A BIBLICAL BOUQUET OF THIRTY FRUITS, FLOWERS, AND PLANTS MENTIONED IN THE SCRIPTURES.
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Our Cover

The Bible is not a botanical textbook, nor, for that matter, a textbook on anything outside the science of salvation. But it has a lot of interesting mentions of fruits, flowers, plants. An enterprising photographer here gathers thirty examples artistically arranged.

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THE MINISTRY
MAY 18 this year has been set aside for special consideration of the value of Ellen G. White’s writings to the Advent church. A program has been provided, and therein may lurk some danger. So many programs are provided for so many things that we grow a bit cynical about these routine promotion interests. The alert pastor will not allow that to lead him into losing certain blessings inherent in God’s gift of spiritual, prophetic guidance in our worldwide work.

None would deny that this work has been built up on the basic principles enunciated in Ellen G. White’s writings over the years. These principles come by inspiration, by accepting and elaborating many of the best ideas proved over the years in Christian work, by wide reading, and by warm human contacts and personal experiences. Some of these are reviewed in the program material, and they will bring encouragement to our people.

Nor would we deny the unifying influence of Mrs. White’s work and writings on the cause we love. It is doubtful that there would have been any troublesome dissident groups if we had always followed her counsels on how to deal with new light and offshoots movements. We certainly would never have allowed certain precious doctrines such as righteousness by faith, the judgment, and the sanctuary to become a battleground for contending views, nor would sound health principles have become a bone of contention and fanaticism. The church followed the unifying and balanced counsels given through God’s messenger on these and other things.

The aim of Spirit of Prophecy Day is to foster unity, encourage loyalty, and to build up God’s cause. These are decisive days, and will continue to be so in both the church and the world. We need all the help we can get to fortify and enlarge the church, to deepen Bible study and inspire the soul. Perhaps the greatest commendation of Mrs. White’s work is the way she consistently exalted God’s Word as the source of all truth, the test of all doctrine, and the strength of every believer.

These blessings are needed in our church at this time. Lengthening and ominous shadows steal across the world. The church is under trial in many lands and eventually will be in all lands. A man who knows the Far East well said recently that there are only good Christians left in ———, for all the bad ones have disappeared under the hammer blows of persecution. The rice Christians don’t stand the testing times. The way to endure is by building the life now on God’s Word and by following His counsels of truth and wisdom.

We need all of these blessings!

H. W. L.
IN THE EARLY days of the first Christian church we note a very human condition—there was murmuring. This led the apostles to summon a council and appoint deacons, that the apostles themselves might be free for "the ministry of the word" (Acts 6:4). It wasn't Peter, however, but the Lord Jesus Himself, "a prophet mighty in deed and word," who became the head of that noble succession of preachers to which every minister belongs (Luke 24:19).

Our Lord never wrote a book, but the people "heard him gladly" (Mark 12:37). He began His great ministry by preaching in the little village synagogues "throughout all Galilee" (chap. 1:39). These were small community meeting places, none of them seating large audiences. Even the smallest village had one, and the larger cities had many, Jerusalem itself having between three and four hundred.

After two such tours, accompanied by His disciples who thus had opportunity to learn His message and methods, the Master sent them out in six small evangelistic companies. They went over the same ground He had covered, and what was the result? When they returned to Jesus for added instruction and counsel, "the people saw them departing... and ran afoot thither" so that the Master had an audience of more than five thousand people awaiting Him when He arrived (Mark 6:32-44). Such was the popularity of Jesus as a speaker. But more remarkable still, His popularity remained to the very end, for during the last week of His public ministry the Jewish authorities were unable to stop Him teaching in the Temple courts because "all the people were very attentive to hear him" (Luke 19:48). What a wonderful thing it would be if as ministers of the Word our preaching attracted such increasing crowds of hearers that our enemies couldn't get near us!

What was the secret of Jesus' success as a speaker? Well, most important was His life, His prayers, His surrender, and His anointing. Each of these aspects is well worthy of our personal study, but they all manifested themselves and resulted in certain methods of labor we do well to notice.

The outstanding comment made at the close of Matthew's record of the Sermon on the Mount is that the people were impressed with the "authority" with which He spoke (Matt. 7:29). It was an authority born of the certainty of the things He spoke. To the first Jewish ruler who was impressed by His teachings He said, "We speak that we do know" (John 3:11). The Master Preacher had studied the sacred scrolls, had thought them through in meditation and prayer, and had come to positive convictions. He could speak with a note of authority because He knew, and knew that He knew. Yet He was not a shouting street preacher. "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2). Rather, He was an earnest teacher, speaking largely in small synagogue halls and in the porticoes of the Temple courts. So impressed were the officers sent to arrest Him that their only explanation for dereliction of duty was, "Never man spake like this man." How attracted and impressed they must

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have been to risk a scornful retort from those whose orders they had failed to carry out (John 7:45-48)!

It is worth looking into the record and noticing what it was that Jesus had to say at the Feast of Tabernacles when this occurred. The authority based on personal experience of truth is again evident: “My doctrine is not mine” He said (John 7:16). He further assured them that any man could find out for himself whether His message was from God.

Genuine God-glorifying humility is also apparent. Jesus was much concerned about whether He or anyone else in their public speaking was seeking honor for himself or seeking only the honor of God (John 7:18; 8:49-55; 5:41-44). Doubtless it was this double-sided quality of confidence and humility that was the secret of the “courage” the people recognized in Him. Knowing full well that His life was being sought, they wondered that He should speak so “boldly.” This deeply impressed them (John 7:25, 26).

His message rather than His manner had the greatest effect upon the people and the officers. It was both topical and timely. Every day during that last week of the feast the people had watched the solemn ceremony of drawing the water that flows from the Kidron valley to the pool of Siloam, as it was brought with the pageantry and chanting of the Levitical choir to the altar and poured out in memory of the miraculous supply of living water in the thirsty wilderness.

The night before had been an all-night festival in the Court of the Women, which was brilliantly lighted for the occasion. This was in commemoration of the guidance of Israel by the pillar of cloud and fire. But in spite of the meaning and purpose of this religious pageantry and ceremonial, the people had no assurance of divine guidance and no slaking of their spiritual thirst. It was then that the voice of the preacher from Nazareth rang out, offering to the thirsty the “living water.” And again the next day He offered the “light of life” to all who would follow Him (John 8:12). His message had met the spiritual needs that the religious services of the priests had only symbolized. It was not merely topical, it was timely—truly appropriate to the occasion. Nor was it trivial, but tremendous in its reach.

