"He had select places of prayer. He loved to hold communion with His Father in the solitude of the mountain. In this exercise His holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil. He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He required all the stronger divine support and comfort which His Father was ready to impart to Him; to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world. Christ found comfort and joy in communion with His Father. Here He could unburden His heart of the sorrows that were crushing Him. He was a man of sorrows and acquainted with grief.

"Through the day He labored earnestly to do good to others, to save men from destruction. He healed the sick, comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After His work was finished for the day, He went forth, evening after evening, away from the confusion of the city, and His form was bowed in some retired grove in supplication to His Father. At times the bright beams of the moon shone upon His bowed form. And then again the clouds and darkness shut away all light. The dew and mist of night rested upon His head and beard while in the attitude of a suppliant. He frequently continued His petitions through the entire night. He is our example. If we could remember this, and imitate Him, we would be much stronger in God.

"If the Saviour of men, with His divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer—earnest, constant prayer? When Christ was the most fiercely beset by temptation, He ate nothing. He committed Himself to God and, through earnest prayer and perfect submission to the will of His Father, came off conqueror. Those who profess the truth for these last days, above every other class of professed Christians, should imitate the great Example in prayer." — Testimonies, vol. 2, pp. 201-203.
IN THIS ISSUE

EDITORIAL
Prophetic Fulfillment in Current Events
R. A. Anderson 4

GENERAL ARTICLES
The American Bible Society Sponsors 9
A. G. Zytowski
The Modern Missionary 11
A. G. Zytowski
Occult Forces of East Join Those of West
L. E. From 13
The Word of God
W. E. Read 16
Great Words of the Bible—17 (Glory)
L. G. Running 18
Grief in Human Experience
C. E. Wittsiebe 24
Retire to Something
T. V. Dellen 27

REGULAR FEATURES
MUSIC IN WORSHIP
Hymnology in Christian Worship—No. 1
R. A. Anderson 22

PASTOR
Pastoral Concern for the Flock
H. E. Fagal 28

RESEARCH
Why the Recent Growth of the Mormon Church?
J. B. Currier 31

EVANGELISM
Evangelism and Overpopulation
E. Oliveira 34

HEALTH EVANGELISM
Healing and Preaching
L. Doub 36

SHEPHERDESS
Is There Oil in Your Lamp?
C. N. Wright 38

BOOKS FOR YOUR LIBRARY
42

NEWS
46

PULPIT—POINTERS FOR PREACHERS
48
1962 Ordinations for North America
49

Our Cover
Washington's cherry blossoms originated in Japan, and
they draw people from all over the world to see their spring-
time glory. Here an artist tries to capture their beauty, while
overseas visitors look on. Cherry-blossom time in the U.S.
capital is a sight to remember.

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EDITORIAL

Prophetic Fulfillment in Current Events

IN A TIME like this when one man can go out into space and circle around the whole world, how much more significant it is to see a whole world turning around one man—Pope John XXIII! That statement by Fulton J. Sheen, bishop of New York, points up the vital place the Second Vatican Council holds in the minds of the Catholic clergy. Perhaps nothing that has happened in the last two centuries has so fired the imagination of the religious world as has this important council in the city of Rome. And as heralds of God's great prophetic message we must not fail to discern its significance.

For more than a century Adventists have been preaching that the Papacy would again assume world leadership and become the dominant influence among the nations. We were able to do this because of the clear word of prophecy. And before our very eyes the things our forefathers predicted are taking shape.

Rome, the city where ancient paganism and Christianity blend so uniquely, has always captured the interest of the student of history. This was my tenth visit. It was in the beginning of 1930 that I first came to this great metropolis. The impressions received then have never been erased from my mind. Mussolini was then rising into world prominence, not only as the strong man of Italy but as a dominant figure in Europe. Just one year before I arrived in Rome he had played a vital role in the creation of the Vatican State, which again gave sovereign power to the Holy See and brought to an end the long but voluntary imprisonment of the popes.

For more than a century and a half the Catholic Church had been suffering a series of humiliations; the greatest, of course, being at the time Pope Pius VI was taken prisoner in 1798 and died in exile. That seems to take precedence over most other events in our thinking because that also marked the beginning of "the time of the end" in our system of prophetic interpretation. Subsequent events, however, brought even greater changes. It was in 1860 that most of the Papal States were confiscated, leaving the church with practically nothing more than Rome. And she was destined to suffer even further losses. Under Garibaldi's leadership Italy was united and the one remaining Papal State, the city of Rome, was now gone. Moreover, it is claimed that 90 per cent of the church buildings also became the property of the state. A strange setting indeed for the calling of a big church council. But in 1870 Paul III convened the First Vatican Council.

Not since the Council of Trent in the sixteenth century had such a council been called. Under the preaching of the great Protestant Reformers the Papacy had been severely wounded by the sword of the Word of God. The Reformers' interpretation of the Scriptures, their insistence that faith
alone was sufficient for salvation, their declaration that the “Pope was the Antichrist” and many of her doctrines only “old wives’ fables” was a shattering blow. If the church was to survive at all, she must find an answer. Up till that time Roman Catholic doctrine had not been too well defined. Some kind of convocation was therefore essential to meet the onslaught of these fearless Bible preachers. So the bishops were summoned to Trent, a town on the Italian border. The pope was eager to clarify the teachings of the church as well as meet the attack of Protestantism. The council was therefore to be a counter-Reformation.

Another important feature of the council was to establish the primacy of the pope. This was vital. So in accordance with the instructions of the council, Paul III prepared an Index of Prohibited Books. Such a council in the sixteenth century could have convened in any one of a dozen different places. But three hundred years later when Pius IX wanted to call a council there was only one place possible for it to convene and that was at the Vatican, for there seemed no place else left for the pope to reside. It was natural then for that council to be called the First Vatican Council. It was in the Cathedral of St. Peter’s in Rome that the bishops met, just as they are in this Second Vatican Council. However, there is much more fanfare today than there was in 1870.

[Edgar R. A. Anderson stopped in Rome a short time en route to South Africa. The Second Vatican Council was just closing, and he had the privilege of attending an address to journalists and others by the renowned Dr. Oscar Cullman. Our readers will find his on-the-spot-comments from the Eternal City interesting—EDS.]

Many things grew out of that council almost a century ago, the most important being the issuing of the dogma of papal infallibility, which in a word means that when the pope speaks ex cathedra in his capacity as the “Vicar of Christ” that carries with it the same authority as if spoken by Christ Himself. Not all the bishops were in agreement with that. There were in attendance between 700 and 800 members, but only 533 voted on this issue. However, in order not to give the impression of a lack of unity, and also not to embarrass the situation, some sixty or more of those bishops who disagreed left the council before the vote was taken.

That was in the month of July. The very next day the Franco-Prussian War broke out, and that brought a speedy termination to the council, for Europe was then plunged into war.

During the early months of that war the Papal State of Rome was invaded by the Italian Army, resulting in the termination of the temporal sovereignty of the pope. The very one who a few weeks earlier had led out in the great church council now became a “voluntary prisoner” in the Vatican. Thus the church under Pope Pius IX was stripped of practically all her earthly possessions. Right away, however, she began to set about re-educating the world. One of the plans for this was to be a series of eucharistic congresses to be held in many different countries. Thus the church would demonstrate to the peoples of the world that she was growing in strength and glory.

I personally attended one of those eucharistic congresses. It was held in Sydney, Australia, in 1928. The impact of such a spectacle upon the populace in general was tremendous. That was less than one year before the signing of the concordat in Rome, which made the pope king again.

When Mussolini came to power in 1922 it was by invitation of King Victor Emmanuel II. When he marched his Black Shirts into Rome a new era in Italian history was marked. When he began his career as Il Duce he could be called an atheist. In one of his early speeches he said, “My father was a blacksmith, he bent iron; I will bend the wills of men.” Then to make it more emphatic, he added, “It is blood that turns the wheels of history.” His mother was a schoolteacher who guided the minds of youth. But her son was destined to guide the thinking of a whole nation.

At the beginning he showed disdain for the church by removing crosses from public buildings. But he quickly discovered that if he was to carry the confidence of the Italian people he must make some alliance with the Papacy. He therefore
changed his approach, and soon cardinals were saluting him on the streets. By the year 1929 the groundwork was laid for one of the most significant concordats in history. When he and Cardinal Gaspari signed that important document on February 11 of that year, it was a long and visible step in the church’s recovery.

This took place in the Lateran Palace, opposite the church of St. John’s Lateran, one of the most historic churches in Rome and where Constantine was baptized. It stirred world interest and journalists and reporters gathered from all the leading countries of the world. Not all could witness the actual scene because, even though the room was large, it was not large enough for all who were in attendance. An official Vatican reporter, however, recorded faithfully the important proceedings. When the preliminaries were over and the men lifted their pens to sign the concordat this was the news that was flashed to the world. “We are now witnessing the passage of these two pens, the ink from which will heal the wound of fifty-nine years.” Significant words, especially in the light of Revelation 13:3. In a measure, at least, the wound was healed, for the pope was now a sovereign, a king among the kings of the earth as well as the head of a spiritual kingdom.

When the pope was taken prisoner in 1798 many secular historians expressed their belief that the Papacy had come to its end. I had opportunity to do considerable research on this while residing in London some thirty years ago, and was deeply impressed by the dogmatism of the majority of writers in books and newspapers of that time. “Never again will this dominant power arise” was the constant emphasis. Other men, however, were writing just the opposite. These were students of prophecy. They were declaring that although the Papacy had received this tremendous blow, she would rise again from the dust and ashes of defeat and assume a place in world leadership. They did not hesitate in their declaration. And they based their conclusions on the prophecies of the Revelation and Daniel. “The deadly wound will be healed,” they declared, and then “all the world would wonder after the beast.”

The thing that seemed impossible from the historian’s point of view was clearly evident to the eyes of the preachers of prophecy. “We have also a more sure word of prophecy,” they emphasized. And how wonderfully prophecy has been fulfilled.

We cannot help pondering what has happened since 1798. Let us notice only a few points. It was in 1854 that the church proclaimed her dogma of the Immaculate Conception, declaring that Mary was also born sinless. Then in 1870 in an hour of overwhelming defeat she proclaimed her dogma of papal infallibility. At the same time she inaugurated the eucharistic congresses. Then in 1929 under Mussolini and...
Cardinal Gaspari the papal wound was healed politically. In 1950 she issued her dogma of the Assumption of Mary. Other teachings related to the virgin Mary are in process of clarification, such as “Mary our Co-Redempress” and “Mary our Mediatrix or our Intercessor.” These could possibly be proclaimed as dogma at this very council. Another vital step in Roman Catholicism's recovery is this Second Vatican Council, 1962-1963, where not 750 bishops or less are in attendance as was the case in 1870 but where there are more than 2,600 bishops and 100 cardinals.

Even more significant still is this: that while the historic position of the Catholic Church since the Reformation has been to denounce Protestantism, the present attitude is to make it easy for “these brethren in Christ” to be received into some kind of fellowship. This new approach on the part of John XXIII aims to bring about Christian unity.

Very shortly after the announcement concerning the forthcoming council the Pope said: “We do not wish to institute a historical trial, we do not want to show who was right and who was wrong; the responsibility is divided. We wish only to say, ‘Let us come together. Let us put an end to these divisions.’”

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted. — The Great Controversy, p. 460.

In his first radio message his attitude of conciliation was expressed in these words: “To those who are separated from this apostolic See we lovingly open heart and arms.” And that is the spirit that one finds in Rome at the present time. Never, since the sixteenth century have those who disagreed with Roman Catholicism been given the opportunity of participation in any of the church’s councils. But today there is a change, for in Rome there are many official Protestant observers, who although not actually participating in the discussions, are nevertheless permitted and actually encouraged to remain while these discussions are in progress. In this way they are “allowed to share all secrets and to trace the very varied thoughts in Catholicism.” This changed attitude is well noted and is regarded by many as an “important ecumenical achievement.” Moreover, there is the most friendly interchange of even theological concepts between these official observers and Roman Catholic interpreters.

When Dr. Cullman of the Swiss Evangelical Church and professor of theology at the world-renowned seminary in Basel made his presentation before the journalists and others who cared to attend, this marked a high point in relationship. In company with Dr. Rossi, religious liberty secretary and public relations secretary of the Italian Union, I attended this important meeting. A number of bishops were there. In fact, the meeting was so crowded there was scarcely standing room. Dr. Cullman was expressing to the secretariat and the council in general the appreciation felt by the observers for the courtesy and hospitality they were constantly receiving.

“They have done everything possible,” he said, “to enable us to follow the council’s sessions, to make our views known and to enter into contact with the Fathers of the council and other personalities of Rome.” And to enable these Protestant observers to share in everything, Dr. Cullman proceeded to state how “the Secretariat has most kindly put at our disposal a team of interpreters who are utterly selfless in their unwearied task of translating and summing up for us the Latin speeches of the Fathers of the Council in French, Ger-
man, English, and Russian.” Then with a note of humor he pointed out that “there is quite a difference between reading Latin (which most of us can do without difficulty) and hearing it spoken, especially when pronunciations vary.” And with a whimsical smile which brought the same reaction from the whole group, he said, “I have the pleasure of sitting near a Benedictine Father who serves as interpreter. Some years ago he was my pupil at the Sorbonne. Today the roles are somewhat reversed: he has become my master as regards to spoken Latin. But I think I can say that our interpreters can see some progress in their pupils so far, and less need to turn to them than at first.” He further added: “We observers have been struck by the freedom with which the Council Fathers state their opinions. . . . We have the most complete freedom to express our ideas and criticisms. In this way we can actually participate outwardly in the council. These discussions begin and end with prayer together and, for the most part, are most fruitful. . . . The fact it is possible to hold so open and so brotherly a discussion, and at the fringe of the council at that, must be considered a very positive element and deserves a special mention by any future historian of the Second Vatican Council.”

After stating appreciation for this freedom and hospitality this scholar concluded by saying: “We hope that the council’s decisions, of which as yet we know nothing, will be inspired by the Bible. I do not say this just because I am an exegete, and so am particularly interested in the Bible, but it is a fact that dialogue began among exegetes. Today it has spread to all theologians. Our hope is that it will not merely be interpreted by this council but intensified and made more easy.”

Just what will be the final outcome of this Second Vatican Council is difficult to forecast right now because, as in Protestant circles, there is also the liberal and orthodox group within Roman Catholicism, some holding to the absolute and literal interpretation of the Word; others swinging toward the allegorical or even the so-called scientific interpretation. But whatever may be the final pronouncement of the council, one thing is sure, this great convocation in Rome, which is assuming so important an ecumenical role, is bound to play an important role in the final establishment of world religion just before the return in glory of our Saviour, Jesus Christ.

The swift moving of events tells us that we are nearing that time when the whole world will “wonder after the beast.” When John in vision saw the full recovery of this power which had “received a death-blow,” he said: “The whole world went after the beast in wondering admiration” (Rev. 13:3, The New English Bible).*

Having been called of God to prepare a people to stand through the great crisis just ahead of us we need to understand the issues involved and the importance of events now happening in the world. Soon the peoples of every nation will be compelled to declare themselves, for laws will be passed in country after country, and all probably under the pretext of a movement for world peace that will brook no opposition and leave no room for individual liberty. Like the three Hebrews in the days of Nebuchadnezzar those who will determine to serve God and worship Him only might well find themselves facing even a death decree.

To prepare a people to stand unashamed in such a crisis God is sending the “everlasting gospel” to the very ends of the earth. It is to herald that message that we as a people have been raised up. Prophecy clearly indicates our role in the near future. But if we are to help our people to stand firm at that time we must help them to see the significance of events of this year 1963. As preachers of the prophetic Word we need both clarity of vision and courage of our convictions. Never was an hour so propitious for the proclamation of the truth that makes men free. We have come to the kingdom for such a time as this.

R. A. A.


Requests for Back Numbers of THE MINISTRY

If you have any issues of THE MINISTRY magazine from 1928—1957 that you could sell or give to us please let us hear from you.

—Eds.
The American Bible Society Sponsors Bible Translation, Publication, and Distribution in 40 Additional Countries

The American Bible Society has recently undertaken the regular, annual support of Bible translation, publication, and distribution in forty additional countries in Africa, Asia, and the Caribbean area.

This expansion of its program was announced at a meeting of the Society's Advisory Council in New York City on November 13 and 14, 1962. The council is composed of representatives of fifty-six denominations that support the society. To include the new work, the council approved a budget of $5,382,000 for 1963, the highest ever adopted in the 146-year history of the society. The amount to be raised from the churches is $1,200,000, which is $100,000 more than the goal for 1962.

