as expressed through Zechariah: "For I have bent Judah as my bow; I have made Ephraim its arrow. I will brandish your sons, O Zion, over your sons, O Greece, and wield you like a warrior's sword" (chap. 9:13, R.S.V.). Yes, God's people, His church of the ages, was to wage a war against the corrupting beliefs of paganism.

Truth Corrupted by Pagan Philosophy

While the Jews in those immediate pre-Christian centuries prided themselves in preserving the truths committed to them, yet certain heathen ideas crept into their teachings, one of which was the age-old belief in the immortality of the soul, as we learn from Philo and Josephus. But with the rise of the Christian church, truth was again freed from the contamination of heathen concepts and went forth in power "conquering, and to conquer."

So subtle, however, was the influence of mystical philosophy that the church itself soon began to lose the purity of the gospel and became contaminated with worldly

ideologies. Instead of holding to the emphatic message of her Founder and the apostles, that everlasting life is a gift from God to be received through Christ alone, and that only those raised from the dead or changed into His likeness at His second coming will have the gift of immortality bestowed upon them, certain teachers arose within the church who early introduced heathen ideas into their doctrines, one of the most prominent being that man by nature is immortal.

The apostle Paul speaks of some who endeavored to mix truth with unrighteousness. He says, They "changed the truth of God into a lie" (Rom. 1:25). The word translated "changed" is *metallasso* and really means "exchanged." Men cannot actually change God's truth, but they can exchange it. Other translations emphasize this important point. The Twentieth Century Translation reads, "They had substituted a lie for the truth." Phillips renders it, "These men deliberately forfeited the Truth of God and accepted a lie." * The foundational "lie" that gave rise to all heathen practices and beliefs is the devil's statement made to Eve in Eden, i.e., that man does not need God, but has life in himself, and that by disobeying his Creator man does not die but enters into a more wonderful life on a higher plane. And that same lie is the basis of modern spiritism.

Not until we see the issue in this light can we understand the confusion found not only in the world but also in the church. The great apostle urged believers to be alert lest, "through philosophy and vain deceit, after the tradition of men" (Col. 2:

8), we lose sight of the truth. He also warned against "science [*gnōsis*, "knowledge"] falsely so called" (1 Tim. 6:20). Gnosticism, which was beginning even in Paul's day, was a combination of Greek and Oriental philosophy with certain Christian beliefs. It came to its peak near the end of the second century. Shortly after, a new school of thought arose in Alexandria known as Neoplatonism, of which Origen was one of the most influential figures. Under his teaching, which was largely allegory and mysticism, such doctrines as the second advent of Christ and the literal resurrection were submerged. Thus the light of the "blessed hope" was well-nigh extinguished.

In his recent book, *The Truth About Seventh-day Adventism*, Walter Martin reviews our position on this important doctrine, and in so doing declares that his purpose is twofold: (1) "to review the historic position of the Christian church from the days of the apostles to the present," and (2) "to examine the teaching of the Scriptures" (page 117). And in our reply we would say that that is precisely what we seek to do. We appreciate the author's friendly attitude and his clear statement that although Adventists differ on this and some other doctrines, yet as believers in Christ our fellow Christians should recognize us as blood-bought souls, constituting part of the church of Jesus Christ, which is His body. Concerning the doctrine of conditional immortality, Martin plainly declares that our differences of interpretation "should cause no serious division between Christians since it does not affect the foundational doctrines of the Christian faith, or the salvation of the soul. . . . The ground of fellowship is not the condition of man in death but faith in the Lord Jesus Christ, and the love He commanded us to have one for another" (page 130). To this we would reply that the only reason we hold this doctrine, which makes us differ from so many of our fellow Christians, is that we find no other position in the clear Word of God.

The Case in the Light of Scripture

Life only in Christ is, we believe, more than a theological divergence, for it affects one's whole concept of God and salvation. The Word of God declares plainly that "God hath given to us eternal life, and this life is in his Son. He that hath the Son

hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Only as we have Him do we have life. Apart from "Christ, who is our life" we have no life. It is as simple as that. Our Lord's statements need no clarification. He says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). And again, "Whosoever *believeth* in him should not perish, but have everlasting life" (John 3:16). The "unbelieving . . . shall have their part in the . . . second death" (Rev. 21:8). And John plainly declares that "no murderer hath eternal life abiding in him" (1 John 3:15).

It may be claimed that the term "eternal life" specifies a *quality* of life rather than the *duration* of life. But even so, eternal life is nevertheless that which will endure throughout eternity, and this life is the possession of those only who have accepted Christ. The wicked will not have life, either of eternal quality or of eternal duration. By their refusal to accept salvation they cut themselves off from enduring life. Their "end is *destruction*" (Phil. 3:19). They "shall *utterly perish*" (2 Peter 2:12). "They shall be *as though they had not been*" (Obadiah 16). "Let the sinners be consumed out of the earth, and let the wicked *be no more*" (Ps. 104:35). And forecasting the doom of the devil, God says, "Never shalt thou *be any more*" (Eze. 28:19).

The Scripture, from Genesis to Revela-

Unauthorized Publications

Our ministers are asking questions concerning a list of supposedly "Rare, Unpublished or Out of Print Ellen G. White Manuscripts," which has been sent out from S. A. Nagel, P.O. Box 341, Loma Linda, California.

Ministers who are interested in an explanation of this list of publications should avail themselves of a document prepared by the White trustees entitled "The S. A. Nagel Activities in the Unauthorized Publication and Distribution of the Spirit of Prophecy Writings." This mimeographed material may be obtained free of charge on application to Arthur White, White Publications, 6840 Eastern Avenue NW., Washington 12, D.C.

We think our workers should acquaint themselves with the facts when unauthorized persons claim to have possession of publications not otherwise available. In this way it is possible to safeguard our membership from the results of doubt and confusion arising from the type of literature in question.

H. W. LOWE

tion, teaches that death is the antithesis of life. Through Moses, God said to Israel, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). He does *not* say, "I have set before you life in a state of bliss and life in a state of misery." No! the contrast is clear—life and death—because death is the cessation, the antithesis, of life. Death is not life prolonged in agony. Death is not existence under torture. Death is not life at all. Death is death, simply a cessation of life. The apostle James declares that "sin, when it is finished, bringeth forth death." Why? Because death is its wages—the payment or punishment for sin.

The Sovereignty of God

Sin is followed by death. Nowhere is there any variation from this sequence. God laid down this sequence from the very beginning. This is an eternal principle. This follows from the very nature of the sovereignty of God Himself. Sin is egoism. It is a life that seeks to live apart from God, to be like God and independent of God. Hence sin is a spiritual thing, a religious fact. The consequence of sin is separation from God. Death is a spiritual experience, as well as a physical event. The entire being is cut off from God, from life. To be cut off from God means death to the entire being. And if this sequence does not take place, if death does not follow sin, then it means that God is actually making place for sin and sinners in a universe where God claims sovereignty, and where God promises that there will be no more sin or death. And Jesus, speaking of the destiny of both the saved and the unsaved, the righteous and the wicked, declares plainly that the wicked "shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

As we live our lives from day to day we can know that we have passed from spiritual death to spiritual life. Then when this mortal life, which is transitory and subject to death, goes to the grave, the spirit of life (that is, the power by which we live) returns to God. The power to live is not ours but God's. Mankind is not built on the principle of a battery, possessing the power of life within itself, but rather on the principle of the trolley car, which depends on a power outside itself. When the electric connection is broken, the trolley car re-

mains with all the possibilities of activity, but it is useless because it is severed from the source of its power. An inadequate illustration to be sure, but it emphasizes an important truth. Only as we have a living connection with the Source of all power can we live at all. That connection is broken at death and will not be renewed until the resurrection.

When Jesus taught the truth concerning the rewards of the righteous and the wicked, it was always related to His second coming, and never to the time of a person's death. For example: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). And again: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit

Tomorrow, friend, is not yet come,
 And yesterday is past.
 Behold! act now, while yet you may—
 Today is waning fast!

—Marjorie E. Clover.

upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32). "And these shall go away into everlasting punishment: but the righteous into life eternal" (verse 46). The righteous and the wicked both receive their rewards when our Saviour returns, and not before. The Scripture declares it is *then*, and not till then, that we are "changed"—mortal bodies are then given immortality and corruptible bodies incorruptibility. Only thus will the righteous be able to experience the realities of that life eternal which in this mortal life they received by faith. The righteous, having "put on immortality," are no longer subject to death; "they are equal unto the angels" (Luke 20:36).

Martin is right when he says that "life has been bestowed upon the believer at the moment of regeneration by faith in Jesus Christ" (page 122). The "life" he refers to is a quality of life—eternal life, but "this life is in his Son" (1 John 5:11). "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). Paul says we have the "promise of the life that now is and of that which is to come"

(1 Tim. 4:8). Like all men, believers *can* die, and *do* die; they fall "asleep in Christ." The Scripture says, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). They are not alive when dead, but they "shall all be made alive." When?—"afterward they that are Christ's at his coming" (verse 23). "If the dead rise not, then is Christ not raised. . . . Then they also which are fallen asleep in Christ are perished" (verses 16-18). They are not living in heaven now; they *are perished* unless they are raised from the dead. The Christian hope centers in Paul's teaching on the resurrection, not in Plato's teaching of innate immortality. But the day is coming when they "that sleep in the dust of the earth shall awake" (Dan. 12:2). Summoned by the Life-giver, they will be raised incorruptible and never "can they die any more . . . , being the children of the resurrection" (Luke 20:36).

The Wicked Not Immortal

The righteous are raised immortal and incorruptible beings; the wicked are not changed into immortal beings. They were never immortal, and they never will be. While they too will be raised to life, it will not be to everlasting life; they are raised to meet their judgment (Rev. 20:13). For once all that have ever lived on this earth meet face to face; the righteous having "put on immortality" will be *inside* the Holy City, while the wicked, in the company of the devil and his angels, are *outside* the city. It is then that fire comes down from God out of heaven and devours them; this is the "second death." In this great conflagration God's "judgments are made manifest" (Rev. 15:4). Concerning both the first and second resurrections, Jesus said, "The hour is coming" when "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" or judgment (John 5:28, 29). The word here is *krisis*, which is translated "judgment" forty-one times in the King James Version. This harmonizes

exactly with the prophetic picture in Matthew 25:31-45. The rewards are either "life eternal" or "everlasting punishment."

Persistent Sin Reaps Its Reward

"Everlasting punishment" is the reward of the unrepentant sinner, because he has despised the grace of God and refused salvation. His sin has therefore met its reward—death, everlasting death, from which there will be no resurrection. Not only will the wicked reap *their* reward—everlasting death—but the righteous also will reap *their* reward—everlasting life.

Christ's words could not be plainer. At that time one group goes "into life eternal," and the other "into everlasting punishment." And this "punishment" is equated with the "everlasting fire, prepared for the devil and his angels" (verse 41). But note particularly: this fire was not prepared for men, but "for the devil and his angels." If human beings choose to join their rebellion and refuse salvation, they will have to perish with them.

How Long Will Hell-fire Last?

The nature and effect of that punishment is illustrated in the destruction of "Sodom and Gomorrah, and the cities about them." They "are set forth for an example, suffering the vengeance of eternal fire" (Jude 7). Those wicked cities of the plain came to their end under the direct judgment of God. So will these evil angels come to their end in "the judgment of the great day" (verse 6), which is still future. Those wicked cities and their inhabitants were destroyed by fire—"eternal fire." But are they still burning? We know where they once stood, but today their ashes lie under the salty waters of the Dead Sea. Even the sea that covers the spot cannot be drained, for it is 1,300 feet below sea level. The fire that destroyed them was "eternal fire," unquenchable fire; no one could put it out, for this was the judgment of God. But that fire finally ceased burning when the destruction was complete. Those cities will not be, and cannot be, rebuilt.

So it will be with those who have de-

INTEGRITY

¶ Integrity is the first step to true greatness. Men love to praise, but are slow to practice it. To maintain it in high places costs self-denial; in all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage.—C. Simmons.

spised the grace of Christ. Having set themselves against the living God, they will be utterly destroyed, *consumed* like a field of stubble. "They shall consume; into smoke shall they consume away" (Ps. 37:20). But more, "They shall be as though they had not been" (Obadiah 16). Paul, speaking of those "that obey not the gospel of our Lord Jesus Christ," says they "shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:9).

Everlasting Destruction

Christ speaks of "everlasting punishment"; Paul speaks of "*everlasting destruction*." Now what is the nature of this destruction that makes it *everlasting*? Before noting what the Scripture says about it, let us note just *what it does not say*. Certainly, it does not say, nor does it even infer, that the unregenerate are everlastingly *being* destroyed, that the process is a continuing experience. It simply says that the destruction, or as Martin calls it, the "ruination," is everlasting, and this ruination will endure throughout eternity. It is the *effect* that is everlasting. We emphasize it is *not a continuing process* but a *continuing result*—everlasting, we repeat, in its effect.

Martin's attempt to refute the plain teaching of Scripture by referring to the Greek word *basanizō* is another evidence of poor contextual analysis. While *basanizō* definitely means "to torment" or "test," Martin certainly cannot get "never-ceasing" out of the word. His reference to the centurion's servant in Matthew 8:6, who was "grievously tormented," is of no help to his thesis. In fact, it destroys his argument, for in verse 13 we read the "servant was healed in the self-same hour"! And his contention is groundless that the Greek word *aiōnion* ("everlasting"), used in connection with the punishment of the wicked, means punishment without cessation. For *aiōnion* to carry such a connotation as "unending," it must be related to an eternal object, such as to God; otherwise it simply means "age-lasting." Both Koine and classical Greek bear this out. When Paul wrote about Onesimus, asking his friend to "receive him for ever," *aiōnion* (Philemon 15), that certainly did not mean "unending."

"No murderer hath eternal life abiding in him" says John (1 John 3:15). In fact, no willful sinner of any kind has eternal

life in him, and that reveals both the mercy and the justice of God. Sin will be brought to an end, and it is self-evident that if the wicked do not have eternal life in themselves, such life would have to be conferred on them. Now let us reverently ask, Where do the Scriptures reveal that our God, the God of love, confers eternal life on wicked beings in order that He might torture them through the endless days of eternity?

The Bible writers of both the Old and New Testaments not only teach the very opposite of this but they seem to vie with one another in picturing the utter destruction (not annihilation) of the wicked. We are sometimes charged with being "annihilationists." This expression we never use. We teach the "destruction" of the wicked, for that is scriptural.

A number of texts have already been referred to, but many others could be cited. In Revelation 20:9 we read that "fire came down from God out of heaven, and devoured them." The Greek is from the verb *katethiō*, "to eat down." The same word is found in Luke 8:5, "the fowls of the air devoured it." When birds eat seed, would anyone contend that the seed still exists as seed? Then how could it be argued that rebellious angels and wicked men, having been "devoured" (most translations read "consumed") by the fires of God still remain as conscious, individual beings?