Speaking of topics, it is worth noting that Jesus did not choose His topics from those currently discussed by the rabbis. Nor did He treat His topics as they did. There were many topics they continually brought before the people, and by deduction upon deduction they made the Scripture the source for their hairsplitting teachings. Jesus did not use their popular subjects. He had new, fresh subjects to bring to their attention. And how differently He used the Scripture in presenting them! Instead of trying to move on from Scripture to increasingly precise deductions, He reversed the process, and sought always to go back to its deep meaning and the original purpose of God expressed by it. When the Pharisees criticized Him for associating with sinners, and denounced His disciples for breaking the Sabbath to satisfy their hunger, He quoted the principle from Scripture expressing the divine preference for mercy rather than sacrifice, and called upon them to consider its meaning and application (Matt. 9:10-13). Later, when the Pharisees brought to Him the question of marriage and divorce, He did not take up their minute and argumentative explanations but pointed back to the second chapter of Genesis and God’s original purpose in marriage “at the beginning.” Thus He put emphasis on the main issues in the problem (Matt. 19:2-9).

As to the Master’s literary style, the Sermon on the Mount indicates clearly that He prepared His presentations thoroughly. While His speech was delivered extemporaneously, nevertheless, in its phrasing it reveals painstaking preparation. This is evident both from the poetic couplets of the Beatitudes and from the abundance of well-chosen metaphors that characterize the Sermon. The carefully turned phrases in the form of Hebrew poetry indicate His careful study even of words. The condensed illustrations about “salt” and “candlesticks,” “pearls” and “lilies,” “birds” and “raiment,” indicate long reflection. He said things in such a way that they would be long remembered, remaining in the memory and recurring to the mind again and again. In fact, one who compares the incidental remarks of the Master on various occasions during the two years following this address will be struck by the many times He repeated His teachings in these scintillating forms.

Yet His words were always simple. His ideas were erected as buildings, which
reached high into the heavens, but the word-bricks He used were small and easy to grasp. Paul the elaborator may have used more technical terms, but Jesus the originator used short, simple, nontechnical terms. True, Paul did not speak of reconciliation and justification and sanctification with the theological preciseness of the modern scholar, but the Lord Jesus did not even use the words. Yet He stirred men, arresting their attention and challenging their thinking so that there came into existence upon earth a new way of life and new lines of theological thought.

And how was it that He was so successful in challenging men to think? Could it not be that He made much use of questions? His questions stuck in the mind. The evangelists report them in the Gospels: questions to the disciples, questions to the multitudes, questions to His enemies. Assertions and exclamations we punctuate with a mark that looks somewhat like a club. But a question mark is more like a hook, and may well symbolize the effect of a well-placed question. It hooks the attention. It draws out the mind. It calls for consideration. It stirs thought.

And Jesus not only stirred thought, He followed it up. So often He answered the unspoken thought of His hearers. It is not important that He could read men's thoughts as we cannot. What is important is that He wanted to read them, and did read them. He watched the faces of His hearers to recognize whether they were accepting or rejecting His words, whether they understood or lacked comprehension. Then He modified His presentation to encourage their faith, destroy their doubt, and meet the need of their inmost hearts.

Here is the ideal preacher at work, loving men, trusting God. Loving men more than He loved Himself, trusting God utterly. How did men recognize that He loved them? By His manner of speaking and by the adaptation of His message to their needs. How did they recognize that His acquaintance with God and confidence in Him was the supreme factor in His life? By His power and positiveness, His certainty and confidence, the quiet earnestness with which He spoke. They knew He was every whit of what He preached, the very embodiment of His message. Indeed, He was the Word of God in human flesh. He was the ideal Minister of the Word.

To this ideal we are called. He is waiting for us to follow Him in His life, in His prayers, in His surrender, and in His anointing, that we may follow Him also in His manner and method, and so take a worthy place in the succession of "the ministry of the word."

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Architect Assails Construction of "Meaningless" Churches

A list of rules for building "meaningless churches" was given by a noted architect in a speech before the annual meeting of the National Council of Churches' Division of Christian Education in St. Louis, Missouri.

Gyo Obata, a partner in a St. Louis architectural firm, furnished a number of specific "how not to do it" instructions for church building.

The first rule, according to Mr. Obata's satirical presentation, is to "keep it big . . . build a monument that outsiders, particularly tourists, will come to exclaim at."

Other basic rules are to design spaces for all the functional requirements of the building and "hook them on to each other . . . or pile them on top of one another," to make a simple box shape and decorate it on the outside, and to "tailor the worshiper to the building."

Mr. Obata also advised the prospective church builders to "avoid any possibility that the architect or the (building) committee members will be forced to think for themselves" and to hire an architect "with, a reputation for doing exactly what he is told."

"In a pinch, just hire a draftsman, or even better—buy someone else's plans (borrow them if you can)," he suggested.

Among the hints Mr. Obata offered were the following:

Tell the architect to pay no attention to the site, grade it flat if possible, and tear out any trees that may be growing.

Make sure the entire building project goes on as rapidly as possible, with no time for any careful decisions.

Ignore all other buildings in the area.

Don't let the architect know what the needs are; it's more fun to let him try to figure them out.

"It is a mistake to let the architect study all the needs and aims in advance, to follow this study with research, then create the basic unit needed, then combine the units in an efficient way and finally order them in a humanistic, strongly unified, and meaningful grand design," he warned.

It is most important, Mr. Obata said, to "completely disregard any attempt to express in the church building the highest aspirations of the congregation, the community or your religion generally."
I. Is a Revival Necessary?

Some weeks ago a panel at one of our seminars discussed the question of revival, but because of lack of time had to close their excellent presentation leaving the following question unanswered: "Does this denomination need a revival?"

Because this question, with various ramifications, arises frequently in these significant times, it is appropriate that we discuss it. The basic question, as it was raised, is answered very simply by the servant of the Lord. She says: "A revival ... is the greatest and most urgent of all our needs."—Christian Service, p. 41.

To take any other position would be to take the side of Satan in this Christian warfare. Inspiration says, "If Satan had his way, there would never be another awakening, great or small, to the end of time."—Selected Messages, book 1, p. 124. "Satan will do his utmost to keep ... [God's people] in a state of indifference and stupor."—Christ Our Righteousness, p. 124.

