

# *The* Ministry

December, 1957



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# A Christmas Prayer for the Lonely and Tempted

O Lord, there sit apart in lonely places  
At this, the gladdest time of all the year,  
Some stricken ones with sad and weary faces,  
To whom the thought of Christmas brings no cheer.  
For these, O Father, our petition hear  
And send the pitying Christ child near.

And there are tempted souls this night, still waging  
Such desperate warfare with all evil powers.  
Anthems of peace, while the dread strife is raging,  
Sound but a mockery through their midnight hours.  
For these, O Father, our petition hear,  
And send Thy tempted, sinless Christ child very near.

Lord, some sit by lonely hearthstone sobbing,  
Who feel this night all earthly love denied,  
Who hear but dirges in the loud bells' throbbing  
For loved ones lost, who blessed last Christmastide,  
For these, O Father, our petition hear  
And send the loving Christ child very near.

*—Author Unknown*



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DECEMBER, 1957

### Our Cover

Many of the great masters through the centuries, seeking to inspire reverent worship, have chosen the theme of Mary and the Babe of Bethlehem, but seldom has the beauty of God's love-gift been so exquisitely traced as in this portrayal by our Adventist artist Harry Anderson.

# Thoughts on the Incarnation

HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department



**G**OD came down at Christmas" is a happy phrase for the festal season, but the whole of the nativity story has become so oversentimentalized and commercialized that the doctrinal implications of the phrase have little, if any, meaning for the masses today.

One of the remarkable things about Jesus was His repeated use of the title "the Son of man" in reference to Himself. More than eighty times He referred to Himself in this way (31 times in Matthew, 15 in Mark, 26 in Luke, 12 in John). It was His favorite title. The only New Testament mention of this title by another is in Acts 7:56, where Stephen cried: "I see the heavens opened, and the Son of man standing on the right hand of God." The "Son of man" comments in Rev. 1:13 and 14:14 I classify with the now ascended Lord's own use of the term.

## *The Origin of the Title "Son of Man"*

Reference to this title in Daniel 7:13, 14 is usually considered as the source of the term: "I saw . . . one like the Son of man." The Revised Standard Version rendering, "a son of man," in this description of the judgment scene has caused some unnecessary concern. When the prophet saw this tremendous scene in heaven, one being impressed him by His unusual form, hence he wrote of Him what some commentators prefer to render, "One, human in form." "In Dan. 10:16, 18, we read of 'one like the similitude or appearance of a man'—like an Adam, and yet not an Adam, because not yet incarnate."—R. B. GIRDLESTONE, *Synonyms of the Old Testament*, p. 47.

The psalmist uses this title in the well-known verse: "What is *man* [*enosh*, weak], that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4). The term "son of man" here is in the original *ben-Adam*, meaning "earthly," "frail." It is a generic term indicating that "Christ

was not the son of any individual man, but was a partaker of human nature; and this was what He signified by the title 'Son of Man.' Similarly, by the title 'Son of God' He taught that He was a partaker of Deity." —*Ibid.*, p. 46.

In Psalm 49:1, 2 are two phrases of interest: "Hear this, all ye people; . . . both low [*ben-Adam*, son of man] and high [*ben-Ish*]." The son of Adam denoted the generic weakness of man, and the son of Ish denoted man in his greatness and strength.

It is clear that Jesus took the title *ben-Adam*, because (1) He was conscious of divine incarnation; (2) He wanted His people to understand His lowliness in order that Messiah's conquest through death on the cross might be clear to them; (3) His assumption of human nature was vital to the accomplishment and understanding of the atonement.

"The Son of man" was one of the titles of Messiah in later Judaism, but its implications of lowliness and conquest through death were lost upon them. They were obsessed with the idea of a conquering Messiah who would subdue the world and establish their political dominance.

In the "suffering Servant" prophecies, such as Isaiah 52:13 and chapter 53, post-Biblical Judaism invented two Messiahs to solve its dilemma. One they called Ben David (the Conqueror), the other Ben Joseph (the Sufferer). The former they doted on, the latter they submerged because the idea was incomprehensible and distasteful to them (1 Cor. 1:23).

## *Christ Gave New and Future Glory to the Title*

One of the great providences of God was the preservation of the exact Jewish genealogies till the days of Jesus and the apostles. The Temple archives survived among other upheavals, Nebuchadnezzar's conquest and Cyrus' capture of Babylon. If the irretrievable loss of these records had occur-

red long before Jesus was born, no unchallenged proofs of descent such as we have in Matthew 1:1-17 and Luke 3:23-38 could have been written. Some ten years after the evangelists copied what they needed, the Temple and its records were destroyed forever.

Matthew, a Jew, writing of Messiah chiefly for Jews, traces the genealogy of Joseph through David back to Abraham. Luke, a non-Jew, writing of Messiah mainly for Gentiles, traces the lineage of Mary back beyond Abraham, ending significantly with the words: "... Seth, which was the son of Adam, which was the son of God."

The first Adam, though of the earth, resulted from an immediate creative act of God, and was thus His offspring (Acts 17:28). The second, or last, Adam resulted from another miraculous act of God: "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

This combination of titles, "the Son of man" and "the Son of God," is strikingly seen in analyzing some of Christ's references to Himself. He used this veiled title to unveil the hitherto veiled mystery of His Sonship to God. There was a reason why Jesus used so consistently the title "the Son of man" and veiled, while neither hiding nor evading, His divine Sonship. "His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men."—*The Desire of Ages*, p. 23.

In Matthew 24:30 the "sign of the Son of man in heaven" is predicted, with universal mourning by the tribes of the earth when "they shall see the Son of man coming in the clouds of heaven with power and great glory."

Placed under oath, before the high priest, to declare "whether thou be the Christ, the Son of God," "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming

in the clouds of heaven" (Matt. 26:63, 64).

These words of our Lord were declaration of His divinity and humanity, as well as of His future glory.

There are two occasions in the New Testament on which we read of Jesus riding. The first was His triumphal entry into Jerusalem "sitting on an ass's colt" (John 21:15) to the accompanying proclamation: "Behold, thy King cometh" (Matt. 21:5). This was in fulfillment of a Messianic prophecy (Zech. 9:9), a fact not remembered by the disciples till after Jesus was glorified. Shortly afterward He declared: "The hour is come, that the Son of man should be glorified" (John 12:23). The second occasion is when He comes "riding down the sky" on a white horse, in indescribable glory with the armies of heaven, as the Judge of all the earth, the King of kings, and Lord of lords (Rev. 19:11-16). It is the glorified Son of man who comes as earth's great reaper (Rev. 14:14).

### *The Mystery of the Incarnation*

When Jesus asked His disciples, "Whom do men say that I the Son of man am?" Peter uttered one of the two most forthright New Testament declarations of our Lord's divinity: "Thou art the Christ, the Son of the living God." Was his pronouncement the logic of evidence, or was it God's revelation to man's faith? "Blessed art thou . . . : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:13-17).

There is a tendency for a modernist who tries to rationalize the facts regarding our Lord's earthly life, His incarnation, and nature merely to deify human reason. "The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend."—*Steps to Christ*, p. 111.

## HEAVEN IS VERY NEAR

☞ HEAVEN and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.—*The Desire of Ages*, p. 48.



One chilly night a group of Africans were discussing the new modernist missionary's attempt to explain that Jesus represented man's highest efforts to find God. They were wrapping their blankets around them as they prepared to go home, when one said, with the profoundly simple logic of the native mind: "If God didn't come down into this world, how could we know anything about Him?" Another grunted his assent, and added: "Yes! When Jesus came into the world, He drew a blanket around Him, but God was inside!" Was that simple faith very far from a revelation of truth?

When God broke into human history in the form of the holy child Jesus, the hosts of evil were gathered together "against the Lord, and against his anointed" (Ps. 2:2; Acts 4:27). Is there something prophetic of the holy child in Abigail's words to David: "The soul of my lord shall be bound in the bundle of life with the Lord thy God"? (1 Sam. 25:29).

#### *The Eternal Import of the Incarnation*

Satan's objective is division, separation. "It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us."—*The Desire of Ages*, p. 25.

The Son of man is seen in Revelation 1:13, still among those for whom He died, and with whom He is forever identified through His incarnation. He is now "within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever" (Heb. 6:19, 20). "This man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:24).

The incarnation of God's Son as the Son of man is the central point of all Christian hope, the greatest miracle, upon which all else in the plan of redemption depends. "The Incarnation" is the "great objective fact of Christianity. . . . Our Lord's mediation is built upon His participation in man's nature. For such participation was essential to that one sacrifice upon the cross, on which rests the efficacy . . . of His own intercession at the heavenly altar, so also has His human nature become the channel through which all gifts of grace are bestowed upon men. . . . His incarnation is

a central point, from which we may approach the eternity which preceded it, as well as that which follows it."—R. I. WILBERFORCE, *The Incarnation*, pp. 3, 6.

#### *The Exaltation of the Son of Man*

One of the statements of Jesus that puzzled His contemporaries is His assertion in John 3:14 that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "Lifted up" meant primarily His crucifixion: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33).

Since there are so many prophecies of the suffering Messiah, it is incredible that so few people acknowledge the coincidence of prediction and contemporary events. Psalm 22, for example, describes the agonies of crucifixion with almost medical exactness. His cry from the cross (Matt. 27:46), the scorn of the onlookers (verses 41-43), the morbid, gaping crowds (verse 36), the lots cast for His garments (verse 35)—these and other details are prophesied there in great profusion.

Of the few who were, after the events, to recognize Him, He said, "When ye have lifted up the Son of man, then shall ye know that I am he" (John 8:28). This tragic lifting up reveals a remarkable conjunction and countermanding of conflicting forces. When Psalm 22 foreshadowed crucifixion, the founding of Rome was three centuries away, and to the Jews crucifixion was an unknown punishment. Calvary was a millennium away. Why this insistence on death by a method then unknown?

In Galatians 3:10-13 we have an answer. Mankind was lost and under the curse of the law, which it could not keep. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Mankind was saved from a double curse by our Lord's crucifixion.

#### *The True Meaning of Crucifixion*

Blasphemers who died by hanging on a tree (Deut. 21:22, 23) were cursed of God, and that kind of death signified that they had no hope of eternal life. Jesus was condemned on a charge of blasphemy (Matt. 26:65). When crucifixion came to Palestine with the Romans, some twenty-five years before Calvary, criminals were left hanging

till the birds and sunshine left nothing but bleached skeletons. People then did not admonish the wayward by saying, "You'll come to a bad end," but, "You will feed the crows on a cross." To the Roman world that death signified the end of all hope of a future life (Vide Virgil's *Aenid*, Bk. VI).

Jewish law was circumvented, and the Son of man was "lifted up" on a cross. Roman law was broken when Pilate allowed the bodies to be removed out of deference to Jewish Sabbath laws (John 19:31). Thus one law countermanded another, even though they combined in His death; and in this interplay of law, and scorn, and hate, a divine hand controlled to the end that the world would forever remember the Son of man, who was lifted up that all who would might be drawn to Him. It was God's answer to the question: "Who is this Son of man?" (John 12:34).

Men lifted Him up and wrote Him off as a fanatic who came to a dead end with no hope of a future life. The cross closed the door. But the divine hand intervened. The angel of the Lord rolled back the stone, and when Jesus came forth, the cross became the gateway to heaven. The Son of man was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

We should notice six results (taken from *The Desire of Ages*, pp. 770-777) of Christ's death on the cross: (1) "With the death of Christ the hopes of His disciples perished." (2) The priests and rulers were restless, uneasy all that weekend, but unchanged. (3) The most holy place was open to human eyes for the first time, and an unholy strangeness pervaded the Temple

services so stubbornly persisted in. (4) "The very event that destroyed the hopes of the disciples convinced Joseph and Nicodemus of the divinity of Jesus. Their fears were overcome by the courage of a firm and unwavering faith." (5) "Never had Christ attracted the attention of the multitude as now that He was laid in the tomb. . . . On every side was heard the cry, We want Christ the Healer." (6) "By men of intellect . . . priests and rulers were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, they became like men insane."

### "Lift Him Up!"

Perhaps the greatest of all the ultimate results of the resurrection was the transformation of the apostolic band. "We trusted that it had been he which should have redeemed Israel" implied a sad, "but it was not!" When they were all convinced of His resurrection, then their cry became that "Jesus was Christ!" (Acts 18:28). They were galvanized into action, and they electrified the world. They now lifted Him up in testimony, in preaching; they inserted Jesus into men's thinking, and He conquered their hearts. The cross became, not the death of hope, but the noontide of eternal love.

We have been exhorted to "uplift Jesus as the center of all hope."—*Testimonies to Ministers*, p. 118. And again: "Of all professing Christians, Seventh-day Adventist should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156. In the same book, page 160, is this well-known admonition: "Lift up Jesus, you that teach the people."

## GOD'S GREAT RISK

☞ It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss . . . "Herein is love." Wonder, O heavens! and be astonished, O earth!—*The Desire of Ages*, p. 49.

After the resurrection the Christian message to the world was short and dynamic. The believers placed the Messianic prophecies beside the life, death, and resurrection of Jesus, and they cried: "This Jesus is the Christ!" (Acts 9:22; 18:28). They made the identification unassailably specific as they spoke of "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead," and as they declared, "This Jesus hath God raised up. . . . God hath made that same Jesus . . . both Lord and Christ" (Acts 4:10; 2:32-36).

### *The Gods of Man's Creation and the Divine Son*

In the days of the apostles men worshiped gods in the clouds; the sky and the heavenly bodies were all either gods or their abode. There were gods of the mountains, the trees, the rivers, the streams, and seas. When men make gods, they make them in their own image (Isa. 44:13), and endow them with their own characteristics. The gods and goddesses were subject to anger, passion, love and hate, immorality; they made war, committed rape, robbed, lied, killed and destroyed. There was also a great pantheon of deified men, many of whose lives on earth had been disgraceful.

It was a sickening mythological world that produced hopelessness, cynicism, and suicide among men. Small wonder that many of the best men turned to Judaism and then to Christianity. Some of the New Testament centurions were typical of these disillusioned classes.

Into that world came these Christians exalting the moral virtues of their Godhead—love (John 3:16; 1 John 4:8, 16), holiness (1 Peter 1:15), wisdom (Rom. 11:33), mercy (Rom. 9:16), truth (John 1:17). To this they added His great natural attributes—infinity (Rom. 11:33), eternity (Rom. 1:20), omnipotence (Matt. 19:26), omniscience (Matt. 10:29), omnipresence (Ps. 139:7, 10; Matt. 28:20), self-existence (John 5:26), immutability (James 1:17). They extolled His virtues and proclaimed His transcendent power.

All of these attributes belonged, of course, to the exalted Lord Jesus Christ, one with the Father from all eternity. Which of these attributes appealed most to the world of the apostles is hard to say; but, granted the moral attributes setting forth a God who "so loved the world, that he gave his only begotten Son, that whoso-

ever believeth in him should not perish, but have everlasting life," perhaps the unchangeableness of the Christian Godhead makes the most tremendous appeal to human need in all ages.