Scripture Declares Wicked Will Be No More

God's Word is explicit. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22). "The seed of the wicked shall be cut off" (Ps. 37:28). "Cut off," *karath* in Hebrew, is translated "cut down," "destroyed," "chewed," et cetera. It is an intensive word. The Septuagint uses the Greek *exolothreuō*, which means "to de-

"Ministers of the gospel sometimes do great harm by allowing their forbearance toward the erring to degenerate into toleration of sins, and even participation in them. Thus they are led to excuse and palliate that which God condemns; and after a time they become so blinded as to commend the very one's whom God commands them to reprove. He who has blunted his spiritual perceptions by sinful leniency toward those whom God condemns, will ere long commit a greater sin by severity and harshness toward those whom God approves."—*The Acts of the Apostles*, p. 504.

stroy utterly." This word is used only once in the New Testament (Acts 3:23). In the King James Version it is translated "destroyed." The *Amplified New Testament* reads "utterly exterminated." † Again we read: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root [Satan] nor branch [his followers]" (Mal. 4:1). "For evildoers shall be cut off: . . . the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be" (Ps. 37:9, 10). When God declares that "the wicked shall not be," then why not believe Him?

We do not reject the teaching of the Bible on hell-fire and eternal punishment, but we do reject the pagan concepts so often woven into the Scriptures that deal with the subject. For example, when Martin speaks of Gehenna, he claims it "symbolizes eternal separation and conscious punishment for the spiritual nature of the unregenerate man" (page 135). We simply ask again, Where can such a definition be found? *Geenna* is one of three Greek words translated "hell" in the King James Version. The other two are *hadēs* and the verb relating to *tartaros*. The fact that three different words, each with a different meaning, are translated with the one word "hell" in English has caused a great deal of confusion. *Hadēs* occurs ten times, *geenna* twelve times, and the verb form *tartaroō* once.

Authorities agree on the definition of these words. *Hadēs* means "the grave"; *geenna* signifies "a place of destruction"; and *tartaros*, "a place of outer darkness." Peter used the word *hadēs* in his Pentecost sermon when he spoke of the resurrection of Christ, saying "that his soul was not left in hell [*hadēs*]" (Acts 2:31). Christ used the word *geenna* in His statement, "Fear him which is able to destroy both soul and body in hell [*geenna*]" (Matt. 10:28). Peter afterward wrote of the wicked angels being cast "down to hell [*tartaros*]" (2 Peter 2:4). *Geenna*, Greek for the Valley of Hinnom (Jer. 19:2), was, as Martin says, "a garbage dump which smoldered perpetually outside Jerusalem" (page 135). Refuse deposited there was destroyed either by fire or decomposition. What the fire did not destroy, worms or decay did. It

NOTICE

Special Courses Designed for Health Personnel Contemplating Overseas Appointments

From March 20 to June 9, 1961, the College of Medical Evangelists will offer two special courses for health personnel contemplating overseas appointment—Tropical Public Health and International Aspects of Nursing. Each of the courses will carry four quarter units credit.

These courses are open to registered nurses and other personnel who give evidence of ability to undertake studies on an advanced level. Acceptable applicants are persons contemplating overseas service, particularly persons under appointment for mission service. Tuition charge is \$14.50 per quarter unit of credit. For further information and application write either to Director, School of Tropical and Preventive Medicine, CME, Loma Linda, California, or Chairman, Graduate Program in Nursing, CME, Loma Linda, California.

therefore became an impressive illustration of the final end of sin and sinners. Gehenna was certainly not a place of *preservation*, but a place of *destruction*. The fires burned just as long as there was anything to burn. Then, having done their work, they at last went out. Now Martin reads into this word the gruesome imagery of an Oriental hell and then concludes his argument by quoting Isaiah 66:24 about the worm never dying and the fire not being quenched. This statement of the poet-prophet Isaiah must of necessity be a metaphor, for how could there be a living worm in the midst of unquenchable fire?

Recently we passed through the Valley of Hinnom near Mount Zion. It is no longer a city dump, but a fertile valley covered with homes and well-kept gardens. Nineteen centuries ago it was a pertinent illustration of the final end of sin and rebellion, but times have changed. The fires have long since ceased. Today it might provide a limited illustration of God's ultimate plan for this world. When the devil and all his hosts are destroyed in the hot fires of hell, as fire comes down from God out of heaven and devours them (Rev. 20:9), the place of destruction will be this earth. God says of the devil, "Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth" (Eze. 28:18). And again: "The elements shall melt with

fervent heat [possibly atomic power], the earth also and the works that are therein shall be burned up" (2 Peter 3:10). That is total destruction. Then we read: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). That new earth will be the eternal home of the saved, and Christ will be our everlasting King.

Gehenna was once a place of horror and death; today it is a place of beauty and life. No trace of burning is left. With nothing left to burn, the fire went out. So it will be when the wicked come to their end in the fires of God in the last great judgment. To claim that hell-fire will never go out reveals a lack of understanding of both the power and purpose of God, "for our God is a consuming fire" (Heb. 12:29). The Bible teaches that hell-fire will be so hot and destructive that it will leave "neither root nor branch." Just how long it will burn we are not told, but the destruction of Sodom and Gomorrah is the Biblical illustration of this final conflagration.

It is also important to notice that this destruction will take place not somewhere

out on the periphery of the universe, but "in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10). The Scripture says that "death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14). The first death is the common lot of all men by nature. We die because the breath of life leaves the body. "Thou takest away their breath [*rúach*], they die, and return to their dust. Thou sendest forth thy spirit [*rúach*], they are created" (Ps. 104:29, 30).

But the Scriptures declare that all who die will be resurrected. Jesus said, "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]" (John 5:28, 29). When man dies the *first death*, or the natural death, it is occasioned by the power of life being withdrawn from the body. The second death is *not a natural death*, but a judgment death, caused by fire coming "down from God out of heaven," which devours them. That judgment death will be the second death, the eternal death from

(Continued on page 35)

Posture in Prayer

DANIEL L. ECKERT

VARIETY in posture in prayer characterizes the practice of the American Churches. Not only variety in posture but also variety in attitude is to be found today. The question is, is there something about posture in prayer which makes one kind of posture by its very intrinsic nature *the* essential posture for effective prayer?

It is well known that Semitic peoples gave to the world three forms of monotheistic religion. Judaism, if today's pattern for prayer means anything, practices standing for prayer. Christianity on the whole, in its major portion, makes use of the bended knees as the proper posture for prayer. Mohammedanism, the other of the three religions which worship one God only, the God of Abraham, Isaac and Jacob, universally makes use of not only the bended knees, but also of almost complete prostration. The same variety of posture in prayer

characterizes the polytheistic religions of the East, Hinduism, Buddhism, and so on.

Some Christians seem to hold that kneeling only is the effective posture for prayer. The bent, bowed body, in some way contributes to effective prayer, that in the opinion of these Christians, no other posture of the praying Christian is real praying. If the body is not bowed, neither is the heart, before God! Or so it is said.

New Testament Examples

New Testament examples of prayer indicate that our Lord, certainly at times, at least, knelt or prostrated himself in prayer (Matthew 26:39). Peter knelt as he prayed for Tabitha (Acts 9:40). Paul knelt with the elders of Ephesus at Miletus, and with the Church at Tyre, on his farewell journey to Jerusalem (Acts 20:36; 21:5). Paul said "I bow my knees unto the Father" and

“at the name of Jesus every knee should bow” (Eph. 3:14; Phil. 2:10).

In the Gospels the father of the paralytic knelt before Jesus when he sought healing for his son; the leper knelt before Jesus when he begged cleansing; the man who wanted to learn from Jesus how to obtain eternal life knelt before him as he asked (Matthew 17:14; Mark 1:40; 10:17). The forgiven Publican in Luke 18:12, however, stood praying. For him the posture was not the thing, but the attitude; he went home “justified.”

In the post-resurrection days of the Early Church there is on the whole, no mention of the posture in prayer. We are not told that the 120 were on their knees when the Spirit came upon them on the day of Pentecost. There is no indication, in Acts 8, when Philip evangelized Samaria, that the Spirit came upon the Samaritans because or while they were on their knees. The Eunuch did not leave his chariot and on his knees seek salvation (Acts 8:26ff). There is no indication in the account of the conversion of the first Gentile, Cornelius, that he and his house or Peter were on their knees when the Spirit fell on all who heard the word (Acts 10:44). As one proceeds through the Acts, and examines what Paul and his converts did, it is not evident always what the posture in prayer was.

One problem of the churches today is often centered round posture in prayer. There are some who just cannot believe that a proper attitude, a proper approach to God, can be had with bowed head and not bended knee. Particularly, among evangelicals, the idea is frequently held that unless the Christian and the penitent are both on their knees before God in prayer, nothing in way of salvation and a changed life can possibly happen.

What Is Essential

Is it necessary that any one pattern of posture in prayer be practiced by all the members of a local congregation of Christians, in their worship services and in their midweek or other special group meetings? That is to say, can there be liberty in the matter of posture in prayer? If in the same congregation one kneels, another sits, with bowed head, and still another stands for prayer, is anything lost or something introduced which makes congregational prayer ineffective? Shall the one who stands for prayer look with disdain on the

Let Hearts Be Still

*Since silence sets the mood for worship,
Since reverence touches every care,
Since quiet brings a heavenly feeling,
And God is listening to our prayer;
Since praying lifts the heart to heaven,
Since preaching helps the soul to climb,
Since music sets the mood for worship,
Let hearts be still—and organ chime.*

—Author Unknown

one who remains seated in prayer? Is it necessary for the one who feels like kneeling for prayer to look with censorious implications at the one who remains seated and bows his head in prayer? In other words, can there be freedom in posture in prayer in any congregation, or denomination?

On a moment's thought it must be plain to any Christian that it is highly improper to judge a fellow Christian on the basis of his posture in prayer when it is the attitude of the praying person which is essential, and which matters most to God. Is not prayer a private as well as a public matter, between the individual Christian and his God; and even when public, that is congregational, is not prayer also a private matter? Nowadays many congregations are asked by their leaders to kneel for prayer; other congregational leaders are in the habit of asking that the congregation stand for prayer; still other congregational leaders just say to the sitting congregation, “Let us pray.” It would seem that the invitation should be to prayer, rather than to assume some particular attitude or posture for prayer, as though one cannot pray as they are, usually seated, but must either kneel or stand.

The basis for this request, for a change in posture for prayer, seems to be that the act of prayer is such a special kind of religious activity that to make it effective a change of posture is required from that previously had, one cannot turn from hearing Scripture read, or a sermon preached, to prayer, without a change of posture. On the other hand, prayer is a Spiritual activity, and for that reason should dominate the body in prayer activity, and not vice versa. The main point is, no prayer is effective prayer if it is not indeed a sincere, expectant approach to almighty God in the name of Jesus, whatever the posture. —*The Watchman Examiner*, Feb. 25, 1960.

Public Relations in Missionary Evangelism

P. E. M. BEACH

Evangelist, Public Relations Secretary, Andhra Mission, India

IN THE tense and changing Afro-Asian world the Christian missionary is faced with new conditions that will test his public relations ability to the fullest. Many countries are passing through exciting phases of political change that threaten to spread rather than diminish.

In India and other South Asian countries the beginnings of anti-Christian and antiforeign-missionary feelings are on the upsurge. Faced with the changing tone of the work in the world fields, we cannot too greatly emphasize the importance of good public relations in our missionary program. In certain lands where feeling has been running high, it was the good public relations with men in high office in army and government circles that protected our work from a complete close down.

If we are to protect our mission program in these lands we must go out of our way to be known to people, to meet and make friends with the powers that be, to present our work in its best light to the governments that can either permit or persecute, forbear or forbid, our being in their countries.

The most common misunderstandings are based on the ideas that our medical, welfare, and relief work are linked with the promotion of American or Western world ideologies, that there is an ulterior motive behind our good deeds, and that we give medical help, food, and clothing only to those who will join our church. In a certain country I was grilled by the secret police at headquarters to make me admit that we were distributing clothing and food to the people not of our church in order to promote American and Zionist propaganda. I finally convinced them that our work was to help the poor and needy of all classes, irrespective of caste, creed, or religion.

Thus far in India we have been blessed with a liberal and fair-minded government that is tolerant and kindly disposed toward our work. In a land that is strongly supporting prohibition, our temperance

work is greatly appreciated by Prime Minister Nehru, who is a great man; and while he leads we have nothing to fear. There are, however, undercurrents of anti-Christian feeling that must be met by wise public-relations activity on our part. Suspicion springs from ignorance. When we present our medical, educational, and evangelical program as part of a worldwide work of service to mankind, we shall earn the respect and confidence of all men. In the long run it is more important to establish friendly relations in the lands where we labor than to open work that may well be closed because we have neglected to prepare the ground in this way.

In the ancient city of Hyderabad, seat of the present state government of Andhra, former capital of the mighty Mogul Empire, we have gone out of our way to present our message to the men in high office. As a result, our work is so well thought of that at the time of Elder H. B. Weeks's visit to Southern Asia we were able to arrange a reception at which he met government ministers, secretaries of state, the present governor of Gujarat (then a minister of state), and many of the leading citizens, among whom were members of the former ruling class in the old kingdom of Hyderabad. Along with these important men and their wives we had invited UNICEF and WHO representatives, the chief of the state Red Cross, and all the newspaper editors and pressmen we could find.

The contacts were a great success. That night over the All India Radio on the news in three languages—Telegu, Urdu, and English—the reception was well reported. Several newspapers had long reports on the event the next morning, and that month the leading society journal for all India carried photographs of Elder Weeks meeting government leaders, and gave a full account in an excellent write up. Immediate results were seen. Within two weeks the state Red Cross had sent a free consignment of blood plasma and antibi-

otics to our Giffard Memorial Hospital at Nuzvid in this state.

In recent days our friend and next-door neighbor, the minister of health, received the director of our mission hospital, Dr. Philip Nelson, and promised to use his influence to get a free ambulance unit for the hospital. He had been impressed by the report of a former health minister following an inspection tour. The former minister had marveled at the dedicated work of our doctors and nurses, who labored in primitive conditions through the very hot summer season, when temperatures soared to 115 degrees and all other Europeans had fled to the cool of the hills. Public relations pay dividends. When it can be seen that we are laboring for the physical as well as the spiritual welfare of the country, we gain the respect and gratitude of the nation.

But what of evangelism? Admittedly, we can gain acclaim for our medical, educational, and social welfare work, but what of the direct campaign aimed at winning Hindu, Moslem, Jain, Parsee, and others to Christ? Surely this must cause resentment. It must be admitted that it does. The argument usually raised is that theirs is the older religion, and Hindus were in existence long before Christ. Some think of Him as the white man's God and Christianity

as westernization. Recent outbreaks of anti-Christian and antimissionary feelings show this trend. Slogans have appeared splashed on the walls of many major cities: "Quit India Christian missionaries," and "Get out Christians." Where four million Indian Christians are to go is not stated, but this and the newer, tighter restrictions on the movement and entry of American and European missionary workers shows a swing in public opinion that for so long has been tolerant. How can we meet the challenge to our evangelistic program in these lands? Again the answer is better public relations. We must try to gain some advantage from official approval for some part of our evangelistic campaign.