Included in the total expenditures is $500,000 that the society hopes to raise through a World Advance Fund. The society is placing this amount in the budget immediately, although the half-million dollars has not yet been raised. Society officials explained that the Scripture needs of the forty additional countries is so urgent that the society will work at a deficit in 1963, if
necessary, rather than delay the work. The first contribution, in the form of a $10,000 check, was made at the meeting by the Missouri Synod Lutheran Church. Other denominational delegates pledged support to raise "funds for the forty."

Today men and nations are being tested by the plummet in the hand of Him who makes no mistakes.—Evangelism, p. 703.

The addition of the forty countries will bring to a total of 104 the number in which the society provides regular, annual support of Bible work. The additional work will be done in twenty-five countries in Africa, six in Asia, and nine in the Caribbean area. Some of the added countries are those where the American Bible Society is joining other national Bible societies in carrying on the work. Many "consist largely of peoples who are emerging from tribalism and colonialism and are as yet uncommitted in the struggle for their allegiance."

The African countries are Algeria, Morocco, Libya, Tunisia, Central Africa Republic, Chad, Ghana, Ivory Coast, Upper Volta, Niger, Kenya, Uganda, Tanganyika, Zanzibar, Nigeria, Dahomey, Togoland, Sierra Leone, Republic of Guinea, Portuguese Guinea, Gambia, Senegal, Mauritania, Mali, and Spanish West Africa.

The Asian countries are Burma, Iran, Pakistan, Vietnam, Cambodia, and Laos.

The Latin-American countries are Guadeloupe, Martinique, Jamaica, Bahamas, Bermuda, British Honduras, British Guiana, Trinidad, and Barbados.

The council reaffirmed the traditional policy of the denominations that churches, rather than government, provide Scriptures for the men and women of the armed forces and stipulated that a portion of the emergency fund be used to provide chaplains with sufficient added Scriptures to meet the demand, which now exceeds the supply.

In its official report, the Advisory Council noted that "when the Lord Jesus Christ said, 'Thy word is truth,' He gave the touchstone by which to test the conflicting claims of our age. As the church of the early centuries met the paganism of that era with the Word of God, so we must meet the paganism of our day with the same Inspired Word.

"In offering men the eternal Word of God," the council declared, "we share with them the saving power which alone can redeem their lives and ours from destruction.

"The unfinished task of the church is to enable all men everywhere to hear and read the wonderful words of God in the tongues wherein they were born. The Bible may go where men cannot go, and may stay when men are forced to leave. The strategy of world evangelism in days like these must use the written word to make known the living Word.

"Increasing numbers of people, more and more of whom are able to read, are both the peril and the promise of the future. Appetites avid for material to read will be satisfied either with husks of half-truth and error, or with the bread of life. In this time of crisis, the God of truth calls us to make sure that providing the Word of truth to all the world shall not be 'too little and too late.'"

Information Service for Ministers

An article entitled "An Examination of the Claims of the Sacred Name Movement," by Don Neufeld, which appeared in our October and November issues, has been reprinted and is now available as an eight-page pamphlet at 15 cents a copy.

Also available for 15 cents are the three mimeographed articles on the teachings of H. W. Armstrong's "Radio Church of God," by Leo Odom (two articles) and George Burnside. We plan to add a fourth article in the near future dealing with the Anglo-American-Israel theory.

The above supplies are available from this office through the Defense Literature Committee. Send cash with order, please.
The Modern Missionary

A. G. ZYTKOSKEE
Formerly President of Nile Union Mission

HE term “missionary” in the minds of most international circles today is a misnomer. They believe that missionaries are called such only to cover over a campaign of intrigues and politics carried on by the country from which the missionaries were sent. This conception of present-day missionary activity has not come suddenly. Foreign nations have arrived at these conclusions after years of observation and sometimes bitter experiences.

A certain African country which had for many years aspired to independence finally achieved that aspiration and faced the world as an independent nation. Within its boundaries were established religious missions of long standing. In a time when without political involvement these missions could have helped a backward, emotionally complexed people take a respectable place among the sisterhood of nations by urging Christian attitudes and responses, they failed. Instead, some of these missions urged the nationals to revolt. They supplied them with plans, food, clothing, and incentive to rebel. After much bloodshed and bitter feuding the “would-be” secessionists were subdued. But a low opinion of missionaries and religious groups from outside was established. Today that country is for all practical purposes unentered as far as our mission organization is concerned.

This experience of an African nation is not an isolated situation. It is one of the more dramatic and tangible responses to discreet approaches of some mission groups. However, there are more subtle involvements and attitudes that imperil the advancement of the truth in countries away from the home base.

It is expedient that we as an organization and as individual missionaries and prospective missionaries, analyze our approach and attitudes in our social and spiritual services outside of our homeland. We are always thrilled and inspired with the accounts of our pioneer missionaries who braved hostile tribes, wild animals, and primitive living in order to establish our message. Thousands have been added to the great family of God by these sacrificial and noble efforts. The modern missionary can be no less dedicated. He will not build himself a station and minister to hundreds who come to his doorstep. Few places are left where pioneer mission life is the approach. Most missionaries today are faced with highly civilized society. They are faced with intelligent peoples who aspire to the highest material standards of life. They are faced with refined paganism clothed in the disguise of respectable religion. The days of the outstretched arm and the cry “Come over and help us” are almost, if not completely, passed. It is to this challenge of indifference and self-satisfaction that the modern missionary is called.

Missionary Qualifications Needed

What are the qualifications needed for a missionary to meet the modern challenge of our mission program?

There is nothing that can take the place of a consecrated Christian life. This is basic in any approach to mission service. Much money can be fruitlessly spent and much damage to our mission program can take place where consecration is lacking. Government officials and society in general are keen to observe a lack of consecration in those who represent religious groups. It creates suspicion and conclusions that ulterior motives are present.
The Missionary Must Be Dedicated

As a ship docked in one of the great African ports, the captain said good-by to a young missionary couple. "I will never understand why you have left your home to come here, but anyway, God bless you!" Yes, it is difficult to understand why men and women will leave their homeland and give themselves in service in strange lands. But to those who feel impelled by the gospel commission and to those who have dedicated their lives to service for God, it is not strange. This dedication to a cause must shine bright as the missionary pursues his mission. This leaves no time to engage in intrigues and political shenanigans in or out of the organization. These things kill the good influence of a missionary. Furthermore, such a pattern in the life of a missionary is quickly detected by the indigenous society.

The Missionary Must Have a Burden for Missions!

Some may think to enhance their position in denominational activity by becoming missionaries. Others refuse to go as missionaries because of a fear of losing out in the denominational advancement scale. Both of these approaches and concepts are devastating. The successful missionary will have no time or thought for position seeking. His mind, energy, and life will be wrapped up in problems concerning the pursuit of mission advancement that are peculiar to these times. His burden for missions must exceed innumerable pressures that will play upon his emotions in an effort to keep him at home. (If he does not have those pressures, then he is not a qualified missionary.) It is further devastating when qualified prospective missionaries have not developed a burden for missions. They find countless reasons why they should not engage in foreign mission work. One must pray for more than human honesty lest ulterior motives mar the purity and integrity of decision.

The Missionary Must Have Tolerance

As the children of Israel left Pharaoh’s oppression and started marching toward the Promised Land, they were a spectacle of degradation in some respects. They had wandered far from the standards God had set up for man. Their conception of God had become confused with paganism. Yet, God saw in them the potential of a “chosen people.” He could take them from their motley background and make a mighty nation out of them. The missionary must see beyond and deeper than the surface of custom and tradition. He must see in the people he works for potential and intrinsic value. He must not sacrifice standards, yet he must ever be tolerant of backgrounds.

The Missionary Must Have Adaptability

This touches the everyday activity and responses of the home. The purchase and preparation of food and clothing may be different—quite different. Customs and approaches to problems can be strange, yet they may be worth while, usable, and quite practical in the country in which the worker is laboring. Life is different! The successful missionary will find himself adapting his approach, program, and entire life in order to work with indigenous workers for the salvation of those around him.

This adaptability must carry with it a zeal that does not allow compromise or indifference. Many a tragic chapter in mission life could have been left unwritten had the missionary couple learned the lesson of adaptability before they proceeded to the mission field.

The Missionary Must Be a Specialist!

The modern missionary does not necessarily go to a mission field in which the government and people are more backward than those in the home base. Backwardness today depends to a great extent upon one’s sense of values. This is particularly true with nations. Therefore the missionary today must not approach his new field as a “know it all,” yet he must be able to approach his work with confidence that he has the ability to deal with a specialized program. Just as important, the indigenous society must recognize this.

When governments issue work and resident permits to foreigners, they do so expecting a contribution. The missionary must make himself indispensable to the welfare of the country in which he serves. Nations want men who will be recognized as a benefit to society, men who are sympathetic and eager to assist in the welfare of the country. They want men and women who are happy to live with them.

(Continued on page 17)
Occult Forces of East
Join Those of West

(Concluded)

Grave Involvements of Variant Eastern Subtleties

Gordon Collier’s three-volume Make Your Own World (1960) illustrates even more sharply the penetration of the metaphysics and philosophies of the East into the consciousness of the West—emphasizing the “power within,” the “divinity of man,” and his innate immortality, along with reincarnation, spiritualistic phenomena, and the like.

In volume one Collier refers approvingly to certain of Dr. Norman Vincent Peale’s teachings as “closer to the metaphysical ideas I have presented here than any other orthodox preacher in America today.” In this initial volume there are many helpful health and success hints—principally, however, through self-help. But in volume two after disposing of the devil by saying that Satan is simply “the sum total of the mortal minds and wills on this earth as opposed to the Will and Mind of God,” and making several allusions to the contributions of Spiritualist Sir Arthur Conan Doyle, Collier launches forthrightly into a section dealing with “Cosmic Consciousness,” the “Universality of God,” and “Reincarnation,” or “The Mystery of Life’s Cycle,” as stressed, for example, by the international Society of Seekers of the Truth. And it is to be noted that “Healing Through Vibration” is tied in therewith.

1. Nectar of Immortality and Union With God.—Collier then turns unabashedly, in chapter nine, to the mysteries of the East, and presents Paramhansa Yogananda, who wrote Metaphysical Meditations, Cosmic Chants, and Whispers From Eternity. The yogis are discussed, and “soul liberation” and “divine bliss through yoga,” and the assertion is made:
   “Yoga has produced, in every age in India, men who are truly free, true Yogi-Christ.”

Collier then cites Swami (“master,” “religious teacher”) Sivananda on “spiritual energy,” and the “Nirvikalpa,” “the state of super-consciousness,” “the Goal of Life,” with “supreme peace and infinite, indestructible bliss.” Then follows Swami’s telltale statement, “The Yogic student drinks the nectar of immortality.” And further, “Yoga is the Science that teaches the method of joining the human spirit with God.”

2. Tie-in With Ancient “Masters” and Theosophy.—Chapter ten is devoted to the Rosicrucians, the “Mysteries of the Egyptians,” and the ancient wonders in which the “Old Meets the New.” Collier cites them as saying, “There is only a single soul in the universe, which they term the universal soul or universal consciousness of God. Each of us possesses a part of the universal soul.” Again, “The human mind can travel from the body to far-off places and witness the events happening there.”

L. E. Froom
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Collier then comes, in chapter twelve, to “Astara and the New Age,” which is inseparably tied in with “Mediums and the Development of Mediumship.” The “Brotherhood” and “Church” of Astara is described as a “Modern Mystery School, teaching ancient wisdom under the direct guidance of Masters” of the Spirit, using “trumpet mediumship” and trance techniques. Such masters are alleged to “leave behind their physical bodies and travel in the astral to Astara.” They seek to lead
souls to the “Gateway of Initiation.” Their followers are called Astrians. These include “Master Teachers” such as “Rama,” from the Gobi Desert, and “Kut-Hu-Mi,” of Tibet, “who helped establish Theosophy.” Also named are “Doctor Teachers,” and “Philosophers,” such as “Pythagoras” and “Plato”—as well as “Master Jesus.” Let us pause to scrutinize Theosophy, here mentioned, and observe its characteristics and claims and its operating principles.

3. THEOSOPHY—IMMORTALITY BY EVOLUTION THROUGH INCARNATION. It should ever be remembered that Theosophy is an esoteric religion, or philosophy, based on the claim of special occult insight into divine nature—intuitive knowledge and direct communications transmitted by Mahatmas, or sages. It is of distinctly Eastern origin, and is Buddhistic and Hinduistic in theology. It derives its teachings from the Indian Sacred Books. In its modern form it was founded in 1875 by Russian-born Helena Petrova Blavatsky (d. 1891), who sought out and correlated the mystic in Tibet, India, and Egypt. Her leading work, *The Secret Doctrine*, three volumes, is a classic among Western Theosophists. It is claimed that she had transcendent psychic powers.

Her successor in America was Annie Ward Besant (d. 1933), who declared man to be a “spark of Divinity encased in Matter.” She believed in reincarnation, wrote of the “seven planes of progression,” on the way to the Happy State, and of absorption of soul and personality into the World Soul. She likewise held a pantheistic view of deity—a distinctly Hinduistic and Buddhistic characteristic.

Theosophy teaches an *immortality based on evolution by reincarnation*. Mrs. Besant wrote that we all have “innate Divinity . . . so that in time all men become Christ.” The brotherhood of initiates were to be scattered all over the world—West as well as East. This is being done. The heart of Theosophy is the doctrine of Karma—the Way, or Path, toward enlightenment and emancipation. It is defined as the “cyclic process of emanation and evolving ascension,” or ascending the astral way by the aid of “secret divine wisdom.” That is Theosophy. It is clearly a grafting of pagan Eastern thought upon the West. Its international headquarters are at Adyar, India.

4. AVOWED PURPOSE IS TO PROVE SPIRITUALISM. Collier then comes, in sequence, to the important “Master Hilarion”—this Master who (allegedly) fostered the movement of Spiritualism over a hundred years ago. In a claimed materialization, “Hilarion,” working through Astara, gave this frank statement of purpose that none can gainsay:

“My purpose has been, for many years now, to bring to the minds of men, through the religion of Spiritualism, a greater knowledge of immortality: to prove, chiefly through psychic phenomena, the existence of other worlds around you; to prove that those who have stepped out of their physical bodies and live on in the spirit realms can return to prove the immortality of the soul. . . .

“My major concern has been to prove that your immediate family lives on after the transition called death. Bringing Spiritualism into reality has been my goal.”

He declared that he devotes himself to “establishing a universal belief in psychic phenomena,” and designated “Robert” to “demonstrate communication with the world of spirit.” Such language admits of no misunderstanding. Such connections and relationships are inconceivable. It is the lie of Eden boldly reasserted. It is unmitigated Spiritualism, which we have discussed in depth.

5. ASTARA—BLENDING OF ALL RELIGIONS. After touching on the “mighty Law of Karma,” Collier reverts again to Master Rama, from the Gobi Desert, who declares to the Astarians:

“Astara is a home of all religions. Holding to no exoteric dogma, Astara embraces the exoteric teachings of all religions. Astara follows after the leadership of Jesus, but pays reverent homage to the Saints of all religions.”

That specifically includes the Eastern occult.

Rama also dwells on a “Yogic exercise” for “spiritual power.” Then there is Zo-Ser, of Egyptian antiquity, purportedly “once a ruler of Egypt,” gifted with the “powers of healing,” stressing the “great Cosmic Sun,” and with counsel to the “Disciples of the Flame.” And along with these are other emissaries from the “realms of spirit,” who bring “sensitized vibrations.”

After a chapter (14) on “Psychiana.” the “mail-order religion,” and its “I talked with” key phrase, founded by Frank Robinson in 1929, and boasting a phenomenal spread. Collier notes in chapter 15 how the late Douglas K. DeVorss (d. 1953) built up one of America’s largest “metaphysical
publishing houses," the "largest metaphysical book wholesaler in the world"—with six thousand retail outlets, emphasizing "Unity," for example, and publishing such works as Spalding’s Life and Teachings of the Masters of the Far East, already noted. This work of DeVorss, Collier says, has now made Los Angeles the "metaphysical hub of the world." DeVorss printed more than one thousand different books for the "metaphysically-minded." 

In Collier’s volume three, with its “Light from the East," extensive excerpts from Spalding appear. Here he “quotes" the purported materialized “Jesus” as saying that "God is divine," so “Man, His true son, born in His image and likeness, is as truly divine as the Father is divine." Further, that “this divinity is the true Christ that every man sees and perceives, as in himself and in all of God’s children." That is the other of the twin lies of Eden.