II. What Is a Revival?

Logically we should consider first, What is a revival? A revival is a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. A revival is the result of the work of the Holy Spirit upon the hearts of men. The natural heart of man is incapable of knowing or appreciating righteousness. His heart is evil and he is alienated from God. Sin not only separates the soul from God but it destroys in us both the capacity and the desire for knowing Him. Unless something outside of man takes hold of his heart, man is doomed to death. It takes a revival to bring him to his senses. When the Holy Spirit has succeeded in awakening the human heart to a sense of sin, to a knowledge of God and the reality of the judgment, he may respond to the work of revival which the Holy Spirit has brought, or he may reject it.

Revival in a Mass Meeting

Revival is generally thought of as only a moving upon the multitudes in some great religious gathering, such as on the day of Pentecost when Peter preached that effective sermon under the power of the Spirit, causing those who heard to be "pricked in their heart." They were moved to say "unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized ... , and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). Not everyone accepted the conviction of the Holy Spirit, but of those who did, it is written, "They that gladly received his word were baptized. ... And they continued stedfastly in the apostles' doctrine" (verses 41, 42).

In the Family Circle

However, a revival does not have to be experienced in a large mass meeting. The Holy Spirit brought a revival to a family in Philippi under a combination of circumstances. Paul and Silas had been thrown into the lowest dungeon and held fast in stocks. Notwithstanding the extreme torture of their painful position they did not murmur but encouraged each other with words of prayer and songs of praise. The other prisoners, and the jailer himself, were deeply impressed with the conduct of these
Christians. Later that night when the Lord visited the prison with an earthquake and burst open every cell, the prisoners followed the restraining counsel of Paul and Silas and remained in their places instead of fleeing for freedom, which would have left the jailer liable for their escape and exposed to execution for his neglect. As the whole truth dawned on the jailer that his prisoners were still there and his life was safe, he flung himself before these unusual men and asked how he could have peace, integrity, and salvation. The Word says, “He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, . . . and said, Sirs, what must I do to be saved?” (Acts 16:29, 30).

This man responded to the revival power of the Holy Spirit and the instruction of Paul and “was baptized, he and all his, straightway” (verse 33).

Paul preached a revival to another family—Felix and Drusilla—but with far different results. As Paul “reasoned of righteousness, temperance, and judgment to come, Felix trembled” (chap. 24:24, 25). He was brought under conviction but answered, “Go thy way for this time; when I have a convenient season, I will call for thee.” Felix rejected the revival and never again did he listen to the voice of God. Though “he sent for . . . [Paul] the oftener, and communed with him,” it was not for divine enlightenment. Having rejected God, he followed the dictates of his natural heart by seeking of Paul a bribe “that he might loose him” (verse 26).

**In an Individual**

A revival may come to an individual without a living preacher or even the facilities of a church, as in the case of the prodigal son. In the desperate desolation of his circumstances, the prodigal responded to the enlightening influence of the Holy Spirit. “He came to himself.” Then suddenly realizing his father’s resources and his goodness, he submitted to the Spirit’s appeals “and he arose, and came to his father” (Luke 15:17, 20).

**III. Why Is the Seventh-day Adventist Church in Need of Revival?**

I think of five reasons why a revival is needed among us. First, our own poor hearts and lives testify to that need. When we take inventory, when we take time to reflect as the Holy Spirit unites with us in exposing the roots of our affection, we must confess our selfishness. We see our hardness, our wont to criticize, our indifference; and we must acknowledge, “I need a revival.”

Second, because of the conditions in some of our homes. How we need a new birth of love in our homes! At a camp meeting a girl came up to one of our ministers and said, “What’s the use of my trying to be a Christian? My home is impossible. All I hear is bickering and quarreling. Father and mother went to the early meeting this morning. They took their Bibles and took down notes in their notebooks. But as soon as they returned to the tent they had a row. They are fighting there in the tent now. What’s the use of trying to be a Christian?”

Third, because God says so. Revelation 2:4 states, “I have somewhat against thee, because thou hast left thy first love.” God caused this text to burn with fire before Ellen G. White, and she wrote: “I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self is cherished, and is striving for the supremacy.” —Christ Our Righteousness, p. 120.

Only the reviving power of God can change such a situation, for the tragedy is that we do not sense the seriousness of our condition. We are led to believe that things are much better than they are and we are offended when someone suggests that all is not well in Zion. “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17).

“We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drouth in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God.” —Ibid., p. 119. “The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone.” —Ibid., p. 118.

Fourth, the conditions in the church demonstrate it. The lack of zeal for evangelism, the indifference toward the multitudes who are without Christ, the inconsistency, the fanatical pursuit of amusements, all testify to our need. “Lovers of

(Continued on page 39)
Can any good work of yours aid in obtaining your salvation?  
Is it true that salvation is “all of grace”?  
This article places the emphasis where it belongs, and presents this thoughtful conclusion to Adventist preachers:  
“Had we always emphasized this vital necessity for the grace of Christ in our public presentation of the message, the charge of legalism would not have arisen.”

LAWS that are based on principles or relationship must of necessity be as perpetual as the principles on which they are grounded.

The moral law of the Scriptures is of this nature, and it has therefore been regarded as eternal by theologians throughout the ages. Since the Ten Commandments codify the relations between the creature and the Creator (first table of four) and the relation of the creature to his fellow creatures (the second table) they must continue in force until these relations are abolished. That is why David sang so confidently—“All his precepts are sure. They are established for ever and ever. They are made [margin] in truth and uprightness” (Ps. 111:7, 8, R.V.).

This is surely why Jesus asserted, “It is easier for heaven and earth to come to an end than for one dot or stroke of the Law to lose its force” (Luke 16:17, N.E.B.).

On the other hand, a law that is based on circumstances or expediency is temporary and is abrogated when the circumstances change. The prophets clearly saw this distinction between the moral and the ceremonial law. (See Jer. 7:21-24, Amos 5:21-24, Hosea 8:12-14.) Such laws were “outward ordinances in force until the time of reformation” (Heb. 9:10, N.E.B.).

In the perfect state every rational being would be obedient to the laws of God. Thus the angels are spoken of as “Ye mighty in strength, that fulfil his word, hearkening unto the voice of his word” (Ps. 103:20, R.V.).