Opening nights might well be presided over by some important civic or government figure. Temperance films can be shown that gain the wholehearted support of a pro-prohibition government. Handbill headlines should be free of pseudopolitical titles, such as we love to use for opening nights. Stress should be laid more on the hope of the world in God and the Prince of Peace. The brotherhood of man under God and the promises of the coming Prince of Peace are positive subjects that comfort uneasy peoples living next door to a land-hungry China. Instead of a translated sermon

it has been proved effective to have the indigenous co-evangelist present the subject in aftermeetings in the language of the people. But above all, to have the presence of some important figure as your chairman will, in the eyes of a prestige- and class-conscious Oriental people, ensure success.

Elder Roy Allan Anderson in his recent tour of the Southern Asia Division held such a meeting in the most exclusive hall in the city of Hyderabad. The chairman of the meeting (which was openly billed as an evangelistic meeting) was the present governor of Gujarat, at that time under appointment. The follow-



Elder R. A. Anderson speaking to an elite audience in the city of Hyderabad, South India.

ing newspaper report appeared in the top society journal of India, the *Onlooker*:

The hall of the Lady Hydari Club was packed to capacity with 700 people representing a cross section of the elite of the twin cities who had come to listen to a unique lecture by a visiting professor. Nawab Mehdi Nawaz Jung, till recently Minister for Cooperation and now very active as the President of the Indian Conference of Social Work, presided over the meeting and introduced the distinguished speaker of the evening, Professor Roy Allan Anderson of Potomac University, Washington, D.C. A world traveler, seminary professor, author and editor, Professor Anderson is primarily an evangelist, having addressed large meetings in most countries of the world. Prior to his visit to India he had concluded a stirring series of meetings in Carnegie Hall, New York City.

Professor Anderson, who is a World Secretary of the Seventh-day Adventist Church, spoke on "The Awakening of the East—its Biblical Significance." The talk was preceded by prayers offered by Dr. Luke who is officiating as Bishop in the absence in the States of Bishop John Subhan.

Also on the platform were the Director of the Bible Society, Dr. Prakasham, and the host, Pastor P. E. M. Beach. In presenting his topic Dr. Anderson drew attention to the fact that the Holy Scriptures predicted the awakening of the nations of the orient to a powerful role in world leadership.

The serious and attentive audience was comprised of many statesmen and leading figures who normally would never attend

an evangelistic meeting. But the governor-elect was there, so they came also and heard the truth for our time. The servant of the Lord says:

Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have . . . the privilege of bringing the light before those who are called the great men of the earth. . . . The rulers of the nations need to plant their feet upon the platform of eternal truth.—*Evangelism*, pp. 560, 561.

There has not been the effort made that should have been made to reach the higher classes.—*Ibid.*, p. 555.

Before the whole concourse of people in the great hall the governor was to be seen carefully turning the pages and reading each text from my Bible that I had passed to him. What a fine testimony this wonderful gentleman gave that night. Next day, before Elder Anderson's departure from Hyderabad, we were invited to this courtly gentleman's home, where he earnestly plied us with many scriptural questions and would not let us leave until Elder Anderson had led in prayer.

Public relations pay dividends in souls both at home and in mission lands. What are you doing about it?

Tempted Like as We Are

SAKAE KUBO

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RECENT emphasis upon the sinless nature of Christ has provoked a question in people's minds regarding how Christ really could have been tempted as we are. Such statements as the following from the Spirit of Prophecy have raised this question.

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him: he was in the image of God. He could fall, and he did fall through transgressing. . . . But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He

could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.¹

The question that is asked is: If Christ did not have inherent sinful propensities such as you and I have, who are the descendants of Adam, how can we say that He was tempted in all points like as we are, as is stated in Hebrews 4:15? Was His temptation really like ours? If not, can He sympathize with our temptations and help us when He has never gone through them?

Before we answer these questions, let us look at Christ's relationship to temptation.

First: It was impossible for Christ to be tempted with every temptation that comes to man.

He was only one man, and therefore He

Evangelism and Theology

There is a danger that evangelism will be stultified by yielding too much to the ideas and verbiage of the theologian. Evangelism deals with the vital necessity of the individual soul. It is elementary and positive, compassionate and urgent, vital and moral. The evangelist is a possessed person, he is not his own. Christ controls him through the enlightening power of the Holy Spirit. As such he is a herald, a torchbearer in this world's dark night. He is more a witness than a philosopher. He wrestles with evil on the spot. He calls for decision as he assails the fortress of wilful sin. The issue cannot be postponed. It becomes a matter of life or death. Evangelism is the convicting power of the Holy Spirit at work. —*The Watchman Examiner*, Sept. 15, 1960.

could not be tempted in terms of what He was not. For instance, if He was born in poverty He would not have the temptations that come to the rich. If He was born rich He would not have the temptations that come to the poor. If He was a carpenter He would not have the exact type of temptations that would come to a fisherman. If He was a fisherman He would not be tempted with the temptations peculiar to a carpenter. It was impossible, being one, for Him to be tempted with temptations peculiar to every type or class of people.

Again, the very fact that He was born would indicate that He must be born of a certain person. If His mother was a righteous woman He would not have the experience of one whose mother was an outcast or other low character, and vice versa.

Also, the fact that He was born at a certain place would make it impossible for Him to be tempted with temptations that may be peculiar to certain climates and environments.

Again, the fact that He was born at a certain time would make it impossible for Him to be tempted with the temptations that are peculiar to certain periods in world history. For example, He was never tempted to spend too much time with television.

Second: It was useless for Jesus to be tempted with every temptation that comes to every single person.

Temptation is meaningful only if it fits the particular individual. One thing may be a temptation to me that would not be a temptation to another. A particular temptation does not tempt everyone, and the devil knows that better than anyone else. He is too wise to tempt us, in our day, to make stones into bread or to jump off high places. He was too wise to tempt Christ with some of the temptations that tempt us, for they would not be any temptation at all to Him. The devil will tempt us only where we are vulnerable. In order for the devil's enticements to be temptations for Jesus they had to be suited to His particular case. So it was absolutely useless and even impossible for Christ to be tempted with every specific temptation that comes to us.

Third: It was unnecessary for Jesus to be tempted with every temptation that comes to every single person.

Christ came to the earth, taking humanity and

standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement.²

It was only necessary to succeed where Adam failed. Christ did not need to be born of a moral outcast and have a drunkard for a father. He did not need to have even the sinful propensities with which we are born. He needed to succeed only where Adam failed. The devil's charge is not directed against sinful men keeping God's law. His charge is that Adam and Eve before they sinned could not keep the law. Christ needed to show that they could. So He came not as just another descendant of Adam, but as the second Adam, as we find implied in Romans 5:12-21, and as is clearly indicated in 1 Corinthians 15:45, 47, R.S.V.: "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit." "The first man was from the earth, a man of dust; the second man is from heaven."

In fact, if Christ had come in the line of Adam's descendants merely and had received the same effects, He would simply be one of us and there would be no plan of salvation at all. The succession had to be broken if anyone would be our Saviour. And so Christ comes not as a descendant of Adam, but as one in the place of Adam, as the second Adam.

Although it was not necessary for Him to come in our actual sinful nature, yet He faced temptations under greater disadvantages than Adam.

1. The first temptation took place in a garden. Everything was beautiful and

pleasant. But Christ's temptation was in the wilderness among the wild beasts.

2. There was no fasting on the part of Adam and Eve. They had plenty and were satisfied. There were no pangs of hunger such as the Son of man suffered in the wilderness. There was absolutely no physical excuse for Adam and Eve to eat of the tree.

3. Adam and Eve stood in the full strength and perfection of sinless beings. There were no marks of the effects of sin upon their minds or their bodies. But Christ had taken the form and the likeness

Time stays long enough for those who use it!—Leonardo da Vinci.

of sinful flesh. Although He did not possess the sinful human nature that all are born with, He did possess the effects of sin. He did not have the perfect body of Adam. He did not have Adam's stature or his symmetry. His form, His shape, was that of a man of His own time. These were Christ's disadvantages. In the light of the failure of Adam and Eve and the victory of Christ how inexcusable it makes man!

So we see that it was neither possible, useful, nor necessary for Christ to be tempted with every temptation that comes to men. The question then arises, If Christ was not tempted "in all points . . . like as we are," what does the text mean? We have seen that without qualification He did not know temptation that comes from a sinful tendency—this is the one difference. He was tempted in all points, except in this one regard—that He had no sin in Him. James speaks of this type of temptation in James 1:14, R.S.V., "But each person is tempted when he is lured and enticed by his own desire." A. B. Bruce,³ says concerning this that though we may have a certain temptation arising from our sinful nature, the same temptation could come to the Lord from an external cause. In other words, temptations may arise from various causes. The absence of a particular cause in any given case does not necessarily imply exemption from the temptation. The fact that we are tempted with a temptation arising from our sinful nature does not mean that Jesus was not tempted with that same temptation arising from another cause. Both cowards and brave men may be tempted to shrink from a fight—one from weakness of spirit and ignoble love

of life; the other from involuntary sensitiveness of nature or from generous concern for family. Two men may be tempted to forsake their true calling and avenues of service but from opposite motives. One may be misled by vanity and ambition to choose another way, while the other may be tempted to forsake the better way, by a clear perception that it will be rough, thorny, and steep. The same temptation—to forsake the true way of His life—assailed Christ, and yet it derived not from superficial vanity and ambition but from a true evaluation of the tremendous difficulties that beset that way. Therefore, although Jesus may not have had any temptation arising from an inherent sinful nature, He may have had that temptation arising from some other cause. The appeal of the devil's temptation may be to baser motives and to the evil inclination of our nature, but the same temptation could have been directed to the nobler motives of Jesus.

In view of the above, it would seem that we can understand Hebrews 4:15 only if we take it to refer not to every particular temptation with which we are tempted, but to every class, every type of temptation. Being holy and sinless, Christ could not be tempted with all the temptations that tempt us. Ricciotti indicates how Christ's temptations were slanted toward His Messiahship:

All three temptations bear a marked relationship to the messianic mission of Jesus, against which they are directed. The first tries to sidetrack Him to a convenient and comfortable messianism; the second to a messianism entrusted to empty wonder-working exhibitions; the third to a messianism spending itself in political glory.⁴

As we look at the temptations that came to Jesus in the wilderness we see that they are of the same type and the same class as those that come to us. It is true that we are not tempted to make stones into bread, or to jump off high places, or to take the kingdoms of the world. But He was tempted in all the types of temptations of which we are tempted.

Take the first temptation. In essence what was this temptation? On the surface it was to make stones into bread, but the basic principle at stake was whether He would obey God or disobey Him by working independently of Him. Would He live, as man must, in complete dependence upon God, or disregard God's will and as-

sert His divine power in a time of need? It was legitimate for Him to satisfy His hunger; but He must not use illegitimate means to do this, and for Him it was illegitimate at this time to use His miraculous power, because God wanted Him to live as man must live. This temptation comes to us in lesser and in various forms. It comes to us whenever the attainment of any object, the satisfaction of any desire, the achievement of any enterprise, is sought by going counter to God's will and commandments. Man shall not live by bread alone—that is, the satisfaction of his needs—but by every word that proceedeth out of the mouth of God; that is, in harmony with God's will and commandments. The highest object for man is not that his needs be satisfied even though they are legitimate needs, but rather that God's will be fulfilled. It is never proper to satisfy even our legitimate needs if the achievement of them comes by going against God's commandments. This temptation comes when a man is tempted to deny God in order to save his life, to break the Sabbath to gain an education, to marry an unbeliever to create a home, to cheat to pass an examination. This *type* of temptation Jesus faced.

In contrast to the first, which was a temptation to independence, the second is a temptation to overdependence, to expect God to do for us what He has not promised. It is especially directed toward those who have a trustful dependence upon God. Today, it is not a temptation to us to jump off a high building, but this same temptation comes in other forms. It comes to us when we are tempted to place ourselves in dangerous situations unnecessarily even for the sake of a worthy cause, when we refuse to take necessary medical precautions, especially in the mission field, when we expect God to bless us in our schoolwork even though we have not put forth any effort, when we pray without working, or when we do good works to be seen of men and expect God to bless us. "Thou shalt not tempt the Lord thy God" by putting His Word to the test and expecting Him to do for you what He has not promised.

The third temptation raises the least question in the modern mind, for we can see how that temptation has relevancy to us. But again, the temptation that Christ faced is not our own. We are not offered the kingdoms of the whole world. That was a temptation peculiarly suited to Jesus.

The devil knew that we would be satisfied with far less than that. This temptation comes to us whenever we are tempted to shift our loyalty to something or someone else than God for some present pleasure, enjoyment, honor, position, or kingdom. The devil's offers range all the way from a mess of pottage to Esau to the throne of the greatest kingdom, Egypt, to Moses.

Thus we can see how Jesus was tempted in every manner as we. Hence He can sympathize with us in our temptations because they are no different from His in essence, although they may be different in form.

Not only has He been tempted in every manner, but in two ways He has exceeded us.

First: Christ never yielded to a single temptation. This means that He has tasted the full force of every temptation with which Satan tempted Him. We, on the other hand, have yielded before Satan has let loose the full force of his temptation. Like weak trees we have not borne the full brunt of the force of the wind because we have been broken before the full force was spent. Jesus therefore suffered a keener sense of temptation than we have ever felt.

Second, Paul says:

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.⁵

God will not allow us to be tempted above that we are able. He permits only temptations that are common to man. He places limits and boundaries about us. But Jesus

If you can't be thankful for what you receive, be thankful for what you escape.—*Arkansas Baptist*.

Christ had temptations that were not common to man. He faced temptations that were suited to a unique second Adam. Satan came to Christ with what would be to us overpowering temptations. In Christ's weakened physical condition God allowed Satan to come as an angel of light. It would have been too much for us. The tempter offers Him *all* the kingdoms of this world. He allowed Satan to heap every manner of indignity upon Him during His trial and crucifixion and even permitted him to cru-

(Continued on page 33)

Inspiring Young Men to Enter the Ministry

H. CARL CURRIE

President, Taiwan Mission

ONE of the greatest problems facing practically every mission field is finding qualified young men who will respond to the call of the ministry. The materialistic atmosphere that permeates the world and creeps into the church is at the very root of the problem. Materialism—an opiate to the spiritual life of the church and the individual—has led many of our finest young men to enter one of the professions rather than respond to the call of God to the ministry.

Ellen G. White makes this statement, "Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn away from the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry."—*Gospel Workers*, p. 63. Please note these words: "Some have been encouraged" not to enter the ministry but to enter other lines of work. We need doctors, nurses, teachers, and technicians, but there is danger in encouraging young men to enter these other lines of work who have been called of God to enter the ministry.

One might ask, "If it is God who calls men to enter the ministry, why is it necessary to encourage and inspire them to accept this call? If they are truly called, will they not respond on their own?" The story is told of a young man in London who was perplexed about his future and came to Spurgeon for counsel. With hesitation he asked, "Do you think I ought to be a preacher?" To which that revered man of God replied, "Not if you can help it."