It is therefore obvious that penetrations of the pagan occultism of the East are aggressively permeating and intermingling with the metaphysicism of the West—both being based on the common denominator of Spiritualism’s contentions of the divinity of man, the immortality of the soul, and the return of the disembodied spirits of the dead. Thus the net is being woven that is destined to ensnare all who are not rooted and grounded in the writings of the Inspired Word as to the true origin, nature, and destiny of man. Let us in closing note just one more case of this Eastern occult establishment on Western soil, frequently noted by Collier—that of Unity.

6. UNITY—REINCARNATIONS RESULT IN IMMORTALITY.—The Unity School of Christianity was founded in 1889 by Charles and Myrtle Fillmore, and is really a cross between New Thought and Christian Science. It relies on the power of the press and speaks through millions of tracts, pamphlets, and magazines. It now claims two million members, with “five million readers for its various periodicals.” It is America’s biggest “mail-order religion.” It is eclectic—drawing from all faiths and philosophies, particularly the Eastern. The Fillmores studied New Thought, Theosophy, Rosicrucianism, Christian Science, Spiritualism, and Hinduism. Unity was the result—a complex of ancient concepts but moving in a new direction.

Fillmore, who had been “healed” by Christian Science, launched a journal in 1889 called Modern Thought. In 1890 it was changed to Christian Science Thought, which title was protested by Mary Baker Eddy. So it continued simply as Thought. But its affinity is more the New Thought, with current emphasis increasingly on health, prosperity, and happiness. It finally developed into a church or sect.

But let us peer into the heart of Unity. It teaches that all thought goes back to God, who is impersonal “Principle, Law, Being, Mind, Spirit, All Good, Omnipotent, Omniscient, Unchangeable, Creator, Father, Cause, and Source of all that is.” In the Mind is found the “meeting ground for man and God.” Man is declared to be a son of God, filled with Christ-consciousness. God exercises His attributes “through the inner consciousness of the universe and man.” A true spiritual body replaces the physical body when man actually becomes like Christ. This transformation takes place through a series of reincarnations and regenerations.

Unity helpfully stresses avoidance of anything that injures the body, encouraging good health habits. But it reduces Jesus to the level of a mere man, who had within him the “perfect Christ idea,” and declares “the same Christ idea is in every man.” So all men are miniature Christs. But it boldly teaches reincarnation—resulting in immortality. Note it:

We believe that the dissolution of spirit, soul and body, caused by death, is annulled by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnation of man to be a merciful provision of our loving Father to the end that all may have the opportunity to attain immortality through regeneration, as did Jesus. “This corruptible must put on incorruption.”

This too is a thoroughly pagan Eastern occult view, which has successfully penetrated the West, and is widely professed. A glance at the church services pages of most Sunday newspapers discloses the number and the variety of the occult groups locally.

7. SIGNIFICANCE OF “GREAT LIGHT” FROM THE “EAST.”—Collier closes volume three by adverting again to Egypt’s “Great Pyramid,” and its measurement “forecasts,” calling it a matchless “Bible in Stone,” with the story told forth in The Miracle of the Ages. The Pyramid is eulogized as embodying an “imposing list of prophecies of historical events.” That is the parting (Continued on page 37)
The Word of God

ONE OF the profound truths of divine revelation is that Jesus the Messiah is “The Word of God.” He is so designated in John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was God.”

In the same apostle’s sublime description of Christ as our coming King in the Apocalypse, we read that “His name is called The Word of God” (Rev. 19:13).

Some have expressed the idea that John received this concept from Greek philosophy, doubtless through Philo, who lived from about 20 B.C. to A.D. 40. He certainly expressed this thought in his writings, under the name Logos, “Word.”

It may not be generally known, however, that the leaders of the Jewish people when our Lord was here in the flesh, knew through their ancient traditions and writings that the hoped-for Messiah was called the Memra. This is a Hebrew word meaning “Word,” and it is to be found frequently in their Targums on the Pentateuch, and in many of their prophetical books. This can easily be verified by reference to the Jewish Encyclopaedia.

There we read:

“In the Targum the Memra figures constantly as the manifestation of the divine power, or as God’s messenger in place of God Himself. . . . ‘The Memra brings Israel nigh unto God, and sits on His throne receiving the prayers of Israel’ (Targ. Yer. to Deut. iv. 7). . . . ‘My Memra shall be unto you for a redeeming deity, and you shall be unto My Name, a holy people’ (Targ. Yer. to Lev. xxii. 12). . . . ‘In the Memra the redemption will be found’ (Targ. Zech. xii. 5).” — Jewish Encyclopaedia, article, Memra.

In reading the Targums, or paraphrases of the Old Testament scriptures, one cannot but be deeply impressed by the fact that the divine attributes as well as the divine prerogatives were recognized in the Memra.

Think of the Work of Creation:

We read in the Targum on Isaiah:

“I have made the earth by my Memra” (Isa. 45:12).

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“By my Memra I founded the earth” (Isa. 48:13).—J. F. STENNING, The Targum of Isaiah.

The Jewish Encyclopaedia mentions also Psalm 33:6 and comments on the expression “By the word of the Lord were the heavens made,” as follows:

“The Holy One, blessed be He, created the world by the ‘Ma’amor’ [Memra] (Mek., Beshallah 10, with ref. to Ps. xxxiii. 6). In article, ‘Memra.’

“The Word (Memra) of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him.”—Targum (Jer.) on Gen. 1:27.

No wonder the apostles of our Lord took this Old Testament concept and glorified it in applying to Jesus of Nazareth—the Messiah. Note what they wrote:

“All things were made by him [the Word]” (John 1:3).

“God, who created all things by Jesus Christ” (Eph. 3:9).

“By him [Christ] were all things created” (Col. 1:16).

Think of the Giving of the Law at Sinai:

In Exodus 20:1 we read that “God spake all these words, saying,” but in the Targum we read:

And the Word [Memra] of the Lord spake all . . . these words.—Targum (Jer.).

It is not surprising then that the writer to the Hebrews picked up this thought and applied it to our Lord, when he wrote: “Whose voice [Jesus] then shook the earth” (Heb. 12:26). Nor that the Spirit of Prophecy confirms it in these words:

Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father’s law. It was He [Christ] who gave to Moses the law engraved upon the tables of stone.—Patriarchs and Prophets, p. 366.

Think Also of the Voice From Between the Cherubim:
We read in Exodus 25:22: “And I will commune with thee from above the mercy seat, from between the two cherubims.”

But the Targum on this verse is rendered:

And I will appoint my Word [Memra] with thee there and I will speak with thee from . . . between the two Kerubah (cherubim) that are upon the ark of the testament.—Targum (Pal).

How fitting that this again should be our Blessed Lord who spake to His people in the days of old:

In all these revelations of the divine presence, the glory of God was manifested through Christ. . . . All the communion between heaven and the fallen race has been through Christ.—Patriarchs and Prophets, p. 366.

Think of the Blessings of Redeeming Grace:

Of atonement:

And by His Word [Memra] will He make atonement for His land, and for His people.—Targum (Pal) on Deut. 32:43. He will be merciful unto his land and unto his people.—K.J.V.

Of redemption:

When the Word [Memra] of the Lord shall reveal Himself to redeem His people, He will say to all nations.—Targum (Jer) on Deut. 32:36.

Of salvation:

Turn ye unto my Memra, and be saved, all ye that are in the ends of the earth.—Targum on Isa. 45:22.

The Memra, in ancient Jewish thinking, was often equated with Deity, for the Memra occupied the throne of the Eternal and heard the prayers of the people of God.

For what people so great, to whom the Lord is so nigh in the name of the Word of the Lord? . . . but the Word [Memra] of the Lord sitteth upon His throne high and lifted up, and heareth our prayers what time we pray before Him and make our petitions.—Targum (Pal) on Deut. 4:7.

What a wonderful truth to bring to our Jewish friends! But you may not be able to do this in person. If not, why not let our quarterly journal Israelite do this work for you? You will have an opportunity to do this on Sabbath, March 16, at the ten-minute missionary service in your church. Will you not respond liberally at that time and sponsor several subscriptions to the journal to your Jewish neighbors and friends? The cost is small, just one dollar for four issues for one year.

Remember the wonderful and encouraging promise the Lord has given us: “When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah.”—The Acts of the Apostles, pp. 380, 381.

The Modern Foreign Missionary

(Continued from page 12)

and who are not sources of complaint and adverse propaganda.

Nations recognize and appreciate men and women who come to their boundaries to reside if they are outstanding in the speciality they profess. There have been doors nearly closed because some missionary has entered and been unable to live up to the standard of profession or contribution that has been expected of him.

The problems of mission life and approach today are not ordinary. Their solution demands more than mediocre men and women. The day of heroes is not past. Heroes today are perhaps not surrounded, with such drama as the heroes of pioneer days. But these closing hours of earth’s history are and will be filled with heroic deeds in mission lands. There will be many heroes who have not fought the lion or been challenged by the cannibal. There are heroes in our mission fields today, living in civilization, but struggling with insecurity and problems that stir and try the soul to its very depths.

No longer need we say that God’s Spirit will be poured out in latter-rain experience. It is being poured out. Spiritual power and spiritual gifts are being experienced commensurate with the tremendous problems and complications of modern mission activity. Many even in extremely difficult lands are being prepared to take their stand for truth. By radio, by literature, and by travel, men and women in unentered countries have come in contact with the truth. The modern missionary has wonderful and unique privileges. Some of the greatest victories of mission adventure are just before us. Multitudes in countries that heretofore have seemed impossible to enter, will be thrown into a vigorous movement of truth seeking. Seeds that have been sown one by one will multiply into a large harvest. As the great family of God is sealed, the modern missionary stands in an advantageous spot to witness the mighty climax of “this gospel to all the world.”
Doxa as Related to the Godhead

THE SON. Christ said, "I receive not honour from men" (John 5:41). For this instance of doxa Moffatt uses "credit." The idea is recognition and reputation or praise. Christ makes His meaning clearer in John 8:54: "If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God." In verse 50 He had said: "And I seek not mine own glory: there is one that seeketh and judgement." In John 7:18: "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." In these texts also, Moffatt has "credit."

However, human beings did recognize divinity in Jesus and gave Him honor, though He did not seek it. When He was riding on a colt to enter Jerusalem before His sufferings and death, the acclaiming multitude of disciples "began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:37, 38). The context makes it clear that it was recognition of attributes manifested in "mighty works."

There are a number of doxologies to Christ, as well as those to the Father already mentioned. Paul has (Rom. 11:36): "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen"; and in 2 Timothy 4:18 and Hebrews 13:21 the same phrase, "to whom be glory for ever and ever. Amen." Peter varies it (1 Peter 4:11): "...to whom be praise and dominion for ever and ever. Amen." It is expanded in Jude 25: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Two in the Revelation pertain clearly to Christ, besides 5:13 which includes Him with the Father. Revelation 1:6 has "to him be glory and dominion for ever and ever. Amen," as written by John, and "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12) as loudly spoken by "many angels" and heard by John in vision.

The apostle Paul teaches that men may bring glory not only to the Father (2 Cor. 4:15) but also to Christ (chap. 8:19): "with this grace [in this gospel], which is administered by us to the glory of the same Lord." Paul is here speaking of a companion of Titus. In verse 23 he refers to Titus and his companions as "the messengers of the churches, and the glory of Christ"—bringing recognition, praise, and honor to Christ by their work of preaching the good news about Him.

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The attributes of Christ are especially involved in the use of doxa in the following four texts: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11). ("Power" is the attribute here that manifests His character and wins belief.) "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ [literally, "of the gospel of the glory of Christ"] who is the image of God, should shine unto them" (2 Cor. 4:4). (His very character and essence underlies the word here.) "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge..."
of the glory of God in the face of Jesus Christ" (verse 6).

It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.3

The fourth text stressing "attributes" is 2 Thessalonians 1:9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"—the manifestation which, on its "dark" side (as the "smoke" and "thick darkness" that were present in Old Testament times in the Shekinah, as well as brilliant light) means wrath and destruction to unrepentant sinners.

Christ was, indeed, the supreme manifestation on earth of the attributes of the Godhead. In relation to the Father, the Son is referred to in Hebrews 1:3 as being "the brightness ["brilliant radiation"] of his glory, and the express image ["exact impression"] of his person ["essence, subsistence"], and upholding all things by the word of his power," who "when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person," was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour, He ascended on high. . . .

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time except as He is revealed through Christ. . . .

Not from the stars or the ocean or the cataract can we learn of the personality of God as it is revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God.3

Thus John writes in his Gospel: "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" (chap. 1:14).

John, with Peter and James, had the wonderful privilege of witnessing the Transfiguration scene, which is recorded in Matthew 17:1-8, Mark 9:2-10, and Luke 9:28-36.

When the disciples looked at the countenance of Jesus they looked at a refugence that was as brilliant as the sun itself. This extended to Jesus' entire form, for his very garments had the translucent whiteness of pure light. Instead of thinking of the radiance that shone on the face of Moses (Exod. 34:29; II Cor. 3:13), we have far more reason to think of John's vision of Jesus in Rev. 1:13-15. . . .

The human nature shared in the divine attributes but, during the days of the humiliation, used those attributes only on exceptional occasions, for instance, in the performance of the miracles. One of these occasions was the transfiguration when for a brief time the whole body of Jesus was permitted to shine with the light and the refugence of its heavenly divinity. So Jesus now shines in heaven forever.9

Matthew alone remarks about the brightness of the cloud, which symbolizes the beneficent (and not the threatening) presence of the Father. He it is, as his words show, who speaks from this bright cloud.4

Luke 9:31 speaks of Moses and Elias, "who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Moffatt here uses "vision of glory." It brings to mind the brightness of the pillar of fire and the Shekinah. Verse 32 says: "But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him."

Peter refers to the Transfiguration scene in 2 Peter 1:17: "For he received from God the Father honour and glory [recognition], when there came such a voice to him from the excellent glory [splendor of the cloud], This is my beloved Son, in whom I am well pleased."

Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly messengers. Failing to watch and pray, they had not received that which God desired to give them—a knowledge of the sufferings of Christ, and the glory that should follow. . . .

Yet they received great light. . . . They were given a clearer insight into the work of the Redeemer. They saw with their eyes and heard with their ears things that were beyond the comprehension of man. They were "eyewitnesses of His majesty" (2 Peter 1:16), and they realized that Jesus was indeed the Messiah, to whom patriarchs and prophets had witnessed, and that He was recognized as such by the heavenly universe.

While they were still gazing on the scene upon the mount, "a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." As they beheld the cloud of glory, brighter than that which went before the tribes of Israel in
CHURCH ETIQUETTE

Writing in the October issue of North Carolina Lutheran, the Reverend Arthur J. Laughlin, Jr., pastor of Haven Lutheran church in Salisbury, North Carolina, set down the following “Ten Commandments for Church Etiquette”:

I. Thou shalt not come to service late, nor for the Amen refuse to wait.
II. Thy noisy tongue thou shalt restrain when speaks the organ its refrain.
III. And when the hymns are sounded out, thou shalt join in, not look about.
IV. The endmost seat thou shalt leave free, for more to share the pew with thee.
V. Forget not thou the offering plate, nor let the usher stand and wait.
VI. Thou shalt not make the pew a place to vainly decorate thy face.
VII. Thou shalt give heed to worship well, and not on thine own business dwell.
VIII. Thou shalt the Sabbath not misuse, nor come to church to take thy snooze.
IX. 'Tis well in church thy friend to meet, but let thy ardor be discreet.
X. Be friendly at the church's door, so shall the stranger love God more.

The idea . . . of free and uncontrolled will seems to underlie the meaning of δοξα, and will help to clear the sense in many passages of the Greek Testament. When our Lord said, “I have glorified Thee upon earth,” He shews that He means the complete performance of the Father’s will, by the words added, “I have finished the work that Thou gavest Me to do” [John xvii. 4]. “Glorify Me with Thine own self with the glory which I had with Thee before the world was” [ib. 5], are words that mark the δοξα of the Father and the Son. “The glory which Thou gavest Me I have given them; that they may be one as We are One: I in them, and Thou in Me, that they may be perfect in one” [ib. 22, 23]; the term again indicates unity of will and spiritual communion with the Father and the Son. The very nucleus of that glory is love: “That the love where-with Thou hast loved Me may be in them, and I in them” [ib. 26]. Thus the last words of prayer that are recorded of our Lord lead us back to the conclusion that the determinate will of God, based in love, is that glory in which He has had subsistence from everlasting, and to which we hope to be admitted hereafter, when our wayward will shall be made one with the will of the Absolute.