Hence it was that the church set forth "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). Men were at once relieved from the whimsical gods created by erratic human imagination. They could trace this unchangeableness back to the Old Testament Scriptures: "Also the *Strength of Israel* will not lie nor repent: for he is not a man, that he should repent" (1 Sam. 15:29, compare Num. 23:19). "The title of the Eternal, here rendered 'the Strength of Israel,' would be better rendered the *Changeless One of Israel*."—*Ellicott's Commentary*; compare *The Seventh-day Adventist Commentary* on this the only Old Testament use of *nešach* ("to be enduring," "for ever").

We close our meditations with the second of the two greatest New Testament confessions of the deity of the incarnate Son: "My Lord and my God!" May we ever lift Him up that we may be lifted up in Him!

Oh, my Lord, I love Thee,  
Worship and adore,  
God from everlasting,  
Man for evermore.

## Jesus, the Desire of the Ages

ELLEN G. WHITE

- ★ Jesus was "God's thought made audible."  
—*The Desire of Ages*, p. 19.
- ★ "As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey."—*Ibid.*, p. 24.
- ★ "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*Ibid.*, p. 25.
- ★ "Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—*Ibid.*, p. 26.
- ★ "By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union."—*Ibid.*



# The Immaculate Christ

MRS. ERNEST W. COX

South England Conference

THERE are some good souls who seemingly believe that when Jesus was born of the virgin Mary He inherited from her those carnal tendencies that have marred our race since Adam fell. But, does not this attitude tend unduly to exalt the physical, and lesser, role of Mary in the incarnation at the expense of the ineffable operation and power of the Holy Spirit?

Roman Catholics concede that Jesus was completely immaculate. They cannot, however, conceive of His being born of an erring woman. Consequently, they proclaim the doctrine that Mary also was immaculate. It was in December of 1854 that Pius IX decreed that by a singular act of God, Mary, the mother of Jesus, was "preserved exempt from all stain of original sin."

But do not some Protestants stumble over the same difficulty when they assume that Mary must inevitably have transmitted her carnal tendencies to her child, in spite of the active and powerful intervention of God's pure Spirit? To say that Christ took a sinless nature from Mary (as the Catholics do) or to say that Christ took a carnal nature from Mary, is surely in either case markedly to exalt Mary's role and to emphasize it beyond what seems warranted by Scripture. In either case, the overwhelming power of the Holy Spirit in the virgin birth is not adequately considered.

Seventh-day Adventists believe that the same divine power resides in each of the three persons of the Godhead. Frequently, when our Saviour was here, He demonstrated that He had power to cleanse and renew men's minds by the forgiveness of their sins. Also He showed that He possessed ample power over their physical frames—a power that was only limited, at times, by the degree of their faith in Him. (Matt. 9:5, 6.)

Obviously, God's power was most graciously and wondrously manifested when Mary was willing to surrender herself unquestioningly to the Spirit's operation "With God nothing shall be impossible. . . . Be it unto me according to thy word"

(Luke 1:37, 38). Surely no dogmatic restriction of mortal man can set a limit to the Spirit's power in her and through her.

Gabriel's precise words to Mary are worthy of careful note. His utmost commendation of her was: "Thou that art highly favored. . . : blessed art thou" (Luke 1:28). Mary was, without any doubt, a most exemplary young woman, a pattern to all her sex. But she was still of our frail and fallen nature. She was not, of course, in the ultimate sense, holy, as God is holy.

## *Mary's Child the Holy Son of God*

The significant words with which the angel Gabriel speaks of her Child declare, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Mary was one of God's saints, but she was not immaculately preserved from the stain of original sin; she was good, but not immaculately holy. Her child, however, was to be holy, the holy Son of the holy God, born to her through the direct and miraculous action of the Holy Spirit. Well might Gabriel declare in this connection, "With God nothing shall be impossible."

Moreover, we may realize, with the utmost reverence, that the very developing frame of the divine babe, even before birth, was the object of the heavenly Father's creative solicitude, for "when he [Jesus] cometh into the world, he saith, . . . A body hast thou [the Father] prepared me" (Heb. 10:5). Surely that sacred body, initiated by the Holy Spirit and nurtured by the heavenly Father, would also be holy, without any defiling taint of sin.

Speaking of the Saviour's subsequent life, the apostle John, perhaps His closest earthly associate, emphatically declares, "Ye know that he was manifested to take away our sins; and in him is no sin" (1 John 3:5). Surely that statement is unequivocal enough. It uncompromisingly denies that He had anything of sin within

Him. And Peter, recalling his own experience with his Master, adds his testimony. He says of Christ, He "did no sin" (1 Peter 2:22). Paul speaks of our Saviour's completely immaculate mind when he declares that He "knew no sin" (2 Cor. 5:21).

Before Adam fell, he was pure and clean, without any taint of sin. He possessed human nature, undefiled, as God created it. When Jesus, "the second man," "the last Adam" (1 Cor. 15:45-47), came, in addition to His divine nature, He also possessed human nature, undefiled, as God had originally created it. Naturally, Christ was without Adam's stature and pristine physical splendor, thus fulfilling the Messianic forecast of Isaiah 53:2: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." There is great spiritual significance in the fact that Christ assumed the infirmities of a degenerate race without partaking of their sinfulness. On this point Ellen G. White declares, "For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation."—*The Desire of Ages*, p. 117.

Mrs. White here refers to Christ's acceptance of a degenerated physical human frame, such as is common to men. Even a superficial reading of the Gospels is sufficient to show that He was far from deficient in mental power. His keen perception was the terror of His foes. Equally, He is shown far to transcend the sons of men in moral worth. Had Christ appeared with the stature of the unfallen Adam, He would at once have become an object of curiosity, rather than an object of faith. Therefore, He came "in the likeness of sinful flesh" (Rom. 8:3). Being in the likeness of sinful flesh cannot mean that Christ became sinful flesh, any more than our being made after the likeness of God (Gen. 1:26) can, of itself, confer on us divinity.

#### *Christ, Undefiled, Separate from Sinners*

In this connection it is interesting to note that the latter part of Hebrews 4:15, in which our High Priest's being "in all points tempted like as we are, yet without sin" is spoken of, may also be, and perhaps more accurately should be, translated "apart from sin," as indeed Farrar does

render it in John 15:5 (*Early Days of Christianity*, p. 203). In other words, Christ endured all the tests that come to us, apart from those arising directly from an inherited carnal nature. With this interpretation the further mention of our High Priest in Hebrews 7:26 significantly agrees: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners." And from the very vantage ground of this impeccability, as one standing on a rock would only thus be able to draw some sinking soul from a morass, He is able "to save them to the uttermost that come unto God by him" (Heb. 7:25; see Ps. 40:2).

Through Isaiah the Lord issues a clear challenge to all mankind, "To whom will ye liken me, and make me equal, and compare me, that we may be like?" (Isa. 46:5). Roman Catholicism makes our Lord "like" their "immaculate" Mary. Should we not hesitate long before we appear to make the Saviour "like" unto Mary as she was, undoubtedly noble in character, but admittedly frail in her fallen nature, especially since the Scriptures are so reticent regarding her; and such distinctions as are drawn, serve mainly to show that there was an *infinite* distance, in the realm of higher perceptions, between Jesus and Mary?

When He was but twelve years old His thoughts and ways were already passing beyond her comprehension. Again, at the Cana wedding, she showed herself still further removed from the sphere of His thought and intention. Later, she palpably misunderstood Him (Mark 3:21, 31). Beyond His early care and childhood lessons, including His instruction in the Scriptures, the Bible does not reveal that Jesus either derived anything of superior moral worth immaculately from Mary, or that He inherited moral frailty from her.

Should we not beware lest we seem to change "the glory of the uncorruptible God" into that which belongs to "corruptible man" (Rom. 1:23), and thus appear to serve "the creature more than the Creator" (verse 25)—a woman's frailty rather than the Spirit's power?

Every true Christian, of whatever persuasion, who is zealous for the honor of Christ's name would do well to follow more prayerfully the godly example of John the Baptist, who, one day "looking upon Jesus," declared, "Behold the Lamb of God!" John knew that God would "provide himself a lamb," "without blemish and without spot."

# The Theanthropic Nature of Christ

WILLIAM G. T. SHEDD

[Here is an abbreviation of Dr. Shedd's discussion on Christology from his monumental work *Dogmatic Theology*. He was for many years a professor in the University of Vermont. He held the chair of systematic theology in several theological seminaries. Zondervan Publishing House has provided a classic three-volume reprint edition of Dr. Shedd's very helpful work. These volumes provide much valuable material which could be used by our workers. For a complete treatise on the above subject see *Dogmatic Theology*, vol. 2, pp. 261-308.]

**I**NCARNATION must be distinguished from transmutation, or transubstantiation. The phrase "became man" does not mean that the second person in the trinity ceased to be God. This would be transubstantiation. One substance, the divine, would be changed or converted into another substance, the human; as, in the Papal theory, the substance of the bread becomes the substance of Christ's body. See Anselm: *Cur deus homo*, II. vii.

In saying that "the Word was made flesh" (John 1:14), it is meant that the Word came to possess human characteristics in addition to his divine, which still remained as before. The properties of the divine nature cannot be either destroyed or altered. A human nature was united with the divine, in order that the resulting person might have a human form of consciousness as well as a divine. Previous to the assumption of a human nature, the Logos could not experience a human feeling because he had no human heart, but after this assumption he could; previous to the incarnation, he could not have a finite perception because he had no finite intellect, but after this event he could; previous to the incarnation, the self-consciousness of the Logos was eternal only, that is, without succession, but subsequent to the incarnation it was both eternal and temporal, with and without succession. . . . Prior to the incarnation, the second person of the Trinity could not have human sensations and experiences; but after it he could. The unincarnate Logos could think and feel only like God; he had only one form of consciousness. The incarnate Logos can think and feel either like God, or like man.

When, therefore, it is said that "God became man," the meaning is that God united himself with man, not that God changed himself into man. Unification of two natures, not transmutation of one nature into another is meant. . . . In the God-man, the divine nature remains divine in its properties, and the human remains human.

The distinctive characteristic of the incarnation is the union of two diverse natures, a divine and a human, so as to constitute one single person. . . . by the incarnation, not a God, not a man, but a God-man is constituted. A theanthropic person is a trinitarian person *modified* by union with a human nature. . . .

It is the divine nature, and not the human, which is the base of Christ's person. The second trinitarian person is the root and stock into which the human nature is grafted. The wild olive is grafted into the good olive, and partakes of its root and fatness.

The eternal Son, or the Word, is personal per se. He is from everlasting to everlasting conscious of himself as distinct from the Father, and from the Holy Spirit. He did not acquire personality by union with a human nature. The incarnation was not necessary in order that the trinitarian Son of God might be self-conscious. On the contrary, the human nature which he assumed to himself acquired personality by its union with him. By becoming a constituent factor in the one theanthropic person of Christ, the previously impersonal human nature, "the seed of the woman," was personalized. If the Logos had obtained personality by uniting with a human nature, he must have previously been impersonal. The incarnation would then have made an essential change in the Logos, and thereby in the Trinity itself. But no essential change can be introduced into the triune Godhead, even by so remarkable an act as the incarnation.

If the human nature and not the divine had been the root and base of Christ's person, he would have been a man-God and not a God-man. The complex person, Jesus Christ, would have been anthropotheistic,

not theanthropic. This was the error of Paul of Samosata, Photinus, and Marcellus; according to whom, Christ was an ἀνθρώπος ἐν θεῷ, a deified man: the base of the complex person being the human nature. Christ is humanized deity, not deified humanity. . . .

### *Infancy and Manhood of Christ*

Compare the infancy of Jesus Christ with his manhood. When Christ lay in the manger at Bethlehem, the eternal Logos was the root and base of his person as much, and as really, as it was when he appeared at the age of thirty on the banks of the Jordan and was inaugurated to his office. Christ in the manger was called the messianic King, and was worshipped as such by the Magi. Even the theanthropic embryo (τὸ γεννώμενον) is denominated the "Son of God," Luke 1:35. In Heber's hymn, the "infant Redeemer" is styled "Maker, and Monarch, and Saviour of all." But the Logos, though present, could not properly and fittingly make such a *manifestation* of knowledge through that infant body and infant soul, as he could through a child's body and a child's soul, and still more through a man's body and a man's soul. It would have been unnatural, if the Logos had empowered the infant Jesus to work a miracle, or deliver the sermon on the Mount. The repulsive and unnatural character of the apocryphal gospels, compared with the natural beauty of the canonical gospels, arises from attributing to the infant and the child Jesus acts that were befitting only a mature humanity.

During all these infantile years of the immature and undeveloped human nature, the Logos, though present, was in eclipse in the person of Jesus Christ. By this is meant, that the Logos made no *manifestation* of his power through the human nature he had assumed, because this human nature was still infantine. When the infant Jesus lay in the manger, the Logos was present and united with the human nature as really and completely as he is this instant, but he made no exhibition of himself. There was no more thinking going on in the infant human mind of Jesus, than in the case of any other infant. The babe lay in the manger unconscious and inactive. Yet the eternal Logos was personally united with this infant. There was a God-man in the manger as truly as there was upon the cross. . . .

Prior to the incarnation, the trinity consisted of the Father, the unincarnate Son, and the Holy Ghost; subsequent to the incarnation, it consists of the Father, the incarnate Son, and the Holy Ghost. Yet it would not be proper to alter the baptismal formula, and baptize "in the name of the Father, and of Jesus Christ, and of the Holy Ghost," because the incarnate Christ is the *mediator* between the triune God and sinful man, so that the primary trinitarian designation Son, not the secondary mediatorial designation Christ, is the fitting term in the baptismal formula.

Though beginning in time, the theanthropic personality of the Redeemer continues forever. This is taught in Rom. 9:5, "Of whom as concerning the flesh Christ came, who is over all God blessed forever;" in Col. 2:9, "In him dwelleth [now and forever] all the fulness of the Godhead, bodily;" in Heb. 13:8, "Jesus Christ, the same yesterday, to-day and forever;" in Eph. 2:6, "Believers sit together in heavenly places in Christ Jesus;" in Heb. 4:14, 15, "We have a great high priest who hath passed into the heavens."

### *Assumption of Human Nature by a Divine Person*

The incarnation makes no change in the constitution of the Trinity. It leaves in the Godhead, as it finds in it, only three persons. For the addition of a human nature to the person of the Logos, is not the addition of another person to him. The second trinitarian person, though so much modified by the incarnation as to become a God-man, is not so much modified as to lose his proper trinitarian personality, because incarnation is not the juxtaposition of a human person with a divine person, but the assumption of a human nature to a divine person. The incarnation produces a change in the humanity that is assumed, by exalting and glorifying it, but no change in the deity that assumes. . . . "We must consider," says Usher (Incarnation, Works, I. 580), "that the divine nature did not assume a human person, but the divine person did assume a human nature; and that of the three divine persons, it was neither the first nor the third that did assume this nature, but it was the middle person who was to be the middle one [mediator] that must undertake the mediation between God and us. For if the fulness of the Godhead should have thus dwelt in any human per-

son, there should have been added to the Godhead a fourth kind of person; and if any of the three persons besides the second had been born of a woman, there should have been two Sons in the Trinity. Whereas, now, the Son of God and the Son of the Blessed Virgin, being but one person, is consequently but one Son; and so, no alteration at all made in the relations of the persons of the Trinity."