Need of Encouragement

Such a reply may be justified under certain circumstances, but generally speaking, our young men need counsel and guidance and encouragement when it comes to accepting the call of God to enter the ministry. We read: "I saw that God had laid upon His chosen ministers the duty of de-

termining who was fit for the holy work."—*Testimonies*, vol. 1, p. 209. This is a tremendous responsibility. Maybe we have been waiting for young men to come to us and tell us that they have been called of God, when we should be going to them.

In the greatest of all conversions, that of Saul of Tarsus, God left it to one of the leaders in the church of Damascus to point out to Saul that he had been called of God to enter the ministry. Many young men in our churches today are waiting for this same counsel and advice.

Men are not born as ministers. Paul, speaking of this in Ephesians 3:7, says, "Whereof I was made a minister, according to the gift of the grace of God." Ministers are made ministers by the grace of God. It does not depend alone on talent and capabilities. When God takes over a man He remakes the man.

As previously pointed out, the root of our problem is materialism; but there are other contributing factors that are keeping many of our finest young men out of the ministry. In many mission fields the ministry has not been exalted in the eyes of our people as God would have it. God, speaking through His servant says, "The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister."—*Gospel Workers*, p. 63. Our failure to get this point across to our young people and their parents has turned many prospective ministers into other lines of endeavor.

It is sad to say, but there are many in the ministry today who are not the example and inspiration to our young people that they should be. The result is that many of our young men say, "If that is what a minister is, then I want no part in it." In years gone by, some have been taken on who were untrained and uneducated and without sufficient dedication and consecration to make up for this lack. And with the passing years they have been unable to keep pace with the changing times. It is impera-

tive that our ministers be given the best training available in the fields where they live, and granted the same opportunities for advanced training that is provided for those in other lines of mission service. With right standards for the ministry we will find many more of our most talented young men responding to God's call "to preach the word."

The Pastor's Attitude

One of the greatest influences in helping a young man to decide for or against entering the ministry is the attitude of his pastor toward the ministry. Is he absolutely sure God has called him to the ministry? Does he have a personal, daily, living connection with his God and Saviour? Does he know and understand the thrill of "fishing for men"? Does the minister rejoice in his work or is it a toilsome burden? If the clock of time could be turned back, would he still accept the call to the ministry? If the answer is Yes to each of these questions, then we may be assured that God can use such a pastor to inspire young men to enter this phase of His work.

It is of paramount importance that the pastor teach the young people under his care how to "fish for men." If a young person once feels the thrill of a "catch," it will be much easier to help such a one to recognize a call from God when it comes. To the first men ever called to enter the Christian ministry Jesus simply said, "Follow me, and I will make you fishers of men." They had already seen Jesus; they knew Him, He had what they wanted, and they were prepared to forsake all and follow Him. It is this same confidence that we as Christ's representatives on earth must impart to the young people in our churches.

Many of our young men who should be studying for the ministry are in other lines of endeavor because we as ministers and teachers have failed to do our part. Notice this striking statement taken from the book *Fundamentals of Christian Education*, pages 113, 114: "There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges, do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans

and course of life passes, convictions with them are stifled; other influences and inducements attract them, and the temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well-organized plans. If the churches in the different places do their duty, God will work with their efforts by His Spirit, and will supply faithful men to the ministry."

Reasons for Rejecting the Ministry

In this striking statement there are six reasons given why we are losing many of our best young men to the ministry. *First*, because their ministers and teachers do not feel the burden to labor with them. *Second*, we do not show them God's claim upon them. *Third*, we do not pray with and for them. *Fourth*, we permit other influences and inducements to attract them. *Fifth*, because of this failure, temptation to seek worldly position and money becomes predominant in their lives. *Sixth*, there has been a lack of well-organized plans in directing them to the ministry. This should be a challenge to every preacher and teacher to put forth wholehearted, consecrated effort into directing our young men where they will recognize God's call to them before they become entangled in Satan's "web of materialism."

As so well pointed out in the quotation from *Christian Education*, it is the duty of the pastor, the teacher, the church leaders—yes, of the church as a whole—to help our young men realize the responsibility that is theirs to respond to the call of God to give this message to a lost and doomed world. By the grace of God we must enable them to understand that "the greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God."—*Gospel Workers*, p. 18.

It must be with conviction, with positiveness, with a great burden for souls upon our hearts, that we appeal to our young men and say, "Has not God called upon you to sound this message?"—*Ibid.*, p. 65.

Speak while you are angry and you will make the best speech you will ever regret.—
Horizons.

EVANGELISM—public, private, and personal—is the supreme mission of the church. To this awesome task the total energies of the church are dedicated.

In Atlanta, Georgia, H. L. Cleveland and his associates were mightily blessed of God in their public campaign of 1960. At this writing 285 souls have embraced Adventism for the first time by baptism. There are scores still interested. Two hundred and fifteen were baptized in one day. This is the largest single baptism in the history of the Southern Union. Many business and professional people were included in this harvest. Among these is the librarian of the Atlanta University system.

Brother Cleveland is pastor of the Atlanta church, with all of the administrative duties that this entails. In their present building five hundred believers worship upstairs and an additional two hundred in the basement. Brother Cleveland informs the Ministerial Association that he plans four more major efforts in that city.

The evangelist was in attendance at the evangelistic council held in Washington, D.C., in May, 1960. He is enthusiastic in his appreciation for the spirit and counsel of these sessions. He decided to try the nursery plan suggested at the council. Two neatly pitched tents were used for this purpose. A large red-cross sign identified them as the nursery and emergency tents. As many as seventy-five children were cared for in one evening while their parents

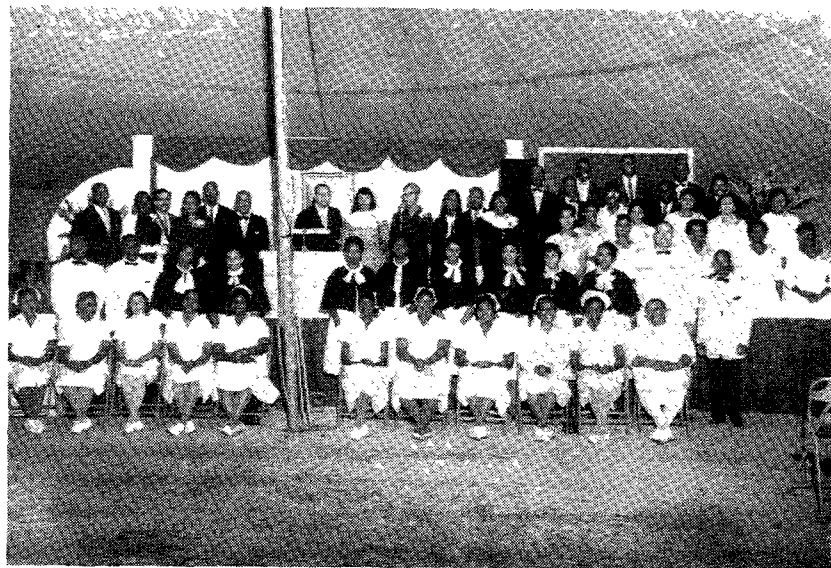
Largest Baptism in History of

heard the gospel undisturbed. Brother Cleveland also states that he is adopting the prayer meeting plan that was discussed at the council.

Workers in this campaign were humbled by the many marvelous manifestations of God's presence. Two hurricanes passed close by but did not stop the services. Then there was the schoolteacher whose conviction brought conflict at home, but who persevered. Now all is well. Also the young woman whose mother objected when she requested baptism, but later, witnessing the change in her daughter, consented. The sick were healed, evil habits were abandoned, troubled souls found rest. A prominent citizen who had privately believed Adventism for some thirty years was baptized.

The influence of this meeting was felt throughout the Southern Union. An estimated thirty ministers visited the meetings to catch their inspiration. Adventist laymen in nearby cities commuted regularly and thrilled to the power of the gospel.

The tent was pitched on the campus of the Booker T. Washington High School. That these grounds were made available was in itself a miracle. The principal of the school, a God-fearing man, gave permission



Elder H. L. Cleveland with his team and those who helped in the nursery and emergency tents.

Several ministers had the privilege of helping in this great baptism.



although such a decision concerning school property was without precedent in Atlanta.

The baptism was held in a new baptismal pool between the beautiful new conference office and the elementary school building. The sight was inspiring. Six ministers baptized concurrently for more than two hours to accommodate all candidates.

The president of the conference, J. H. Wagner, has made public evangelism the number one program of his conference. Though finances are limited, he has not hesitated to invest by faith in this fruitful work. Whenever this is the case, there is a

corresponding quickening of the pace as enthusiasm spills over to the constituent ministry. Evangelist Cleveland has listed the president of the conference as his associate evangelist.

Others assisting were Ralph Franklin, Fred Neely, and Song Leader McCoy. Bible instructors were Mrs. Betty Cleveland, Mrs. Silas McClamb, Mrs. C. Cunningham, Mrs. Summers, Mrs. Palmer, and Mrs. Persons.

To the editors of the *MINISTRY* the Atlanta campaign is present evidence that "the harvest is ripe," and is a clear call to greater faith in future effort.—EDITORS.

A typical audience during the campaign.



Planning a Year's Preaching

GEORGE GERALD PARKER

Minister of the Congregational Church of Manhasset, New York

A PREACHER friend (whom we will call John) had "one of those weeks" in which there was every sort of diversionary distraction. When Saturday night came, he not only did not have a sermon prepared; he did not even know what he could preach about. After some blood and sweat, if not tears, he suddenly came upon an electrifying idea. Quickly he began to write down notes while the Spirit was speaking so clearly. In the midst of this, he was interrupted by a parishioner. The man came in and John, the preacher, said: "Just listen for a moment to what I am going to preach about in the morning." He began enthusiastically pouring out the ideas. As he did, his friend looked more and more puzzled. Finally he broke in: "But John, that's what you preached about *last Sunday*." Sure enough, it was simply the old sermon emerging from out of the subconscious.

This is what we may call the "sufficient-unto-the-day" system of sermon planning. Surely Jesus had no thought that His words, "Be not anxious for the morrow," would ever be applied to the matter of sermon preparation. To look no further ahead than one sermon at a time—and that often late in the week—is one reason "ministers break down." Sermon anxieties alone are enough to drive them to despair.

Now let us grant that this is the extreme case, and that most preaching is planned a week, a month, or three months in advance. In any case, the planning of a sermon schedule is important to effective preaching. If planning and organization are important to the strength of the individual sermon, then planning and organization must be as important to the schedule of sermons.

From the extreme of planning one sermon at a time, I want to go to the other extreme and present the case for planning *one year* of sermons at a time.

For the past several years, while on my summer holiday, I have planned my preaching for the year to follow. This is a refresh-

ing experience. It brings a kind of mental and spiritual stimulation not possible amid the pressures of the rest of the year. Instead, therefore, of robbing precious moments from the summer's recreation, such study and reading can have a spiritually re-creating effect. It makes for a fine balance with the usual physical activities of vacation.

The sermons are not finally written until just before preaching them. Nevertheless I have the Scriptures selected and the basic ideas and titles, perhaps even the sermon outline, in readiness. As the year progresses, further ideas, illustrations, and materials appear and are filed with the sermon. Thus the homiletic eye is kept open, causing the sermon to grow and develop. In the week or so before preaching the sermon the final manuscript is prepared.

It goes without saying that a sermon schedule is like a railroad schedule; that is, "subject to change without notice." Thus I always feel at liberty to change any topic if a more important one appears. This happens two or three times in the year, and serves to bring particular publicity to the "special" sermon.

Consider some of the important advantages of long-range planning of sermons.

For one thing, it *saves time*. To be able to go to the study at the beginning of the week knowing what the sermon topic is to be is a great time saver. There is no need to spend agonizing hours or even days trying to decide which of several pressing topics to choose. Nor is it necessary to stop two or three times a year to lay out the preaching for the next month or more.

It *emphasizes the teaching aspect of the pulpit*. The early New England minister was called to his church as "pastor and teacher." This teaching function of the pulpit has increased rather than decreased as the years have gone by. Today the average Protestant adult receives no Christian education on a mature level except through the pulpit. And he receives no significant instruction from the pulpit if the preaching is hit or miss, hand to mouth. It would

be well if, after preaching for five years to a congregation, the preacher were able to measure the progress of theological thought and Biblical understanding that has come to the congregation through his preaching. Is he carrying out effectively his role as *teacher*?

Planned preaching *encourages the scholarship of the preacher*. It gives direction to his reading just as planned reading may give direction to his preaching. He may find it necessary to include in his sermon schedule several subjects that will require careful study and research. If he is conscientious, he will often find it necessary to preach on some subjects about which he may not want to preach. Further, he dares not preach without accuracy. He knows well in advance the areas where he will need to do careful reading and so present the subject with accurate scholarship.

Planned preaching adds the *dimension of information*. It is true that the sermon must be inspiring. That is, it ought to touch the emotions and will of the hearer so that he will feel the necessity of making a decision and acting upon that decision. This response to the sermon will, however, be strengthened if the sermon contains information—accurate, scholarly information, and not simply an emotion-packed voice and a touching anecdote.

Planned preaching *avoids "one-string preaching"*. Often the work of the pulpit may be symbolized by the painting of Watts showing a figure with blindfold sitting atop the world plucking at a harp with only one string. Without careful planning the preaching may pluck at only one string, following the hobby or whimsy of the preacher. The Gospel has many strings that must be played if the preaching is to have breadth and freshness, and comprehend its full richness.

The strongest argument for preaching that is carefully planned is that it give the quality of *comprehensiveness*. This is the very opposite of "one-string" preaching. Here the preacher can step back and take a long look at his total sermon output. He

can see not only the areas that are receiving too much time, but also those important ones inadvertently omitted. He can see to it that every element of the total Gospel has a place in his preaching for the year.

So much for the reasons for long-term planning. What about the procedures for setting up such a plan?

A quick analysis reveals seven or eight basic areas toward which our preaching ought to be directed. (Another preacher might arrive at a somewhat different analysis. The basic results, however, will be the same.)

First: *theological concerns*. Every sermon has a theological foundation upon which it is constructed, but in the teaching ministry there are at least a half-dozen sermons a year that ought to be centered about a specific theological concern—e.g. "The Person of Christ," "The Meaning of Grace," "The Doctrine of the Trinity."

Second: *biblical study*. Again, our preaching has biblical background and origin regardless of the subject, but several sermons each year ought to be concerned about a specific Bible education. There may be sermons from certain books to acquaint the congregation with the message, exegetical sermons from great chapters, and now and then sermons taking a long look at large sections of the Bible.

Third: *churchmanship*. The modern Christian needs continuing education on the meaning of the church and his responsibilities as a churchman. We have an institution that must be kept alive and strong, must be guided and corrected by preaching. The Body of Christ at work in the world has many responsibilities. Its members must be carefully trained to carry these responsibilities. Important things are to be said in this regard. "Reformation Sunday," "Every-Member Canvass," and other sermons should educate in churchmanship.