We thus gain an idea of the term that is eminently practical. The King of kings and Lord of lords is neither made more glorious by our praise nor dishonoured by our rebellion. But in some degree the light of His glory may be reflected in the heart and conduct of His people, and so far they are said to “glorify” Him, to “live to His glory,” and to be “to the praise of His glory.”

Still concerning recognition and honor given to Christ, Hebrews 2:9 states: “But we see Jesus, who was made [has been made] a little lower than the angels for the suffering of death, [having been] crowned with glory and honour: that he by the grace of God should taste death for every man.” After He had tasted death, God “raised him up from the dead, and gave him glory: that your faith and hope might be in God,” according to 1 Peter 1:21. First Timothy 3:16 also speaks of the aftermath of the humiliation: “And without controversy

the wilderness; as they heard the voice of God speak in awful majesty that caused the mountain to tremble, the disciples fell smitten to the earth. They remained prostrate, their faces hidden, till Jesus came near, and touched them, dispelling their fears with His well-known voice, “Arise, and be not afraid.” Venturing to lift up their eyes, they saw that the heavenly glory had passed away.6

Ryle comments:

We have in these verses a striking pattern of glory in which Christ and His people will appear, when He comes the second time.

There can be little question that this was one main object of this wonderful vision. It was meant to encourage the disciples, by giving them a glimpse of good things yet to come. . . . The corner of the veil was lifted up, to show them their Master’s true dignity.

The Transfiguration scene not only gave the disciples a glimpse of the future state of glory but let them see a little of the glory that belonged to Christ before His humiliation in human form. In His prayer recorded in John 17, Christ prays (verse 5): “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” And in verse 24: “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [position of honor], which thou hast given me: for thou lovedst me before the foundation of the world.” In verse 22 He declared of His disciples: “And the glory which thou gavest me I have given them; that they may be one, even as we are one.” Blunt’s comment on these verses brings out the thought of oneness of will in the Father and the Son:

The idea . . . of free and uncontrolled will seems to underlie the meaning of δοξα, and will help to clear the sense in many passages of the Greek Testament. When our Lord said, “I have glorified Thee upon earth,” He shews that He means the complete performance of the Father’s will, by the words added, “I have finished the work that Thou gavest Me to do” [John xvii. 4]. “Glorify Me with Thine own self with the glory which I had with Thee before the world was” [ib. 5], are words that mark the δοξα of the Father and the Son. “The glory which Thou gavest Me I have given them; that they may be one as We are One: I in them, and Thou in Me, that they may be perfect in one” [ib. 22, 23]: the term again indicates unity of will and spiritual communion with the Father and the Son. The very nucleus of that glory is love: “That the love where-with Thou hast loved Me may be in them, and I in them” [ib. 26]. Thus the last words of prayer that are recorded of our Lord lead us back to the conclusion that the determinate will of God, based in love, is that glory in which He has had subsistence from everlasting, and to which we hope to be admitted hereafter, when our wayward will shall be made one with the will of the Absolute.

We thus gain an idea of the term that is eminently practical. The King of kings and Lord of lords is neither made more glorious by our praise nor dishonoured by our rebellion. But in some degree the light of His glory may be reflected in the heart and conduct of His people, and so far they are said to “glorify” Him, to “live to His glory,” and to be “to the praise of His glory.”
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"—the same position of honor, recognition, and splendid majesty that He had before His humiliation, with even greater recognition and honor added because of the manifestation He had given of the divine attributes.

The last verse related to Christ’s “glory,” aside from the group to be discussed in the section on the Messianic kingdom and those in other connections, is Acts 22:11: “And when I could not see for the glory of that light [“the splendor, the intense brilliancy of the light”], being led by the hand of them that were with me, I came into Damascus.” The setting for this verse is the experience of Saul of Tarsus in receiving a blinding, dazzling vision of Christ, the Jesus whom he was persecuting in the person of His followers. The story is told by Luke in Acts 9 and by Paul himself in Acts 22 and 26. “It is one of the evidences of the genuineness of this report of Paul’s speech that Luke did not try to smooth out apparent discrepancies in details between the words of Paul and his own record already in ch. 9.”

The Lord Jesus, in his transfiguration on the mount, had been encompassed with that glory. . . . To this glory he had returned when he left the earth. . . . If the Lord Jesus appeared to Saul, it would be in his appropriate glory and honor as the ascended Messiah. That he did appear is expressly affirmed. . . . This was an occasion when, if ever, such an appearance was proper. The design was to convert an infuriated persecutor, and to make him an apostle. To do this, it was necessary that he should see the Lord Jesus. 6

A miraculous light flashed out of heaven and enveloped him. It was noonday (22:6), and the light was brighter than the sun (26:13); it was not a momentary flash but, coming with a flash, shone around Saul for a time (26:13). . . .

Jesus then names himself and states only his personal name “Jesus,” the one that had been given him on the day of his circumcision (Luke 2:21); for it is his identity that is to be established. Yet Saul received far more than this mere name. This was Jesus in glory, he whom the Jews had rejected and crucified, he whom God had exalted to the glory that now enveloped Saul. The tremendous reality and truth of this fact swept over Saul’s soul like a flood. 11

Mrs. White comments:

Saul understood the words that were spoken; and to him was clearly revealed the One who spoke—even the Son of God. In the glorious Being who stood before him, he saw the Crucified One. Upon the soul of the stricken Jew the image of the Saviour’s countenance was imprinted forever. 12

She further states: “As the light passed away and Saul arose from the earth and opened his eyes, he found himself totally deprived of sight. The glory of the light of heaven had blinded him” 13 for a period of three days, during which his life and character were transformed.

The Holy Spirit. Inasmuch as “the Spirit of truth . . . shall not speak of himself” (John 16:13), it is not surprising to find that there is only one verse in the New Testament that connects doxa directly with the third person of the Godhead: 1 Peter 4:14: “If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.” Literally, it reads: “for the Spirit of Glory, that is to say, (the Spirit) of God, resteth upon you.” Vincent comments: “The repetition of the article identifies the spirit of God with the spirit of glory, and therefore the spirit of God: who is none other than the spirit of God himself.” 14 Goodspeed translated adjectival, “glorious spirit.” It would seem that the expression here is intended to convey the idea of the entire divine character and attributes of the third person of the Godhead, “who rests upon” and dwells in the believer and is glorified by the believer’s life.

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MUSIC IN WORSHIP

Hymnology in Christian Worship—No. 1

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If anyone asked how many books there are in the Bible you would immediately answer sixty-six. But have you ever stopped to think that the largest one of the sixty-six is a hymnbook, a wonderful collection of songs and psalms and hymns? These psalms touch on every phase of life, from sunrise to sunset. The choicest devotions of the ages are here—stairs, shall we say, on which the saints of other ages ascended into the presence of God.

We do not value our hymns as much as we should. This is not a criticism but a simple observation. I find that not everyone in the congregation sings, and that really is out of harmony with the clearest counsel of the Lord in both the Bible and the Spirit of Prophecy. Someone says, “Well, I don’t sing correctly,” but that is not the point, for the Lord does not say, “Let everybody sing correctly,” but “Let everybody sing.” If you have something to praise the Lord for, then sing. I remember a dear old saint who was one of the great preachers in Australia in the early days of our work there. He could not carry a tune in a basket, as we say, but he would always sing just on the one note; but he always praised the Lord. It was good to stand beside him. His heart was full of the praise of the Lord.

Hymns take us back a long way. When we think of Psalms we think of David, perhaps because he wrote most of them, but not all of them, by any means. Some of the psalms might go back a thousand years before David. Perhaps even more than that. The world had songs before it had hieroglyphics. The angels sang at the creation of our world and there has been singing in our world ever since. Hebrew worship was a musical worship led by a cantor, the people responding. Often choirs were placed in different sections of the Temple and would sing in response to one another. One of the lovely antiphonal hymns of praise is Psalm 136.

In church music, as in church architecture, there are varying tastes and opposing points of view. It is helpful for us to consider every intelligent viewpoint, even when we may not agree with it.

If you have views and suggestions that are balanced and intelligent, why not send them in for consideration here? Paramount in all our views on church music are two considerations: (1) The glory of God, and (2) the inspiration of the worshipers.—Eds.

The Lord was impressing upon the people the vital part of praise in true worship. “O give thanks unto the Lord; for he is good,” they sang: “for his mercy endureth for ever.” Notice how often that expression occurs—twenty-six times in all. It is a refrain. “O give thanks to the Lord of lords,” one choir would sing, and another or all the congregation would join in, “For his mercy endureth for ever.” This particular psalm was part of the Great Hallel. Another hallel, and one which was always used at the time of the Passover as they concluded their services, was Psalm 113 through to Psalm 118. In
The Desire of Ages we read that Jesus and His apostles sang Psalm 117. Very possibly they sang the others also during the meal, as was customary.

David said, “I will bless the Lord at all times: his praise shall continually be in my mouth” (Ps. 34:1). The apostle Paul says it this way: “Be filled with the Spirit, converse with one another in the music of psalms, in hymns, and in songs of the spiritual life. Praise the Lord heartily with words and music” (Eph. 5:19, Moffatt).*

This was a call to the Christian church. It was a singing church in those days and remained so for a few hundred years. There is nothing more influential in making truth clear to people than to have them sing it. That is why the devil uses those foolish songs we are exposed to all the time, because through such nonsense he keeps people on a very low level of thought. On the other hand, if we let the Spirit have His way with us, our minds will be elevated by the great hymns of the church. When the devil was trying to overthrow the church he did something that was perhaps unusual. He began to write hymns through his agents, and those hymns were hymns of heresy. Many of the great errors of the church crept in through singing. And so in order to combat these errors the bishops met and decided that the people had better not sing at all. And so in the year A.D. 380-381, the Council of Laodicea, which was the “General Conference” back in those days, passed a rule: “Besides the canonical singers who climb into the gallery and sing from the book, shall none sing in the church.” A few years later, in A.D. 451, the restriction was even greater. The singing then was left to the monks. And that continued for about a thousand years. It was the Reformation that broke out of that incrustation.

The hymns as we have them in our hymnbooks are really the direct outgrowth of the Reformation. We owe a lot to Luther, of course; but also to others such as Huss, the Bohemian, and to Calvin of France and Switzerland. Before those Reformers there was Wycliffe and his singing preachers—the Lollards.

Calvin feared the intrusion of false teachings, so he restricted the singing to the psalms. “Worshippers must sing nothing but the actual word of God,” he said. So the Geneva Psalter and later the Scottish Psalter, and the English Psalter became the hymnbook of the church, particularly of the Puritan group.

When the Puritans came over from Europe to America they brought with them the Geneva or the Scottish Psalter. We can imagine the great song of thanksgiving that echoed around the hills of New England when the Pilgrim Fathers were expressing their joy for what God had done for them. They would be singing the “Old Hundredth,” so named because it is a metric setting of Psalm 100. I am sure they would sing that because that was one of their favorites. That hymn is No. 13 in our Church Hymnal. As we sing it together let us change the meter to conform to the way it was sung back there. This majestic tune was composed by one of the music directors in the Calvin Reformation. It is more impressive in its original setting rather than in the revision of about two hundred years later.

Hebrew poetry was not written in rhyme but in parallelism. Our poetry is in rhyme and exact meter. So our forefathers in the great Protestant heritage took the psalms and put them into a metrical version. This became the Psalter, the recognized hymnbook for more than two centuries.


A Famous Hymn Story

At the lowest moment of his despair, William Cowper rode over London looking for the river, into which he had planned to plunge. Fog was so thick that night that he rode in the horse-drawn cab for an hour or more. Life had run into the short rows of meaninglessness, futility, and hopelessness. To end it all seemed the better part of valor and wisdom. But where was the river? Rebuking the cabbie for taking so long to find the river-bank, Cowper thrust open the door of his cab. Upon doing so, he discovered that instead of being near the river, he was right back at his own doorstep! That did it. Smitten by such singular coincidence, he rushed to his room, took a quill and paper and penned the lines that have cheered millions who have come to the brink of disaster.

“God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And ride upon the storm.”

—ROY O. McCLAIN in It With All Your Heart
(Fleming H. Revell Company)
A minister spends many hours each year grappling with the aftereffects of grief caused by death, illness, accidents, and unhappy human relationships.

Who does not feel his helplessness to assuage the flood tides of woe that sweep over us all sometime or other?

Here is the wise counsel of a Christian minister with the psychological background to qualify him to speak on this theme.

I. Physical Distress

Just what are the symptoms of normal grief? Basically you have physical distress. Your parishioner will be bothered by a variety of physical symptoms like these: Sighing, tightening of the throat, shortness of breath, feeling of emptiness in the abdomen, feeling of exhaustion, dry mouth, food tasting like sawdust, loss of appetite, sleep not restful, painful breathing, choking sensations, breath feeling like a knife thrust, legs giving way, lack of muscular power, a feeling of hurt, and so on. Not all of these will necessarily appear in each case. They can come on momentarily or they can come on in waves. Intensity and duration will vary widely. These are the least worrisome of the effects of grief, because they will gradually disappear more or less naturally. This is the part that friends and relatives can accept, I think, without too much trouble. Most people
will feel that when you are suffering from grief you will have some of these things to trouble you. They would probably be surprised or even disturbed if such symptoms did not appear.

II. Changed Sensory Functions

A second kind of symptom is an alteration in the functioning of sensory faculties. Reality seems to dim somewhat. The person makes such remarks as, “I feel as though I’m in a dream.” There seems to be a distance between them and the familiar things of their lives. Sometimes there will be walking in the sleep. Things often do not seem as they used to seem. One looks at life through a sort of haze, as though he were coming out of an anesthetic. He is in an intermediate zone between the conscious and the semiconscious. He is emotionally distant from people.

There may be, too, a preoccupation with the image of the deceased. The woman thinks frequently about the form, the face, the voice, and the touch of the person who is dead. She finds it hard to do things and cannot seem to get up to do anything. The wife who before could take care of her whole house now cannot even seem to raise her cup to her mouth. She is troubled with lassitude and a lack of energy.

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There is an emptiness here too. She cannot share with her husband. She is not able to turn and say, “Honey, isn’t that beautiful?” Or, “Honey, do you . . . ?” There is no one to share the experiences that formerly were all shared. Even the arguments are missed. She thinks, “I know if John were here, he’d say that was crazy. I can just hear him saying it. I wish he were here to say it now.” Life becomes empty, distasteful. Often the wish to die becomes almost an obsession.

This preoccupation with the image of the deceased is likely to make friends think that the bereaved one is becoming mentally ill. This is especially true if the widow says that she felt she saw John yesterday evening. At this point friends become concerned. They do not know that a person may hallucinate in normal grief a few times after the death of the loved one. Hallucinations may occur as much as four months later, in the opinion of some, and still be within the normal range. Often the hallucination will be of the auditory type—the bereaved one imagines she hears her husband’s voice. Naturally these hallucinations are upsetting in their nature; they are, however, not necessarily pathological.

III. The Guilt Complex

A third symptom found in normal grief is a feeling of guilt. This is an area in which the Seventh-day Adventist ministry has done very little. We have generally proceeded on the premise that there is no guilt in grief; in other words, that all anger is gone when loved ones die. If one ever had feelings of hostility for the dead, they are certainly gone now. Yet, often there is much guilt in normal grief. How many of you, if a loved one were to die, could say, “Never did I fail to do everything that would make her happy. Never did I do anything to make her unhappy.” Could you say this about your wife? When a loved one dies, such thoughts as these come to mind: “Why didn’t I do that when he wanted me to?” “Why did I talk to her like that only two weeks ago?” The husband who has allowed his wife to go out of the home to work (and for the best of reasons), may not have done a reasonable share of the housework. He will say to himself, “Maybe I could have made things easier for Mary and maybe she wouldn’t have gotten sick so easily.” The teenager who has been worrying his mother sick night after night, or the girl who has been “going with” the wrong kind of young man, can both find much to feel guilty about. The girl may think, “Why did I bother mother so much. Maybe if I had been the right kind of girl, God would have healed her as an answer to my prayers. Maybe He couldn’t answer my prayers for mother because I wasn’t doing what I was supposed to be doing.” (By the way, our theology can create a lot of guilt. We find occasions for guilt pointed out not only in the Scriptures but also in the writings of the Spirit of Prophecy, where many more are brought out in de-
tail. We often do not have a sense of forgiveness equal to our greater knowledge of guilt.) If there is an accident, we may say to ourselves, “Why did I let my boy go swimming that day? Maybe if I had said No, he’d still be with us. He wouldn’t have drowned.” Or, “If I hadn’t been late to my appointment, maybe my husband wouldn’t have had the accident. He wouldn’t have been driving fast to make up the time.” “Maybe my child wouldn’t have been run over if I had been a more careful mother.”