Yet the Trinity itself is not altered or modified by the incarnation. Only the second person is modified. The Trinity is not divine-human; nor is the Father; nor is the Holy Spirit. But the Eternal Son is. For this reason, the Son stands in a nearer relation to redeemed man than either the Father or the Spirit can. Neither of them is the "elder brother" of the redeemed. Neither of them is the "head" of which the church is the "body." Neither of them is

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O Carpenter of Nazareth,  
 Builder of life divine,  
 Who shapest man to God's own law,  
 Thyself the fair design:  
 Build us a tower of Christ-like height,  
 That we the land may view,  
 And see, like Thee, our noblest work  
 Our Father's work to do.

—*The Methodist Hymnal*, p. 118

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the divine person of whom it can be said, "We are members of his body, of his flesh, and of his bones," Eph. 5:30.

The union of the Logos with a human nature does not disturb either the trinitarian relation of the Logos, or his relation to the created universe. When the Logos consents to unite with a human nature, he consents to exist and act in "the form of a servant." But, as previously remarked, this does not imply that he ceases to exist and act "in the form of God." Incarnation is not transubstantiation. Consequently when incarnate, the Logos is capable of a *two-fold* mode of existence, of consciousness, and of agency. Possessing a divine nature, he can still exist and act as a divine being, and he so exists and acts within the sphere of the infinite and eternal Godhead without any limitation. Possessing a human nature, he can also exist and act as a human being, and he so exists and acts within the sphere of finite and temporal humanity and under its limitations. . . . He has consequently a twofold consciousness: infinite and finite.

He thinks like God; and he thinks like man. He has the eternal, all-comprehending, and successionless consciousness of God; and he has the imperfect, gradual, and sequacious consciousness of man. In this way, the trinitarian relations of the second person remain unchanged by his incarnation. The divine nature, though it condescends to exist and act in and through a human soul and body, and to be trammelled by it, at the same time is existing and acting in an untrammelled manner throughout the universe of finite being, and in the immensity of the Godhead. . . .

#### *Incarnation a Union With Human Nature, Not a Human Person*

The Westminster Confession (VIII. ii.) accords with the Ancient, Mediaeval, and Reformed Christology, in its statement that "the Son of God, the second person in the Trinity, did take upon him man's *nature*, with all the essential properties thereof; so that the two whole perfect and distinct natures, the Godhead [Godhood] and the

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#### The One Prayer

Some pray kneeling, some pray standing,  
 Some pray asking, some demanding.  
 Some with anger, some with praise,  
 Some in fear their voices raise.

Some persistent, others brief,  
 Some want vengeance, some relief.  
 And of them all, God hears the one  
 Who humbly says, "Thy will be done."

—Sue Sanders in  
*The New Christian Advocate*

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manhood, were inseparably joined together in one person." . . .

In another passage (Trinity Vindicated), Owen is still more explicit. "The person of the Son of God, in his assuming human nature to be his own, did not take an individual person of any one into a near conjunction with himself, but preventing the personal subsistence of human nature in that flesh which he assumed, he gave it its subsistence (i.e. its personality) in his own person, whence it hath its individuation, and distinction from all other persons whatever. This is the personal union." . . .

An American theologian, Samuel Hopkins, I. 283, adopts the Catholic Christology.

... "The Word assumed the human nature, not a human person, into a personal union with himself, by which the complex person exists, God-man. Hence, when Jesus Christ is spoken of as being a man, 'the Son of man, the man Christ Jesus,' etc., these terms do not express the personality of the manhood, or of the human nature of Jesus Christ; but these personal terms are used with respect to the human nature as united to a divine person, and not as a mere man [i.e. as merely human nature]. For the personal terms, He, I, and Thou, cannot with propriety or truth be used by, or of, the human nature considered as distinct from the divine nature of Jesus Christ."

Wolfebius (I. xvi.) says that "Christ assumed not man, but the humanity; not the person, but the nature."

#### *Incarnation Sanctified Human Nature*

The human nature assumed into union with the Logos was miraculously sanctified, so as to be sinless and perfect. John 1:14, "The Word was made flesh and dwelt among us full of grace and truth." John 3:34, "God giveth not the Spirit by measure unto him." Isa. 11:2, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Heb. 4:15, "Christ was in all points tempted like as we are, yet without sin." Heb. 7:26, "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners." Luke 1:35, "That holy thing which shall be born": literally, "which is being conceived" (τὸ γεννώμενον). Isa. 7:14, 15, "Butter and honey shall Immanuel eat, that he may know to refuse the evil and choose the good." Heb. 10:5, "A body hast thou prepared for me." Matt. 3:17, "This is my beloved Son, in whom I am well pleased." 1 John 3:5, "In him is no sin."

In accordance with these texts, the symbols affirm the perfect sanctification of the human nature, in and by the incarnation. The Westminster Larger Catechism, Q. 37, teaches that "the Son of God became man by being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, and born of her, yet without sin." . . .

Athanasius (Contra Arianos, II. lxi.) explains the clause, "first-born of every creature," Col. 1:5, as meaning the same as

"first-born among many brethren," Rom. 8:29; and adds that Christ "is the first-born of us in this respect, that the whole posterity of Adam lying in a state of perdition by the sin of Adam, the human nature of Christ was first redeemed and sanctified (ἔσωθη καὶ ἡλευθερώθη), and so became the means of our regeneration, redemption, and sanctification, in consequence of the community of nature between him and us." . . . Says Pearson (Creed, Art. III.), "The original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, who out of his infinite love humbled himself to become flesh, and at the same time out of his infinite purity could not defile himself by becoming sinful flesh. Therefore the human nature, in its first original, without any precedent merit, was formed by the Spirit, and in its formation sanctified, and in its sanctification united to the Word; so that grace was co-existent and in a manner co-natural with it." Says Owen (Holy Spirit, II. iv.), "The human nature of Christ, being thus formed in the womb by a creating [supernatural] act of the Holy Spirit, was in the instant of its conception sanctified and filled with grace according to the measure of its receptivity." . . .

That the human nature derived from Mary, in itself and apart from the agency of the Holy Ghost in the incarnation, was corrupt, is proved by Rom. 8:3, "God sent his own Son in the likeness of sinful flesh." This means that the "flesh" as it existed in the mother, and before its sanctification in the womb, was sinful. John 3:6, "That which is born of the flesh is flesh." . . .

The possibility of a perfect sanctification of the human nature of Christ appears from considering the mode of his conception, and comparing it with that of an ordinary man. The individualizing of a portion of human nature is that process by which it becomes a distinct and separate person, and no longer an undistinguishable part of the common species. A part of human nature becomes a human person by generation. . . . By ordinary generation, human nature is transmitted and individualized without any change of its characteristics, either physical or moral. The individual has all the qualities both of soul and body which fallen Adam had. There is no sanctification of the nature possible by this mode. Ordinary generation transmits

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# Wonders of the Incarnation

J. A. BUCKWALTER

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THE stately solemnity of the opening paragraphs of the Gospel of John unveils the marvel of the ages—God becoming man. “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:1-14).

And so the Word has breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought.

The marvelous facts surrounding the history of the birth of Christ reveal, not the birth of a unique man, but a momentous event in the eternal life of God when “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). With awesome wonder a world enshrouded in darkness beheld “the light of the glorious gospel of Christ, who is the image of God” (2 Cor. 4:4).

No human pen can portray, or human mind fathom, the depths of “the mystery of godliness,” which centers in the wondrous fact that “God was manifest in the flesh” (1 Tim. 3:16). Yet, only as we grasp in a measure something of the marvel of this entrance of God into human experience for the redemption of man, can we appreciate the infinite love of God and the glorious achievements of the plan of salvation. There are many aspects of the incarnation that are extremely rewarding subjects of study.

## 1. The Wonder of Christ's Union of Divinity and Humanity

Christ the God-man of the incarnation by His virgin birth united heaven and earth in one divine-human personality. He thus became and ever shall be both God and man. This veiling of divinity with humanity will always remain the incomprehensible mystery of God's marvelous love. In Christ the saving love of God reaches man and the answering response of humanity reaches God.

Who can tell of the loving longing in the heart of the Eternal One, who could not be satisfied in eternity without the loving fellowship of redeemed man? “Jesus did not consider

heaven a place to be desired while we were lost.”—*The Ministry of Healing*, p. 105. What folly and blindness for man to desire earth without Christ—the Christ who could not desire heaven without man.

In Matthew 1:1-17 we have “the book of the generation of Jesus Christ,” which reveals an ancestry as completely human as ours in so far as his earthly mother was concerned. Every link of that long chain is human. He is the promised seed of the virgin, the Son of Mary, and the Son of Adam. He was of Jewish ancestry of the “seed of Abraham” (Heb. 2:16). He was “the Son of David” (Matt. 1:1). Gentiles were also included among his forebears, such as Rahab the Canaanite, Ruth the Moabite, and Bathsheba the Hittite (Matt. 1:5, 6). In Christ a man is neither Gentile nor Jew, but a redeemed personality.

His was a royal ancestry of kings and a lowly ancestry of shepherds and herdsmen, a holy ancestry of the only begotten Son of God and an imperfect ancestry of sin-stained human beings, a mortal ancestry of men and an immortal ancestry of God. By uniting human nature with deity He perfected its character in His own life. By uniting mortal man with immortal God He immortalized redeemed human nature in His resurrected life. What an ancestry in which to achieve the mighty works of redemption! “By His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us.”—*The Desire of Ages*, p. 312.

We must ever keep in mind that “in taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us.”—*Ibid.*, p. 25. In Him our humanity is forever united with God, and the righteousness of God's divine nature is imputed and imparted to penitent man. Christ did not merely use manhood as the medium of divine self-revelation, but He made human nature His very own and lived in it, causing it to receive and assimilate the divine nature.

Christ is both perfect God and perfect man. In Him the nature of divinity and the nature of humanity unite in one person without any confusion or opposition between the two; they are wholly united in will, in purpose, and in

righteousness. And of Him we may very well say:

So closely art Thou in God's heart,  
And God so close in Thine;  
I marvel which is human part,  
And which is Thy Divine.

By His divinity He is one with God—ever remaining the second person of the Trinity; by His humanity He is one with man—ever remaining the second Adam of the human race. What tremendous implications are involved in the incarnation! How can sinful man exalt and magnify himself before the God who humbled Himself as a little child before men? What a price He paid to unite the nature of man with the nature of God. We could never hope to be exalted so high, had not God stooped so low.

In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.—*Ibid.*, pp. 25, 26.

## 2. The Wonder of God's Humility and Love as Revealed in the Incarnation

It is very difficult for many to believe that God could have sacrificed Himself to the uttermost for such a sinful race as ours, to conceive that God can really love man as much as the New Testament says He does. No one, however, can study the marvelous truths of the incarnation without realizing that God loves us far more than we thought He did.

The incarnation, of course, involved supreme self-sacrifice on the part of both the Father and the Son—the Father in making the surrender of His Only Begotten, and the Son in performing the supreme act of utter self-emptying of which Paul speaks in Philippians 2:5-11. God's great love is demonstrated in this unprecedented gift in which God has sacrificed Himself to the uttermost for us (John 3:16).

The apostle calls us to meditate upon the nature of Christ's humility in the incarnation. It was a voluntary humility. "He humbled himself" (Phil. 2:8). He was willing to stoop for us—nay more, He chose to do so of His own accord. This is why His vicarious experience is so acceptable to God and so appealing to man. Whatever limitations He had were self-imposed limitations. When He "took . . . the form of a servant" it was His own voluntary act. It is an awesome fact that in condescending to unite Himself with an inferior nature God Himself was humbled.

Moreover, the degree of His humiliation was even beyond that of merely becoming man, as overwhelming as such a condescension must be. He humbled Himself to become "obedient unto

death, even the death of the cross." All history witnesses to the utter self-abnegation required to accept such a shameful death. He came to be "numbered with the transgressors" (Isa. 53:12).

His vicarious death on Calvary ever remains the masterpiece of eternity. It was not only in the great dramatic public moments of His life that He drew hearts to Him by the tie of human sympathy and divine love freely bestowed. Throughout His entire earthly ministry He ever was "the unwearied servant of man's necessity."—*Gospel Workers*, p. 41. Men shall never cease to marvel at the wonder of the loving service of the incarnate God, the Lord Jesus, who "knowing . . . that he was come from God, and went to God; . . . girded himself," and "began to wash the disciples' feet" (John 13:4, 5).

## 3. Wonder of God's Identification With Man and With Human Suffering

Only eternity will reveal all that was involved in God's marvelous act of becoming man. In His incarnation Christ was "found in fashion as a man," which indicates His complete identity with human life as it is experienced in human flesh. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14).

He did not make a mere transient appearance in human flesh, but "he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16, 17).

Christ "took on" humanity without abandoning deity. By thus taking on Him the real nature of man, He brought it into personal union with His divine nature. It was necessary that these two natures should be united in one being to bring about a perfect cooperation of both natures in the mediatorial work of Christ.

In Jesus Christ the God-man we behold the permanent indissoluble union of the two natures—the human and the divine. A finite glorified and immortalized human nature is now eternally united with the second person of the Godhead. Christ the God-man is the second person of the Deity. The virgin birth of Christ assures us that He is indeed the second Adam of the human race, in whom every man can find salvation if he will. In his discussion of Christology in his *Dogmatic Theology*, William G. T. Shedd observes: "The trinitarian personality of the Son of God did not begin at the incarnation, but the *theanthropic* personality of Jesus Christ

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# SEMINARY -- Enriching the Ministry



## The Elements of True Success

FLOYD O. RITTENHOUSE

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IT IS not at all sure that in any audience an agreement could be struck as to what success is. Neither is it by any means certain that success, as commonly spoken of, is necessarily a wholly desirable objective. Likewise, it is far from certain that anyone knows for sure what for another person constitutes happiness. Many people have so nebulous a concept of it that they do not know of what that happiness consists which they so eagerly seek for themselves. Countless Americans in many walks of life and at all income levels apparently regard the pursuit of happiness as nothing beyond a continual extension of their shopping list of material possessions.

The kind of happiness I hope you will achieve is that which derives from achievement, the fulfillment of your highest potential, from loving and being loved, from the satisfaction of effort expended irrespective of reward or recognition, and only to a very limited extent from the acquisition of material possessions beyond that which is essential for a reasonably comfortable existence.

Whether conscious of it or not, every rational person owns a personal philosophy of life, a frame of reference, as it were, which makes sense at least to its possessor. Such a set of philosophical principles, by which each of us lives, is the possession of all sane and normal persons, be they rich or poor, religious or irreligious, lettered or ignorant. Without some such basic set or pattern of reasonably harmonious concepts, no one of us could long live or function at all.