When our first father sinned this ideal relationship was disrupted, and grace became operative on God’s part to restore fellowship. Ever since, two wrong attitudes have manifested themselves on the part of sinful humanity. On the one hand are those who are opposed to the law of God. They openly reject the Lord, saying, “We will not have this Man to rule over us.” They hate God and love evil; they are called the “workers of iniquity,” “who hate the good, and love the evil” (Micah 3:2). On the other hand are the religiously inclined who profess to love God and who endeavor to fit themselves for heaven by punctiliously observing the letter of the law. Such are foreigners to the grace of God, but they are intent on weaving a robe of self-righteousness with which to cover their inner sense of sin. Pride of self is really at the root of their religious philosophy; cloak it as they may, it keeps breaking out. Of such was the Pharisee who “prayed thus: ‘I thank thee, O God, that I am not like the rest of men, greedy, dishonest, adulterous; or, for that matter, like this tax-gatherer. I fast twice a week; I pay tithes on all that I get’” (Luke 18:11, 12, N.E.B.). This man felt no need for grace. He was a self-made saint and he worshiped his creator.

The grace of God is coexistent with His law. The Biblical definition of grace is terse, “By grace have ye been saved” (Eph. 2:5, R.V.). It is “the grace of God that bringeth salvation . . . to all men” (Titus 2:11). This is another way of saying that “according to his mercy he saved us, through the washing of regeneration” (Ti-
tus 3:5, R.V.). "Grace means favor to one who is undeserving, to one who is lost."—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 4:7, p. 1117.

One of our earnest laymen wrote a book recently in which appeared the following, "We are not saved by works alone, but also by grace." This is deadly heresy. It is called "a fatal mistake," or "a fatal deception," by the Lord's messenger. What was wrong with that statement? Let's see: The apostle reminds us that "the law is an excellent thing, provided we treat it as law" (1 Tim. 1:8, N.E.B.).* We need continually to meditate on Romans 8:3, 4, "What the law could never do, because our lower nature robbed it of all potency, God has done: by sending his own Son in a form like that of our own sinful nature, and as a sacrifice for sin, he has passed judgement against sin within that very nature, so that the commandment of the law may find fulfilment in us, whose conduct, no longer under the control of our lower nature, is directed by the Spirit" (N.E.B.).*

The apostle enumerates in Romans a list of things "the law could not do." It could expose sin but could not atone for sin. It could define righteousness but could not confer it. It could point the way to life but could not give it. All these things the law could not do, because it is law, and "our lower nature robbed it of all potency." Grace, however, can do it, and does it more abundantly. We are not under law as a way of life, but are under grace.

"There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. *Such religion is worth nothing.*”—*Steps to Christ*, p. 44. (Italics supplied.)

The clearest expression is given in the Spirit of Prophecy writings of the utter need for saving grace. "Divine grace is the great element of saving power; without it all human effort is unavailing."—*Counsels to Parents and Teachers*, p. 588. And this thought is added, "What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound."—*Selected Messages*, book 1, p. 156.

There are many in our ranks who desperately need to accept this gospel truth that heaven is not gained nor a Christian character formed by Sabbathkeeping, tithe paying, or health reform. We cannot work our way into heaven, we cannot buy our way in, we cannot eat our way in. Yet some give the impression that they are doing this very thing. Why is this legalism not only wrong, but also disastrous?

"Without the grace of Christ it is impossible to take one step in obedience to the law of God. Then how necessary that the sinner hear of the love and power of his Redeemer and Friend! While the ambassador for Christ should plainly declare the claims of the law, he should make it understood that none can be justified without the atoning sacrifice of Christ."—*Ibid.*, p. 372. (Italics supplied.)

We have felt rightly that the vindication of God's law in these last lawless days has been entrusted to us. But we have not always enhanced the law when we have ignored the clear limitations of the law and the broader claims of grace to change the sinner's heart and reclaim him for God. "We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Christ. Let this grace be revealed to others."—*Testimonies*, vol. 6, p. 268.

Had we always emphasized this vital necessity for the grace of Christ in our public presentation of the message, the charge of legalism would not have arisen. When the law of God is presented, not from Mount Sinai but from Mount Calvary, legalism goes by the board. As the Lord's messenger so clearly wrote, "Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour."—*The Desire of Ages*, p. 608.

Many of the petty points that have plagued the church in the past, many of the burdensome hobbies of some so-called reformers, have come from a legalistic concept of the truth. Basic to so many of their claims and theories is the conviction that their "works" are contributing to their salvation. Here is the clear warning of the Spirit of Prophecy writings: "Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. *This is a fatal deception.* If
you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement.

“This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus’ righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us.

“All that man can possibly do toward his own salvation is to accept the invitation, ‘Whosoever will, let him take the water of life freely.’ No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation.”—The SDA Bible Commentary, Ellen G. White Comments, on Rom. 3:20, 21, p. 1071. (Italics supplied.)

This clear enunciation of the gospel should be fully grasped by the ministers of the new covenant. The preaching of the everlasting gospel is not a cold, argumentative, and logical presentation of the claims of God’s law, but a fervent, flaming conviction, based on personal experience, that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

Will this mean that the law of God will be relegated to a position of inferiority? By no means. We enhance the law when “we treat it as law, recognizing that it is . . . aimed at . . . all whose behaviour flouts the wholesome teaching which conforms with the gospel” (1 Tim. 1:8-11, N.E.B.).* The law is not minimized but magnified by the true preaching of the gospel of the grace of God. As Bishop Hopkins so rightly taught:

“To preach justification by the law, as a covenant, is legal and makes void the death and merits of Jesus Christ. But to preach obedience to the law as a rule, is evangelical, and it savours as much of a New Testament spirit to urge the commands of the law as to display the promises of the gospel.”—Quoted by Stephen Higginson Tyng in Lectures on the Law and the Gospel, p. 57.

Our Lord combined law and grace by displaying that the basic principle underlying the law of God was love, which is grace in action (Matt. 22:37-40). The relation between the coexistent principles of law and grace is grounded in the transforming power of love. This relationship is summed up in this lovely statement from Sister White:

“God’s law is fulfilled only as men love Him with heart, mind, soul, and strength, and their neighbor as themselves. It is the manifestation of this love that brings glory to God in the highest, and on earth peace and good will to men. The Lord is glorified when the great end of His law is attained. It is the work of the Holy Spirit from age to age to impart love to human hearts, for love is the living principle of brotherhood. . . .

“Jesus has gone to prepare mansions for those who are preparing themselves, through His love and grace, for the abodes of bliss.”—Testimonies, vol. 8, pp. 139, 140.

An old tombstone in the city of Bath, Somerset, has this lovely epitaph that expresses this new covenant relationship:

“I would not work my soul to save, For that my Lord has done; But I would work like any slave For love of God’s dear Son.”

Orders for the Complete Index

One conference is presenting each minister with a copy of our complete Ministry Index. An overseas union is placing the Index in its reading course for 1963.