God has so ordered that men, being in need of each other, should learn to love each other, and bear each other’s burdens.—Sala.

Sometimes the guilt comes from the feeling of relief that is experienced in spite of the grief. When a badly retarded child dies or an individual suffering interminably from an incurable disease finally succumbs, it is almost impossible not to feel that the best thing for all concerned has happened. And yet there can be guilt from questioning whether we welcome the relief because of our unwillingness to carry the burden any longer. Even when reason tells us that we have done all we could and would cheerfully have done more, there is often a tendency to feel guilt. This is probably due to the fact that we are basically selfish and that our motives are seldom completely unselfish. In dealing with grief, we want to make it possible for the guilt to be expressed. This is what we ministers often prevent. We are so quick to give reassuring texts, to salve feelings. The husband does not get a chance to say, “She sometimes made me real angry, pastor, but I loved her very much.” Or the wife to say, “Sometimes he’d almost drive me crazy with his teasing, but I loved him.” Many times, as soon as a person dies, we canonize him. He is idealized. This is another way of paying off the feeling of guilt. If you make him very, very good after he’s dead, that sort of pays up for not treating him so well before he died. It’s sort of undoing—a defense aroused by the anxiety of feeling guilty. One tends to wonder a bit in cases where excessive and endless attention is given to the deceased’s grave or to his den.

Sometimes the feeling of guilt comes from an inability to grieve at all. A woman was in my office some years ago. She is one of our finest workers and a delightful person to know. She told me, in connection with the problem we were discussing, that when her father died, she and her sister were so happy they laughed. This is not a normal way to talk about a father. She was telling this honestly for the first time outside of the family. The reasons for her feelings became evident in our later conversation. For this woman to try to persuade herself that she was deeply stricken when her father died would have been a lie. She had to come to terms with this reality. Another woman came to see me because of trouble with her teen-age son. Soon we began talking about the father—how long he had been dead, what influence he had had over the boy, and so on. I detected a slightly odd note in what she was saying. Moving along the road of thought she seemed to have opened, I soon found out that she was relieved when he died and so were the children. She said her home was much happier after the death of her husband in an auto accident. Not a person in the home had any regrets about it at all. This kind of feeling, of course, colored the relationship of the mother to her son and had much to do with the whole climate in which he was growing. But this had to be faced honestly. To keep this from sight would have kept us from getting to the root of her trouble with the boy.

Guilt then, is a real thing, and we often do not give it a chance to come out. If kept in and unreleased, it can have a part in causing a breakdown years later. It is somewhat like a hidden abscess that has not been drained and has built up a tremendous pressure from the pus that is forming inside.

IV. Attitude of Hostility

Another characteristic often found in normal grief is the presence of hostility. We ministers almost never take into account sufficiently that with grief there can often be anger, bitterness, resentment, and irritation. Some national groups display this more obviously. They may actually have fights at a wake or a funeral. Liquor served on such occasions makes it easier for such feelings to come into overt expression. Sometimes the anger is directed toward the doctor. “Maybe if we had had a
different doctor he wouldn't have died." Or, "If the doctor had come when I first called him, he might have made it." Sometimes it takes the milder form of not wanting to be bothered by other people. Sometimes it appears in strong feelings against God. "Why did He have to let this happen to my child—to me—to my husband?" If the individual could verbalize his feelings freely, he would be able to say that for the moment at least, he hates God.

Sometimes there is anger directed at the deceased, usually in an unreasonable manner. A husband will think of his wife and wonder how she could do such a thing to him as leaving him. This is particularly true of a man who has had a maternal sort of wife. A child will be tempted to feel, "I don’t like mommy; why did she go away?" Occasionally we make things worse by saying that Jesus took mommy away. Then the child feels resentful against Him. We tend to apologize for God in cases of grief as though He needed a defense. This, mixed with platitudes of reassurance, does very little to help.

(To be continued)

Retire
to
Something

THEODORE VAN DELLEN

[Many readers are interested in this subject, and we are glad to reproduce Dr. Van Dellen's helpful article with the permission of the Chicago Tribune-New York News Syndicate, Inc.]

"Retirement is for those who prepare for it" was and continues to be a good adage. The welfare state has taken care of the financial aspects for many, but more than a monthly check is necessary to make the majority of retired persons happy. They must prepare to enjoy their leisure time.

Some industries are taking a positive approach to this aspect of retirement by conducting lectures on how to prepare for those years after 64. Employees of 50 to 55 are invited to attend and in some instances, the wife also is asked. The teachers are said to be experts along this line and discuss personal adjustments, health, work and leisure, living arrangements, and finances. These different facets of retirement are mentioned because more than a hobby is needed to be happy in the leisure years.

Retirement should not be a roleless period. On several occasions we have said the individual is happiest when he retires to something. This applies to most of us, including men and women who welcome retirement as a release from an uninteresting job.

It is important to indulge in some advance thinking on the subject to prevent it from becoming a useless period. This may mean a new but less exasperating job or moving to more pleasant surroundings near relatives or friends. Others will enjoy the freedom to stroll, read, observe, or do whatever they want to. Constructive, self-satisfying activities make the retiree feel useful and needed.

The saddest group are those who retire to nothing. These individuals come from the top as well as the bottom of the industrial ladder and spend their time dwelling on what they retired from—position, wages, and companionship. They could have used a little advance guidance.

Preparation for retirement ought to be started years beforehand because many of the wonderful things in life take time to appreciate. A man who never has read a book, made a garden, or gone to a concert cannot bank on enjoying these things the week after his 65th birthday. The seed of interest must be cultivated through training and education, starting well ahead of the change. The need for good health also must be appreciated.

MARCH, 1963
It is a good thing for a pastor to give study from time to time to his role in the work of the church and to the relationships that exist between pastor and people. Why in our church do we have pastors? What is the work of a pastor? What do the laymen have a right to expect from their pastor?

The word pastor originally meant “a shepherd.” Its meaning now is “a spiritual overseer,” “one who is in charge of a church or parish.” The work of a pastor is that of overseeing the flock of God. He is the one who has been entrusted with the responsibility of leading the church members along the pathway toward the kingdom and feeding them the words of life that will nourish their souls.

Preach the Word

Of His own ministry, Jesus said, “I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:10, 11). The pastor is interested in leading his people into the more abundant life. He is interested in his people to such an extent that he will give his life in service for them. In his charge to the young pastor, Timothy, Paul said, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2). This is the first work of the pastor. He is to “preach the word.” Jesus, when He commissioned His disciples, said, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).

The word preach comes from a Greek word meaning “to herald.” A herald was an official messenger who proclaimed publicly the decrees of a king or government official. Paul compares the preacher of the gospel with such a messenger. The pastor is to proclaim the good news of salvation from the King of the universe.

Many things are expected of a pastor today. He must be a good administrator, a good financier, a good social mixer, a good visitor; but above all his other duties he must be a preacher. This is his chief work. His primary responsibility is not to gather funds, to raise goals, to lead financial drives, to promote special projects, or to be an entertainer. His work is to preach. Other things have their place in the overall program of the church, but they must be secondary to the work of preaching the gospel. Jesus did not commission His disciples to go into all the world and raise money, build buildings, conduct campaigns, or promote some new program. He commissioned them to preach in all the world.

Ministry More Than a Profession

We say correctly that the ministry is not just a profession but a calling. By that we mean that the man does not choose the work, God chooses the man. It is the only work for which men are ordained. When
a man is ordained he is ordained to preach the Word. This is God’s way of communicating truth to mankind. To the church at Corinth, Paul wrote: “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God... For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1:17-21). In the eyes of the world preaching is foolishness, but to those who are saved it is the power of God.

The preaching that saves is the preaching that is Christ centered. Paul did not win people in his day by preaching a fanciful message based on sensational disclosures or ear-tickling doctrines. He preached the cross of Christ, repugnant though the thought of it was to many of his hearers. “We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Cor. 1:23, 24).

**Meet Needs of Flock**

To preach the Word means to preach a message that is adequate to meet the needs of men and women who are wrestling with sin day by day. People come to church from all walks of life, with all kinds of problems pressing in upon them. They face problems that run the gamut of human experience. Some are wrestling with temptations that are overpowering; some are burdened with guilt that keeps them from feeling accepted with God; still others have home and family problems. The preaching of the Word is to help them meet the problems of life in God’s way. It is to help them gain spiritual strength, new insight into themselves and their problems, and to receive the assurance that God cares and understands and is willing to forgive all manner of sin. In preaching such a message there is no place for levity, for storytelling just for the story’s sake, or for words that please but do not reach the heart. The pastor is a living link between the all-sufficiency of God and the needs of men. His sermons will not only be pleasing but they will lead the hearers to the Word of God that contains the answer to all men’s needs.

Timothy was admonished to be “instant in season, out of season.” He was to be ready to minister the grace of Christ at all times. The pastor is not only to preach at the designated hours of worship but he is always to be ready to minister to the needs of his people. He is on call at any time his services are needed.

The pastor is a counselor on many subjects, but he is not just an information service. Routine calls for information about church members should be directed to the church clerk, or someone designated to provide such information, and the pastor should spend his time in a spiritual ministry of helping people who need his unique contribution to their spiritual growth and well-being.

**Visit in Sickness and Trouble**

The pastor stands by the side of his members in any crisis experience in which his presence as a representative of God can be of help. He likes to share their experiences of joy that call for giving thanks to God. He is happy to talk with people about their personal problems and provide a sympathetic, listening ear when they feel they must share their innermost feelings with someone who will understand them.

The pastor calls on those of his flock who are ill. Illness is a traumatic experience that can cause great anxiety. A person who is confined to his bed has a lot of time to think about the meaning of life and its ultimate values. Sometimes his thoughts are not healthy thoughts. His past sins and mistakes rise up to haunt him, and he is filled with guilt and remorse. He wonders whether this illness is in punishment for his sins. He needs to hear the assurance from someone he trusts that God is willing to forgive all his sins and remember them no more. He needs the opportunity of talking out his anxiety and remorse, and this in itself is often a healing process. Every pastor has had the experience of being thanked for the help he was to a person, when in reality the only thing he did was listen. There is an art to listening at the proper time and with the proper feeling.

The pastor should visit people who are going to have surgery. It is helpful for him to visit before the operation as well as after.
One patient said, “It is an awfully good feeling to know that a minister is thinking about you when you’re going to surgery.” Surgery at best involves a certain amount of tension and risk, and it is good for the patient to know that he is at peace with God before the surgeon begins his work.

A pastor often visits those with terminal illnesses. He is not there to reveal to the patient any more about the nature of the illness than he knows from his family or physician, although many times he knows more about his condition than he reveals to others. Those who realize that their remaining days on earth are few often welcome the opportunity of talking with a spiritual advisor concerning their faith and the Christian’s hope. Great peace can come into the life of one whose last days are spent with the assurance of forgiveness of sins and acceptance with Christ.

Pastors can help people work through their grief over the loss of a loved one. When the funeral service is over much remains to be done to help the family adjust to their loss. Grief can be a very normal process, but sometimes it can become abnormal. Bottled-up emotion will find a way out, and if it is not expressed in a normal way it will find expression in an abnormal way. A pastor understands grief situations and stands ready to help people meet grief in such a way that it will bring restoration to their emotional lives and help them make the proper adjustment.

**Family Counselor**

The birth of a new baby in a family gives the pastor an opportunity to visit the home. This occasion is a time for giving thanks to the Lord for the new life and to ask His guidance in bringing up the child according to God’s plan. Perhaps now, more than at any other time, these parents will be more responsive to the Spirit’s leading, and the pastor can counsel concerning the responsibilities of parents to make their home a foretaste of heaven right here on earth.

The pastor realizes how important spiritual well-being is in the establishing of lasting family ties. The goal of making the home a Christian home should be held before those whose lives are to be united in marriage. The responsibility of the pastor toward the couple begins when the engagement is announced and plans for marriage are first considered. The pastor should counsel with them on subjects relating to home and family life, discussing with them God’s plan for the home, the place of religion in their lives, children in the family, family finances, relationship toward parents, et cetera. There is no experience of life into which we send our young people with as little preparation as into marriage, and we are paying a heavy price for our neglect in the broken homes and wounded lives that follow. The pastor who unites two lives so that they are as one has a responsibility to lay the groundwork for a lasting marriage through counseling with the couple about the duties, responsibilities, and obligations they are contracting to fulfill and how best to achieve the goal of a happy marriage. A little time spent in preparing young people for marriage will reap rich rewards in a harvest of happiness to follow.

Even the best of Christians have personal problems and need on occasion to talk with someone who will not be judgmental or condemning. People with problems need understanding, and they need to feel that they can turn to the church for help. The church is a helping institution, and one of its responsibilities is to accept people as they are and help them achieve that which God made them capable of attaining.

The pastor does not have simple answers to meet every situation, but he is a person with whom others can share their problems. He acts like a catalyst in a chemical reaction. A catalyst accelerates a chemical change without entering into the reaction. The pastor, by his presence, accelerates the reaction to a problem, but he does not force himself into the solution. He gives encouragement and support and helps the individual work through his problem and determine the course of action he should follow.

To the pastor has been entrusted the work of making Christ real and personal to those who need Him so much. His time should not be spent just in social visiting when his people need spiritual help. When he visits his parishioners it is to help them find fulfillment of their needs through a living, abiding faith in Christ. The words that were read to him at his ordination keep ringing in his ears and keep him everlastingly at his work: “Preach the word; be instant in season, out of season. . . . Make full proof of thy ministry” (2 Tim. 4:2-5).
Why the Recent Growth of the Mormon Church?

IN ITS official report for 1961, the Church of Jesus Christ of Latter-day Saints, more commonly known as the Mormon Church, reported a total membership of 1,823,661. This is an increase of 58.9 per cent since 1952, or 5.9 per cent per year. From 1928 to 1952 it increased in membership by a total of 105 per cent, or 4.33 per cent per year. By comparison, in 1958 while the LDS Church was realizing an increase in membership of 5.9 per cent per year, Protestant denominations in the United States in general were increasing by only 2.8 per cent per year, and Catholics a little over 10 per cent per year, and this was in spite of a population increase in the United States of only 1.7 per cent.

In 1952, shortly after becoming president of the Mormon Church, David O. McKay made a trip to Europe and neighboring countries, during which time he made various recommendations regarding changes in organization and the general building program of the church. Some of the changes involved the building of temples outside of the State of Utah and the United States. This was actually a departure from the original program, when members were encouraged to come to the United States, where Zion was, and do their temple work there. Under the new program the temples are brought to where the members live so they can more easily and economically do their temple work for themselves and the dead. This helped to eliminate the problem of members coming to this country and becoming dissatisfied and leaving the church. Now they are encouraged to remain at home and do their work for the dead as faithful members, which undoubtedly has been a definite contributing factor in the increased growth since 1952.

There is much more, however, to the general story of growth than this extensive temple-building program. Actually, there are a number of factors that have contributed toward making this growth possible. Probably the most outstanding of these additional factors is that the general authorities of the church have a definite planned program, which permeates all of the activities and functions of the church in such a way as to encourage growth. This is so planned that primary emphasis is placed upon those phases of church work which are of the greatest value in realizing this growth objective. Some of these main areas of emphasis are analyzed separately and are described below.

All Members Are to Be Utilized

Once individuals have decided to unite with the LDS Church, an attempt is made to use them immediately in some phase of church activity. This is to help them feel at home, to identify them with their church. To make this possible, any ward (church) which becomes too large (having more than 500 to 600 members) is immediately divided into two wards. This is done even if both wards have to use the same building facilities. One ward has services at one time on Sunday, and the other ward at another time. Under some circumstances, as many as four wards use the same building for their services. Obviously, with all of the church functions during the week as well as on Sunday which LDS wards have, many conflicts or problems can arise. The facts that they carry on successfully, however, shows an amazing amount of teamwork and cooperation being practiced.

So important is the rule of not having large
wards or churches in the LDS denomination that this method is followed quite strictly. It is felt that large congregations encourage the people to do nothing and go to sleep, and are therefore a curse rather than a blessing. Also, the bishop can properly serve not more than 500 to 600 members. If there are many members in a given area, the area concerned is divided and two wards are organized, and the members are encouraged, even under strong pressure, to attend the ward where they live. If they do not want to attend their home ward they at least are not permitted to attend a large ward, for such are just not tolerated.