Now it is clearly the responsibility of the enlightened, scholarly Christian leaders in every age to assist one another, to guide their children, to help the youth in the schools, and to

admonish the believers in the congregation to fairly evaluate and to reject or to incorporate into their personal Christian philosophy every significant development, invention, or discovery as each is unfolded. At one time the burning issue of the age was the great question of freedom of individual conscience. At another time it was the impact upon Christianity of the theory of evolution. Latterly our own personal philosophies, founded on Christianity, may well be disturbed by the march of Communism or the implications of thermonuclear fission.

Fortunately, the sturdy Christian concept, which is, I trust, the philosophical viewpoint with which you and I approach these and all other grave questions of morality, philosophy, and ethics, has a fixed foundation. Thank God, we can take the Holy Scriptures, point out the Decalogue therein, and say with Luther, "Here I stand"! Here we have the traditional absolutes that revealed truth is knowable, that good and evil are clearly separate, recognizable and unchangeable.

The Christian, relying on his belief in the creed of Christian doctrine, rejects pragmatism and finds confidence and comfort in the absolute and eternal truth that good is not evil nor evil good, that there can be no compromise between them.

### *Success Defined*

If there is one definition of success that stands out above others, it is that which describes success in terms of fulfillment. It is wholly within the Christian concept to say that the most successful life is that which most completely realizes or achieves its potential. Given talent in any form, according to this idea, each person is successful to the extent that his individual talent is developed, exploited, and applied to worthy purposes in life. In a sense this is self-realization, the fulfillment of destiny. Contrari-

Condensation of the commencement address delivered at the SDA Theological Seminary, August 29, 1957.

wise, the person who falls short of realizing his potential achievement is, to the extent that he falls short, a failure.

Furthermore, the Christian concept of success embraces two other principles. One of these is so well known that you may not have considered it as an element of success at all. It is this, that to be truly successful a person must not only *do* good; he must *be* good. By this standard, character stands above achievement. This runs counter to the widespread popular attitude of tolerance toward a man's questionable character or loose conduct as long as he is productive. Surely you have already learned the important lesson that integrity, honesty, dependability, and good habits are basic essentials for the foundation of a successful life.

You are all familiar with the oft-quoted statement from Ellen G. White that the greatest want of the world is the need of men who "in their inmost souls are true and honest, . . . whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, p. 57. The writer goes on to explain that such a noble character is not the result of an accident nor due to special favors or endowments of Providence. Instead, she states that a noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man. If we regard success as basically consisting of a noble character, each of us faces a grave responsibility. In the great task of developing character, which is a personal responsibility no one can escape, there are certain basic elements that are recognized and appreciated everywhere.

#### *A Noble Character*

*First*, there will be need for absolute sincerity in the conduct of your own personal affairs. It is just as easy for the educated as for all others to pose a little now and then, so that a person seems to be something different from what he really is. There is a poem entitled "Four Men Under One Hat." Who were these four persons? One was the man he thought he was. Another was the man he wanted to be. The third was the man other people thought him to be. And the fourth man was the one God knew him to be. The person who strives earnestly for sincerity in the life will blend these four personalities into one—the true and genuine individual himself.

*Second*, there will be need of the most transparent integrity in the intellectual life. I do not mean honesty in examinations, expense re-

ports, income-tax returns, et cetera, although those are a part of it; but in a larger sense intellectual sincerity to me means living up to the very best I know and constantly bringing my life into harmony with my deepest convictions. There is such widespread departure from this principle these days that many people resort to what psychologists call the "closed compartment concept." Instead of facing up squarely to the moral issues of life, such persons take refuge from their conscience, as it were,

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### What My Absence Did

It made some question the reality of my religion.

It made some think I was a pretender.

It made it harder for the preacher to preach.

It gave the devil more power over lost souls.

It discouraged the members present.

It caused others to stay away from church.

It weakened the effect of the church in the community.

—*Nazarene Bulletin*  
Norristown, Pennsylvania

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by living in one of two or more closed moral compartments that are at complete variance with each other. Such persons live a sort of Dr. Jekyll and Mr. Hyde existence, which plays havoc with personality, to say nothing about the effect on character.

*Third*, there will be need of the highest moral ethics in the social life. Here there are many pitfalls. Ordinary social life is so full of cloying insincerity as to make it often thoroughly objectionable, if not revolting, to the person of deep sincerity. Listening of an evening to the chit-chat of the average social gathering, a person can hear and recognize enough half lies and brash insincerity to altogether spoil the effects of the affair.

A *fourth* element essential to a well-rounded character, which, be it remembered, is a vital ingredient of success, may be called purity of heart. Some consider this under the heading of a noble spirit. I shall explain what I have in mind. There are those who insist that what we do is more important than what we are. The truth is that to a very large extent it is what we are that determines what we do. In other words, character not only comes before career, but it is our individual characters that determine our personal careers. As previously stated, in the larger sense a person must *be* good before he can *do* good. There is strength in purity, and the rectitude of noble Christian character de-

mands of all the strict adherence in thought as well as in words to purity and uprightness.

In a larger sense this question of character development is the most important objective of life. The Spirit of prophecy tells us that "the great work of life is character-building."—*Patriarchs and Prophets*, p. 596.

While character always ranks above career, character also goes a long way to ensure a worthy and honorable achievement in life. In other words, a good character fosters a good career. About the best guarantee in the world for a really important and respected career is an upright, well-rounded Christian character.

Do you truly aspire to a life of usefulness? Do you entertain an ambition to achieve an honorable recognition in life? There is nothing im-

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### The Ten Commandments of Pastoral Counseling

1. Thou shalt seek to understand.
2. Thou shalt put thyself in the other person's place.
3. Thou shalt love people and be sympathetic.
4. Thou shalt not be easily shocked.
5. Thou shalt be a good listener.
6. Thou shalt not talk too much.
7. Thou shalt not oversimplify the problem.
8. Thou shalt not minimize sin and evil.
9. Thou shalt never betray a confidence.
10. Thou shalt attempt seriously to bring God into the experience.

—Mark M. Moore

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proper in such aspirations. If you would achieve them, do not overlook the transcendent importance of character elements. If you strive honestly and honorably and if your aim is a worthy one, you can rightly ask God to guide and direct you toward your goal. In Psalm 75:6 and 7 I read: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

#### *A Sense of Service*

Therefore, the first essential to a truly successful life is, according to the Christian philosophy, a noble character. There is a second element. It is a *sense of service*. This obligation, which is felt by all truly consecrated men and women, is akin to the spirit that impelled the apostle Paul to declare, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Paul sensed so keenly the obligation he owed others

that he declared "as much as in me is." In other words, to the very limit of his talent and strength he would serve others. As Christians we must assume our portion of this same obligation of service. To discharge this responsibility worthily you must assume your place, realizing that your role in life is "not to be ministered unto, but to minister." You are therefore admonished to approach your work with the words of the Master upon your lips, "I am among you as he that serveth" (Luke 22:27).

Not all realize that before Jesus came success was almost universally measured in terms of wealth, power, and glory. The successful man was that man who outdid his fellows in gathering the most for himself. The humble Galilean set a man's pyramid of values on its apex when He declared, "He that is greatest among you shall be your servant." This was an astounding and a revolutionary concept—that it is not what you get, but rather what you give, that makes you rich. On Jesus' lips the word *service* took on a new and illuminated meaning. Instead of abject humiliation as before, service thereafter meant a glorious dedication by the choice of the will. Here is the great secret of rewarding, and thus happy, service. This is the key to true distinction.

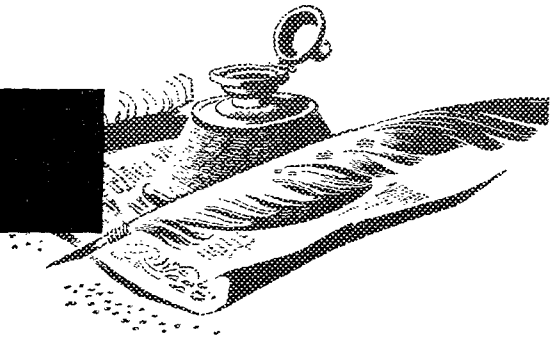
The erroneous belief that a multiplicity of things will ensure happiness is a major cause for much of the unrest and dissatisfaction we find all about us.

Many intelligent, capable, and educated people are unhappy nowadays because for them life has become dull and commonplace and seems to have lost its meaning and significance. "Getting and spending," as Wordsworth said long ago, "we lay waste our powers." Having turned their interest inward, they become increasingly concerned with themselves and the things they own, to the exclusion of an interest in others. They seem unconcerned and untouched by the woes and the needs of the less fortunate about them. One has only to possess half sight to recognize that sin and sorrow exist on every side, rampant and unabashed. Venality and duplicity have invaded and affected almost every phase of our life and have become a national disgrace.

The danger, of course, is that this spirit will infect us. Little reflection is needed to convince one that the whole spirit of Christianity is exactly the opposite of this; namely, it is basically unselfish. The meek and lowly Saviour lived a life of selfless service. He taught a doctrine that runs counter to much that we see in

(Turn to page 29)

# EDITORIAL



## CHRISTIANITY VIBRANT IN CHARLES WESLEY'S HYMNS

**T**WO hundred and fifty years ago this month Charles Wesley was born. From his earliest years it was evident that he was destined for leadership. He possessed a naturally brilliant mind. It is said that on his fifth birthday he learned the alphabet perfectly and the next day spelled out the words, "In the beginning God."

He was the second youngest of nineteen children born to Samuel and Susannah Wesley. Large families were not unusual in those days, Susannah herself being the twenty-fifth child in her father's family. But we shudder at the thought of what might have happened, or *not* happened, had John, the fifteenth child of Susannah, and Charles, the eighteenth, not been born. To write the history of England without taking cognizance of these brothers would be impossible, for under their preaching, and that of their associates, the whole country was swept by an overwhelming and almost irresistible tide of grace. Lecky the historian observes that, tremendous as were the immediate spiritual blessings resulting from their work, the by-products of that religious revival were even greater. Think of the social reforms and the prison reforms, and later the abolition of slavery, as well as the philanthropic and benevolent institutions that began to spring up.

Today we take it more or less for granted that education is the right of every individual, but this too came as the result of their work. The plague—the specter of the centuries—was banished by saner systems of sanitation. Their ministry "went to the heart and core of human life," and for

multitudes life began anew. Another historian, John R. Green, declares that the church they produced was secondary to the civilization they built. The fruitage of their work can never be fully tabulated.

Westminster Abbey, the memorial shrine of the great, contains a stone plaque representing these two brothers. It is the only monument of its kind to be found there. How fitting that John and Charles should be associated on this tablet of honor, for theirs was a united work. Beneath the heads of these leaders are John's triumphant last words, "The best of all is, God is with us." And below, on a bas-relief is found his famous reply to those who demanded explanation for their invading evangelism. He said, "I look upon all the world as my parish." Coupling these two sayings together, we get the very index of their lives. Both were intrepid evangelists and scholarly theologians, Charles, however, possessing the more appealing personality.

Their godly mother was their first teacher, and before he was nine years old Charles left the home school in Epworth and entered Westminster School, in London, where his brother Samuel, about seventeen years his senior, was chief assistant to the headmaster. We do not hear much of this elder brother, but his influence upon the growing lad must have been wise and spiritual. It is not long before we see young Charles befriending the oppressed, one of whom was a lad who later became the Earl of Mansfield and Chief Justice of England. Little wonder that in afterlife he and Charles continued a sweet fellowship.



While Charles was in the Westminster School a wealthy but distant relative, Garrett Wesley of Ireland, expressed an eagerness to adopt Charles. The decision was left with Charles himself. He declined, and for that the church might well be thankful, for had he accepted this honor his life would doubtless have been very different. Richard Colley, who accepted in his stead, became Baron Mornington. His son, the Earl of Mornington, was the father of the Duke of Wellington, victor at Waterloo. What a decision for a mere lad! But the God of heaven was molding the supple clay for something greater. The world today knows little, and cares less, for these family ramifications and the honors associated with them, but millions all over the world sing with fervor, "Jesus, Lover of My Soul." And other millions who give scant place to spiritual things all the year, join with Charles at Christmas time singing, "Hark! the Herald Angels Sing."

#### *Charles Enrolls in Oxford*

In 1726 this young student, who for ten years at the Westminster School conversed continually in Latin—a requirement of the school, left London for Oxford, where he enrolled in the same college where two of his brothers, his father, his grandfather, and his great-grandfather had studied. At Oxford he took the Master of Arts degree and at the same time pursued "holy orders." When he first went there his brother John was serving as curate for their father. When Charles sensed the need of fortifying himself against the inroads of worldliness, he organized the famous Holy Club. In derision the university students called these young Christians "Methodists" because of their methodical habits of prayer and study.

John joined him later at the university, and following their ordination both sailed for Georgia, John as a missionary to the American Indians, and Charles as secretary to Governor Oglethorpe, a job he was to do on the side, his high aim being to witness for Christ to those who had never heard His name.

Their stay across the Atlantic was short. Charles returned to England in about five months and John about a year and a half later, each, however, with a deep sense of personal spiritual need. John's brief record in his *Journal* sounds a drastic note of self-condemnation, "I who went to America to convert others was never myself converted."

In revising his *Journal* later he added a footnote, "I am not too sure of this."

However we may describe their spiritual state, they certainly needed a firsthand encounter with God. Having already associated with some Moravian missionaries, these men realized the wide gap between a formal religion and a vibrant, joyful Christian experience. Upon their return to England, Peter Boehler, a young Moravian missionary under appointment, became a close friend. It was not long before these gifted leaders found the full joy of salvation; Charles's experience antedating that of John by three days.

When Charles became ill Peter Boehler went to visit him, and soon they were discussing the grace of God.

"Do you hope to be saved?" asked Peter.

"I do," was the reply.

"On what ground?"

"On the ground that I have used my best endeavors to serve God."

Boehler shook his head, saying, "That is not enough."

"What! Aren't my endeavors a sufficient ground of hope? Would you rob me of my endeavors? I have nothing else to trust to."

Poor Charles! How hopeless the outlook, and how great the distance between that and the hymn we all love so well:

Thou, O Christ, art all I want,  
More than all in Thee I find.

Before Charles made a complete recovery he was carried to the home of a friend, a brazier named Bray, whom he described as "a poor, ignorant mechanic who knows nothing but Christ, yet knowing Him knows all things." A devout woman, a kind of practical nurse, while doing all she could to ease Charles's sufferings, became aware of his great spiritual need. She felt the urge to talk to him about the Christ whose grace meant so much to her. But how could she, an ignorant woman, broach the subject to this scholarly man? She and Mr. Bray prayed that God would open the

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#### **Paying Rent on Heavenly Mansions**

"He dropped a penny in the plate  
Then heaved some gentle sighs,  
And thanked the Lord the rent was paid  
For mansions in the skies."

—*Author Unknown*

way. Terribly burdened for the soul of this dear man, the little "nurse" entered the room. In quiet confidence, her heart uplifted in prayer, she talked about her all-sufficient Saviour and the joy of His salvation. Like the silent dawn of day the Spirit of God began to break in upon Charles's clouded mind, bringing a revelation of God's love. Grace, mercy, peace, and the assurance of sins forgiven and everlasting life swept into his soul like a flood tide.