Ministers are indicating their discovery of wealth of sermonic material through the Index. While copies last we can supply the Index from this office, cash with order, at these prices:

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Thank you for your response!
WHAT would we ministers do if we were locked out of our churches? Probably some of us would feel as though we had been driven out of our homes. Maybe our churches have become not only places for worship but, for some of us, places where we go to escape the harsh realities of life in this closing time of earth’s history.

What might happen if the members of the church got together sometime when the minister was not present and used their God-given talents as they could use them? The elders would plan for the services of the church, each shouldering his share of the burden. They would map out a program that would assure each church member of a visit by an elder of the church and of being given spiritual help.

The deacons would work out the church budget, and would shoulder among them the responsibility of raising the money to meet it. Care of the physical plant of the church and the church school would be undertaken by these dedicated men. The pastor would not have to be concerned with cleaning, painting, mowing the lawn, buying proper supplies, or any of the other details of the deacons’ rightful work.

The other officers of the church would all agree to do exactly and fully the duties of the offices to which they were elected, and would work harmoniously together.

In addition, the home missionary department would carefully develop plans for personal evangelism, to be carried forward by the church members in an aggressive, systematic, and persistent way.

When all this was planned, what if the church board were to wait upon the pastor and say, “We do not need a pastor very much. We can see that the details of our local church are taken care of. We have people capable of doing almost everything that you have been doing. (Most churches have!) When we need you we will call on you—for weddings, funerals, and baptisms. Otherwise you should find something else to do.”

“Utter fantasy!” someone says. Probably it is. Just a dream—but not impossible.

What about the minister, then? What is he going to do? Is it possible that some of us would be displeased, frightened, bewildered? Possibly so. But not unless we had lost sight of the prime objective of our calling—the winning and warning of souls for Christ.

Wisconsin has more than five hundred towns in it that are big enough to be listed on the State map. In size they run from small villages to an urban area of one million. We have eighty-one churches in this State. Only sixty are in town; the rest are in the country. This means that in this rich and beautiful State, 440 cities and towns have no Seventh-day Adventist church! These communities run up to eighteen thousand population. Many have four to eight thousand population.

Should this situation exist? I think not. “In every city in America there should be some memorial for God.”—Evangelism, p. 60. How can we establish these memorials? Some means must be devised that has not yet been used.

Perhaps one expedient would be for the visionary supposition outlined above actually to take place. We have twenty-six fine workers in our conference, in the field. They do evangelistic work and with some success. Yet—and this is not an isolated case among conferences—we have a hard

Should We Lock Our Ministers Out of Our Churches?

R. E. FINNEY, JR.
President, Wisconsin Conference
time baptizing enough people in a year to show any gain.

According to our inspired instruction, "evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants."—Ibid., p. 17.

Does soul-winning work occupy more and still more of our ministers' time? In some cases I think it has been occupying less and less of their time.

At the beginning of the year I wrote a letter to every worker in the conference. In it I referred to the record he had made during the year. I presented before him the average attainments of the other workers in the field. Thus I did not reveal to any worker what any other individual worker had accomplished, nor did I reveal his record to the other workers. I do not believe that we should publicly compare one worker with another. There may be reasons why one accomplishes less than another, and those reasons may be beyond his control.

One worker reported later in the year that when he read the letter he was shocked to realize how few baptisms he had the previous year. He determined that another year would not find him with a similar record. The result was that his baptismal record is now second in the conference at the end of three quarters, and the general program in his district has not suffered. He had been busy and had worked hard the previous year, but he had not concentrated on winning souls—the work that is "to occupy more and still more of the time of God's servants."

One of the statements by the servant of the Lord weighs heavily upon me: "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village."—Ibid., p. 43. (Italics mine.)

If this statement is to come true, are the 440 unentered towns and cities in this conference to have memorials in them? If our Lord's return must wait on this fulfillment, how long will His return be delayed?

What would happen if every field worker in the conference were turned loose to devote his entire time to "opening the Scriptures to others"? I believe that such a program would find us making gains in growth before very long.

To say that our work would not grow without our paid ministry pastoring the churches is demonstrably unsound. Organizations such as the Jehovah's Witnesses—which gained thirty-two thousand members in one area while we baptized eight hundred—do not have a paid ministry, yet they thrive.

Since we have eighty-one churches in this conference, our working force is sparsely distributed. We have only one minister who does not have more than one church under his care. Some of our men have six churches in their districts.

Because we have so few ministers I have had a number of complaints from well-meaning laymen that their churches do not have a minister with them often enough. Our people love to be pastored. Some of them need it. To others it becomes a crutch that weakens their spiritual vigor.

Is it possible that the servant of the Lord was mistaken when she wrote: "If the proper instructions were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them."—Ibid., p. 381. (Italics mine.)

Are we doing our people a favor to contribute to the spiritual anemia which now grips many, or should they be given some kind of spiritual iron that would enable them to stand on their own feet and work for God?

Ellen G. White further says: "They should be taught to bring a faithful tithe to God, that He may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again."—Ibid. (Italics mine.)

"Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: 'Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us,

(Continued on page 42)
Faith and Works

CARSTEN JOHNSEN
Royse, Norway

DURING studies I have had opportunity to make regarding dualism and its magic power of penetrating our Western culture through thousands of years, I have also had opportunity to consider from a new angle certain topics that undoubtedly give our theologians and preachers a lot of trouble in their daily tasks. Have you ever, for instance, had any difficulty with the subject of faith versus works? As a denomination we have often been accused of a certain "thralldom of external works." Probably such accusations become natural whenever a Christian attaches great importance to God's holy law.

The Reformation, as we all know, was a vehement reaction. A reaction against what? To a large extent just against external things, against the superficial in religious ceremonies and in human lives. That superficiality had reached a notorious climax. It was violently rejected by outstanding personalities within the Catholic clergy, still more violently by the Lutheran Protestants, and most violently of all by the Reformed Church—Calvin's church.

In all violent reactions, however, one thing seems to be almost inevitable. Men are exposed to the temptation of going to extremes. The pioneers of the Reformation would have been well-nigh superhuman if they had proved a perfect exception to that rule. Even Luther was in the danger zone. In the heat of a legitimate battle against formalism and the "thralldom of external works" he became so eager to save the contemporary church from the quagmire of self-salvation and self-righteousness that he was tempted to despise works altogether and to grant them no place whatsoever in the great work of salvation. Sufficient evidence of this is found in a well-known fact. The German Reformer had serious difficulty in accepting one of the books of the New Testament canon as the really inspired Word of God because its author, James, had much to say in favor of those outward manifestations in human life which we call "works." He had the boldness to state in no ambiguous terms the excellency and prime importance of works. Anyone who reads the second chapter of his Epistle, especially verses 14, 17, and 22, may feel almost sorry for Martin Luther. Certainly those Bible texts do not at first view seem too well adapted to help a gallant warrior in his inexorable battle against the servitude of self-justification through the contribution of human efforts.