Building of New Ward Chapels Receives Primary Emphasis

With the above program being followed, it is obvious that a strong building program of new ward chapels must be sponsored. Consequently, this receives primary emphasis in the LDS Church. How is this done?

A fundamental part of the LDS program consists of social activities as well as religious services. These include those of interest to young people as well as adults. Because of such being a basic part of the over-all program, the rule is followed quite strictly that whenever a new ward chapel is erected, it will include a recreation hall. On one side of their building is a hall for recreational purposes, and on the other side is a chapel for religious services. In addition, various other rooms and Sunday school division rooms are provided. Thus the entire needs of the family and the individual member are met within the church, with the result that each member tends to find himself so involved in the various social and religious activities of the church that he has little time for anything else.

Since the ward chapel fills such a vital place in the over-all program of the LDS Church, it is easy to see why the construction of new chapels is a major program in their organization. Because of its importance, a definite plan has been adopted to realize the greatest economy in conducting it. This is done in the purchase of land as well as in the actual erection of the buildings.

The general authorities of the church are so organized that wherever it is obvious that a new ward will before long be needed, attempts are made to purchase the desirable land well in advance before the price of land rises tremendously because of the development of the area concerned. This is also done in a way to save on interest as much as possible by paying cash for the property. It is to save the loss of any funds that a planned building program receives primary emphasis in the LDS Church so that the funds available will be used to erect more ward chapels instead of permitting a portion of such to be wasted on interest or high prices.

Realizing that much can be saved in the actual construction of the buildings by using successful builders who are members and are consequently sympathetic with the program, the LDS Church is endeavoring to use such help in the building of the chapels wherever possible. This is illustrated in the sale of property the Seventh-day Adventist church had purchased in Salt Lake City as a new church site, but was sold because it became obvious that, as a result of growth, it would be too small. The property concerned was a beautiful estate with a large spring on it, which was at one time owned by Brigham Young. Two successful businessmen who were specializing in real estate and construction and were members of the LDS Church purchased the property from us. They planned to build a series of sixteen apartments on it, and were just getting well along with the erection of four of the units when they were called by the LDS Church to go to Europe for a period and supervise the building of some forty ward chapels in various countries. They felt that it was their duty to go, and so accepted the invitation, which meant that their plans to finish these sixteen apartments as an investment would have to wait. This experience merely helps to illustrate how important the building program is to the LDS Church.

Another interesting phase of this program is that all of the plans are carefully supervised to accomplish what the church desires. They are not left entirely to the local congregation, even though the local group may feel a different plan should be adopted.

One summer as my wife and I were traveling toward the famous winter resort area of Sun Valley in Idaho, we were amazed to notice close to the resort area a most impressive and unusual chapel. It was an LDS chapel and had just been erected. We stopped, and seeing a small sign inviting visitors to feel welcome to enter, proceeded to do so. We were courteously greeted by an elderly couple who took us on a tour of the building and showed us the chapel, recreation hall, and the various classrooms. As we left we were invited to sign a guest register and were offered literature explaining more about the LDS Church. As we left the building we felt that an outstanding job had been done to help us think favorably about this denomination.

32 The Ministry
While visiting with the ones in charge, we learned that the local congregation hesitated in erecting such an elaborate, impressive building, but were persuaded to agree to it since the general authorities insisted that it was needed to help propagate the faith, especially since many wealthy and influential people would be traveling that way to and from the resort area. We also learned that the elderly couple who greeted us were lay members on a mission from their church. They had recently retired, but were donating their time to their church without any financial assistance to serve in the chapel, which had been erected as an information bureau in this important area.

**Lay Proselyting Program**

All lay members, especially young men, are encouraged to go on a mission, which generally lasts for two years, either to a foreign country or on a special assignment in this country. Relatives or members in one’s home ward generally pay the expenses involved, but the church pays the return transportation costs. In addition to these free services to the church, all ward bishops and stake presidents donate their time to lead their local congregations and stakes (small conferences). Only the general authorities of the church receive a salary.

The main proselyting program of the church is carried on by the above individuals on special assigned missions, and also by the local stake missionaries, who also donate their time. Each stake elects persons who have ability to present studies in the homes of their own community designed to convert those who are interested. A standard course of six lessons is generally given. Anywhere from fifteen to fifty stake missionaries are selected for each stake. They function as officially appointed lay Bible instructors, and are very proud of their credentials authorizing them to teach. They not only win converts but also watch the flock and diligently guard them against any opposing doctrines.

**The Program for Young People**

Young people play a very important part in the aggressive program designed to advance the LDS Church. When a young person is eight years of age he is prepared for baptism, if he gives evidence that he is accountable. When twelve years of age, all worthy young men are ordained to the office of deacon, which is the lowest office in the Aaronic priesthood. As deacons, they are to assist in passing the sacraments each week to the congregation, serve as messengers, ushers, and help keep church facilities in good repair, assist in ward teaching, and any other special assignments of the bishop. Older young men who are worthy are ordained as teachers, the next higher office in the Aaronic priesthood. Their duties are to help and exhort the saints, help keep the church pure and eliminate ill feelings, assist as deacon if needed, and lead out in meetings if no higher officer is present.

When children are young, they receive special training in the Primary Association, which is in addition to a regular Sunday school program designed for all youth and adults of all ages. Older young people have a special organization, which meets during the week and is known as the Mutual Improvement Association. As young people reach the high school and college grades they are encouraged in a strong LDS community to attend a seminary, which is generally located near a public school. The present trend is not to conduct parochial schools by the LDS Church, but instead to concentrate on the high school seminaries, and the colleges and universities operated by the church. This is partially because of the tremendous cost involved in operating such grade schools.

The LDS Church endeavors to hold and train its younger children through the strong religious and recreational program in the church. So appealing is this program of games and social activities in the recreation halls of the wards that even young people of other faiths sometimes like to attend, which of course leads the youth to want to attend the other religious activities of the church. Thus the recreation halls tend to become a means of evangelism as well as a means of holding the Mormon youth.

From this brief summary of some of the prominent functions and activities in the LDS Church it is easy to see that the strong building and proselyting programs of the church are designed to be conducive to growth. It appears, however, that the great impetus to growth has occurred as a result of the new policy to build many temples throughout the world to enable the faithful to do their work for time and eternity for themselves and for the dead.
AT THE decline of the eighteenth century, when the Industrial Period was dawning triumphant in England, a much-discussed book came to light, entitled An Essay on the Principle of Population, written by the brilliant economist, Thomas Robert Malthus. Besides analyzing the phenomenon of propagation and multiplication that occurs in the animal and vegetable kingdoms, Malthus expounds in this work a growing and restless disproportion between the means of subsistence and the population. Supporting this argument with figures, he said:

“If we take the whole earth, excluding emigration, it is supposed that the actual population is about one thousand million, the human race would grow by the proportions of 1, 2, 4, 8, 16, 32, 64, 128, 256, and the means of subsistence by 1, 2, 3, 4, 5, 6, 7, 8, 9. At the end of two centuries the population would be in proportion to the means of subsistence, as 256 is to 9, and at the end of three centuries, as 4,096 is to 13, and after two thousand years, the difference would be immense and almost incalculable.”—T. H. MALTHUS, cited in Djacir Menezes, Principios de Sociologia, p. 38.

Face to face with this sober reality—the rapid increase of the population without a corresponding increase in the means of subsistence—Malthus advises abstinence from marriage, freely accepted by the individual, and voluntary chastity, so as to restrict the rising tide of births.

Nevertheless, already 160 years have come and gone and the somber predictions made by the English economist have not occurred. Malthus’ disciples justify this mistake by saying that preventive obstacles, such as wars, plagues, misery, hunger, epidemics, vices, and other calamities, have assured a relative balance between the population increase and the means of subsistence.

If the earth’s population were suddenly to become stabilized at its present size, the Christian church would still be faced with tasks of superhuman proportions. Dark spots in every Christian land, rampant materialism, growing unbelief, non-Christian masses, etcetera, all constitute a colossal challenge. Add to this the amazing population explosions, and we can only cry to Heaven for the Spirit of God to break through for His glory. This is the burden of our writer in this section.

However, in the last decade a surprising decrease in infant mortality has been effected. Scarlet fever, diphtheria, measles, whooping cough, convulsions, and other ancient diseases have been almost completely conquered, thanks to notable discoveries in various fields of medical science. Yes, horrible epidemics are being eradicated. With the aid of marvelous antibiotics from scientific laboratories terrible diseases are being cured that before
were considered incurable. New techniques in surgery are coming to the top, and encouraging progress is being made in the field of endocrinology.

The result of these wonderful triumphs of technology over disease has produced what has been called the “explosive increase” of the world population, which has astonished even the most die-hard anti-Malthusians.

According to statistics of the technical agency of the United Nations Organization, within 40 years there will be 5 billion human beings. In the year 2050 (the Advent hope isn’t figured in the calculation of these statistics) if there isn’t a solution to this alarming progression, we will have 9 billion mouths on our agitated planet to feed.

In an article by Edwin Ellis, published in the New York World Telegram, we read: “The world must feed 47 million more mouths each year than the year before. This significant increase is equivalent to the population of France.”

It is evident that these fantastic figures are an advance announcement of the sad unbalance about which Malthus talked. As a result, there will be hunger, insecurity, and social concern.

Impressed by the seriousness of this problem, Sir Julian Huxley, expresident of the UNESCO, and 133 other outstanding statisticians, sociologists, and educators, thought it prudent to warn the UNO of the dangers of this explosive demographical increase, hoping in the end to keep civilization from the menacing dangers of pauperism, misery, and malnutrition.

Albert Einstein, originator of the theory of relativity, referring to this important theme, pronounced this solemn sentence: “The fantastic population increase has produced a new situation, full of problems of proportion as yet unknown.”

As a church that finds itself facing this disturbing reality, we must hurry all our activities in order to evangelize without delay this turbulent planet, whose population is increasing in geometrical progression. It is evident that we need a divine power to realize such a gigantic work.

At the end of His public ministry, Jesus commissioned His disciples to do evangelistic work. Those messengers had to proclaim the grace of Christ to the 230 million inhabitants who populated the face of the earth. Still, they manifested little disposition, failing courage, and weak comprehension of the Master and His work.

Evidently they lacked effective equipment to fulfill this difficult work of making disciples in all nations. They had neither colleges, hospitals, churches, nor organization to help them in the effort to win the world to Christ.

But the Sacred Scriptures say: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost” (Acts 2:1-4). It was the pouring out of the promised power that announced the radiant dawning of an epoch of triumphant evangelism.

The disciples took courage with the glorious experience of Pentecost, and became as burning torches that lighted the multitudes with the flames of Christianity.

Today, as in apostolic days, the church is facing a responsibility that spreads into the narrow limits of human responsibility. In effect, proclaiming the transforming gospel of Christ “to every nation, and kindred, and tongue, and people” in an agitated world, where the explosive increase of population constitutes an uneasy reality, is a work for extraordinary men.

As a church, we have a message of hope for a desperate world. As an organization we elaborate excellent plans and effective methods of work. Our budgets reveal the existence of financial resources. With all, the necessity of the power of the Holy Spirit is unquestionable, because with its help we will extend the triumphs of the cross in rapid and vibrant advancements!

Book Review

All the Kings and Queens of the Bible, Herbert Lockyer, Zondervan Publishing House, 1961, 253 pages, $3.95.

A historical, spiritual classic. Dr. Lockyer’s comprehensive coverage of Bible times traces the rise and fall of mighty empires and the biographical records of their rulers. It is suitable reading for old and young, and is especially adapted to Christian colleges. The reader learns of the intrigue and pageantry of lands and empires of Bible prophecy. It is a companion volume of All the Men of the Bible and All the Prayers of the Bible, by the same author.

Louise C. Kleuser
Mrs. Jones, did you hear what that Adventist minister did yesterday to Dickie Ayers? Everybody is talking about it."

"No. What in the world did he do?"

"Why, he went to call on Mr. and Mrs. Ayers about some kind of Bible correspondence course they took, and when he got there they were so worried about Dickie's being sick that they couldn't talk about anything else. And do you know what that preacher did? He said, 'I am not a doctor, but I have helped in medical work, and if you wish, I will do the best I can with a simple, harmless water treatment, to relieve your child.' They liked the way he said it, and asked him to go ahead.

"The minister went to his car and brought in—of all things—a big cold-pack canner pot, with some squares of blanket and some heavy folded cloth—he called them steam packs—and towels, and a big piece of plastic. He asked Mrs. Ayers to put some hot water in the bottom of the canner while he wrung the packs out of warm water at the sink. He laid them on the rack in the canner up out of the water so that when the water boiled, it got the packs full of steam. When they were good and hot, he spread the plastic on the sofa to keep it dry, folded the packs inside a square of blanket and laid it on the plastic. He covered the hot pack with several thicknesses of blankets he had with him and covered the whole thing with a big towel, and put Dickie on it. It reached from his neck to his thighs. They let him lie there for nearly half an hour while they all had prayer and talked about the Bible. By the time they got through Dickie's fever was gone and he said he felt all right, and wanted something to eat. Mrs. Ayers says he is perfectly well today, and they think it is wonderful."

"Well, what do you know about that," remarked the neighbor. "It seems a little unusual, but I think it really is wonderful that a minister can do that kind of work. You know, come to think of it, that is the way Jesus did, for He went about doing good. I think I would like to have that kind of minister."

You, too, may think it is somewhat unusual, especially in this age when the public has been taught to believe that only a doctor is supposed to know what to do about sicknesses, even very minor ones. The following statements by the messenger of the Lord may surprise us:

"It may be necessary for ministers to go into the homes of the sick and say, 'I am ready to help you, and I will do the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted.' . . . If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did. . . . Begin to do medical missionary work with the conveniences which you have at hand."—Medical Ministry, pp. 238, 239.

"A gospel minister will be twice as successful in his work if he understands how to treat disease."—Ibid., p. 245.

"True, it might create a sensation if our ministers were actually doing such work, but what kind of sensation? It might bring about a revival.

They will all the while be receiving fresh, new ideas, and there will be a wonderful revival of
gospel medical missionary work.—Ibid., p. 257.

The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering.—Ibid., p. 253. (Italics supplied.)

This is not saying that we do not need doctors, for we do. We must have doctors for the more serious illnesses that require a doctor’s greater training and skill. But when the Lord Himself through His servant bids the laity use the simple treatments He has given for the multitude of less serious illnesses, let us take courage and move into this field, carefully and studiously, but do let us move. Our qualified physicians should lead out in training ministers and laymen for this work, and our ministers should make bold to ask them for this help.

If every Adventist minister carried a cold-pack canner and steam-pack outfit in the back of his car, and knew how to use it, what effect do you suppose it would have on his ministry? He would be “twice as successful.” Would that be worth while?

A leading American physician is saying repeatedly that though the United States is the best place in the world in which to have a serious illness, it is one of the worst countries in the world in which to have a nonserious illness, because we are the most overmedicated, most overoperated, and most overinoculated country in the world. American medical practice is prone to use its drastic serious illness devices on all the lesser ills that could much better be treated by the simple methods God gave us, without the need for a doctor or a drug.

This is the field the medical missionary minister and the competent members of his church should be trained to occupy and encouraged to cultivate. If our medical workers would lead out in this work and sponsor and develop it, it would add in calculable impetus to our missionary activities. Literally thousands of successful lay medical workers could be trained and sent forth to win access to hearts for God’s truth through the healing message. Many times God’s messenger has indicated to us that hydrotherapy and diet therapy are to spearhead our evangelistic labors. Soon the epidemics of the last days will overwhelm men. Then what? Are we as a people preparing to capitalize on the opportunity to preach Christ through our health ministry?

This is hard work. It calls for sacrifice of time, strength, ease, and means. But it is the work that will lead us up to the sealing, the latter rain, and translation. God is making the call and giving us our authorization. Do we actually believe what He is telling us? Shall we not arise in faith and move quickly into this most promising field?

Occult Forces of East Join Those of West

(Continued from page 13)

glimpse of Collier’s portrayal of the “Great Light in (and from) the East.”

Such are some of the tangibles concerning the invading occult forces from the East. When adopted by those who are responsive in the West, they form a sinister union of grave proportions and involving fatal consequences. This far-flung sinister movement from the East, now under way, is an incontrovertible omen of impending end events as set forth in God’s prophesied course of human history, already noted. Principles of light and darkness will soon engage in earth’s final spiritual struggle. The legions are now forming and the battle lines are now being drawn. Knowledge of Bible truth and firm adherence thereto are imperative if we are not to become confused by these siren voices and occult wonders, and thus be misled by deception into catastrophe. Only those who have their feet established firmly on the immutable rock of Holy Scripture will be safe from the rising tide and swirling eddies of the subtleties of the East, destined soon to engulf a large segment of mankind in ruin.