That was Sunday, May 21, 1738. Awakening Tuesday morning, his heart aglow with praise, he read the words of Psalm 107. Then, taking his pen, he began to write. In that hour his first hymn was born, the first of more than 6,500! Its opening lines read:

Where shall my wondering soul begin?  
How shall I all to heaven aspire?  
A slave redeemed from death and sin,  
A brand plucked from eternal fire,  
How shall I equal triumphs raise,  
Or sing my great Deliverer's praise?

He wrote two hymns on his conversion. The second, "Amazing Love," is better known to us, although not as well known as it should be. This hymn, found in *Gospel Melodies*, No. 5, is one of the greatest hymns ever written. Every stanza tells the triumph of His grace. Note these words:

Long my imprisoned spirit lay  
Fast bound in sin and nature's night.  
Thine eye diffused a quickening ray:  
I woke, the dungeon flamed with light,  
My chains fell off, my heart was free;  
I rose, went forth, and followed Thee.

As ministers we would do well to lead our members to a new appreciation of these mighty messages in song. You may not know this hymn, but why not study it and teach your congregations to sing it from their hearts? Like most of Wesley's other hymns, this is pure gospel.

During the fifty years of their association, the Wesleys published fifty-seven different collections of hymns, the first appearing, not in England, but in Charleston (then Charles-Town), South Carolina. This was issued in approximately 1737, and was not only the earliest hymnal published in America but actually the earliest of any English hymnbook outside of the Psalters. The most comprehensive of their compilations was published in London in 1780. This hymnal, sometimes called *The Large Hymnbook*, containing 539 hymns, nearly all of which were written by Charles, is a

strange contrast with the *Church Hymnal* we use today. John also wrote some, but he translated many more. In this collection are found nineteen hymns translated by John from the German, one from the French, and one from the Spanish.

The theology of the Wesleys was Arminian rather than Calvinistic, and nothing reveals their theological convictions more clearly than their hymns. "Free grace" rather than "election" and the invitation for all to receive salvation were basic in their message. Little wonder that they roused opposition. Hymns such as this made churchmen raise their eyebrows:

Come sinners to the gospel feast;  
Let every soul be Jesus' guest;  
There need not one be left behind.  
For God hath bidden all mankind.

Christ was uplifted as the world's Redeemer, "the general Saviour of mankind." Note this stanza:

Father, whose everlasting love  
Thy only Son for sinners gave.  
Whose grace to all did freely move,  
And sent Him down a world to save;  
Help us Thy mercy to extol,  
Immense, unfathom'd, unconfined;  
To praise the Lamb who died for all,  
The general Saviour of mankind.

These preachers were denounced as heretics and ostracized by the very church that ordained them, but nothing that men could do could stop their work. The evangelical revival was born of God.

On the first anniversary of Charles's spiritual awakening he wrote:

O for a thousand tongues, to sing  
My great Redeemer's praise!

These hymns became the medium for the testimony of multitudes. Thousands could sing from their hearts:

He breaks the power of canceled sin;  
He sets the prisoner free;  
His blood can make the foulest clean,  
His blood avails for me.

Reformation of life followed in the wake of these heralds of the cross, for the Word of God was magnified in their ministry.

Dr. Moulton in his book *The Bible in Charles Wesley's Hymns* emphasizes the vital place the Word of God had in their poems. One of the smaller collections, *Short Hymns on Select Passages of the Holy Scripture*, contains language from 2,030 different verses of Scripture, and all the way from Genesis to Revelation. One hymn

alone contains more than forty different expressions from the Bible. Vital doctrines of Christianity formed the basis of every hymn, and sometimes many were written on the same theme. For example, Charles wrote 164 hymns on the sacrament of the Lord's Supper. And some of the finest hymns we have on the Second Advent came from his pen. Scarcely a day passed without some new hymn appearing, most of these being written in shorthand on horseback!

While these hymns were written "for the people called Methodists," they have long ago jumped the boundaries of denominationalism and have become the hymns of virtually the whole Christian church. Henry Ward Beecher, the great Congregationalist preacher, once declared, "I would rather have written 'Jesus, Lover of My Soul' than to have all the fame of all the kings that ever lived." We agree with Elmer T. Clark when he says, "Few of the world's great have imparted more spiritual inspiration to more human hearts than has Charles Wesley, the sweet singer of the Evangelical Revival."

To Charles and Sarah Wesley were born eight children, five of whom died in infancy. Charles, Jr., and Samuel became talented organists and musicians, the former being proficient on the harpsichord before he was three years old. Charles, Jr., served as organist in several of London's large churches. Incidentally, he was rejected from being the organist of St. Paul's because the cathedral authorities "wanted no Wesleys there." Samuel was acclaimed the greatest organist of his day. He was a composer at six years of age and later became the publisher of Handel's music. It was a great blow to his father when in 1784 this gifted organist turned to the Roman Catholic Church. We can hear the heartbreak of the poet in these words:

Farewell, my all of earthly hope,  
My nature's stay, my age's prop,  
Irrevocably gone!  
Submissive to the will divine  
I acquiesce, and make it mine;  
I offer up my son!

We are happy to record that this Samuel, composer of the tune "Aurelia," which was written for "The Church Has One Foundation," having soon discovered the hollowness of mere ritualistic worship, returned to the Protestant faith, saying that he "did not care a straw for any excommunication that her priesthood could utter." His own son, Samuel Sebastian Wesley, following

the musical bent of his father, took the degree of Doctor of Music and composed a number of hymns while serving as organist for Gloucester Cathedral.

At the age of eighty, he whom Canon Overton declared "the greatest hymn writer of all the ages" passed quietly to his rest. He had been an indefatigable worker, but "the weary wheels of life at last stood still."

No monument carved in stone is needed to memorialize Charles Wesley, for his immortal hymns live in the hearts of millions who sing the redemptive love of God from hearts responsive to His grace.

The preface of a volume of his sermons contains an impressive evaluation by his wife: "His most striking excellence was humility; it extended to his talents as well as his virtues; he not only acknowledged and pointed out but delighted in the superiority of another, and if there ever was a human being who disliked power, avoided pre-eminence and shrunk from praise, it was Charles Wesley." In his own verse in *Wesley*, volume 2, page 453, he echoes this truth:

Not unto me, O Lord,  
Not unto me, the praise. . . .

R. A. A.

#### ATTENTION!

The first edition of the new book *Questions on Doctrine* (see ad page 38) is already exhausted, and the second edition is being rushed through to supply the unprecedented demand for this unique volume.

The Autumn Council passed some recommendations concerning its publicity, and these will be brought to our workers in due time. The enthusiastic response from all parts of the world field points up the need that was felt in the hearts of our workers for just such a clear setting forth of our major doctrines.

These words from a conference president are typical of hundreds of such expressions: "I would like to pass along special commendations to whoever is most involved for the new book *Questions on Doctrine*. That book, I believe, is a masterpiece and fills a much-needed spot in denominational publications. I went through it page by page the first night I got it and was really thrilled to possess it." One of our General Conference vice-presidents declared that a careful study of this book by our Adventist workers everywhere will bring a new power and enrichment to their preaching and teaching of the message we love.



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### What Happened to Your Hand?

HARRY ANDERSON, who applies the principles of his religion to both his secular and his religious painting, has for more than a decade and a half been preaching some powerful sermons with his brush. Those who have seen his original religious works of art, a few of which have been photographed and displayed here, attest to the powerful spiritual effects of the graphic messages of hope and salvation that they portray. Brother Anderson was led to Christ by a faithful layman, Brother Stoller, who for a short while worked as a handy man around the Anderson home. The faithful witness of his exemplary life led Mr. Anderson and his wife into the study of God's Word, and to the commitment of their lives and talents to the Master, whose gracious redemptive power Mr. Anderson so loves to portray.

## Making Christ Real to

The glorious theme of Christ's role of modern man is one of the significant. Anderson's masterful paintings of our Lord Saviour he portrays a dynamic Christ, with the strength of a man among men and the power of heaven.

This Seventh-day Adventist artist, and his fellow illustrators in the United States, has, in the Review and Herald Publishing Association, made a valuable contribution to the denomination's history in the portrayal of themes of the church.

The spirit of the artist is well expressed in one of his letters to a church leader, in which he writes: "I am like that all who read these lines will join in the work I do in 'preaching with the pen.' I want to extend the Lord's work, not for my sake but for the sake of all honor and glory belong."

To the frustrated people of this materialistic age, the message of hope!—Christ!—the needs of modern man!

ILLUSTRATIONS BY HARRY ANDERSON

### Behold the Lamb of God

© 1949 BY THE REVIEW AND HERALD



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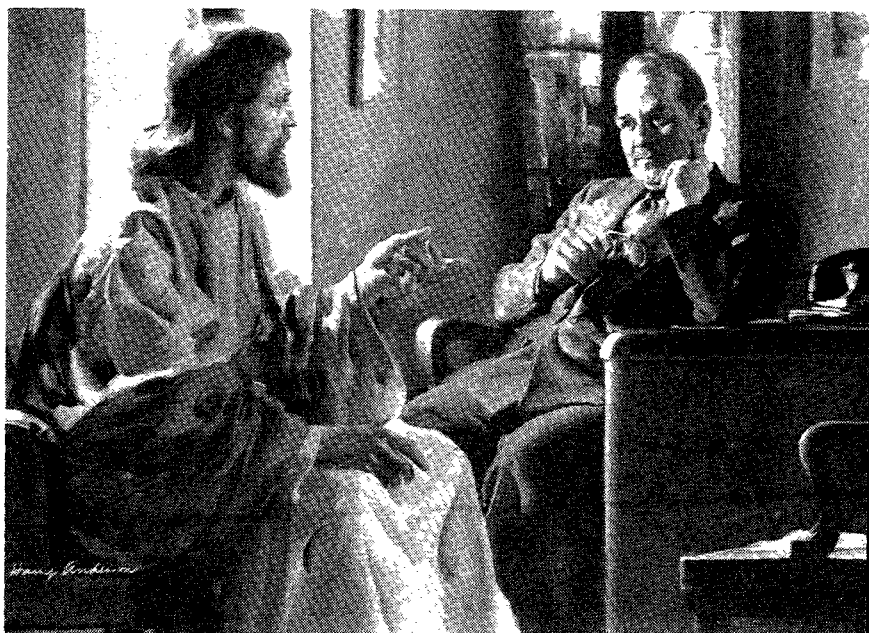
# Modern Man

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© 1945 BY THE REVIEW AND HERALD

The Master Calls



REVIEW AND HERALD

Christ the Consoler

In Time of Storm

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The Ascension

# An Interview With Artist Harry Anderson\*

ROBERT M. WHITSETT

Evangelist, Northern Union Conference

and

CHARLES KEYMER

Pastor-Evangelist, Battle Creek, Michigan

*"We believe your paintings of the Christ, Brother Anderson, are a unique contribution to religious art because of the fact that you portray Him with such strength of character and manly physique mingled with that flash of divinity seen in your pictures. Could we ask what is the secret of your painting that enables you so dramatically to picture the Lord Jesus in modern setting as the dynamic figure He really is?"*

"When I think of our Lord, I think of Him as being in every quality of strength very much a man. The Son of God, I believe, was a healthy man, a powerful man. Most of the pictures I have seen of Christ make Him appear rather weak, effeminate, and emaciated, but if for no other reason than that of the clean, outdoor life that He led, I am sure that He was a strong dynamic figure."

*"Perhaps you feel that inasmuch as He was a carpenter's son and knew the feel of the hammer, chisel, and saw, He most certainly developed strength of muscle and body?"*

"Yes, I certainly would think so. Another fact that leads me to feel that He was a strong man with powerful influence and dynamic personality was His association with the fishermen who became His disciples. I do not believe that the strong fishermen of His day would have followed Him had He been a weakling. In order to appeal to that type of man, our Lord would have had to have the kind of powerful personality that would attract them. His personality would correspond with His physique."

*"You have given us an interesting insight into your philosophy, Brother Anderson. When did you begin painting religious themes?"*

"After I became an Adventist. The first picture I painted for our denomination was, I think, in 1943 or 1944."

\* Harry Anderson, a beloved Seventh-day Adventist artist, has won wide fame for his remarkable paintings of Christ. Readers will be interested in his answers to the questions of Evangelist Robert M. Whitsett and Pastor Charles Keymer in an interview held in the artist's home in Ridgefield, Connecticut, some time ago.

*"Which of your religious pictures do you consider your best, or which gave you the biggest thrill of achievement?"*

"I am never satisfied with any pictures that I do. When I send them away I wish that I had made them better, but I believe the one I enjoyed doing the most was one that I prepared for a cover of *The Youth's Instructor*. You may remember that I painted Christ in the clouds, pointing into the distance, and below a young couple facing in the direction that Jesus was pointing. The idea behind the picture was Christ's commission to go into all the world and preach the everlasting gospel. I got a thrill out of doing that one, and I hope that it satisfied the youth leaders of the church."

*"Indeed it did! That outstanding painting was the poster theme for the great youth congress held in San Francisco some years ago. It has been a great inspiration to our youth. One of your paintings that has been of special inspiration to me as a minister is the one of Jesus at the helm of the ship, with His hands on the wheel as the raging seas are portrayed on the right and on the left."*

"That picture was among the first paintings I made in Chicago, and the first one I painted in colors after I became an Adventist."

*"Did you use models?"*

"Yes, they were all professional models."

*"How were you able to portray such a magnificent look of confidence on the faces of the people?"*

"I tried to direct them to stand in that manner. T. K. Martin, of the Art Department of the Review and Herald, told me he wanted the complete absence of fear on the faces of the people nearest to the Master at the helm. Those farthest from Him were the ones in distress. I tried to paint it in that way."

*"One reason it is my favorite of all your pictures is that the hands on the wheel are hands of great strength. Do you remember the model that you used for those hands?"*



"The model was a young fellow about twenty-five years of age, strong and husky, with a very good pair of hands, and on that helm I needed good hands."

*"Do you notice any basic difference in painting religious pictures from that of secular themes?"*

"The actual painting in either case involves the same work and effort, and in that respect there is not very much difference, but I do find that some religious paintings are considerably more difficult to do, because they require so much research in the fields of authoritative Bible costumes and background scenes from ancient cities.

"There is one type of picture that I just cannot do. I have been asked to paint scenes of the new earth, and I confess that my poor finite mind does not permit me to comprehend what the new earth will be like. All I can paint are the things I have seen—I cannot imagine things I have not seen. The same is true with respect to the original beauty of this world's creation. When I paint a tree, I paint it as I see it now, and I cannot paint what the world was like then in all of its perfect beauty, nor what it will be like in Eden restored. I feel very humble about painting scenes of the Garden of Eden and the new earth."

*"Can you estimate about how long it takes you to complete a painting?"*

"The average time taken for completing a picture, either a commercial or a religious theme, probably is from ten days to two weeks. That is the average; some may take much longer and some a little less time."

*"Do you work on two or three pictures at a time, or do you generally stay with one until you have finished it?"*

"Sometimes I have three pictures that I am painting at the same time. I have two in the process right now, and last week I had three."