We must not forget, however, that Luther was right in the heat of battle. Any praise of personal human actions must have sounded in his ears almost like the flute of the Papacy, or as the treacherous voice of the evil one himself. His constant fear was, of course, that his congregations should be tempted to infer that those pitiable works of their own could provide them with any morsel of merit or righteousness. Nevertheless, in order that sinful human beings be made really whole again, they need one thing—righteousness presented to them through the matchless sacrifice of Jesus Christ. Just how is that righteousness...
to be appropriated? Is it through faith, or is it through works?

Do even we Seventh-day Adventists fully realize how utterly absurd that question is? Such frequent remarks as this, "Faith must be followed by works," may indicate that we all accept without any serious protest expressions and, to a certain extent, ways of thinking that are characteristic not of Biblical theology and anthropology, but precisely of a culture penetrated by dualist conceptions. Perhaps that is almost inevitable and therefore quite excusable. When a person of our Occidental culture says "soul," for instance, he does associate that word with ideas that an old Hebrew would never think of. We often have the idea of a soul as opposed to the body. That connotation was entirely foreign to the minds of the men who wrote the Old Testament. A soul was always a complete man, including his "body," of course. (Here I quite naturally used the word body in the abstract sense of something imagined as different from and "opposite to" the soul.) Do you see how much we have inherited from Plato and how imperceptibly we carry that heritage along with us?

But as far as the Platonic dualism of soul versus body is concerned, nobody could really deceive an Adventist into believing that body and soul are two different and separable entities. Our theology has been too intensely aware of the terrible dangers of spiritualist conceptions for that. And childlike Christians through all centuries have been able to realize that a human body and a human soul are simply two aspects or two sides of one and the same reality. Notice that we said childlike Christians. In our Platonic culture it does take a childlike mind to understand that simple fact. And what has made the Christian feel so childishly confident that those two aspects are not necessarily two separate and implacably opposite things? Well, simply the circumstance that he has never observed one single instance in his whole life where one of the "two parts" occurred independent of the other. Nor did any historical annals give any reliable report about any such monstrous occurrence. And the Biblical revelation does not make any allusion to it either.

The Dualism of Faith Versus Works

But now what about the dualism of faith versus works? Is it not strange indeed? Is it not symptomatic? We all say faith versus works without the slightest hesitation, and without thinking for a moment that there is anything really striking in this. But when did we have the sensational experience of coming across one of them all alone? When was faith (or works) ever known to manifest itself as a sort of solitary specter? Not once in the records of human history, as far as I know, has any case occurred where real faith appeared without simultaneously expressing itself in some form of outward action. Conversely, no single real action has ever been performed on this planet of ours without a perfectly corresponding amount of inward faith.

In fact, there is overwhelming evidence that faith and works are absolutely inseparable aspects of one and the same reality. So the "problem" of their alleged controversial nature, their "opposition," is no doubt wholly and fully a pseudo problem. Are we quite logical then, when we keep saying that faith should be followed by works? Accompanied is the more correct word. Moreover it is not necessary to say faith should be accompanied by works. Faith is always accompanied by works. It simply cannot help it, just as one side of a door cannot help moving if the other side moves.

What has induced us to conceive of faith and works in terms of a certain contrast? At least, we dare say, that "contrast" is not found in the nature of those two "elements" that a whole world has agreed to present as inevitably contrasting to each other. So, once more, the bisection must to some extent be just in the minds of the men posing the problem.

Who has taught us to tear even the life of religious faith into shreds? As far as we can see, it must be that same spirit of treacherous disruption that has permeated our culture ever since the birth of Platonic idealism. And who is caught by that spirit of morbid dualism in this case? It might be as well to ask, Who is not caught by it? In a case like this it becomes clear that there must be something wrong with all of us.

Who has taught us to tear even the life of religious faith into shreds? As far as we can see, it must be that same spirit of treacherous disruption that has permeated our culture ever since the birth of Platonic idealism. And who is caught by that spirit of morbid dualism in this case? It might be as well to ask, Who is not caught by it? In a case like this it becomes clear that there must be something wrong with all of us.

Do we, then, actually imagine that there exists in that living reality we call faith, some sort of "pure spirit," some ideal essence of the intellect or of the heart, able to disengage itself from its concrete manifestations—floating around in the ether, as it were, just like those mysterious souls so currently believed to finally leave their re-
spective bodies and make a separate existence for themselves somewhere above the earthly regions?

"Opposed," then, to this spiritual substance called faith, we seem to imagine another phenomenon called works—equally independent and vagabondlike, and, above all, with a particular aversion against faith!

**Attempted Synthesis of Faith and Works**

Is it too bold to attempt a certain synthesis here? Is it too much if some people who still have a vivid sense of totality in human life feel a little sorry, as it were, for those two homeless and peaceless specters whom centuries of dualism have insisted upon separating? Anyway, we have decided to ask this daring question: Suppose that faith and works, too, should happen to be just two inseparable sides of one and the same reality? We sincerely hope that we have not thereby committed the crime of yoking together two deadly antagonists. Rather, we feel that there is no need of bringing faith and works together. They have never been apart. They must be concomitant in the highest degree. And what is the evidence that faith has no existence at all except as far as it is able to give itself concrete manifestation through the medium of works? Well, we do not imagine that any subtle or sagacious process of logical thinking is necessary at all to arrive at such a conclusion. A minimum of plain common sense and of simple empirical observation seems to be sufficient. The fact that no observer in the course of human history has ever had the sensational experience of coming across one of the "elements" without meeting the other at the same time, ought to provide a nice case of valid logical induction. But in addition to that we do have the clear testimony of Holy Writ. Against what is the apostle James polemicizing, if not just against the dualism of faith versus works? At what human absurdity is he actually scoffing?

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works and I will shew thee my faith by my works" (James 2:15-18).

It is just the simple childlike view of wholeness and harmony we constantly find when we examine the faith-and-works ideology of the primitive Christian church. And James, too, is eminently childlike in this. His mind is not haunted by any specter of pagan dualism in his views on faith and works. To him they are a perfect union. Not that he has any confidence whatsoever in man's ability to save himself, or any admiration whatsoever for man's own moral beauty. He knows perfectly well that in Christ's religion faith is the one decisive and all-important factor for the realization of the great wonder of Christian redemption. Would it not be reasonable to think that this is the very reason why he is so particularly eager to make that unique agent truly living and truly perfect in the heart of man?