FOOTNOTES AND REFERENCES
3 Ibid., vol. 2, p. 15.
4 Ibid., p. 47.
5 Ibid., p. 48.
6 Ibid., pp. 85, 96, 99. Yoga, an Indian philosophy, is a technique or system of discipline by which the human soul may profoundly attain permanent union with the Supreme Spirit by contemplation and concentration. It stresses the dualistic doctrine of the separateness of matter and spirit, and holds that at first every spirit was individually eternal. It sets forth eight stages in the process, climaxing with complete liberation, and with matter and spirit wholly apart. The yogis are reported to have marvelous powers, with knowledge of past and future. But the ultimate is attained only through a succession of rebirths. There is now, however, in some quarters a tendency to substitute a system of health culture for the original teachings.
7 Ibid., p. 99.
8 Ibid., p. 102.
9 Ibid., p. 105.

MARCH, 1963

(Continued on page 41)
WOMEN in the church today, especially ministers' wives, are faced with a threefold challenge: their personal duty to God, their duty to their family, and their duty to their community. How should they respond to this challenge?

**Putting God First**

To do acceptable work in the second two fields the first one, duty to God, is a necessity. Putting God first is a must for every Christian. "Day by day God instructs His children. By the circumstances of the daily life He is preparing them to act their part upon that wider stage to which His providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crisis."—*The Desire of Ages*, p. 382.

But how does God instruct His people? Through Bible study and prayer; reading the blessed Book, talking to God as to a friend; then listening—yes, He says, "Be still, and know that I am God."

For years it has been a practice in our home to kneel as we get out of bed to seek His guidance for the day before taking the first steps or getting involved in some activities. While I was riding on a bus some time ago, I was chatting with an old gentleman across the aisle with whom I had shared a *These Times* magazine. He was traveling to his childhood home after losing his companion of more than fifty years. He was very restless. He'd read a little, smoke a little, then fold his hands and look out through the windows and exclaim about the familiar, beautiful countryside. In our conversation I mentioned kneeling as I get out of bed, and his remarks were a rebuke. He said, "Oh, lady, I don't wait until I get out of bed. As soon as I awaken, I just thank God for the new day and for sparing my life." Since then I've thought it over, and have decided one could stay in bed a long time and think of all sorts of things to make or break the day.

If we give our waking thoughts to God, our day is much safer.

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly sweet communion, let your duty day be born.

In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.*

Some have said there's much more inspiration in a sunrise than in a sunset. More of us have enjoyed the sunsets. But when Joshua of old had any great problems ahead of him he arose early in the morning.

In the early morning hours while the day is fresh and new and our bodies are not physically exhausted we may get the oil for our lamp for the day—our prayers, our Bible reading, and our quiet time with God and nature.

Billy Graham's Crusaders made a survey in two leading theological schools in the United States and found that 93 per cent of the students had no devotional life. He said, "No wonder the church is powerless. No wonder something has happened to us. Don't you dare
start your day without reading the Word for your own soul and spending time with God in meditation and prayer. Get a lower grade, miss a study, miss anything, but don't miss that hour with God before the day begins."

That was his counsel to the students and when they protested because of lack of time he told them that they would have less time when they got out of school. In his devotional life Pastor Graham reads five psalms daily, because they help him to get along with God, and he reads one chapter of Proverbs to help him get along with his fellow men.

A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful
promised land;
It will linger still before you when you seek the
busy mart,
And, like flowers of hope, will blossom into beauty
in your heart;
The precious words, like jewels, will glisten all
the day,
With a rare, effulgent glory that will brighten
all the way.

The Sabbath school lesson and the Morning
Watch are often used for family study in our
homes, but private devotions call for our in
dividual study. Books from the Spirit of Prophecy such as The Desire of Ages, Christ's Object
Lessons, Steps to Christ, The Ministry of Healing, and others read through systematically day
by day, where "she [Ellen G. White] opens before
the reader undreamed of riches from this
infinite treasure house," draw us near to God.

Duty to Her Family

Carolyn Blackwood says in The Pastor's
Wife: "The minister's wife has a happier lot than any other woman. Owing to the nature of
her husband's work she must meet certain
trials and problems, but her opportunities for
service far outweigh all handicaps. If I could
turn back the hands of time and know all that
day before me, I should still choose to marry a
minister, provided he were the one I married
forty years ago!"

The duties of the wife and mother are legion,
but with God first and a Christian home and
husband she may reign as queen of the home.
The Adventist Home, page 231 states:

The king upon his throne has no higher work
than has the mother. The mother is queen of her
household. She has in her power the molding of
her children's characters, that they may be fitted
for the higher, immortal life. An angel could not
ask for a higher mission; for in doing this work she
is doing service for God. Let her only realize the
high character of her task, and it will inspire her
with courage. . . .

In faithfully carrying on the petty round of
duties, preparing the breakfast and getting the
children off to school, caring for the baby, pre
paring meals, cheerfully answering the telephone for her husband and responding to every
need and emergency in the church, a young
mother is tried to the limit.

With God first and a faithful companion at
her side to help, she will maintain the cheerful
Christian atmosphere in the home that will
build for eternity.

The lessons the little ones pick up in daily
Christian living, through taking part in wor
ship and in the various parts of the home pro
gram, help to make home a little heaven on
earth. Not long ago when the children were
asked what to pray for in worship, Jeannie
said, "Let's pray that we'll be so good today
that the angels will feel at home."

There is a God above, and the light and glory
from His throne rests upon the faithful mother as
she tries to educate her children to resist the influence of evil. No other work can equal hers in im
portance. She has not, like the artist, to paint a form
of beauty upon canvas; nor, like the sculptor, to
chisel it from marble. She has not, like the author,
to embody a noble thought in words of power; nor,
like the musician, to express a beautiful sentiment
in melody. It is hers, with the help of God, to de
velop in a human soul the likeness of the divine.—
Ibid., p. 237.

Duty to Her Neighbors

There are so very many ways to serve our
churches and communities without always tak
ing the leading role. However, there are times
when opening our homes even for a covered-
dish dinner or a salad buffet supper is very re
warding. Some of us just have to break bread
together, no matter how humble the fare, to
extend our friendliness. Group entertaining
helps solve the problem of returning invitations.
The church members usually do not ex
pect the pastor and his wife to return individ
ual dinner invitations, but they do love to have
an occasion for informal visits. One minister's
wife who loved to entertain had three simple
menus planned with three color schemes. Her
dinners were symphonies of color; the guests
were different for each occasion, and with a
little background music and time for visiting,
her social needs were complete and her church
groups had a part in her home.

For the most part our entertaining should be
easy and informal and offered first to those in
trouble, or lonely, or in need. The children
always enjoyed the Thanksgiving or Christmas
dinners more when they could invite someone
who lived alone or who needed love and sym-
pathy. Another plan we shared as they were growing up was that of sending an attractive tray on special occasions to some shut-ins, who knew ahead of time that something was coming so had the anticipation as well as the realization of the surprise.

The folks on the street where we live should know something about us, not just that we don't keep Sunday, but because of some of the good-neighbor acts we do. When someone is ill we may be among the first to call and to bring some fruit, a book, some flowers, or a word of cheer. It is surprising how many would love to have you offer a word of prayer. Anyone in need is our neighbor, and not necessarily only those in need of food or clothing. The world is dying for a little bit of love!

Society has its claims on a minister's wife too. True, she must care for her home, her children, her family's wardrobe, but she must also be alert to the needs of her community. There are many mothers in Israel who would baby-sit for the wife of the minister in order for her to extend her Christian services.

He desires us to extend our sympathies. But we are not to confine our affection and sympathy within four walls, and enclose the blessing that God has given us, so that others will not be benefited with us in its enjoyment.—Review and Herald, Oct. 15, 1895.

We are to work along with other women in the community to alleviate suffering. Some of the services to choose from, along with the local Dorcas-Welfare work in the church, are the local Red Cross, in which many are spending an afternoon a week in the sewing room, the WCTU, the ladies' auxiliary at your local hospital, the Cancer Society, and other good-will projects.

With sufficient oil in our own lamps from our personal prayer life there will be time to do much good for our fellow men.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

* From "A Moment in the Morning" by Arthur Lewis Tubbs, in Prayer Poems compiled by O. V. and Helen Armstrong, Abingdon Press.

1962 Ordinations for North America

**Allegheny Conference**
ALFRED JONES, pastor, 328 Rutherford Avenue, Trenton, New Jersey.

**Arkansas-Louisiana Conference**
P. I. Nosworthy, pastor, P.O. Box 5548, Shreveport, Louisiana.

**Atlantic Union Conference**
HERBERT GEORGE HOMENSEN, Faith for Today barber, South Lancaster, Massachusetts.

**Bermuda Mission**
JOSEPH MELASHENKO, pastor, Box 370, Hamilton, Bermuda.

**Carolina Conference**
W. H. Patzel, pastor, P.O. Box 930, 1936 East Seventh Street, Charlotte 1, North Carolina.

**Central California Conference**
FREDERICK DIAZ, pastor, 1,212 W. Water Street, Hanford, California.
TED T. JONES, pastor, 537 Greathouse Drive, Milpitas, California.

**California Mission**
GUSTAV GOTTLIEB TOBLES, editor, Pacific Press Publishing Association, Mountain View, California.

**East Pennsylvania Conference**
EMIL M. HAGELER, pastor, 10 Vista Road, Wyomissing Hills, Reading, Pennsylvania.
RONALD NEAL, pastor, 14 Queen Street, Wellaboro, Pennsylvania.

**Florida Conference**
D. L. RIMA, pastor-evangelist, 616 E. Rollins Avenue, P.O. Box 1313, Orlando, Florida.
GEORGE PETTY, pastor-evangelist, 616 E. Rollins Avenue, P.O. Box 1313, Orlando, Florida.

**Georgia-Cumberland Conference**
JACK BOHANNON, pastor, P.O. Box 4929, Atlanta 2, Georgia.

**Greater New York Conference**
HERBERT SILVER, pastor, Hebrew Adventists, Times Square Center, New York.
WOLFE ISMOND, manager, Times Square Center, New York.
JOHN FERRARO, pastor, Bronx Italian church, New York.
CLAYE F. BROOKS, secretary-treasurer, Greater New York Conference.

**Idaho Conference**
RONALD M. WISREY, pastor, 463 East Court Street, Weiser, Idaho.

**Illinois Conference**
JOHN E. CLEVELAND, pastor, 3721 Prairie Avenue, P.O. Box 7, Brookfield, Illinois.
DUANE R. PETERSON, pastor, 3721 Prairie Avenue, P.O. Box 7, Brookfield, Illinois.

**Indiana Conference**
WILLIAM A. GEARY, pastor, Kokomo, Indiana.
ROBERT GORBANSSON, pastor, Gary, Indiana.

**Iowa Conference**
ALVIN R. KEEN, pastor, 540 424 Street, Des Moines 6, Iowa.

**Kansas Conference**
B. E. JACOBS, pastor, 1275 Topeka Boulevard, Box 267, Topeka, Kansas.

**Kentucky-Tennessee Conference**
J. S. DARNALL, pastor, P.O. Box 5444, Gallatin Road North, Shepherd Hills Drive, Nashville, Tennessee.
WILLIAM S. EDSELL, assistant MV secretary, Michigan Conference.
HOWARD V. BCLING, pastor, 109 Alien, Alma, Michigan.
R. SKORETZ, pastor, 933 Fleming Avenue, Winnipeg 15, Manitoba.
E. TUNKERSKY, pastor, 145 30th Street West, Prince Albert, Saskatchewan.
D. R. WATTS, pastor, 566 Wilson Crescent, Sarnia, Ontario.

Michigan Conference

HOWARD V. BOLING, pastor, 109 Allen, Alma, Michigan.
WILLIAM S. EDELL, assistant MV secretary, Michigan Conference, Box 546, Grayling, Michigan.
ROBERT HARENIGHT, pastor, Route 1, Rhodes, Michigan (under appointment to South America).
DAVID L. PARKHURST, pastor, 2104 Fifth Avenue, Bay City, Michigan.
ARNOLD J. SCHERENCE, pastor, Alma, Michigan (transferred to Carolina Conference).
LOREN PURDEY, pastor, Box 512, Madison 1, Wisconsin.
R. H. SHEPARD, pastor, 1400 Liberty Street, Parkersburg, West Virginia.

Missouri Conference

RALPH C. WORKMAN, pastor (now U.S. Army chaplain, Office of Post Chaplains, Fort Hood, Texas).

North Dakota Conference

ROBERT E. JANSEN, pastor, Box 846, Beach, North Dakota.
ELMER C. HAAS, pastor, Box 337, Carrington, North Dakota.

Northern California Conference

MAURICE T. BASCOM, pastor, 1811 Eleventh Avenue, Box 149, Oakland 4, California.
MILFORD D. FERRELL, Bible teacher, Sacramento Union Academy, South Windy Way, Carmichael, California.
CHARLES O. TONE, pastor, 1811 Eleventh Avenue, Box 149, Oakland 4, California.
JOHN K. LUED, pastor, 1811 Eleventh Avenue, Box 149, Oakland 4, California.

Ohio Conference

LYLE G. EULER, pastor, 2507 St. Clair Avenue, East Liverpool, Ohio.

Ontario-Quebec Conference

HANS G. FISCHBACHER, pastor, Box 520, 1110 King Street East, Oshawa, Ontario.

Oregon Conference

DONALD M. WILSON, pastor, 605 SE. 39th Avenue, Portland 14, Oregon.
JAMES L. HINER, pastor, 605 SE. 39th Avenue, Portland 14, Oregon.
LEE ROY HOLMES, pastor, 605 SE. 39th Avenue, Portland 14, Oregon.

Polomac Conference

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JACK F. HUGHES, pastor, Gaymont, Staunton, Virginia.

Southeastern California Conference

EDDE CARD, pastor, 9707 Magnolia Avenue, Arlington, California.
RICHARD LEWIS, pastor, 9707 Magnolia Avenue, Arlington, California.
ELWOOD STAFF, pastor, 9707 Magnolia Avenue, Arlington, California.

Southern New England Conference

MARION EARL KIDDER, pastor, South Lancaster, Massachusetts.

Southwest Region Conference

G. J. CHISSELL, pastor, P.O. Box 6289, 1900 South Boulevard, Dallas, Texas.
C. M. BAILEY, pastor, P.O. Box 6289, 1900 South Boulevard, Dallas, Texas.

Texico Conference

JOHN D. SAMMONS, pastor, 1522 Van Buren Street, Box 1339, Amarillo, Texas.

Washington Conference

PAUL HAYNES, pastor (now in Alaska).

West Pennsylvania Conference

WALTER E. KLOSS, pastor, South Lancaster, Massachusetts.

West Virginia Conference

R. H. SHEPARD, pastor, 1400 Liberty Street, Parkersburg, West Virginia.

Wisconsin Conference

DEAN BURNS, pastor, Box 512, Madison 1, Wisconsin.
LOREN FURLEY, pastor, Box 512, Madison 1, Wisconsin.

Wyoming Conference

HAROLD O. BURDEN, pastor, P.O. Box 599, Casper, Wyoming.
HARRY E. DARBY, pastor, P.O. Box 599, Casper, Wyoming.

Occult Forces of East Join Those of West

(Continued from page 37)

Note: For comparison the following extracts from recent Indian Masters concerning man, God, immortality, reincarnation, and other concepts, reveal the Indian concept of the godhead of man and the immortality of the soul.

SWAMI VIVEKANANDA: "Chit, the soul, is the same as God!" (Inspired Talks [1898], p. 116). "You are God, and whatever else you may think is wrong is false" (p. 120). "The highest worship there is, is to worship man, for example, men like Krishna, Buddha, and Christ" (p. 150). "We can have no conception of God higher than man; so our God is man and man is God" (p. 79). "The soul is the unity of all personalities, and because it is at rest, eternal, unchangeable; it is God Atam ("the life principle, the universal Ego whence all individual selves arise") (p. 60). "Fearlessness is not possible as long as we have even God over us; we must be God" (p. 104).