*"Brother Anderson, I wish I could convey to you in some meager way the tremendous inspiration that your paintings have been to many of us in the ministry. We are especially pleased with the way you have portrayed Christ. It helps us to preach Christ and to paint pictures on the human heart with words in the way that you paint pictures with oils. You have made a real contribution to religious art, and on behalf of our ministers around the world who have known your work, I want to say Thank you."*

"Your kind words are appreciated very much. . . . I certainly do not feel that I have

succeeded in the goal that I have set for myself, but I hope someone will come to the Christ as a result of some of my paintings. I want them to be soul-winning agencies for the Lord."

*"You have already inspired many people with your gospel portrayals of the Christ. Your famous painting of Christ seated in a garden with little children about him, and one of them asking the question, 'What happened to your hand?' has been reproduced and is widely used in schools and Sabbath schools throughout the nations. It has brought a tremendous thrill to thousands of children."*

"Several of my paintings have been released by the Review and Herald for public sale. *What Happened to Your Hand?* has brought me many complimentary letters from people in all denominations. Many ministers have written very kind letters concerning it. These have been a real encouragement to me. When I paint pictures, as for instance the one that you are using on the cover of this present issue, I am thinking of the great group of people who may be led to accept the message of salvation. This solemn thought is constantly with me."

*"Are there any particular paintings that you would like to do in the future on some great religious or sacred themes that you have been thinking about?"*

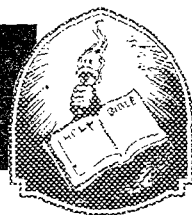
"For the frontispiece in the new illustrated *Desire of Ages* I painted the face and head of Christ, but I feel that I must attempt again a portrayal of that matchless face. . . . That is one thing that I want to do very much."

*"Such a painting would, I am sure, mean so much to us all. Some of us in the ministry would also like to see you do a painting that would depict a minister in the pulpit proclaiming the truth with Christ standing near him with the suggestion of participation in the service. Perhaps a small portion of a church congregation could be shown."*

"If many faces are portrayed in the congregation it would be difficult, but it would be a good picture for ministers and laymen alike, to help them realize that Christ Himself is present in the church every Sabbath. It is quite easy, I think, to forget that fact."

*"The thought thrills me, and I think this is a good note on which to end our interview. Thank you very much, Harry Anderson, beloved Seventh-day Adventist artist, for this very pleasant and informative visit. And may God continue to bless you as, with the touch of the artist, you seek to make His love real to modern man."*

# BIBLE INSTRUCTOR



## Christmastide Evangelism

**T**HIS is the Christmastide! It is truly a season of good will in which Seventh-day Adventists, with the joy of the gospel in their hearts, may well share. We have been wisely counseled to make this season the happiest time of the year and to bring the Christmas joy to children and youth. It is a wonderful occasion for revealing the Bible's message of an eternal, incarnate, and saving Christ. The spirit of Christmas is in the very air. To us it is another opportunity to preach the saving Christ.

Adventists, however, do not observe Christmas as the world does. To us it is more than just a holiday in the sense that nominal Christians regard this season of festivity. Nor do we emphasize December 25 as the birthday of our blessed Saviour. We recognize that there are some problems regarding the actual date; but Jesus was born for each of us, and this fact must ever be our theme of rejoicing.

So while Christmas is hardly the occasion to attack heathen practices, or to separate ourselves from the Christian world at large by an overemphasis on these customs, the season can become fruitful in leading men and women to Christ. The mystery of the incarnation does not detract from its glory. We now find that youth and age alike will listen attentively to the story of His first coming, which prepares the way for the message of His second coming. And so the Christmas season is a good time of the year for evangelism.

This is the Adventist caroling season for our greatest missions campaign. It is good planning to combine youthful singing with the gathering of funds for uplift work. The singing of seasonal carols as we invite people to present their gifts to Christ, finds a response on every hand. Many who hardly identify themselves with any particular church now feel the urge to do good to others. And the carolers themselves receive inspiration from the effort they make at this season of the year. Some Bible instructors enjoy these caroling days, and find among their readers those who will cheerfully join them in the venture. When later they accept our doctrinal

truths, they point to this missionary work as their first real service for Christ.

To the Bible instructor the significant event of the nativity means more than what we now consider "keeping Christmas." A gospel teacher is not narrow in her thinking; she is mindful of those around her. The Word teaches us to "rejoice with them that do rejoice." We are "made all things to all men"—and why? So that we may "save some." Soul-winning patterns may change, but saving souls is our lifework. The worker is to continue in his work "in season" as well as "out of season." Christmas is most seasonal for evangelism!

Bible instructors who are associated with an evangelistic effort accept the responsibility of its harvest. There must be a concentration of interest in leading souls across the threshold of decision. Not even the Christmas recess should interfere with the fruitage of the evangelistic campaign. It may not always be the best time to visit homes for the purpose of giving Bible readings, but it certainly is an opportune time for friendly visiting. We should capitalize on these more carefree days for contacting those who may have attended our meetings and whose interest in future Bible study may be deepened. This is a season when friends visit and when new friendships for our work can be made.

### *Bringing Christmas Cheer*

We have found it profitable at this time to personally deliver the new *Morning Watch Calendar*, with the evangelist's autographed holiday greetings. This tends to break down the prejudice some may have felt when they discovered that he was an Adventist. Feelings change during this season of good will. The leaving of another handbill for the lectures is more casual and often is met with the response, "I'll be coming to the meetings again right after Christmas."

During one holiday week, while calling on those whose names had been turned in at our meetings, we personally received voluntary offerings amounting to sixty-five dollars. People

want to give at the Christmas season, and they are blessed in giving. Their conversation centers in the gifts they gave to relatives and friends. It then seems natural to lead them to think about God's "unspeakable gift." The Holy Spirit touches hearts, and often the gospel caller is entrusted with a thank offering. The offering is not solicited, for this is not the purpose of our call.

A kindly caution to the young Bible instructor just out of college. She may be in the mood to think of Christmas as a short holiday and an opportunity to leave town. Evangelism is intensive from start to finish and it can become exceedingly wearing at times. There is no question about the benefit to be derived from getting away from people, telephones, traffic, and problems. But when this is not timely, the true gospel worker cheerfully sacrifices these privileges to assure a good harvest for God's work. It is the hireling shepherd who will leave the precious sheep for the wolves to devour, and this must never happen in our midst.

We wish all our evangelists and their helpers a very happy holiday season. May the angels' tidings of "great joy" fill the hearts of ministers and Bible instructors, enabling all to herald the gospel of the Christ of the Christmas message with great power.

L. C. K.

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Always do what is right. You will gratify some people, and surprise the rest.

—Mark Twain

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## The Elements of True Success

(Continued from page 19)

our national philosophy today. By His life and words He showed that in the final analysis it is not what you get but what you give that makes you rich. Without the sacred flame of service burning in our hearts, life can have little significance for any one of us. When self-service becomes an end in itself, life runs down until all is dull and commonplace. To make your lives pleasing to God and rewarding to yourselves, find and follow a personal vision of truly consecrated unselfish service.

"There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Ministry of Healing*, p. 159.

If success in the true sense be your aim, you have, therefore, these two elements here exalted: first, *character*, and second, *service*. What shall we say, then, about that other topic, happiness? Happiness is never found when sought as an end in itself. Even the Constitution does not attempt to assure us happiness. It only emphasizes that in a free society all men should be given the widest opportunity to move in "pursuit of happiness." However, on the testimony of scores who have labored single-mindedly for character development and who have given generously of their effort and talents on behalf of others, happiness may well be a concomitant of existence in this life. Henry Drummond made this observation: "Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and being served by others, whereas, it actually consists in giving and in serving others." Dr. Albert Schweitzer adds, "One thing I know: the only ones among you who will be really happy are those who have sought and found how to serve."

Let not young souls be smothered out before  
They do quaint deeds and fully flaunt their pride.  
It is the world's one crime its babes grow dull,  
Its poor are ox-like, limp and leaden-eyed.

Not that they starve, but starve so dreamlessly,  
Not that they sow, but that they seldom reap,  
Not that they serve, but have no gods to serve,  
Not that they die, but that they die like sheep.

"The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. . . . Yet, with God's help, His servants will finally triumph. "Wherefore," my brethren, "I desire that ye faint not" because of the trying experiences that are before you. Jesus will be with you; He will go before you by His Holy Spirit, preparing the way; and He will be your helper in every emergency."—*Life Sketches*, p. 439.

Therefore, on the basis of your record of good conduct, your scholarly attainments, and your general promise of future service to the great Advent Movement that supports this institution, the university now stands ready to confer upon you your degrees. Your teachers have gone with you hitherto. Henceforth, you go alone. May the Lord rule in the throne room of your heart, for it is the control room of the life. May He bless and preserve you and make His face to shine upon you. The Lord lift up the radiance of His countenance upon you in every night of affliction and in every hour of triumph, and give you peace!

# PASTOR -- Shepherding the Flock



## "Other Sheep Have I"

LYNDON DeWITT

Pastor, North Carolina Conference

LIVING outside the limits of what we Adventists would call strictly orthodox theology and Biblical interpretation, there are many whose hearts are honest before God. From the days when "a great company of the priests were obedient to the faith," God has had His witnesses who shine as lights amid the darkness, although they may not understand the fullness of the doctrines of Christ.

Years ago we were told that "our ministers should seek to come near to the ministers of other denominations. . . . The wisest, firmest labor should be given to those ministers who are not of our faith."—*Evangelism*, p. 562. Yet, while giving assent to these facts, we often pass by many of the finest men on earth, perhaps thinking them as indifferent or even as our enemies.

I have been surprised beyond measure at the satisfaction, good will, and inspiration that can come to a minister by associating with his fellow ministers—shepherds of other flocks. In almost every case I have found them men of deep piety, with the sole interest of extending the kingdom of God.

Note this counsel: "Pray for and with these men, for whom Christ is interceding."—*Ibid.* Are we doing this? If we confessed the truth, we would have to admit that we seldom pray for ministers of other faiths and almost never pray with them. But, speaking personally, I have found one of the greatest blessings in uniting in prayer with ministers of other churches. It is a rewarding experience to hear these men pleading with tears that God will make their lives right so they can more effectively lead men and women to the cross of Christ. Can any doubt that God hears such a prayer? True, these men do not fully see all the light that we have, but they love the Lord, and as God gives them ability to see the light, I believe they are eager to do His will.

We have been given instruction that when beginning our evangelistic work in a new place we should first become acquainted with the ministers of the other churches. This I have found to be a pleasant experience. One minister, whom I recently assisted at a funeral, announced one Sunday from his pulpit that the community would be much stronger if the members of the churches generally would take as an example Adventist visitation in the homes of the people. He was referring to our annual Ingathering program, and also to our soliciting listeners for our radio and TV programs. In addition, he expressed to me personally his sincere appreciation for the very helpful sermon material received constantly from the Voice of Prophecy.

We have gone ahead with our work in this area, and although a number have already been baptized during this series of meetings, yet there has been no opposition by other ministers; at least I have not heard of it. Instead, there has been the spirit of real fellowship.

The local ministerial association recently sponsored a united city-wide campaign and engaged one of the nation's well-known evangelists to conduct the meetings. This man is a personal friend of Billy Graham's; in fact, he roomed with Dr. Graham at Wheaton College. We were away for the first week or more of the campaign, but the period was extended and we were able to associate with this evangelistic team before the meetings closed. It was a privilege to pray with these men and note their burden to bring men to Christ.

The evangelist who was leading out, however, seemed surprised that Seventh-day Adventists would even come out to the meetings, much less take part in the program. Like many others, this man had gathered impressions of us and our work from the writings of detractors. But our association proved very rewarding not only

for us independently but also for our church. The first time we lunched together we discussed our beliefs across the dining table. This earnest evangelist was eager to find out firsthand not only what we believe but why we believe it. To my surprise I discovered that on most Biblical doctrines he stood right with Adventist theology. I was further surprised when, during the course of the conversation, he said he was greatly enjoying a book written by Ellen G. White. Being an associate of Billy Graham and a good friend of Dr. Barnhouse, he was particularly interested in our new book *Seventh-day Adventists Answer Questions on Doctrine*.

This nationally known evangelist is now studying Adventist methods of evangelism and says he finds them most refreshing. We, in turn, have employed some of his fine techniques and have recently baptized some new believers as a result. He has requested that the new book be sent to him as soon as it is off the press. He was especially happy to discover that on the cardinal doctrines of salvation the Adventist Church is at one with historic Christianity. "Do you believe in the pre-existence of Christ?" was one of his first questions. Then, "What do you believe about man—his origin and destiny?" It was a joy to open the Word of God and search its pages together.

At the recent Carolina camp meeting I had the privilege of contacting all of the non-Adventist visitors possible. The name of one man who attended a meeting was handed to us. He proved to be a retired minister of one of the largest Protestant groups. During the three visits that followed we became fast friends. He and his good wife are as sincere and godly a couple as one could ever meet. I will never forget our first prayer together. They prayed for our camp meeting and all who attended and that many would be led to Christ.

This good man requested more information on such subjects as the second coming of Christ and the nature of man. He told me that he was somewhat confused on a few points and believed the Adventists might be able to clear up his thinking on them. A General Conference representative in attendance at the camp came with me on one of the visits, and we can never forget the strong love and fellowship we felt as we stepped into that home. This man also is eager to study the book *Questions on Doctrine*, and has asked for a copy as soon as possible.

It has been a most satisfying experience working with the ministers of the local ministerial association. One of the leading ministers in this area has a weekly telecast reaching out to

scores of thousands of viewers. We have visited in his home and he in ours. Together we have prayed and searched the Scriptures, and our association has been a real inspiration. We have come to understand each other. I have visited his church, and he has been to ours. He was the secretary of the local ministerial association when my name was presented for admittance. I little thought there would be any question about my acceptance into their fellowship. But I later found out that there had been quite a bit of discussion. The big question with them was whether I, as an Adventist, believed in the Lord Jesus Christ! Was He really our Saviour? Could anything be more pathetic? We are a people called by God to preach the everlasting gospel in its fullness, and yet sincere men wonder whether we believe in Christ! We have been told that "of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Evangelism*, p. 188. Are we doing that? We surely ought to be. Well, their hesitancy gave me opportunity for an earnest study of our doctrines with the president of the association. And though we naturally discussed the subject of the Sabbath, it was a pleasure indeed to point out the vital place of our Saviour in our message, and set clearly before him our understanding of righteousness by faith. Our fellowship since then has been a great joy.

We have been told that "there has been much loss through following the mistaken ideas of our good brethren whose plans were narrow, and they lowered the work to their peculiar ways and ideas, so that the higher classes were not reached."—*Ibid.*, p. 68. Narrow plans keeping many out of the Advent Movement! That thought surely is challenging, and should lead us to earnestly pray for the Spirit's guidance and to make broader plans for reaching these ministers as well as the untouched millions. God's other sheep are certainly precious to Him, and if His love is moving our hearts they will be precious to us also. Let us "pray for and with these men" as God has counseled us to do, and in faith look forward to the time when we will see a great company rejoicing with us in the proclamation of the fullness of the gospel of our Lord Jesus.