Fourth: *personal problems*. Although we become critical at times of the peace-of-mind cult, we ought not to overlook the very real needs that gave rise to it. We are preaching to people with serious personal

INTELLIGENCE

☞ The superior man is he who develops, in harmonious proportions, his moral, intellectual, and physical nature. This should be the end at which men of all classes should aim, and it is this only which constitutes real greatness.—Jerrold.

problems. A selected few of our sermons each year ought to treat these problems from the standpoint of Christian faith. How can there be genuine relief from anxiety without understanding justification by faith?

Fifth: *Christian ethics and social problems*. Here are the great areas that call to us from every newspaper, the pressing controversial social and political problems of our time. Of course, we must deal with these. Because they are controversial, and because controversy is exciting, this field can tempt us to spend all our time here. In fact, it can either be omitted by the timid preacher or used by another to disguise shallow preaching. Let us remember two important guides to preaching on controversy. To be effective the congregation ought to know the preacher and believe him to be fair-minded even in controversy. And the preacher *must* know his facts.

Sixth: *devotional subjects*. Here is education in the meaning of worship and how to worship. It may include the meditations of Communion Sundays.

Seventh: *preaching on Christian living*. It is noteworthy that while Saint Paul dealt with the great basic issues of Christian faith, there were times when he had to spell out this faith as it applied directly to daily life. Some sermons rightfully omit the "strong meat" and deal with the daily living of the Christian in the home, neighborhood, and office.

Eighth: *the world mission of the church*. This we dare not leave out. In fact, it is an area that more and more the modern pulpit, in this time of global concerns, must bring within the concern of Christians.

With these basic concerns as a guide, we come to the next step of preparing the sermon schedule.

I take the sermon topics that I have accumulated and classify them according to one of these eight basic concerns. There may be two or three hundred such topics collected over a long period of time from biblical study, general reading, observation, or any of the other ways the Spirit speaks. Then the topics are selected that seem most imperative to preach on. Some areas may demand more time than others, but generally speaking there ought to be relative balance, and certainly *all* areas ought to be included in the schedule.

These selected topics are then worked into the year's schedule, at the same time

giving consideration to the Church Year. At a minimum the Church Year will include Advent and Christmas, Lent and Easter. In liturgical churches the Church Year may be followed more completely. Even then the season of Trinity allows for considerable variety in preaching.

So far as the secular year is concerned, it has sparing use such as Mother's Day (used to emphasize spiritual life of home and family) and Race Relations Sunday. There is danger that the secular year may so invade preaching as to dictate a special emphasis for every Sunday, thereby systematically squeezing out the Gospel.

The Advent and Lenten seasons lend

Success should be a journey not a destination.—*Author Unknown*.

themselves to series of sermons, or at least sermons closely related. I have had increased indication that the congregation I preach to likes series of sermons. Thus I may also have one or two brief sermon series at other periods of the year. This is contrary to what I was taught in seminary, where students were advised to do little with series of sermons. I am confident now that some of the most important preaching I do, provoking the greatest interest, is done in series.

In all of this it is clearly recognized that the planning and preparation of sermons is a highly individualistic procedure. Each preacher develops his own habits of work. A preacher friend, discussing long-term sermon planning, told me that to proceed as I do would be for him completely impossible. That is doubtless true. Yet we have one common objective and that is to strengthen the pulpits of our churches.

Whether or not there is a revival of religion today, there are certainly more people listening to see what the Christian church has to say. This presents both opportunity and responsibility. The modern preacher must declare the Gospel with effectiveness. He cannot do this without careful planning.

As Pasteur once said to his laboratory assistants: "*Plan it any way you wish so long as you do it well.*"

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MUSIC IN WORSHIP



Let the People Sing!

W. HINES SIMS*

Secretary, Church Music Department
Sunday School Board, Southern Baptist Convention



MUSIC has always been a part of worship. In almost every book of the Bible we find psalms, hymns, songs, and many references to music and its use in worship. The Old Testament speaks of four thousand Levites being set aside as musicians, and emphasis is given to the importance of music in the worship of the people.

It is significant that one of the books of the Bible should be a hymnbook. The book of Psalms, made up of 150 beautiful and poetic expressions of praise, adoration, penitence, consecration, devotion, and prayerful intent constitutes the Hebrew hymnbook. In temple worship, in the synagogues, and in family gatherings music was an expressive part of worship exercises.

Although the Old Testament makes much of music, it is brought to wondrous focus in the New Testament through the singing of the angels at the birth of Christ, the singing of the disciples with Jesus at the Last Supper, the singing of Paul and Silas in the Philippian jail, and in the admonition of Paul that we teach and admonish one another through psalms and hymns and spiritual songs. Thus, music in Biblical times was always identified with worship, which has progressed on wings of song. This accounts for Christianity being known the world around as the singing religion—religion in a major key that is joyous, exul-

tant, jubilant, and victorious. Not a religion worshipping a dead hero but one having the song of redemption, the resurrection, and the second coming of our Saviour who is risen!

I remember seeing my grandfather many years ago saddle his horse to go to what he called his appointments. At the back of his saddle he would place his bags in which two books were always a part of his equipment. These were his big, well-worn Bible and his hymnbook. I have thought often about those two books and how faithfully he carried them to every church he served as he rode from one to the other at the weekends after hard days of labor in the fields.

In thinking of the two books we recognize immediately that the Bible is God's divine, inspired word and that the hymnbook is man's attempt to express himself in praise and adoration. We see the Bible as God's expression to man and the hymnbook as man's expression to God. The Bible points the way of salvation and the hymnbook helps to express gratitude for salvation. The Bible tells us how to live and the hymnbook expresses the joy in Christian living. The Bible tells us of the Saviour and the hymnbook witnesses to His saving grace. The Bible reveals God to man and the hymnbook praises God in the revelation. The Bible presents great truths and doctrines and the hymnbook helps to translate them to the masses. Thus it is that the Bible and the hymnbook form companions—one from God to man and the other from man to God.

We are living in a day when there is a great consciousness of the value of music in worship, education, and evangelism.

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—EDITORS.

Practically every thinking church wants to have a program of good music. But the difficulty comes sometimes in the definition of "good music." Often a church is said to have good music if it is singing only the music of the masters. At other times it is good music if it is what someone considers to be good. There may be many definitions of good music. To me, good music in the church is music that produces the greatest spiritual results and continuous growth. It must have cultural and aesthetic values and high standards, but at the same instance it

Prejudice means being down on something you aren't up on.—*Anonymous.*

must have spiritual qualities and be measured by a spiritual rod as well as by other means. Its final test comes in the salvation of the lost and the lifting of the redeemed into a closer walk with God. If it fails to convict the sinner and to lift the saints, it fails to meet the standard of good music for the church.

As we think of music in the church we recognize also that it is not an end in itself. Much of the music of the world is designed as music for music's sake, to entertain, to create certain rewards, to be remunerative, or to bring glory to an individual. In the church, however, it is a means to help the people worship God more acceptably, participate more actively in worship, learn sound doctrine and scriptural truths through the singing of the hymns, and a means to glorify God. The time is long past when music is used to take up time as preliminary exercises to settle the people. On the contrary, it is used from the very first note of prelude to the last note of the postlude as a means of worship, as an instrument in molding and integrating the congregation, in polarizing the people's interest, and in unifying their minds and hearts in an atmosphere that will enable them to worship more acceptably.

In the average church service there are usually five elements contributing to its continuity. These are singing, praying, Scripture reading, giving of gifts, and the sermon. Of these five elements the one in which the people may audibly and actively participate is the singing.

Through this exercise they have opportunity for individual and corporate expres-

sion of praise, prayer, testimony, love, and service. Thus it is necessary always to give ample time to the singing participation of the people. In the other elements of the service someone else leads in prayer and in the reading of the Scripture. The pastor usually delivers the sermon, and everyone cheerfully participates in the giving of gifts. Therefore the people must actively participate if they are going to maintain the interest they should. This calls for planning and concentration on a good music program.

The question then comes, If we are to have good music in our churches, what types of music should we emphasize? Immediately we would say that the music must fit the design of the service. There are services when the emphasis is entirely upon worship by redeemed people. There are times when an evangelistic appeal is the primary design. There are times when worship and evangelism are emphasized together, and still other times when doctrine and scripture constitute an educational approach in the learning processes of the congregation. Thus it becomes necessary to select the type of music best suited to the service being planned. Note that we say being planned. When music is not selected with the service in mind it can be entirely inappropriate and unsatisfactory and produce the opposite of the results desired.

Paul gave us the music formula in Colossians 3:16 when he said: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Thus we use psalms and hymns and spiritual songs. The psalms constitute much of the larger forms of music such as anthems and fine choral music used by choirs.

When success turns your head you are facing failure.—*Anonymous.*

The hymns are songs of praise such as we use in worship, and the spiritual songs are the gospel songs of today in which the gospel is magnified and personal experiences and testimonies are given.

Sometimes there is confusion in the mind of the one selecting the music as to what is a hymn and what is a gospel song, when should each be used, and how can we differentiate between the two. Perhaps we

might make this observation: The hymn is more objective in nature while the gospel song is subjective in nature. The hymn is usually words and music of expression directed Godward while the gospel song is usually words and music of impression directed manward. The hymn usually expresses praise, adoration, devotion, consecration, and prayer whereas the gospel song expresses personal experiences, gospel truths, testimonies, and scriptural graces. The hymn is usually very strong in religious content while the gospel song may not be so strong and may use more imagery. The hymn is usually good poetry and

Time is the most valuable thing a person can spend.—*Anonymous*.

sound in musical form, while the gospel song might not be nearly so classic in poetic form and is usually very simple in harmonic structure.

The hymn has the characteristic of being doctrinally sound and scripturally true, while the gospel song may give more attention to personal experience and testimony. The hymn is usually accepted by the church as related to all denominations, and stands the test of time. On the other hand, the gospel song is not used by all churches and it has the characteristic of rising and diminishing in popularity like the popular songs of today. The hymn seldom has a chorus while the gospel song usually has one.

Perhaps one of the best ways to approach the selection of the music is to give it an oral reading. What does the hymn say? Is it really worth while? Does it add spiritual strength and character to the service? Does it stir the soul and create a worshipful atmosphere? Does it appeal mostly to the head, the heart, or the heel? Does it honor God? Is it scripturally true and doctrinally sound? If we ask these questions of the music as it is selected for use in our services, we are well on the road toward having the music best suited for developing a worshipful congregation.

Worship leaders desire to do all that is possible to help the people worship in the right spirit. They use the best choral music for the choir; they select appropriate hymns; they use the standard gospel songs; they utilize the finest instruments available; they use graded choirs, ensembles, and solo-

Traffic Laws of Health

Your health is your bank balance in the bank of life. Daily wear and tear of living tends to deplete this bank balance. To safeguard it against depletion, make the daily bank deposits in terms of plenty of regular sleep, rest, fresh air, recreation, external and internal cleanliness, regular meals with wholesome foods, emphasizing fresh fruits, green vegetables, and dairy products. Check up this bank balance with periodic health examinations.

The laws of health demand that you pay as you go. When you speed, you squander. Keep the wear and tear of living within your health budget. Practice rigid health economy.

Youth speeds along the open highway of health, but the adult is driving in a congested traffic of increasing health hazards. Therefore, the traffic laws of adult health, slow down to moderation in all things, and don't crash the red lights of physical and mental excesses.—*Bulletin of the Academy of Medicine, Cleveland*.

ists; and they inaugurate a training program in music so as to develop leaders and an appreciation and love for the place of music in worship, education, and evangelism. To do this the leaders organize and maintain a comprehensive music training program that embraces the entire congregation. They organize choirs at all age levels, develop organists and pianists and instrumentalists, conduct regular classes in music as well as music training schools and special music-emphasis weeks. This involves fine promotion so as to develop a singing church.

The church should remember that Christianity has always been a singing religion. It must ever be if it is to maintain the moving spirit that has characterized it through the centuries. The singing of God's people in apostolic times, in the crusades, in the Reformation, in the great evangelistic revivals, in the worship, education, and evangelistic emphases of today, has been and is one of the dynamic and unconquerable forces of Christianity.

If we would have happy churches, let the people sing! If we would have victorious and conquering churches, let the people sing! If we would have churches filled to capacity, let the people sing! If we would have men and women and boys and girls everywhere know of the Saviour and worship Him with spirit and understanding, let the people sing!

PASTOR -- Shepherding the Flock



The Pastor's Treasure Chest

S. L. DOMBROSKY

Pastor, Florida Conference



THE pastor's treasure chest is his prospect file. God calls men to put forth every effort to become more efficient and to achieve greater results in their soul-winning activities. The prospect file will help a great deal toward this end.

The purpose of the file is to help us remember important facts regarding the people we are grooming for heaven. The gateway to heaven is through baptism. Our objective is to prepare people for baptism, thus starting them on the road to the kingdom.

The prospect file should include the names of all who in some way have manifested an interest in the message of Seventh-day Adventists. These may be drawn from many sources, including the following:

1. Former Seventh-day Adventists.
2. Faith for Today, Voice of Prophecy, and Bible school interests.
3. Persons who have attended evangelistic meetings in the past.
4. Visitors to Sabbath school and other worship services.
5. Names offered by members.
6. Ingathering and welfare contacts.
7. Wedding and funeral contacts.
8. Contacts through sick calls.
9. The youth growing up in the church.
10. Social and civic contacts among community leaders and influential citizens.

Always remember that every life we touch is a prospect for the kingdom. We must do all in our power to introduce men and women to the Saviour, and then lead them gently and tactfully into a deeper study of God's Word.

A simple but effective prospect file may be categorized in the following manner:

AA Prospects—These are persons who have already studied the doctrines and are preparing for baptism.

A Prospects—People who are studying regularly and are definitely interested in the message of the soon-coming Saviour.

B Prospects—Those who have had special visits, and there is likelihood that studies can begin with them before long.

C Prospects—These come principally from among those who have been dropped from church membership, and from among "unbelieving" relatives of church members—usually husbands or wives.

Suggestions:

1. We should study this list frequently, every day if possible. Get to know personally the prospects in our field.

2. Pray earnestly for each person whose name is in the file.

3. In our prayers we should ask for specific guidance relative to the visitation schedule. (I have found myself in the neighborhood of one of my prospects whom I had not planned to visit that day. But I felt compelled to make a call, and I discovered that my visit was much needed and very effective.)

4. We should know our prospects. Let us study their face and reactions as we visit and talk. Soon we shall be able automatically to place them in the proper classification.

5. Never give up a prospect—that is, almost never. We might change his position in our file, because sometimes a prospect must "season" for a time. A change of circumstances in his life might make him an A or AA prospect.

Probably the pastor cannot visit all the prospects as often as is necessary. The laymen must be organized—beginning with the elders and deacons—to visit people whose names are in the prospect file. Following each visit a report should be made to the pastor, so the progress may be noted on the file card.