SWAMI RAMAKRISHANANDA: "Studying man's nature, we can see that he cannot but be immortal and eternal... Hence the Rishi (sages) of India have written that the soul is not transitory, that it does not disappear after death with the body... It is Satchidananda, eternal, all knowing" (The Message of Eternal Wisdom [1938], p. 63). "As no action is possible without a body and a mind, the soul must have had a similar body and mind previous to the present embodied condition" (p. 102). "We must have to take up bodies after bodies until we shall be able to realize our all-perfect nature" (p. 101). "This eternal and infinite Soul goes by the name of God" (p. 106). "Man lives in the world, while the soul lives in man or in any other living organism, whether animal, celestial or immortal. Man has birth and death, but the soul takes countless births and dies as many times" (p. 152). "Our scriptures teach us that the greatest sin is to call a man a sinner" (p. 191). "So life cannot be transformed into death, nor death into life. Therefore if man is living, he cannot die" (p. 194).

"Christ realized the Kingdom of Heaven inside himself. If that Kingdom is inside you, God is inside yourself... The process taught both by Moses and Christ, therefore, was also the same as that taught by Sankara and others. You must go inside yourself to realize God. The same thing was preached later by Mohammed" (op. cit., vol. 2, pp. 149-153). "This eternal and infinite Soul goes by the name of God" (p. 106). "Man lives in the world, while the soul lives in man or in any other living organism, whether animal, celestial or immortal. Man has birth and death, but the soul takes countless births and dies as many times" (p. 152). "Our scriptures teach us that the greatest sin is to call a man a sinner" (p. 191). "So life cannot be transformed into death, nor death into life. Therefore if man is living, he cannot die" (p. 194).

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The Oxford Annotated Bible (Revised Standard Version), edited by H. F. May and B. M. Metzger, Oxford University Press, 57s. 6d.

Modern versions of the English Bible may be grouped into three classes. There are those that pay little attention to literary form but seek to provide as literal a translation of the original text as possible, so that the reader can get as near as possible to the thought of the Bible writers. These are of great value as student Bibles, but they are not so suitable for general reading.

Next there are the versions that seek to put the Bible language into modern English. Some of these, like the Moffatt and J. B. Phillips versions, and The New English Bible, provide a very understandable text, often vivid, though inevitably they lose much of the nobility and richness of the historical Authorized Version.

The third group of translations make use of all the new knowledge of the original languages, which has come to us in the past three and a half centuries, while at the same time seeking to conserve as far as possible the literary beauty of the classic version. These include the Revised Version, the American Revised Version, and the Revised Standard Version, of which latter the Oxford University Press has just produced a fine new edition with concise annotations, edited by H. G. May and B. M. Metzger, with supplementary articles by distinguished scholars on the diversity and unity of the Scriptures, Bible geography, history, and archaeology, a brief account of the English version of the Bible, chronological tables, and some excellent maps.

The notes, which express the standpoint of moderate critical scholarship, will not always be acceptable to readers of this journal, but they are always reverent and in general most informative. The comments on the prophecies of Daniel and the Revelation will be least helpful to those who believe that these books provide a symbolic panorama of the outworking purpose of God to the end of time. They will not be prepared to accept the interpretation of the metals of the great image of Daniel two as “Babylonian, Median, Persian, Greek,” nor the identical interpretation of the four beasts of chapter seven, which both evade the remarkable foreshadowing of the rise of Rome as the fourth empire of Bible prophecy. Nor will they agree with the brief comment on Revelation 1:10, “Lord’s day, Sunday,” or that the beast of Revelation 13 and 14 represents the Emperor Nero. But in the nonprophetic works there is a great deal of real value.

As a companion to The Oxford Annotated Bible the University Press has issued an excellent Concise Concordance to the Revised Standard Version, which ministers and lay preachers will find a valuable subject index in the preparation of sermons and Bible talks.

W. L. Emmerson

The Saving Life of Christ, Major Winian Thomas, Zondervan Publishing House, Grand Rapids, Michigan, 152 pages, $2.50.

In this book the author endeavors to present the triumphant life of our risen Lord as He dwells in us by His Holy Spirit. Such an experience is the vital essential for Christian living. Jesus is not just a principle, an inspiring memory, a vague dream, or an empty abstraction; He is a person, He thinks, He lives, He commands, He feels, He loves. He is not a patron of our systematic theology. Christ Himself is the very life content of our Christian faith. This book is designed to help one understand how to obtain victory with the Lord. “For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13). “He is himself the very dynamic of all demands, . . . The Lord Jesus therefore ministers to you in two distinct ways. He reconciles you to God by His death and He saves you by His life.” From this Major Thomas continues to examine what all this implies in one’s personal life. He illustrates this theme by drawing parallels from Israel’s experience in Egypt.

Interesting titles head the chapters of this book, such as, “A Day to Be Remembered,” “Any Old Bush Will Do,” “Then Came Amalek,” “Know Your Enemy,” “The Man Who Forgot to Remember,” “The Man Who Died Too Young,” “The Man With a Sword in His Hand,” and “Victory and Vocation.”

Andrew Fearing


Recently the publishers called attention to this paperback edition for student use in classroom assignments. This Bible is an entirely new translation from the original Greek. While individually we may have our preference for the Bible we use most frequently, this inexpensive edition has value for comparison of texts. Its preface and introduction tell the story of the purpose and background of this special edition.

Louise C. Kleuser
The Seventh-day Adventist

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One hesitates to recommend a book of this type because of the painful experience of hearing sermons that contained illustrations that didn’t illustrate what the preacher was saying. One suspects that the preacher had sought for something to enliven his discourse and turned to a book of “canned” illustrations or to a file he had been collecting on the subject.

The misuse of resources such as illustration books and files is no argument against their use, however. What a boon it is to the discriminating preacher to gain access to another preacher’s collection! The volume offers this opportunity.

The thing which distinguishes this collection from many others is the high quality of the items it contains. Robertson is not a mere newspaper clipper, and he is not content simply to notice useful material in current books. He has made a lifelong study of the best in English literature, and in this volume we have, arranged in alphabetical and topical form, those items which impressed him as useful grist for the preacher’s mill. It is indeed a stunning array of wonderful prose and poetry.

The prospective purchaser (if he lives, as I did, in a place where no adequate bookstore exists for hundreds of miles) should be warned that this is not a collection of stories, useful as such a collection might be.

How to use such a book? One suggestion would be to go through it and read those sections which appeal to you. Then clip out those entries which seem potentially useful and enter them in your filing system for future sermons. Others may have other methods of putting this book to use. That it will prove useful to many preachers is undoubtedly.

Sydney Allen


Here are fifteen dramatic stories that come to us from the experiences of those at the Pacific Garden Mission on State Street’s skid row in Chicago. These are testimonies adapted from radio scripts written by Eugenia Price and Jack Odell; pathetic stories of those caught by vice and evil habits and how they learned that only Jesus Christ could enable them to overcome them and help them to really live again.

While writing another book the author met a situation that showed her the need to publish these testimonies so that others could read them and know the power of God. The bold way in which the workers at the mission spoke to those they saw in need is a real inspiration. One of the stories that will spark your interest especially is the meeting one man had with Billy Sunday. If you have ever wondered how you could help one who is a down-and-out or an alcoholic, this book will help you.

Irma Ritchie


Many of us have warm memories of searching the secondhand bookstores for copies of Albert Barnes’s Commentary on the New Testament. I recall how I personally rejoiced when I found this prize of scholarly information and inspirational Biblical exposition. It was composed of eleven volumes in those days, but now Kregel Publications have presented us with all eleven volumes complete and unabridged in one massive book. Although this volume is three inches thick, it is so well constructed and bound that the book may be opened at any section and it will lie flat for easy use.

Little needs to be said of the work of Dr. Barnes’s verse-by-verse notes on the New Testament. They have long proved helpful in New Testament study. His notes were originally intended to be used in Bible and Sunday school classes. Illustrations, background material, and practical applications of the truth are contained in each verse. They were written over a period of thirty-seven years, and we understand that more than two million of various editions of this work have been sold. Of special value are his notes for one who wishes to preach and teach expositarily. There are a few of his doctrinal discussions that may be questioned. However, there are less instances of this in his works than in many other commentaries.

Andrew Fearing


This is one of the most valuable and practical of “how” books to come into my hands in a long while. We are all writing more and more letters than we ever did before. We are told that the average American receives and sends about 350 pieces of mail a year. As clergymen we multiply that many times. Intelligent, skillful, attractive communications are the foundation of successful church administration, and in this day and age appropriate letter writing may well make a difference between mediocre and excellent church leadership. This book is a working handbook of what constitutes a good letter for a wide range of specific correspondence situations, such as condolence, persuasive fund raising, coming church events, welcome of new members, sympathetic and understanding comfort to those who are troubled or bereaved, letters of church administration, recommendation, family correspondence, and other phases of the minister’s work. The book is replete with samples of good and poor forms of letter writing. Even though the greater part of this work is cast in the context of the church, its methods, philosophy, skill, and spirit are applicable to all professions and vocations.

Andrew Fearing

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MARCH, 1963
LONDON—T. S. Eliot, famed dramatist and critic, has assailed the writing and translations in *The New English Bible* as “vulgar, trivial, and pedantic.” In a copyrighted article written for the *Sunday Telegraph*, Mr. Eliot said that if the translation of the New Testament were “used only for private reading, it would be merely a symptom of the decay of the English language in the middle of the twentieth century. But the more it is adopted for religious services the more it will become an active agent of decadence.” Several million copies of *The New English Bible* have been sold throughout the world. In his article for the *Sunday Telegraph*, Mr. Eliot cited many translations he felt had missed the mark or meaning of the New Testament. Typical was his charge of “literalness” against the translation, “no man can be slave to two masters.” The translation, he said, “ceases to carry any admonition, and becomes merely a flat statement about the condition of slavery.”

NEW DELHI, INDIA—Bible sales in India have increased from 800,000 in 1950 to 2 million in 1960. Meanwhile, enrollments in Bible schools and correspondence courses have grown considerably. This was reported by C. Arangaden of the Bible Society of India and Ceylon in an article published in *The South India Churchman*, official organ of the Church of South India. Mr. Arangaden said the Seventh-day Adventists, with their Voice of Prophecy Bible Correspondence Course now enjoying an enrollment of nearly 650,000, appeared to have been the first in promoting organized Bible fellowship and study. In the meantime, he said, “The Light of Life,” originated by the Evangelical Alliance Mission and now supported by 18 other Protestant missions, has “steadily gained wide acceptance” since it entered the field in 1949.

MOSCOW—It was an English Benedictine monk, not Christopher Columbus, who first discovered America, according to Samuel Varshavsky, a Soviet geographer. He was quoted by the Moscow Radio as claiming that Nicholas of Lynne set foot on the American continent more than 100 years before Columbus landed in the New World. The monk, who taught at Oxford University, where the Benedictines established a house in 1222, is recorded to have made a voyage “to lands near the North Pole” in the year 360. According to the Soviet scientist, Nicholas compiled reports which could have been written only by someone who had seen the New World, since they included maps of Hudson’s Bay. Nicholas’ name appears in the British Dictionary of National Biography, but the volume does not record the dates of his birth and death. The place of his origin, Lynne, is not recorded on modern maps.

ST. PAUL, MINN.—Do America’s churches neglect the intellectuals who comprise the upper 10 per cent of the nation’s population? An article in *Response*, journal of the Lutheran Society of Worship, Music, and the Arts, published here, charged that they do. Describing the “upper ten” as “an aristocracy of heathen intellectuals,” Dr. Sally M. Gearhart wrote that the greatest challenge to the church lies in considering these leaders in the world “important enough to be bothered with.” Dr. Gearhart, a speech professor at Texas Lutheran College, Seguin, Texas, said the “upper ten” does “not include the family which needs ‘just a little interest shown by the pastor’ in order to bring them into the church as hard-working and devout Christians. It is made up of rational, logical, highly sensitive, and deep-thinking men and women who for every reason one suggests for belief in Jesus Christ can offer three reasons to the contrary and can call upon a wealth of knowledge to support their points. . . . It does not include the humble sinner . . . the upper ten do not feel guilt. On the whole,” Dr. Gearhart continued, “the members of the upper ten are good people. They are the Corneliuses of our modern world . . . they may follow Christian principles far better than many professed Christians . . . because [these principles] happen to speak the inner law of justice and service to mankind that inhabits the soul of every man, including the unbeliever.” The church, Dr. Gearhart noted, has spent its effort upon the savage in Africa, on the skid-row drunkard, on the “undergood,” the meek, the poor, the uneducated, the prodigal sons, and the like and rightly so. “But when,” she asked, “have we, if ever, talked about or even considered that most necessary mission field of the upper ten?”

She said ministers especially must be educated thoroughly to be able “to understand the thinking of not only the modern average man but also of the upper ten per cent of the population.”
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Prices slightly higher in Canada.

**This Music Education Program**

for Seventh-day Adventist schools has been prepared primarily for multigrade schools that are not privileged to have the help of a music consultant. Where the help of a music teacher is available, it is recommended that the tape not take the place of the classroom teacher, but that it be used as an aid to her.
PRAY AND PLAN REVIVAL

Down through the centuries the Christian church has many times experienced a fulfillment of the promises of God through such prophets as Zechariah and Hosea. As men and women have opened their hearts to Him asking for the rain of the Holy Spirit, the Lord has graciously answered. Showers of blessing have brought refreshing and new life to the church.

The times to which we have come hold more for God’s people than any in all history. The potential for good and for evil was never greater. When the Advent Movement came into being more than a century ago it was first and last a deeply spiritual movement. Plans and programs were secondary. The presence of the Spirit of God in the lives of leaders and members was primary.

Now that we have grown and our influence reaches to the very ends of the earth, it is easy for us to get our eyes on the greatness and extent of our organization and feel that we have attained. While we would never express it in those words, yet our actions too often betray our thoughts. There must never come a time in our work when it could be said that we are doing "business as usual."

In the great pile of mail that comes to our desk, we at times receive a letter in which a fellow minister unburdens his soul. To read something like this is refreshing: "I long to see the work finished. It appears to me we need a ringing call to revival and reformation ... and such a mighty emphasis on a spiritual awakening that our own dear people will be aroused to pray for the baptism of power. I am not satisfied with my own experience. I long for God's renewing grace to have full play in my heart."

Then he goes on to say; "I cannot but think of what it would mean if we could have the outpouring on this great church."

Is that not our great need, brethren, as we move into our work for this new year? Let us put first things first. Let us pray and plan for real revival. The Spirit is waiting. The church is waiting. The world is waiting—waiting for the manifestation of the sons of God. As leaders let us take the lead, "O Lord, revive thy work in the midst of the years."

R. A. A.

GOD-CENTERED PREACHING

It is customary for a preacher to notice unusual audience response to a particular sermon. We wonder why there is stronger appeal and persuasiveness in some of our sermons while others leave us and the audience "cold." Too often our busy program prevents us from considering the elements of a truly appealing sermon. Recently a little boy helped me to consider what makes a sermon really "click" with the audience. During the service he had taken a piece of paper and divided it into sixteen columns. At the head of each column was a religious term such as "Bible," "hell," "sin," "love," "lost," et cetera. Then he proceeded to keep a word score such as you would keep the score of sixteen baseball teams. At the end of the service he timidly handed me the piece of paper and asked whether I would be interested in how many times I had used these sixteen words. This startled me and I immediately wondered how much this boy had gotten out of my sermon. My disappointment, however, soon changed to appreciation when in the quietness of my study I began to analyze this lad's findings.

Here are some of the results. The word "God" took top honors, for I used it sixty-nine times. The second-place winner was "love" at fifty-nine times. Negative, condemning words scored the least points, while terms relating to God and His attributes were far ahead.

I came to the conclusion that this particular sermon, which seemed to strike the hearts of the people deeper than most of my other sermons, was because of the emphasis on God's character, His attributes, and attitude toward man. In short, it was a God-centered message rather than a man-centered one. The statement, "Bear with a certain voice an affirmative message. Lift Him up, the Man of Calvary, higher and still higher," (Evangelism, p. 187) came to me with fresh force. Maybe that boy didn't get much out of my sermon, but I got a lot out of his experiment. Perhaps it would be well to assign this task to one of your young people and see what the results are in your own preaching. It could be very enlightening.

H. W. L.

SOMETHING WRONG WITH YOUR TRACK?

Native Christians in a West African village found no privacy in their huts for prayer. They therefore went into the bush for quiet moments of prayer. In time a track was beaten down from each hut in which lived a Christian to the prayer spot in the bush.

When a Christian grew slack the watchful senior Christians would go to the careless one with the comment: "Brother, there's something wrong with your track. Beware!"

We all have habits, and we all leave tracks in the highways of life. Are they right tracks to the right places? And well worn?

H. W. L.

J. R. S.