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# The Parable of the King in the Slums\*

CANON THEODORE O. WEDEL

**A** CONFUSION has crept into the interpretation of the Gospel story—a confusion in *dramatis personae*.

A bold analogy may illustrate the contrast. If the biography of Jesus of humanist Christianity can be compared to a “log cabin to White House” story, the biography of classical Christianity can be pictured as its opposite. The biography of the Jesus of the New Testament is a “White House to log cabin” story. It all depends upon the identification of the chief actor. Is the hero a man or is he God?

Let us suppose, by way of parable, that a great king of England, in the days when kingship meant high rule and power, had disappeared from his royal palace for three years. He had not abdicated, but was evidently living somewhere in his kingdom incognito, unrecognized. And then, by way of a climactic scene of discovery, news spread through the kingdom that the king has been living his hidden three years as a serf and a slave in the slums of London, a servant of the meanest and lowliest of his people. Recognized once more as king, he ascends the royal throne.

What would be the effect of such an event? There would be those who would label the story impossible. Kings do not act like that. But for the people of the slums, who had witnessed the event, the story would be incomparable good news. They would shout it from the housetops and spread word of it from mouth to mouth. Groups of believers would appear, banded together to preserve in memory this wondrous story and to give praise and thanks for such a king. A new relationship between king and people, a covenant unheard of before would result: palace doors now open to the humblest citizens as well as to dukes and earls, the king’s friends from the slums even receiving precedence! A new dignity devolving upon serf and slave!

Could a slum citizen ever forget that the ruler of the realm once considered him worthy

of companionship in his humblest of homes and once served him? If his king now asked for service in return, and for conduct befitting intimate friendship with royalty, would not the slum citizen’s heart and will respond? A voluntary morality based on gratitude would replace the older enforced morality of royal law.

My parable, like most parables and analogies, is sadly incomplete and even faulty. The drama of the Gospel story of the New Testament is far larger in scope than our medieval tale. One objective, however, may have been won—the illustration of the basic contrast between two rival views of the biography of Jesus. Is the Gospel story a drama of a human ascent or one of a divine descent? Is the hero man or God? . . .

The Christian faith of Bible and creed and historical Christianity depends upon identifying the chief actor in the drama as a divine as well as a human being. He must be accepted as both truly king and truly slave. His acts are to be received as the acts of Deity, his words as equal in authority with those of the God of the Old Testament. As in the parable of the king’s descent from the palace to the slum, there would be no point to the story unless the king were really king (or son, acting fully in his name), and so the Christian epic stands or falls with acceptance or nonacceptance of a corresponding identification. Apply skepticism to the identification and the whole drama is in ruins.

No reader of the New Testament account of the early Church can fail to see that . . . the biography of Jesus was received as a story of that very God descending from heaven for the love of man. Here is no mere martyr or human hero-story. Here is an action involving a coming down. . . .

Clearly if the drama upon which Christian faith is founded is merely a human hero-story, its result merely an ethical gospel, then . . . the whole Christian story disappears from history, and the Christian faith of the centuries with it. To allude once more to the parable of the great king—if the king of the story had turned out not to have been the king at all but merely a citizen-hero, then the event might have caused

\* Excerpts from Canon Theodore O. Wedel’s book *The Christianity of Main Street*, copyrighted 1951. Reprinted by permission of the publishers, The Macmillan Company.



a ripple of wonder and constituted an ethical example, but there would have been no change in the relations between a king and his people. The slums would have remained unredeemed slums and the royal palace a forbidden castle.

As, in the parable, no new relationship between slum and palace could have resulted except for those who acknowledged the identity between slave and king, so the faith of Christians depends upon the acceptance of an analogous identity, as though they were one actor in a drama.

The cross symbolizes not merely human brotherly love but also God's love. The earliest Christian creed—and in some sense still the only essential Christian creed—is the little phrase, "Jesus is Lord."

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"His divinity was veiled with humanity,—the invisible glory in the visible human form."—*Ibid.*, p. 23.

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## Wonders of the Incarnation

(Continued from page 16)

did."—Volume 2, p. 269. Before Bethlehem He was God. At Bethlehem He became man. Since Bethlehem He is both God and man.

Furthermore, when Christ made Himself the head of our race by the incarnation, He took a position by which He could know all human experiences and feel all human sorrows and temptations by sharing in them Himself, and, in becoming sin for us by the marvelous mystery of the transactions of God, He was able to feel all human sin and suffering as though it were His own, yet He Himself shared no evil in so far as His own character was concerned. He is thus "touched with the feeling of our infirmities," though He experienced none of our sins.

It was the Son of God who was born of the virgin Mary and who lived and worked and suffered and died for our sins, and all the human experiences of Christ were the experiences of God's Son. God's Son was hungry, weak, tempted, insulted, crucified, deserted. God's Son in human flesh was righteous and holy, perfect and loving, and victorious.

Because Christ willed for our sakes to experience human suffering and triumph, it is, therefore, for all eternity a part of the consciousness of God Himself.

## 4. The Wonder of Perfected Human Nature

In Christ's sinless life we behold the amazing reality of the complete perfection of human nature. We see it fully conformed to the holy laws of God and completely diffused with divine love. We see God's ideal of human perfection. He who came to conquer all of man's sin must Himself be sinless and spotless, holy and undefiled. "He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil."—*Testimonies*, vol. 2, p. 202.

It is wrong to assume, as some do, that Christ was born in sin as we are, and gradually fought His way out of it so that He actually did no sin at all. As E. L. Strong in his lectures on the incarnation of God observes: "Such an example would only drive us to despair. If one only of all the sons of men, who was born in all respects as we are, sin not excepted, had become sinless, His example would have almost no effect on us. We should be obliged to say, The example of that one man out of all the millions does not give me any ground for encouragement or hope that I can be like Him, the one great exception."—*The Incarnation of God*, p. 21.

Christ came to this world as the spotless Son of God. Although tempted in all points like as we are, His pure and holy nature never knew, nor did it ever surrender in the least to, the inroads of sin. He became the great champion of the whole human race, the sinless head, the second Adam, through whom man can receive life eternal. With such a perfect Saviour the representative of the human race, whose imputed and imparted righteousness is provided for "whosoever will," man can be filled with hope.

Christ demonstrated the wondrous formula of salvation: "The Word was made flesh," that all flesh might become instruments of the Word. Christ redeemed human nature by making it Godlike.

No sacrifice could be acceptable as the atoning sacrifice except it be the sacrifice of sinless perfection—the Lamb of God without blemish and without spot. The price Jesus paid for us was all that it cost Him to live that sinless life of perfect obedience to God in our human nature.

On this point a comment from E. L. Strong is worthy of note: "Thus at His death human nature existed, which was absolutely sinless and which sin could never hurt. His was not the sinlessness of innocence which had never been tried, but sinlessness which was the complete triumph over all that sin could do to Him, in all parts of His human nature: striving to get

in, in vain, through every avenue. There was, therefore, no longer anything to hold his human nature back from perfect union with God in heaven, for with the whole of it He had done God's will. His Resurrection and Ascension were inevitable, that which was outward in them being merely the outward signs of the inward and spiritual union which His human soul had with the Godhead."—*Ibid.*, pp. 65, 66.

Herein lies our hope that temptation and sin assaulted every avenue of our Lord's human nature and failed to make the slightest entrance into His life. Sin could not be made attractive to Him by temptation. He was utterly faithful to His God. He could not be induced to make any bargain with anything that was not God's will.

How pitifully absurd every self-righteous attitude appears in the light of the absolute perfection of God's character of love as demonstrated in all the acts and attitudes of Christ. The righteousness of God can be possessed by man only because man through Christ is brought into union with God. Jesus Christ alone made man's perfect response of human love and obedience to God's revelation of love and grace. He was both God's saving act and man's saving response. For man He achieved the image of God in human nature.

To this standard of sinless perfection no other being who has ever lived has attained. But this is the only righteousness recognized as such by God. This matchless life, which we see in Christ who alone was the Master of life, is the perfect human life, which God the Father puts to the credit of the repentant sinner.

It is this perfect human life that is to be continuously imparted to us by our daily experience in Christian living, that it may eventually be our own. This is not to say that man attains unto the perfection of Christ, but it is to say that the perfection of Christ is imparted to man through faith and that perfection alone can overcome the imperfections of his nature. "He took our nature and overcame, that we through taking His nature might overcome."—*The Desire of Ages*, pp. 311, 312.

### 5. The Wonder of the Achievements of the Incarnation

It is the marvel of the incarnation that it enables man to become forever what God originally meant him to be, a sharer with Himself in the life of Paradise. This complete healing of body, mind, and soul in the re-creating of man in the image of God is the divine purpose of the God-man. The more one considers the ravages of sin, the degradation of man, and the match-

less holiness and glory of the Omnipotent God, the more one marvels at the achievements of the incarnation.

In Christ, man's response to God was complete and God could give man, through Him, all He had been longing to give all of us since He first made us.

The dire results of Adam's sin are far eclipsed by the marvelous results of Christ's righteousness. Jesus not only canceled the effects of the fall but brought great added blessings to the whole human race. The life that Jesus gives replaces the death that resulted from Adam's sin. E. L. Strong observes, "Through the fault of Adam death began its reign; but after Christ's resurrection the life which has conquered death began its reign."—*Op. Cit.*, p. 67. The whole human race is potentially, through Christ, the recipient of this life, for Christ's human nature is united to us all. What it becomes actually is experienced only as the presence of Christ becomes a living reality in our lives. "He bids us by faith in Him attain to the glory of the character of God."—*The Desire of Ages*, p. 312.

Ah, dearest Jesus, Holy Child,  
Make Thee a bed, soft, undefiled  
Within my heart, that it may be  
A quiet chamber, kept for Thee.

—MARTIN LUTHER

George Whitefield once said of Isaac Watts, "He was a bit of Christ." O to become a bit of Christ, to manifest the spirit of His loving service for the redemption of mankind, to have imparted into our own lives a portion of that wondrous life of the incarnated God.

It was the living portraits of Jesus reproduced in the hearts of His early disciples that made them an irresistible power for the kingdom of love. His Holy Spirit transforming human character as the Word again becomes flesh in us by the impartation of the incarnated divine-human life of the Son of God, is the personal miracle of the incarnation in which every redeemed child of God can fully share. The incarnated "Christ in you," friend, is your "hope of glory" (Col. 1:27). His rebirth in the hearts of man is this world's greatest need.

Though Christ a thousand times in  
Bethlehem be born;  
Until He's born in me, my soul  
is still forlorn.

The purposes of the incarnation foreshadowed the consummation of the eternal plan of the ages (Eph. 1:4-10), achieved the crowning disclosure of God's love to man (John 1:18; Heb. 1:2), provided lost man with adequate means for his redemption and restoration

(Heb. 2:9-15), and made the Christ a merciful and faithful high priest, who, because of His own experience, "in that he himself hath suffered being tempted, . . . is able to succour them that are tempted" (Heb. 2:18).

### 6. The Wonders of the Future Glories of the Incarnation

The infinite marvel of "God . . . manifest in the flesh" indicates that there is nothing too wonderful to be anticipated in the expectancy of the great things that will come to glorified man in a world made new. Miracle transformations are taking place in this life, in human characters who accept the incarnate God as their personal Saviour. What then shall be the future glories of man when fully re-created in the image of God!

The incarnated life of Christ reveals how much God had meant that man should be in His original creation, and how much God plans for man to be when His re-creation of redeemed man is complete. In Christ we see the wonderful capacity of human nature when it is complete, wholly and unreservedly controlled by the Spirit of the living God.

Christ is perfect man just as He is perfect God. Thus, in Christ alone can humanity fulfill its divine destiny. In spite of man's fall and its dire consequences, the incarnation is a guarantee that this destiny will yet be realized. The purposes of man's original creation added to Christ's infinite possibilities betoken a glorious future beyond all human imagination for redeemed man. In the person of Christ glorified human nature has been received into the high-est heaven.

Of the wonders of the incarnation, the incomparable marvel of redeeming grace, "the half has never yet been told." We have much to learn concerning that moment when God Himself was born as a babe in a stable, His bed a manger of hay, and of the subsequent incarnated life of God in human flesh.

What words mark His epochal life on earth!—a star in the East, a stable, a carpenter shop, a baptism, a personal encounter with the devil, a hillside sermon, a healing touch, a fisherman's boat, a resurrection voice, a waving palm, a last supper, a foot-washing service of love, a mid-night prayer, a bogus trial, a flashing scourge, a cross, an empty tomb, an ascension cloud!—God Himself in human flesh, the Creator and creature united in one, the Eternal God, the man Christ Jesus (1 Tim. 2:5).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached

unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). Such love shows us the greatness of our misery by revealing the greatness of the remedy we need. Its matchless wonder is that nothing less is completely worthy of God and nothing less is capable of man's redemption.

The presenting of Bible principles by an intelligent physician will have great weight with many people.—*Counsels on Health*, p. 546.

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## Planning for a Joyful Season

[At this season of the year shepherdesses are taxed to the utmost in meeting demands that center largely in material interests. True, these interests are related to the great theme of the gospel, but all too often the joy that should be so real at this time of the year is submerged in the pressure under the material demands of the moment. These helpful counsels from a mother in Israel, whose pen was dipped in inspiration, set forth important principles which must not be overlooked under the burden of busy programs.—EDITORS.]

### *Include a Gift to Jesus in Your Holiday Gifts*

The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of Life, gave all to bring salvation within our reach. . . . He suffered even unto death, that He might give us eternal life.

It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? . . . Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto Him, and He will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to Him, a living sacrifice. . . .

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right

to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts.—*Ibid.*, Dec. 26, 1882.

### *Provide Innocent Recreation for Children*

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example, that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose.

The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure-seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls.

The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow-men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus; because in Him is centered our hope of eternal life.—*Ibid.*, Dec. 9, 1884.

I have thought that while we restrain our children from worldly pleasures, that have a tendency to corrupt and mislead, we ought to provide them innocent recreation, to lead them in pleasant paths where there is no danger. No child of God need have a sad or mournful ex-

perience. Divine commands, divine promises, show that this is so. Wisdom's ways "are ways of pleasantness, and all her paths are peace." Worldly pleasures are infatuating; and for their momentary enjoyment, many sacrifice, the friendship of Heaven, with the peace, love, and joy that it affords. But these chosen objects of delight soon become disgusting, unsatisfying.—*Ibid.*, Jan. 29, 1884.

***Make the Holidays an Occasion  
in Which to Honor God***

We are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents.

Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God.—*Ibid.*, Dec. 11, 1879.

***A Precious Reminder of Christ's Sacrifice***

Christmas day, precious reminder of the sacrifice made in man's behalf, should not be devoted to gluttony and self-indulgence, thus exalting the creature above the Creator. Let us who are partakers of this great salvation show that we have some appreciation of the gift, by rendering to God our thank-offerings. If we would indulge less in feasting and merriment upon these occasions, and instead make them the means of benefiting humanity, we should better meet the mind of God. It is a pleasure and gratification to exchange gifts with our friends; but are there not nobler and more glorious objects for which we may give our means, and thus do good by shedding light upon the pathway of others?