Sometimes a cross file provides handy reference. The prospects may be listed according to the section of the community in which they

live. A good plan is to jot down on the back of the card the name of a church member living nearby. It may be that this member can visit the prospect, thus serving a twofold purpose:

1. The church member has an active part in soul winning right in his own neighborhood.

2. The faith of the prospect is strengthened because he sees a neighbor showing a personal interest in him.

We should make sure that our records are of such a nature that they will help us save time and energy. Learn to keep these records without worry or waste of time. Make them simple and efficient, so most of our time may be spent in visiting and studying with the people rather than in keeping records. The main thing is to make them workable for you.

Our Lord said of Himself: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). He never allowed Himself to forget why He came, for He was always seeking and He was always saving. Those who are called to be His representatives must make the Master's motive their master motive in soul winning. Let us use our treasure chest of prospects well.

Tempted Like as We Are

(Continued from page 21)

cify Him upon the most ignominious symbol of ancient times. To suffer these things as men would be well-nigh impossible, but to suffer them with the knowledge that He was the Creator of the very men who ill-treated Him was a trial that we will never be called to face.

But from the battlefield of temptation Jesus came forth a conqueror. He says, "I have overcome the world." Now He can help us, "For because he himself has suffered and been tempted, he is able to help those who are tempted" (Heb. 2:18, R.S.V.). We overcome, then, not as He overcame, but *because* He overcame and by His Spirit lives His victorious life within us. And that is our only hope of victory. Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). And this point cannot be too strongly urged. The messenger of the Lord says:

The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful.⁶

If that were so, we would have something

for which to boast. Then continuing she says:

Without the transforming process which can come alone through divine power [the indwelling power of the Spirit], the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power.⁷

The help Christ gives to the tempted ones is through His indwelling Spirit. "In the world ye shall have tribulation:" said Jesus, "but be of good cheer; I have overcome the world" (John 16:33). The fact that He overcame when He was in the flesh means little to us unless He overcomes again in our flesh by the power of His Spirit. "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

¹ *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on John 14:30, p. 1128.

² *The Signs of the Times*, June 9, 1898.

³ A. B. Bruce, *The Humiliation of Christ*, pp. 263, 264.

⁴ Giuseppe Ricciotti, *The Life of Christ*, pp. 276, 277.

⁵ 1 Corinthians 10:13, R.S.V.

⁶ *Evangelism*, p. 192.

⁷ *Ibid.*

The Church Is on the March

(Continued from page 6)

America, can be called upon to enhance and further the cause of God in "every nation, and kindred, and tongue, and people."

In the light of these adjustments and the changing international scene, certain plans will be brought forward to strengthen the framework of the church's operation. In the discussion other items will emerge.

Indeed, the changing world situation lays an awesome responsibility on the church. There must be no neglect of the divinely entrusted task. We must ever shun neglect in all forms and degrees. Our thrust in the world must remain evangelical. In apostolic terms it must be a proclamation, a service, a fellowship, a teaching, a healing.

To neglect or to invalidate one or the other of these imperatives is to jeopardize all and to emasculate the mission of the church. To include proclamation, service, fellowship, teaching, and healing in proper balance and emphasis is the purpose of God's remnant church. It is this complete mission that must undergird us, and it will make us not just a church with missions in all the world but truly a world missionary church.

BIBLE INSTRUCTOR



Thousands of Students Helped by Bible Courses

DOROTHY WHITNEY CONKLIN *

A PROJECT begun eight years ago to better acquaint people with the Bible has now become a major operation that requires a full-time staff of some twenty-two people serving thousands of students each year.

The project is the Faith for Today Bible Correspondence School, which is a part of the international Faith for Today telecast, located in New York City. The pastor of the Bible school ministry of Faith for Today, which provides its educational services without cost to students, is a 60-year-old minister and author named Leonard C. Lee. Pastor Lee has been a minister since 1927, and is the author of scores of articles published in some of the nation's leading religious journals.

Statistics of the Bible school read like those of a super university. For example, in 1959 diplomas were issued to 10,000 students who graduated from the Bible school after completing one or more courses. A total of more than half a million Bible lessons were corrected. Some 100,000 people applied for the courses during the year.

Pastor Lee says the Bible school aims to "give people a thorough understanding of the grand themes of the Bible."

This is being done through such courses as the adult Faith for Today Bible course; the junior "Adventures in the Holy Bible" course; "Drama of the Christian Faith"; "Adventures in the Prophecies," based on the books of Daniel and Revelation; and a Life of Christ course.

* Mrs. Conklin, formerly a field Bible instructor, here provides some remarkable facts on the growth of the Faith for Today Bible school, now grading half a million Bible lessons by a self-grading system. We rejoice with our Bible school workers when we get occasional glimpses of what the plan means for teaching our message. New York is a vast metropolis, and Faith for Today's twenty-two consecrated workers, who serve thousands of students each year, reveal a larger ministry in this great city. Ten thousand completing their courses and gaining certificates in one year shows that many in the New York area are constantly coming in touch with our doctrines. These are not the casual students but are those who continue to manifest interest. We look forward to the day when many of them will be gathered into our fellowship. The reaping will follow the sowing!—

L. C. K.

Grading a half million Bible lessons could be an almost impossible task except for a system of self-grading inaugurated by the school in 1958. A sealed key accompanies each three lessons, which are graded by the student himself with the key. This not only eases the huge task of serving such a large number of students, but also helps the student immediately to recognize any errors he might have made and learn the correct answer on the spot.

How do students like the self-grading method? A woman writes:

"I enjoy this method of study. When I have answered all the questions, my husband opens the sealed key and my young son joins me in grading the lesson."

Another student comments:

"I especially like the fact that the student can see immediately any mistake that has been made."

Unlike many schools where grades are the important thing, Faith for Today Bible school stresses the retaining of knowledge by the students.

"We are not concerned with the grade the student gets, but rather with how much practical Bible knowledge students acquire," says Pastor Lee.

Just how much Bible knowledge are students retaining? Letters indicate that students are doing a good job. A student in Minnesota writes:

"I want you to know of the peace and joy and understanding which has come into my life since I have been studying the Bible through your systematic course."

An Illinois student says:

"Never before in my life have I understood the teaching of the Bible as plainly as I do now. . . . I must say that it is a wonderful feeling living for Jesus Christ."

We have every reason to thank God for these productive schools, of which Faith for Today, begun eight years ago, is an example. Let our

Bible instructors and ministers throughout the field diligently help in producing a rich harvest of souls from these Heaven-ordained media.

Life Only in Christ

(Continued from page 14)

which there will be no resurrection. All sinners will suffer punishment, some with few stripes and others with many (Luke 12:47, 48); the instigator of sin, the devil, will suffer the most.

This second death is really the only *everlasting punishment* that could be inflicted on mortal man. To illustrate: If a judge punishes a man by giving him a ten-year sentence, his imprisonment means that his loss of freedom lasts for ten years. If that same man could be put to death for ten years and then be brought to life again, that too would be ten years' punishment, for as long as he is deprived of freedom and the privilege of life, he is enduring punishment. But God is not going to deprive the wicked of their life and freedom for ten years, nor a hundred years, nor even a million years, but for eternity, for they are to suffer the vengeance of "eternal fire." This will indeed be "everlasting punishment," for it ends in "everlasting destruction."

The souls of men, not being immortal, *can and will* be destroyed. The word *soul* is mentioned 859 times in the Bible, but never once is it spoken of as "an immortal soul." God "only hath immortality" (1 Tim. 6:16), and this He gives to all who will turn from their sins and receive His grace, but we are not changed from mortality to immortality until our Lord's return in glory.

Eternal life is a gift from God that we receive by faith *now*. We read, "God hath given to us eternal life, and this life is in his Son." His gift of eternal life is ours *now*, but it is still "in his Son." Only as He lives in us, that is, in our mortal flesh, do we have that gift of life. When our mortal flesh dies, or falls asleep, that spiritual life is "hid with Christ in God" and remains with Him until He returns for His people. Paul says, "When Christ, who is our life, shall appear [that is, His second coming], then shall ye also appear with him in glory" (Col. 3:4). In that glad day the righteous dead will be raised from the tomb, and the righteous who are alive to see Him come

will be translated. But whether we are living or dead when He appears, "we shall *all* be changed." Paul's clear message was largely an amplification of our Lord's statement to Martha concerning "the resurrection at the last day" (John 11:24). It was in that setting that Jesus said, "He that believeth in me, though he were dead, yet shall he live [be resurrected]; and whosoever liveth and believeth in me [that is, will be alive to see me come] shall never die [will be translated]" (verses 25 and 26).

On page 130 Martin says that "immortality" refers *only* to the resurrection body of the saints and to the nature of God Himself" and that the saints "do not now possess 'immortality.'" True! But we could wish that the author were more consistent. If immortality refers *only* to, and is "a future gift to be bestowed upon the believer's body at the second advent of our Lord," as he says, page 122, then why quote Dr. Charles Hodge? In so doing, our brother completely reverses himself, for Dr. Hodge claims "the human soul" has "unending existence" and is "immortal" (page 132). Martin certainly has not helped his case by appealing to this theologian of a past generation. But having quoted this scholar, we would simply ask both Hodge and Martin "When did the human soul become 'immortal'? Was it created immortal, or does it put on immortality when the body dies? or is it some separate entity floating around waiting for a body in which to make its home as the pagans teach?"

Having stated that the human soul is immortal, Hodge then seeks to substantiate his claim by this argument:

If the Bible says that the sufferings of the lost are to be everlasting, they are to endure forever *unless* it can be shown either that *the soul is not immortal* or that Scriptures elsewhere teach that *those sufferings will come to an end*. (Italics supplied.)

Now let us face the Scripture squarely, for on those two important points the Bible is



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SOME BOOKS I CAN RECOMMEND

Kenneth H. Wood, Jr.

Associate Editor, Review and Herald

1. *Catholicism and American Freedom*, James M. O'Neil. Harper, New York, 1952.

This book was written to answer Blanshard's *American Freedom and Catholic Power*. While it may not convince many Protestants that the Roman Church is in full harmony with the principles of freedom and democracy as found in the American social structure, it is helpful in showing how completely different and innocuous the Church looks to one of its apologists. It also gives helpful insights into the Catholic mind.

2. *The Bible in the Making*, Geddes MacGregor. J. B. Lippincott Co., Philadelphia and New York, 1959.

Anyone who is interested in understanding how the Bible has come down to us from ancient times, and some of the background of the various versions, will find this book fascinating. The author writes in a popular style that is extremely readable. One caution should be noted: Professor MacGregor holds to the Graf-Wellhausen theory of Biblical development and is more than a little tinctured with higher criticism.

3. *God and Man in Washington*, Paul Blanshard. Beacon Press, Boston, 1960.

Although this book is not so significant as the author's earlier works, it sketches clearly the play and interplay between religion and government in the United States, and hence has a timely message. Any Adventist will be profited by reading it.

4. *The World's Last Night*, C. S. Lewis. Harcourt, Brace, New York, 1960.

I find any of Mr. Lewis' books interesting, and this volume is no exception. The chapter on prayer is particularly stimulating because in it the author shows so clearly how impossible it is to apply the scientific method to this religious exercise. The book is small, but it will build the faith of any reader.

5. *The Virgin Mary*, Giovanni Miegge. Westminster Press, Philadelphia, 1955.

Most observers agree that the influence of Mary is growing steadily within the Catholic Church. This book gives a rather clear picture of the development of the whole virgin concept. Perhaps the most interesting view that it sets forth is that, having proclaimed the Assumption of Mary, the Church will next declare her to be Co-Redemptrix with Christ. The far-reaching results of such an action need to be understood.

6. *Roman Catholicism and Religious Liberty*, A. F. Carrillo De Albornoz. Published by World Council of Churches, Geneva, 1959.

In this booklet of less than 100 pages the author presents a view on religious liberty that is seldom recognized as existing within the Catholic Church—the view that each individual should have the right to believe what he considers truth, even if this "truth" contradicts the Church's teachings. While the author recognizes that this concept of religious freedom is held by only a minority group within the Roman communion, he insists that the concept is gaining in strength. He declares that some Catholics believe that separation of church and state is best not only in a pluralistic society but where one church is strong enough to be a dominant influence in political affairs. The book contains quotations that are not readily available elsewhere, since a number are from books published in French.

clear and emphatic—first, *the soul is not immortal*; and second, *the sufferings of the wicked will come to an end*. Jesus said, "Fear him which is able to destroy both soul and body in hell" (Matt. 10:28). If it can be destroyed, then *the soul is certainly not eternal*, as our friend declares. For him to state that the "Bible emphatically teaches that it is," page 132, must mean that he either has not discerned or is not willing to accept the clear implications of our Lord's statement. God says: "The soul that sinneth, it shall die" (Eze. 18:20), and again "The wages of sin is death." And because "all have sinned" (Rom. 3:23), therefore all should die, and die eternally. But while "the wages of sin is death . . . the gift of

God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Our blessed Lord "poured out his soul unto death" in order to save our souls from eternal death.

We have searched in vain for a single Biblical text in Martin's critique that says the soul is either immortal or eternal. He has tried to build up a case by reference to a few Greek and Hebrew words, but even these have failed to support his claims. We wonder why he, as well as many others of our fellow Christians, seem unable to accept the clear statement of Jesus who shows conclusively that it is when He "shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." It is *at that time, and not before,*

that the righteous "enter into life eternal." During our mortal existence it is ours by faith only, but at His coming we enter into the full experience of "life eternal." The wicked, on the other hand, go into "everlasting punishment," or destruction. Now, these are not our words; neither is it merely Adventist doctrine. These are the words of our Lord, and it is His doctrine.

Eternal Fire

Someone may ask what is the meaning of "eternal" in such expressions as "eternal fire"? Let the Bible speak for itself. We read of Christ being "the author of eternal salvation," and also of His "having obtained eternal redemption for us" (Heb. 5:9; 9:12). We do not need to ask how and when was our "eternal salvation" obtained, or secured (R.S.V.). It was when He died on the cross. We were redeemed "with the precious blood of Christ" (1 Peter 1:18, 19). And although every true Christian rejoices in that truth, yet none would contend that this "eternal redemption" that Christ obtained for us on the cross is something still in process, something continually being worked out but never completed. No! a thousand times no! That shout from the cross, "It is finished!" told the universe that a man's redemption was accomplished for all eternity. He died unto sin *once* (Rom. 6:10). But the redemption is eternal in its result.

While obtaining that redemption for us our Redeemer was "stricken, smitten of God, and afflicted. But he was wounded ["tormented," margin] for *our* transgressions, he was bruised for *our* iniquities" (Isa. 53:4, 5). It was for *us* that He died. He "suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18), but now, thank God, He has entered into His glory. He "poured out his soul unto death" *once*; *He is not dying now*. "Christ was *once* offered to bear the sins of many" (Heb. 9:28), and "we are sanctified through the offering of the body of Jesus Christ *once* for all" (Heb. 10:10). Our Saviour met the penalty of sin by dying *once*, not by continually dying, as the Roman Catholic doctrine of transubstantiation teaches, but by dying "*once for all*." The authentic trumpet note of the New Testament is that our redemption is settled. It was accomplished by our Lord's death and resurrection. The victory at Calvary was decisive. The devil was defeated

by Christ's death on the cross and completely outmaneuvered by His resurrection. All we await now is V-Day, and that will be when our Lord returns in power to raise the dead, to destroy His foes, and to reign forever as Lord of all.