How then is faith made living? How is it made perfect? Here we actually come to the great evidence of Christian totality in the apostle's view of the moral struggle in the life of a human being: "By works was faith made perfect" (verse 22). The apostle insists upon this as the only means imaginable of establishing faith as a perfect union, a living reality in the heart of man. In fact, he sees no possibility whatever that faith can have any existence at all in human lives except in union with its phenomenal counterpart, "works."

Must not then the apostle James be counted among the "philosophers" in antiquity who efficiently combated dualism? But how was he enabled to make such a tremendous contribution in this field? Probably his ability came in the same way as that of the other authors of the Christian gospel—they were one with God. So they did not just "think" Christianity, they "lived" it.

"Faith is made perfect by works!" We should not be astonished if some philosophers find it a little discomfiting to be told that this is the way the thing is accomplished. From heathen dualism we have also inherited a strange depreciation of everything that is outward. Bodies are outward; accordingly, they should be despised. Works are also outward; accordingly, they too should a priori be despised.

But what is the attitude of the childlike Christian, that plain and rather unphilosophical creature who simply believes the Christian gospel? Will he feel equally puz-
OF THE about five thousand words in the Greek New Testament, approximately three thousand are found in the ancient or classical Greek writings from Homer to Demosthenes covering a period from about 700 B.C. to 300 B.C. Until fifty years ago New Testament scholars reckoned about 550 words to be peculiar to the New Testament. Through the discovery of the Koine Greek, especially in the papyri, the number of Greek words peculiar to the Bible has been reduced to less than fifty.

In the study of the New Testament, whether doctrinal or devotional, a word study of the papyri becomes valuable. Adolf Deissmann wrote: "The great part of the essence of the New Testament lies hidden in its language. Whoever has understood the nature of the language of the New Testament has also understood a great deal of the essence of the New Testament and of Early Christianity." The papyri show that the Greek of the New Testament is not a language that stands by itself, but "its main feature was, that it was the ordinary vernacular Greek of the period."*

The New Testament writers often make use of the Septuagint version instead of the Hebrew text. There is a close connection between the general phraseology of the LXX and the New Testament. Thus we may see that the study of the Septuagint is almost needful to any biblical scholar who wishes to estimate adequately the phraseology and usus loguendi of the New Testament.

The four Greek words that are under study have also been examined in the apocryphal books. The value of this is stated in the following words:

These books called Apocrypha, though destitute of all authority, have much value in connection with the Hellenistic phraseology of the New Testament. The Septuagint version had been formed on a Hebraic mould, so that Hebraisms were sure to manifest themselves; but in those books of the Apocrypha which were originally written in Greek, we find just the same Hebrew cast of thought and expression. Thus the Hellenistic phraseology of the New Testament was not a new thing, even when applied to original composition.

Even though a Greek dictionary gives the various usages of a New Testament word, it is of great value to the student of the New Testament and of Christian doctrines to obtain for himself illustrations of the usage of a specific word directly from the sources available. This is the attempt of this short study in regard to the Greek words translated "forgive" and "forgiveness."

Apoluō

Xenophon in the Anabasis is accused of giving certain false orders. He uses apoluō to describe the declaration of his innocence of this accusation.

For my own part, therefore,—for I hear that Dexippus is saying to Cleander that Agasias would not have done what he did if I had not given him the order,—for my own part, I say, I relieve [apoluō] both you and Agasias of the accusation.4

One named Diphridas is described by Xenophon as a successful warrior in Asia, where he received a large ransom for release of some captives.

Diphridas accordingly set about these things, and he was successful not only in his other undertakings, but particularly in capturing Tigranes, the husband of Struthas' daughter, and his wife also, as they were journeying to Sardis, and in obtaining a large ransom for their release [apoluō].5

From a late second-century papyrus apoluō is translated "canceling." The pa-
pyrus describes a modification of an agreement.

I acknowledge that the contract of representation has been made with you for the sole purpose of your issuing a receipt to the officials without receiving anything, and for cancelling [apoluó] the mortgage.

An official of fairly high rank requests his brother in a letter from about 100 B.C. to take steps for the release of someone who had been arrested for debt.

As soon as you receive this letter go with Horus son of Kotys to see Hermias the komogrammateus about the person he had arrested, and to Chaeremon the collector, and let him be released [apoluó] and not be troubled by anybody.

As an addition to these two illustrations of the word apoluó in the papyri could be mentioned the idea of “liberation,” “discharge,” and “release” from prison.

In the Septuagint, apoluó appears only three times and is the translation of three different Hebrew words. Apoluó appears in Genesis 15:2, “I go,” and in Exodus 33:11, “he turned.”

The third place in which apoluó appears in the LXX is in Numbers 20:29: “And when all the congregation saw that Aaron was dead [apoluó] . . .” The idea of the Hebrew word gawa’ is “to expire,” “to breathe out one’s life.” When this takes place, the person, in a metaphorical sense, is said to “have gone” (apoluó), or as the English Bible expresses it, “was dead.” Thus when sin is forgiven (apoluó) it should be dead.

The twenty-seven passages in which apoluó appears in the apocryphal books have been examined. It has been noticed that the ideas assigned to apoluó are: “put away,” “release,” “discharge,” “set free,” “dismiss,” and “be delivered from death,” that is that apoluó in the apocryphal books expresses the general ideas conveyed by this word in the papyri and the classics.

Aphiemi

Demosthenes, in his oration against Dionysodorus, speaks of certain creditors, and uses aphiemi in the following connection:

If any man has remitted [aphiemi] to you any part of what was due him, no wrong is suffered by either party to the arrangement. But we have not remitted [aphiemi] anything to you, nor have we consented to your voyage to Rhodes, nor in our judgment is anything more binding than the agreement.

Other Greek writers use the word to express “release from peril,” “discharge,” “divorce,” and “set free.”

An excellently preserved papyrus from A.D. 156 contains the will of a certain Acusilans. This papyrus expresses Acusilans’ desire that his slaves obtain their freedom after his death.

But if I die with this will unchanged, I set free [aphiemi] under sanction of Zeus, Earth and Sun, for their good will and affection towards me, my slaves Psenamounis . . .