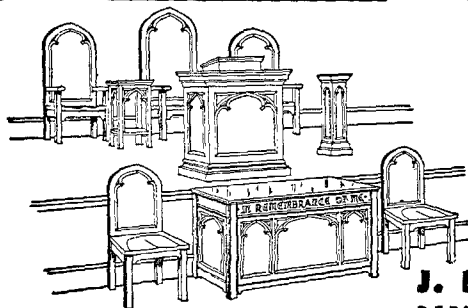
***Gift Suggestions of Truth-filled Books  
and Magazines for Old and Young***

There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are large numbers of little ones who should be supplied with reading. . . . The many trifles usually spent in candies and useless toys, may be treasured up with which to buy these volumes.

Children need proper reading, which will afford amusement and recreation, and not demoralize the mind or weary the body. If they are taught to love romance and newspaper tales, instructive books and papers will become distasteful to them.

"Let the people see you exalting Jesus, and hiding self."—*Evangelism*, p. 171.

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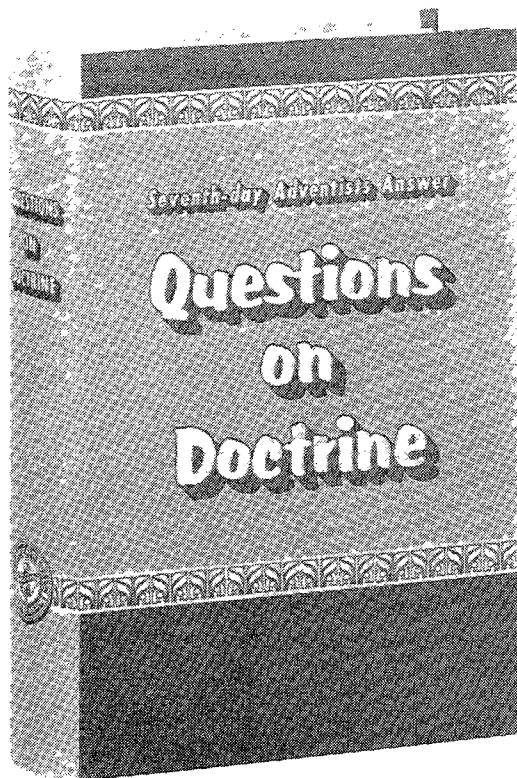
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## The Theanthropic Nature of Christ

(Continued from page 14)

sin. "That which is born of the flesh [in this manner] is flesh." But in the instance of the conception of Jesus Christ, the God-man, there was no union of the sexes, and no sensual appetite. The quickening of a portion of human nature in the Virgin Mother was by the creative energy of God the Holy Ghost. This miraculous conception, consequently, was as pure from all sensuous quality as the original creation of Adam's body from the dust of the ground, or of Eve's body from the rib of Adam. As the dust of the ground was enlivened by a miraculous act, and the result was the individual body of Adam, so the substance of Mary was quickened and sanctified by a miraculous act, and the result was the human soul and body of Jesus Christ. . . .

"We do not represent Christ as perfectly immaculate merely because he was born of the seed of a woman unconnected with any man, but because he was sanctified by the Spirit, so that his generation was pure and holy, such as it would have been before the fall of Adam." [Calvin (Inst., II. xiii. 4)] The doctrine of the sinlessness of Christ is, thus, necessarily connected with the doctrine of the miraculous conception by the Holy Ghost. The one stands or falls with the other. . . .

Although the human nature of Christ was individualized and personalized by a miraculous conception, and not by ordinary generation, yet this was as really and truly a conception and birth as if it had been by ordinary generation. Jesus Christ was really and truly the Son of Mary. He was bone of her bone, and flesh of her flesh. He was of her substance, and of her blood. He was consubstantial with her, in as full a sense as an ordinary child is consubstantial with an ordinary mother. . . . All the stages in the process of generation and growth are to be found, from the embryo up to the mature man. The union of deity with humanity was first embryonic, then foetal, then infantine, then that of childhood, then that of youth, and lastly that of manhood. The God-man was conceived in the womb, grew in the womb, was an infant, a child, a youth, and a mature man. . . .

The properties of finite reason and finite will, potential in the human nature, now

manifest themselves actively in the single self-consciousness of the God-man. He reasons like a man, thinks like a man, feels like a man, and wills like a man. These are truly personal acts and operations of Jesus Christ. But, unlike the case of an ordinary man, these are not the *whole* of his personal acts and operations. Over and besides these, there is in his complex theanthropic person another and higher series of acts and operations which spring from another and higher nature in his person. He thinks, and feels, and wills like God. And these are also, and equally with the others, the personal acts of Jesus Christ.

In the one person of Jesus Christ, consequently, there are two different kinds of consciousness or experience: one divine and one human. But these two kinds of consciousness do not constitute two persons, any more than the two kinds of experience or consciousness, the sensuous and the mental, in a man, constitute him two persons. There can be two general forms or modes of conscious experience in one and the same person, provided there enter into the constitution of the person two natures that are sufficiently different from each other to yield the materials of such a twofold variety. This was the case with the God-man. If he had had only one nature, as was the case previous to the incarnation, then he could have had only one general form of consciousness: the divine. But having two natures, he could have two corresponding forms of consciousness. He could experience either divine feeling, or human feeling; divine perception, or human perception. A God-man has a twofold variety of consciousness or experience, with only one self-consciousness. When he says "I thirst," and "I and my Father are one," it is one theanthropic ego with a finite human consciousness in the first instance, and an infinite divine consciousness in the second. . . .

At the very time when Christ was conscious of weariness and thirst by the well of Samaria, he also was conscious that he was the eternal and only-begotten Son of God, the second person in the trinity. This is proved by his words to the Samaritan woman: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. I that speak unto thee am the Messiah."

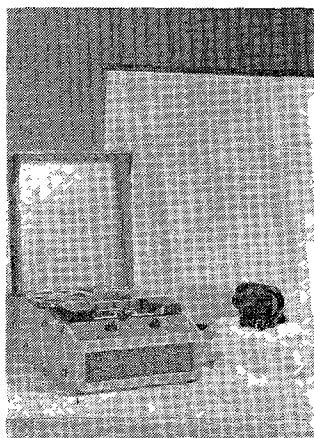


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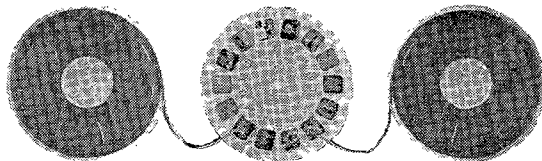
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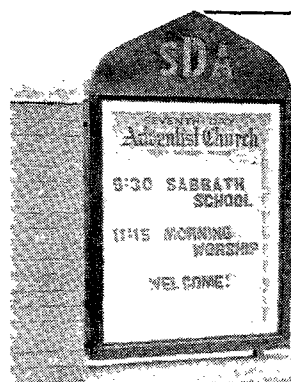
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## Christmas and God's Call to Evangelism

(Continued from page 48)

challenging counterattractions of these modern times, and that where our devoted laymen have been faithfully sowing the seed of truth we endeavor to reap the harvest by holding short evangelistic revivals.

4. That we recognize the importance of medical-ministerial evangelism, and encourage our consecrated doctors to add the weight of their influence and professional skill to the evangelistic program.

5. That our ministerial workers be urged to do more personal visitation-evangelism in the homes of the people; and that our conferences give study to developing more Bible instructors for home evangelism.

6. That in places where circumstances do not permit the holding of regular evangelistic meetings, we urge that evangelistic Bible classes be organized to which our members can bring their interested friends; and that those who lead out in these classes be encouraged to make the presentations effective by using the excellent visual aids now available.

7. That in all phases of our evangelism we endeavor to fulfill the real purpose of the Advent message, which is "to bring more prominently before the world the uplifted Saviour" and to make Him "appear in His efficacious work as the Lamb slain, sitting upon the throne"; recognizing that "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster," heeding the counsel, "Christ and His righteousness—let this be our platform, the very life of our faith," (*Evangelism*, pp. 190, 191) and thus, through the proclamation of the everlasting gospel, in the setting of God's last message to mankind, prepare a people ready to meet their Lord.

This sevenfold recommendation sets before us a challenging goal. How desperately the world needs to hear the everlasting gospel! In this hour of human achievement when men everywhere, in breathless fear and expectancy, await the possibility of interplanetary communication, millions of judgment-bound souls need to hear the call: "Prepare to meet thy God."

Someone has well said, "We fashion the miracle of flight only to load the wings with destruction." Man seems to have found about all the answers to his questions except the most important, i.e., how to live with God and his fellow men. These conditions call for a fearless proclamation of God's last-hour message. Stringing together a few deathbed stories on a rather thin theology is not real evangelistic preaching. As we heed God's call to evangelism, may we all as preachers gird ourselves for action and lead our churches into victory.



# POINTERS TO PROGRESS



## ORGANIZATIONAL CALENDARS

THE year's end is the time to lay specific plans for the coming year. In-

ventory time and planning time calls for a progressive outlook in establishing future objectives and goals, as well as a checkup on past accomplishments. Many pastors have found that there is much to be gained by making an organizational calendar showing the proposed activities for the entire year. These include coming events, the time for beginning preparation to reach these objectives, and the names of those who are to lead out in each instance.

In many large churches the plan is followed to prepare a master calendar including all the various organizations of the church, which is hung up in the church office or some other central location. This is consulted by all the separate organizations of the church in order to avoid conflicts and to be fully conversant with the over-all plan as well as their own specific care of projects. The pastor, together with the church board, can finalize on the preparation of such a calendar after a preliminary listing has been made of all the activities, special plans, and projects of the year. Included in the regular schedule of activities for each month will be the periods of time set apart for evangelistic activities and various departmental weekends for the Missionary Volunteers, or the Sabbath school, or the Dorcas Society, or other branches of the church at work.

From the main master calendar each organization within the church can prepare its own organizational calendar of activities. Planning in advance leads to broader plans and more harmonious functioning of the whole and builds up general support of the church toward putting these plans into effect. It enables the church board and others to work in advance of special dates and special occasions and to utilize talent that would possibly not be called upon otherwise.

Orderly and long-range planning is a great help to the Lord's work, and the activities' calendar will be a big asset in this program. Workers' meetings are indicated on these calendars, and they help to keep a good balance between the various departments of the church. Some churches find it advisable to have an all-day prayer and planning session for leaders of the committees and organizations, at which time they also highlight the main events of the year such as annual meetings, evangelistic services, Vacation Bible Schools, Youth for Christ movements, church rallies, and other plans of vital interest to the membership. These activities will even include the

church improvement committee and the time for the appointment of the nominating committee.

The pastor should remember that December is an excellent time for him to sit down and give some very serious thought to his sermon topics for the coming year.

J. A. B.

## THE WAIL OF BORROWED BOOKS

THE month of December is ideal for reflection. The very atmosphere sets the mood.

It first drives us, almost frustratingly, to catch up on letters that are overdue, articles we promised to write but failed to create, and errands we dallied over until the last opportunity—at least for this year! But let us come to the main point: How about checking your personal library and sending back to the owners the books you borrowed? There is nothing personal about this suggestion, especially at this delightful season of good will; it is merely a matter of good taste.

But why this prodding over just a book or two—or more? Stop and think how precious books are to Adventist workers, those books that brought timely help for sermons, and ideas that gave new sparkle to your messages, books that a treasured friend who had confidence in your honesty entrusted to you after you had discussed some brilliant thoughts at workers' meeting. Is there anything more precious to ministerial workers than these hand-picked and carefully purchased books? Some may have been secured at a sacrifice, the worker's wife having to forgo buying a new dress or hat. Books are the tools of the ministerial man, and how he misses them when they are withheld too long!

Be patient a little longer while we discharge our responsibility in the Ministerial Association by making this simple request concerning that borrowed book. It may be surprising to some to learn that disappointed and indignant brethren have laid upon our hearts the matter of training our ministry to be more honorable in this matter. They have even suggested that recognizing this fault would do something toward building character and would add power to your preaching. We have defended you to the best of our ability, but we have also accepted the challenge of these book lenders.

Are you asking, "Why haven't they asked me personally to send that book back?" Maybe they have, and now they are embarrassed enough to call on us for help. They hesitate to take the risk of losing your friendship. It might be a happy solution to send the lender a New Year's greeting as a token of good will as you return the book.

L. C. K.



# Christmas and God's Call to Evangelism

R. ALLAN ANDERSON

**A**T THIS season of the year when the minds of Christians everywhere are being directed to the great gift of God in the Babe of Bethlehem, it is fitting that we study broader plans for the promulgation of His gospel of peace and goodwill to men. Some important recommendations were brought before the annual council here at headquarters, which we are happy to bring to our readers.

The Autumn Council of the General Conference is perhaps the most important link in the chain of general events that makes up the pattern of our world work, for it is then that the budget is set for the whole world field.

With our rapidly expanding work it is natural that the budget has increased year by year. But the figure set for 1958 shows an increase of more than \$3,000,000 over last year, the total being \$26,064,954.95—a staggering figure indeed! As this came before the council all felt the same urge to say, "Praise God from whom all blessings flow."

Nothing reflects the confidence of God's people in this Advent cause more clearly than their faithfulness in financial support. Sacrificial giving on the part of our members and sympathetic shepherding on the part of our leaders are what make this possible.

Now how will this money be used? Of course, most of it represents the Budget Committee's response to definite requests, and is already allocated. Besides helping to support our large army of evangelists and teachers in these great overseas areas, much of it will be used to meet longfelt needs in the erection of medical and educational institutions, and the building of houses of worship in these faraway fields. All of these material things are part of our over-all evangelistic program, for every plan we make and every building we erect has as its objective the winning of souls for God's kingdom.

Providing financial support for God's cause is

not the only interest at these annual councils. Much study is also given to plans that will bring efficiency into the various types of work. And among these none is more important than that which concerns our public evangelism. At the closing meeting of the council, in an atmosphere of enthusiasm and confidence, the following recommendations were passed. These will bring a challenge to our evangelists and the many committees responsible for the direction of these key workers in the vanguard of evangelism. Here are the recommendations:

**WHEREAS**, A sense of urgency is everywhere apparent in world events, indicating that this is indeed the hour of our destiny; and

**WHEREAS**, We recognize that the Advent Movement has been divinely commissioned to carry God's last message of mercy to a doomed world; and

**WHEREAS**, Unprecedented demonstrations in the field of public evangelism have recently revealed the heart hunger of the masses for the saving gospel of Jesus Christ,

*We recommend*, 1. That a denominational call be made for a worldwide rededication of our ministry to the public proclamation of the everlasting gospel of a crucified, risen, and soon-coming Saviour, and that our ministers be urged to conduct evangelistic meetings in as many places as possible, utilizing public auditoriums, our own churches, and every other available facility.

2. That in connection with these meetings, we follow the counsel of the Spirit of prophecy (*Evangelism*, pp. 143, 562), and make a study of the community with a view to laying plans to present the message in such a way as to meet community needs, win the confidence of leaders of other Christian groups, and make favorable impressions on the general public.

3. That our union and local conferences give study to developing evangelistic teams, associating workers of varied talents, thus adding strength to their soul-winning programs in order to meet the

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THE MINISTRY