(To be continued)

* *The New Testament in Modern English*, by J. B. Phillips (New York: The Macmillan Company, 1958). Used by permission.

† Used by permission of the Lockman Foundation, La Habra, California.

New Comprehensive Index

In last month's *MINISTRY*, page 31, we told the story of our new Comprehensive *MINISTRY* Index. This will provide an invaluable source for research and study, for it goes back to the very beginning of the journal. Some may feel that, inasmuch as they do not possess these early copies, this new index would not be so helpful to them. But we have been endeavoring to get back numbers and are pleased to say we have a limited quantity, at least for as far back as fifteen to twenty years. Even without these, the Index will be valuable.

Here is your opportunity to secure one of the most useful tools an Adventist minister can have. We hope to go to press next month, and as far as we can tell at this moment, the price will be around \$2.00. It would help us if you would send a postal card indicating that you would like to purchase a copy. The more we print, the lower the price will be. Please let us hear from you *NOW*.—EDITORS.

NOTICE

In the October issue of *THE MINISTRY* an article appeared entitled "Choosing a Life Companion." The principles emphasized by the author are important; so important that we have had requests for reprints of the article. However, one paragraph contains expressions we regret. The author emphasizes the fact that marriage per se does not abolish certain differences, such as religion or race. On this point the article reads: "Even though a man and a woman marry, the two do not become as one." Then we find the words of Daniel the prophet, as spoken to Nebuchadnezzar in explanation of the king's dream, misapplied to this question. Daniel said: "They shall mingle themselves with the seed of men: but they shall not cleave one to another" (Dan. 2:43). Such application of texts cannot be defended exegetically. However, Scripture is used on occasions in a symbolic manner, and this is doubtless what the author had in mind. All recognize the wisdom of marriages within definite ethnic groups, yet the statement as it stands is unfortunate, for when people marry they should and do become "one" in the eyes of the law, although differing, perhaps, in racial background.

It is always unfortunate for a journal to have to make a correction, and during the years *THE MINISTRY* has been noted for its accuracy. However, we are confident our readers will understand that it is in their interests that we feel prompted to make this explanation.

EDITORS.

SHEPHERDESS -- Her Vital Partnership



Shared Glory!

RECENTLY we were participating in an ordination service at the Central California camp meeting. R. R. Bietz, president of the Pacific Union, preached a powerful and appropriate message, and among other challenging things he read a pointed poem, which we include with these thoughts.

An ordination is always a solemn yet joyful occasion, and participating in these services around the world we envision the thousands of our noble women, young and old, in great cities, and little outposts, who share the burden of the ministry with their husbands. Nothing is more important to a minister than the knowledge that his wife is with him, not only in the battle of life and the responsibilities of the home but also in the more delicate and challenging experiences that make his ministry what it is. Fellowship in the service of God is a privilege known only to those who share it.

Sometimes it is impossible for a preacher's companion to be with him at the time of his ordination. When that happens it is a tragedy, for she is shorn of an experience that would mean so much in coming days, and something she really needs in order to feel the responsibility of the high calling of the ministry. We are happy to observe that increasingly our ordination services are being planned with greater care, and occasionally with helpful original innovations. Moreover, every effort is being made to have the wives of the candidates present and honored with their husbands. In recent years particularly has this been the case, and in our judgment it is not only in order but both desirable and profitable.

History records that in all great and worthwhile enterprises women have played a noble part, whether in the covered wagon or in the White House. But of all great enterprises the ministry is the noblest. That is why this editor was eager to share these challenging stanzas with our readers around the world.

The Preacher's Wife

There is one person in your church
Who knows your preacher's life,
She wept and smiled and prayed with him,
And that's your preacher's wife.

She knows one prophet's weakest points,
She knows his greatest power.
She heard him speak in trumpet tones,
In his great triumph hour.

She heard him groaning in his soul,
When bitter raged the strife,
As hand in hand she knelt with him—
For she's a preacher's wife!

The crowd has seen him in his strength,
When gleamed his keen, drawn sword,
As underneath God's banner bright
He faced the devil's horde.

But she knows deep within her heart
That scarce an hour before,
She helped him pray the glory down
Behind a closet door.

You tell your tales of prophets brave
Who walked across the world,
And changed the course of history
By burning words they hurled,

But I will tell how back of them
Some women lived their lives,
Who wept with them and smiled with them—
They were the preachers' wives!

—*Knight's Master Book of New Illustrations*
(Grand Rapids: Eerdmans), p. 497. Used by permission.

The message of this poem we know will be a blessing not only to wives but to husbands as well. So we say, God bless you sisters as you carry your burdens in the home, in the church, and in the community.

R. A. A.

THE PASSING OF AN EVANGELICAL LEADER

The cause of evangelical Christianity has suffered a very real loss in the death of Dr. Donald Grey Barnhouse, following emergency brain surgery. In an hour like this our sympathy goes to the family and those who worked closely with him. This man possessed an unusual capacity for work and carried a very heavy program. The large Presbyterian church on Spruce Street, Philadelphia, will miss his sympathetic ministry, for he served as pastor of that congregation for thirty-three years! And for the same period he conducted a large weekly public Bible class in New York City. Many have known him as the editor in chief of *Eternity* magazine. From its inception he was the moving, guiding figure in the Evangelical Foundation, which conducts such a widespread and growing work around the world. In addition to all these taxing responsibilities, Dr. Barnhouse continued to carry *The Bible Study Hour*—a radio broadcast over NBC every Sunday—having begun his radio work in 1927. The urge behind all these activities was his passion to win men to Christ.

Readers of *The Ministry* will recall that four years ago he published to the world something concerning Seventh-day Adventists that certainly came as a surprise to many. For thirty years he had conscientiously opposed Adventism, believing that we were an anti-Christian cult. But this leader among evangelicals, after long and prayerful discussions, reversed his decision and went on record before the Christian world, stating very clearly that he had been mistaken in his earlier views. While he still disagreed vigorously with us in some areas of our teaching, yet on the great doctrines of Christology, which constitute the heart of the Christian message, he had discovered that Adventists are in perfect agreement with the fundamentals of the evangelical Christian churches. "Adventists are redeemed brethren through the blood of Jesus," he said, "and therefore a definite part of the body of Christ."

The impact of such a statement was revolutionary among Christians in many other lands, as well as here in America, and has resulted in a decided change of attitude toward us as a people. We have been happy to note that in some countries our mission work has been much better understood since these articles appeared, as is evidenced by this statement written to J. J. Aitken, president of the South American Division, by the secretary-general of a Protestant mission organization. In effect he said: "We did not really consider you a Christian evangelical group until just recently. We have read with interest the comments of Doctors Martin and Barnhouse in certain religious magazines. We believe that we have been woefully uninformed about the real objectives and the foundation principles of the doctrines of your church. We are sorry for this and regret that we have not recognized you as a sincere, middle-of-the-road, non-fanatical, Christian evangelical group. In the light

of what we see today we believe we have been wrong in the past in misjudging you as a people. *We in no way feel that you should change your doctrines.* We just want you to know that we have misjudged you up till now. We believe you are sincere in preaching the gospel of Jesus as you do."

In the discussion of our beliefs with Dr. Barnhouse and his associates there were naturally clear-cut differences between us, but these occasions were always marked by an atmosphere of calm Christian brotherhood. Not being an Arminian, but a strong protagonist of Calvinism, it was difficult for him to understand some things we teach, especially on the subject of the judgment. Forthright soul that he was, he naturally expressed himself as opposed to such views.

He was an earnest student of the Word of God, and stated his convictions with frankness, irrespective of the cost. This characteristic was evident when he declared to us his intention of setting the record straight about Adventism. His own statement was: "When I publish my article in *Eternity* magazine I am confident it will result in the loss of at least five thousand subscriptions." He was wrong; he lost more than eleven thousand! But his fearless attitude on such an important point won for him thousands of new friends.

Very few preachers have the ability and devotion to serve a single congregation, keeping a great city church filled to capacity, for thirty-three years, and at the same time be recognized as an authoritative lecturer on theology in seminaries and universities throughout the world. What this dedicated man accomplished in sixty-five years of life is surely a challenge to all who are called to the high office of leadership, teaching, and pastoral ministry.

EDITOR.

Never complain about your troubles. They are responsible for more than half of your income.—Robert Updegraff.

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BOOKS -- For Your Library



George Fox and the Quakers (Men of Wisdom Books), Henry Van Etten, Harper Torchbooks, New York, 192 pages, \$1.35. (English Translation, 1959, Longman's, London.)

When this charming book came to our attention we were delighted with its uniqueness and documentary authority. Its many woodcuts help to present the true Quaker, especially to the New World. Quaker roots are here well traced from Europe to America. The reader becomes intrigued with Quaker life and stirred to the depths with Quaker conviction and witnessing.

This "Holy Experiment," as William Penn termed it, has something for the Advent Movement to share. The story moves along factually from court trials to dank prisons with their unbelievable suffering, to unique Quaker weddings, home life, and funerals. One learns some secrets of Quaker thrift and labor. Younger workers, as well as experienced ministers, will enjoy becoming better acquainted with these stalwarts of faith. The section on anthology we recognize to be invaluable to the student's understanding of Quaker doctrines and ideals. We enthusiastically recommend this literary gem to our ministers. It is historical, biographical, and decidedly reliable. LOUISE C. KLEUSER

Christian Attitudes Toward War and Peace, Roland H. Bainton, Abingdon Press, Nashville, Tennessee, 297 pages, \$4.75.

The author of this book is professor of ecclesiastical history, Yale Divinity School, and one of America's leading church historians. He is a Congregational minister, and also an active member of the Society of Friends. Dr. Bainton is the distinguished author of many volumes on church history, and speaks with authority on the subject of the Christian attitude to war.

Dr. Bainton has a graphic style that holds the attention of the reader even in passages where pacifism is expressed in terms that are a little difficult for the nonpacifist to grasp. Painstakingly the book goes through almost every human attitude toward peace and war from the most ancient times. The classical origins of the just war, the crusading idea in the Old Testament, the crusading wars in the Middle Ages, war and peace in the New Testament, pacifism in the early church, the idea of the just war in the Christian-Roman empire, sectarian pacifism, the wars of religion—this book runs through the whole gamut of peace and war and deals with just about every question that a thinking man could raise on this most difficult subject.

The book is well documented and indexed, and

many of history's greatest characters and their attitude to all forms of violence in war are clearly portrayed. The book is certainly what it claims to be—a historical survey and a critical re-evaluation of Christian attitudes toward all forms of war and peace. It was an enjoyable book to peruse, and it will enrich the thinking of our ministers in an area that will perplex mankind till the end of time.

H. W. Lowe

Sermons on the Prodigal Son, Thomas A. Whiting, Abingdon Press, Nashville, Tenn., 1959, 111 pages, \$2.00.

Many books have been written and many sermons preached on one of the most meaningful stories Jesus told of the son who went into a far country, realized his need, and returned home to a loving, forgiving father. Thomas A. Whiting in his book has given a fresh, theologically sound, and charming insight into the thoughts and responses of this wayward boy. He follows the story step by step, pointing out the striking similarities to life's situations as found in human experience today.

His twelve chapters are really twelve connected sermons as preached in his Methodist church, Valdosta, Georgia. These in turn are divided into three sections: the first, "Flight," takes the prodigal from his home into the far country. Pictured in the second, "Crisis," is the prodigal's realization of the consequences of his action and his desire to return home. The third part, "Return," presents the reunion with the father and the indignation of the older son. The chapters "The Giant Step," "Portrait of a Father," and "New Garments" are especially rich in inspiration. ANDREW FEARING

Life in the Son, Robert Shank, Westcott Publishers, Springfield, Missouri, 1960, 380 pages, \$4.95.

Here is possibly the most penetrating investigation of the doctrine of eternal security to be published in this century. That it should be written by a minister of the Southern Baptist Convention is amazing, but to have it introduced by Dr. Adams of the Southern Baptist Theological Seminary exceeds amazement, since Southern Baptists have held so firmly to the "once in grace, always in grace" belief.

The volume is scholarly in its examination of the facts of the subject and leaves little to be desired in critical analysis of so widely accepted a teaching. In nineteen chapters Dr. Shank examines the numerous Bible texts with their usual "perseverance" applications that have been commonly used in support of this age-old concept. The Strombeck "shall never perish" arguments are shattered by Dr. Shank's thorough analytical studies.

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Seventh-day Adventist ministers and Bible instructors will find outstanding help in meeting the "eternal security" arguments, as well as the teachings of the Calvinistic "predestination" adherents. The author has carefully examined text after text, including analyses of the original Greek words involved. The volume has a deep spiritual tone that lifts the reader far above logic and argument, which are by no means absent in the presentations of each chapter.

On pages 258 and 259 Dr. Shank objects to "the equation of obedience, an essential aspect of faith" as taught by Seventh-day Adventists, as he tries to deliver himself from the binding claims of the law of God. This one paragraph in all his book seems to be the only one where he has diverged from Bible truth to free himself from a doctrinal dilemma. Adventist teaching on this eternity of God's law the author declares is "the snare into which Mrs. White's gospel of the cross, the day, the diet, leads many today."

Aside from this one personal opinion of Dr. Shank, the book will prove a delight, an inspiration, and a gold mine of solid doctrine on this question. In fact, here are nineteen Seventh-day Adventist sermons on the subject that will prove a treasure to any pastor who wills to penetrate deeply into scriptural truth. It will prove to be a treasured volume of research in the pastor's library.

RAYMOND H. LIBBY

The Ministry of Preaching, Roy Pearson, Harper and Brothers, New York, 1959, 127 pages, \$2.25.

This is the type of volume that will enhance and strengthen a man's ministry. Dr. Roy Pearson, dean of Andover-Newton Theological School, presents what he thinks a sermon should be, what the preaching of others has meant in his personal life, and how his own preaching has affected his daily experience. Some of the chapters have appeared as articles in leading theological publications. The author often presents his ideas in picturesque figures of speech that spice the poignant truths contained on each page. For example: "Too many sermons are like a paper bag of clock parts unceremoniously dumped on the table. They have never been assembled, oiled, or set in running condition." "Many a sermon has not reached its target because it was never aimed: it was merely fired high up into the dark and dusty rafters of the sanctuary in the vague confidence that it would come down somewhere in the congregation." "The words spoken in the pulpit seem to have only a nodding acquaintance with the deeds done in the business office, the conversation leaping the backyard fence, the experiments pursued in laboratories, or the hopes and dreams which alternate with guilt and doubt to drive away the sleep at night." Then Dr. Pearson proceeds to administer the antidote of suggested solutions that would enable the minister's work to be more effective.

Someone has said that it is the business of Christianity to comfort the afflicted and afflict the comfortable, and someone else remarked concerning the

great Jowett that wherever he went he strengthened the saints and humbled sinners. This truly is the theme of this vigorous reappraisal of what the sermon can and should do.

ANDREW FEARING

The 7th Day, Booton Herndon, McGraw-Hill, Inc., New York, 297 pages, \$4.95.

This book is the story of the Seventh-day Adventist Church told in terms of its people. It is undoubtedly the most comprehensive and interesting collection of current Seventh-day Adventist stories and personality sketches yet published. Certainly nothing of this kind has ever before been published by a non-Adventist publishing house.

As a book for presentation to non-Adventist officials, clergy, friends, with the expectation of being read with interest, the volume will be valuable. It will also help the person casually interested in the Seventh-day Adventist faith to develop a warmer personal appreciation of Adventist people, their objectives and program. In addition it surely will inspire Seventh-day Adventists themselves with the significance of world missions.

Booton Herndon is a relatively well-known writer, contributing regularly to such periodicals as the *Saturday Evening Post* and *Reader's Digest*. In recent years he has written several books with a good sales record.

His reputation as a writer and the sponsorship of a publishing house like McGraw-Hill make *The 7th Day* a book of influence which all Seventh-day Adventists will want to use as well as read.

HOWARD B. WEEKS

Lost in the Sky, D. A. Delafield, Review and Herald Publishing Assn., Washington, D.C., 1960, 190 pages, \$3.50.

Preachers are always hunting for materials for junior talks and sermons. This book by D. A. Delafield, associate secretary of White Publications, is the answer to the preacher's need for material for his juniors. The book consists of the weekly story talks for juniors presented in the *Review and Herald*, and those who read these talks from week to week will understand how valuable this book will be.

Elder Delafield has a flair for junior talks, and the quality of his ability is evident in this book. One of the virtues of these stories is the way in which the author introduces the doctrines of the Bible to the junior mind—something that is so often lacking in otherwise good stories.

The publishers have done an excellent production job with this book, and we feel that it will have a warm reception among the children as it undoubtedly will among the preachers who never fail to have a corner in every sermon for the young folks.

H. W. LOWE

Every enemy a man makes has ten friends.
—Briggs Assembler.

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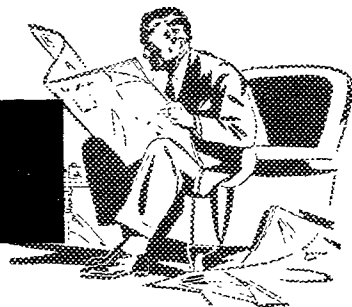
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NEWS -- From Current Journals



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

¶ All Christian missionaries have been ordered by the governor of Equatoria, the southernmost province of the Sudan, to close down their bookshops and other business enterprises they operate. This was the latest in a long series of restrictive measures imposed on missionaries by the government in a campaign for the "complete Islamization of Sudan." In some places in the country missionaries are being compelled to remain at their stations and are unable to tend or visit the sick. All local chiefs in the south of the country have been ordered to choose between Christianity or Islam. None will be allowed to remain pagan and all will be marked for favor or retaliation according to their choice.

¶ One of America's top scientists, Dr. Robert M. Page, director of research, U.S. Naval Research Laboratory, Washington, D.C., declared in Seattle, Washington, that world peace will come "only when all mankind turns wholeheartedly to God in complete humility and voluntary unconditional surrender." Scientists and scientific research will never bring peace, he said, because they can't change human nature, "and until human nature is changed we'll have war." No matter how strong a deterrent science can devise, he emphasized, there will be wars "as long as there is any single nation controlled by godless men."

¶ One of the largest pipe organs in Europe will soon be installed in St. Stephen's Cathedral in Vienna to replace the one destroyed by fire in the closing days of World War II. The new organ will have 125 registers on four manuals and 10,000 pipes. Lost along with the old organ were the cathedral's famed bells. Eleven new bells, including one donated by the Austrian Federal Government, will also be installed as part of the restoration project for the Austrian national sanctuary. Funds for the new organ and bells were donated by public institutions and Austrian citizens at home and abroad.

¶ Delegates to the twenty-second biennial General Conference of the Pentecostal Assemblies of Canada voted in London, Ontario, to allow members of the denomination who are remarried divorcees to serve in various congregational offices, but not that of deacon. Decisions on membership and the offices which divorcees may hold will be left to local congregations. Modification of the Assemblies' stand on divorcees who remarry was made in a report ac-

cepted by the delegates without debate. The report also reaffirmed the denomination's position that there is no scriptural ground for divorce and remarriage. Barring remarried divorcees from the office of deacon was based on 1 Timothy 3:12.

¶ The General Conference of Seventh-day Adventists' Disaster and Famine Relief Committee voted at a meeting in Washington, D.C., to build a \$100,000 warehouse in New York City to replace a three-year-old facility that has already proved inadequate for the agency's volume of relief supplies. It is hoped, said W. E. Phillips, the committee's secretary, that the new 7,500-square-foot structure can be situated near the Adventists' transportation offices on New York's East Side. In the present warehouse, located in Woodside, Long Island, 25 tons of clothing have been sorted and processed daily, much of it for earthquake victims in Chile, officials said. The church has had to rent additional storage space for such supplies. In other actions, the committee voted to ship to Chile 25,000 pounds of house paint, the gift of a Michigan manufacturer, and more than \$150,000 worth of vitamins to Chile, Hong Kong, Korea, and the Philippines, donated by two medical supply firms. Three tons of summer-weight clothing will be dispatched immediately for Burma.

¶ Richard Cardinal Cushing, Archbishop of Boston, warned that too many theologians are failing to keep abreast of scientists in "explorations of the secrets of God's universe." "The daring and imagination which have carried men of science to the brink of eternity," he said, "have not been matched by those equipped by God to explore the heaven of heavens." The cardinal stressed that the "discipline and dedication of scientists must be integrated with theological concepts if they are to benefit, and not destroy mankind." He called for "a closer participation of theologians and scientists" in the working out of their mutual problems. "If the scientist has sometimes been scornful of the place of religion in the life of men," Cardinal Cushing asserted, "the theologian himself has been too often ignorant of the achievements of the scientist and aloof from the perils of his research." Warning that "too many theologians are writing and preaching about matters long dead, or on subjects that have only a remote connection with the problems of life," the prelate declared: "They are playing with many windmills, but they have not sufficiently addressed themselves to the painful problems which separate science from religion."

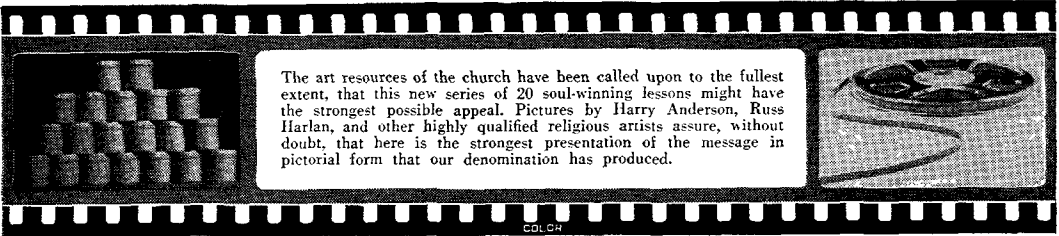
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VISUAL AIDS

Visuals With a Punch. Popular after 30 years, because they are furnished complete with objects. Simple, Scriptural, Evangelistic. Free sample. Arnold Carl Westphal, Valparaiso, Indiana.

¶ Export of Dead Sea scrolls still in Jordan has been prohibited by government order. Discovered in the Qumran cave area on the west side of the Dead Sea during the last 15 years, the famed scrolls—many of them fragments of Old Testament texts—are in various hands undergoing scholarly research. Several important ones are now owned by Hebrew University in Jerusalem, while some manuscripts are in the archives of theological institutions. One fragment was even acquired by a New York church two years ago.

¶ A Moscow Radio broadcast contended that with "the fall of capitalist colonialism" in Africa, all Christian missions would "disappear" from the continent. The broadcast was mainly an attack on the Vatican and Roman Catholic missionaries in Africa. It described them as "favoring colonialism and oppression."

¶ "Christianity's greatest handicap in the East is the incomparably patronizing attitude of Westerners" to the people in those lands, declared Bishop Michael Hollis, who served as the Church of South India's first moderator from 1947 to 1954. Too often in the West there is the unconscious assumption that "God speaks to India only through London, New York, or Toronto," said the Anglican Bishop of Madras. The prelate of the CSI, which represents the most unorthodox and yet successful church union in history, said that two world wars and the failure of the West to find the key whereby people can live together in harmony had convinced millions in the East that their Eastern faiths were superior to Christianity. He warned that these Eastern

faiths were even becoming missionary-minded toward the Western world. The West, he added, must learn humility and must beware of power over others, especially the power exercised by the possession of money.

¶ A Notre Dame University sociologist predicted in New York that if the rapidly increasing Catholic population in the United States continued to grow at its present rate, important changes in Church organization and personnel would be required. Dr. Donald N. Barrett said this country's Catholic population, which is "growing minimally twice as fast as the general population," would double to more than 86 million in three decades. He said there are now an estimated 43,650,000 American Catholics—about 25 per cent of the total population. He noted that while the general population of the U.S. had increased 16.6 per cent between 1950 and 1959, the number of American Catholics had risen 35.8 per cent in the same period. "In other words," he said, "41.1 per cent of the total United States growth was derived from the Catholic sector of the population." Among the reasons for the Catholic population growth he listed higher birth and lower death rates, a rise in adult baptisms, and the arrival of Puerto Ricans, Mexicans, and displaced persons.

¶ The Roman Catholic Archbishop of Brisbane has attacked modern ecclesiastical architecture as unable "to inspire either the person or the good taste of the religious worshipper." He said the new forms should be "banned by the Church and the architectural profession." The occasion for Archbishop James Duhig's remarks was the blessing of the new St. Thomas Aquinas church in Brisbane, Australia, designed according to the Romanesque style. He described the new church as "a revival in our midst of a style of architecture so familiar in Rome that it is called Romanesque, and so appropriate and inspiring that it is most suitable for church purposes. I welcome this all the more because of the recent invasion by styles of architecture that are anything but ecclesiastical," he continued. "These modern innovations offend alike against art and religion, and should be banned by the Church as well as by the noble profession which it encourages in the planning of its buildings."

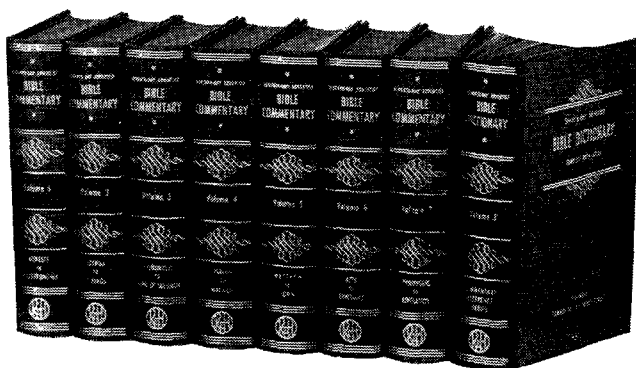
¶ Manuscript fragments of original, uncensored sections of the Talmud containing the name of Jesus have been reported found in Russian archives by Prof. Abraham I. Katsh, chairman of the New York University Department of Hebrew Studies. Dr. Katsh announced the discovery prior to the close of his fourth study trip to the Soviet Union. He said microfilm copies of the Talmudic variants which he obtained show that the name of Jesus, which does not occur in the current Jewish interpretation of Biblical law, was in the original, dating back to A.D. 500. Professor Katsh reported that the Talmudic variants were found among other valuable documents in the Antonin Genizah Collection of the Leningrad Public Library. He has the entire collection on microfilm.

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PULPIT -- Pointers for Preachers



ANONYMOUS WORSHIPERS

THE old adage, "We can have too much of a good thing," is reflected in a recent plan put into operation in a Methodist church in Los Angeles. The minister, convinced that some people are actually staying away from church because of the "rush treatment by enthusiastic greeters," has been led to reserve a part of his church for what he calls Churchgoers Anonymous.

"Beginning September 25, 500 balcony seats will be reserved for this select group," reports the Los Angeles *Times*, Sept. 17, 1960. "CA's (Churchgoers Anonymous) will be invited to enter through an exclusive door—1211 S. Flower Street. They will walk up an unattended stairway to the *private section*. Bulletins and other literature will be available on a table, but there will be no ushers. The offering? A collection box."

"Maybe this minister has something," remarked the one who sent us this information. It is more likely, however, that we err in being too restrained with visitors attending our services. Better for them to be tired from too much handshaking than to leave the church having had no welcome at all. The art of kindness and the ability to establish friendship is something all should learn, but especially those who are appointed as doorkeepers in the house of God. The selection of men and women to serve in this important office requires much wisdom. The mere appointment to such an office is not of itself a problem. A welcome requires enthusiasm, as well as a prayerful study of the techniques that win hearts. To know how to shake hands is important, but to know when or when not to is equally important.

"Much depends upon the manner in which you meet those whom you visit. You can take hold of a person's hand in greeting in such a way as to gain his confidence at once, or in so cold a manner that he will think you have no interest in him."—*Gospel Workers*, p. 189. R. A. A.

SECRET OF SUCCESS

DURING the great gold rush days in the western United States there was one old prospector who would frequently disappear into the hills for a few weeks. On returning he usually reported finding a rich vein of gold, often bigger and better than anything he had ever found before. Other prospectors never seemed to have the same good luck, so they tried desperately to learn from him the secret of how he was able to make such valuable finds. They thought he must have some secret formula.

Finally, one day he told them his secret. "Boys," he said, "I just keep on digging holes."

This story, told by J. W. Nixon, newly appointed publishing and radio secretary of the Northern European Division, emphasizes a very important point. Success in any line of work usually comes by just keeping on. We learn to do by doing. We learn to sell by selling. And we learn to preach by preaching. This veteran trainer of literature evangelists also tells of the manager of a large steel company who was looking for a man for a responsible position. He went to the foreman of the drafting department and said, "Al, I would like to have your best man."

"But all my men are good," said the foreman. "I don't have a number one man." The manager didn't press the point further, but a little later he sent an order to the drafting department asking every man to work two hours overtime each day. When this had gone on for some weeks, he asked the foreman, "How do the men like the accelerated work program?"

"Like it? They don't like it. They are kicking about it—all but one man."

"Tell me who that is," inquired the manager.

"His name is Charlie Schwab. He just eats work. He seems to enjoy it."

"Send him to my office," the manager said. "He is your number one man. This is the man I was asking about." Charles Schwab became world famous as a steel king, an outstanding man in the industry.

It has been well said, "If you want a job done, go to a busy man." If we would have success in soul winning, let us apply the principles of good salesmanship and industry. The more contacts we make, especially in the homes of the people, and the more hours we spend in diligent preparation for our sermons and our Bible studies, the more power we will have in the pulpit. A powerful sermon is one that carries over into the homes of the people, so that when the preacher visits he finds an open sesame. People want to speak with him because they know he has learned the secret of speaking with God. Let us "keep on digging holes" or going "the second mile" in our service. This is the secret of ministerial and evangelistic success. R. A. A.

Writers, especially when they act in a body and with one direction, have great influence on the public mind.—Burke.