A very interesting text was discovered on a Christian amulet. It contains a petition in which the Lord’s Prayer is offered. A part of the prayer is here quoted:

To say the prayer of the Gospel (thus): Our Father who art in heaven hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven so on earth. Give us to-day our daily bread, and forgive [aphiemi] us our debts, even as we also forgive [aphiemi] our debtors.

In the Septuagint, aphiemi is the translation of sixteen different Hebrew words, but it has been noticed that the idea of “take away” and “separation” is predominant. Thirty passages have been examined in the apocryphal books, and the general ideas expressed are the same as in the LXX.

Charizomai

Twenty-two passages have been examined in the classics where charizomai and its derivatives appear. It is interesting to notice that in nine of these, charizomai is translated “show or grant a favour.” In the other passages the underlying idea is still the same even though it is translated “to please,” “to indulge,” “to gratify,” “to be obliged to,” et cetera.

What has been said about the usage of charizomai in the classics could also be said about the LXX and the apocryphal books.

In the LXX, charizomai appears only once, namely in Esther 8:7: “Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given (charizomai) Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.”

The Hebrew word of which “charizomai” is the translation is nathan. The basic idea of nathan is “to give,” “to place,” and “to make.” When the LXX makes use of charizomai in Esther 8:7, then the reason is, no doubt, to express the favor the king extended to Esther.
**Aphesis**

In the New Testament “forgiveness” and “remission,” with one exception, are translated from *aphesis.* The basic use of *aphesis* is the same as the verb *aphiemi,* namely “release.”

One example is taken from the writings of Polybius in speaking of the release of certain captives:

“It is not,” he said, “with the intention of sparing their lives that he has taken this course regarding his captives, but by releasing *aphesis* them he designs to get us into his power, so that he may take vengeance not on some, but on all of us who trust him.”

The LXX is a most valuable commentary to the understanding of the real meaning of the word *forgiveness,* and it appears in about forty-two passages, being the translation of nine different Hebrew words.

*Aphesis* is given twenty times for *yobel,* and each time is translated “jubilee.” *Yobel* appears twenty-seven times in the Hebrew Bible, and is translated “jubilee” twenty-one times, once “trumpet” (Ex. 19:13) and “ram’s horn” (Joshua 6:5), and five times as “ram’s horns” (Joshua 6:4, 6, 8, 13).

According to Leviticus 25:9, 10 a loud trumpet should proclaim liberty throughout the country on the tenth day of the seventh month each fiftieth year. The Hebrew Bible calls this year the “year of *yobel.*” The translators of the LXX call this year “the year of *aphesis,*” and by using *aphesis* they no doubt express the religious significance of the year, namely that it was “the year of liberty,” or “the year of release.”

The year of jubilee restored personal liberty to those who had become slaves (Lev. 25:39-41, 54). A full restitution of all property also took place (Lev. 25:23-28, 31, 47-54; 27:17-25). So far as the tillage of the land went, the jubilee was to have the same effect as a sabbatical year (Lev. 25:11, 18-22).

The seven times *aphesis* is rendered “liberty” in the English Bible it is the translation of *derôr.* Gesenius says that *derôr* signifies “swift flight, gyration,” “free or abundant flow,” or “liberty, freedom.”

Concerning the word *'Azæ'zel,* Gesenius says: “Only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many conjectures have been made.” Only once does the LXX translate it with *aphesis:* “And he that let go the goat for the scapegoat [*eis aphesis*] shall wash his clothes, and bathe his flesh in water, and afterward come into the camp” (Lev. 16:26).

The important fact was that by sending away the scapegoat the Israelites were symbolizing the separation of their sins from them. It is interesting to notice that the LXXX speaks literally of the scapegoat as the goat “for the dismissal.” Its use represented a letting go, a separation. The Greek preposition *eis* conveys the idea “for the purpose of,” “to the end of.” The significance of the use of the word *aphesis* in connection with the scapegoat is obvious, both for the understanding of the day of atonement and for the doctrine of forgiveness.

Four places in the Apocrypha have been examined and they reveal the general use of *aphesis.* This is illustrated in Judith 11:14, Charles: “And they have sent some to Jerusalem, because they also that dwell there have done this thing, to bring them a licence [aphesis] from the senate.”

It has been noticed that both the papyri and the classics as a whole make use of the four Greek words in the same way. *Apoluô* and *aphiemi* express the idea of separation, while *charizomai* gives the idea “grant a favour,” or a theological connotation to the words, as for example, in the case of *aphesis,* when it is used for the scapegoat or in connection with the year of jubilee. When the usage of these words is brought to our New Testament, it should deepen and make vivid the meaning of that experience which is expressed by the word “forgive.”

**REFERENCES**

2. George Milligan, *Here and There Among the Papyri,* p. 36.
10. George Milligan, *Selections from the Greek Papyri,* pp. 139, 144.

May, 1963
A Gift or a Loan?

Did you ever give a gift to someone and expect to get it back? Of course not. That would be merely a loan. When you give a birthday or Christmas gift you give it for keeps.

Did you ever think about John 3:16 in this way? Does it read "God so loved the world, that he loaned his only begotten Son"? No. "God so loved the world, that he gave his only begotten Son." When He gave that gift did it mean anything to Him? It was a permanent gift because He gave Him. Every time we read that verse we should see something new in it. I used to wonder about the angels singing over and over again, "Holy, holy, holy, Lord God Almighty." Don't they ever get tired of singing the same words over and over again? They never weary of it because they sing it each time as a result of a new revelation. In the earth made new we too will study God's gift throughout eternity, and each new revelation will call forth a new meaning to the song.

Sin caused a separation between Father and Son that we cannot fully realize. Sin always causes separation and leaves sorrow and suffering. But what a separation it must have been when God made "him to be sin for us, who knew no sin"! We grasp so little of this tremendous event, and will never fully realize it, even to eternity.

But as we meditate on it we can obtain further glimpses of the meaning of the cross. What must have been the anguish of the moment when Jesus hung on the cross as a sinner, and died as a sinner, the gift of God to humanity, never to be taken back from us! Such a gift had never been given before. And it was indeed a gift, not merely a loan.

What must it have meant when God the Father must take the life of His own Son! "What?" you say. "Didn't the Romans slay Him? or the Jews?" Yes, both intended to do it, but they didn't. He died not from the wounds, since normally that would have required three or four days and for this reason they broke the legs of those crucified when they were taken down from the cross. The soldiers were surprised to find Jesus dead already. Now what evidence do we have that God the Father must do it? First of all we have the analogy of Abraham and Isaac. Jesus Himself said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Here He must have reference to the experience of Abraham offering up Isaac. For just after quoting this verse Ellen G. White says, "It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son." And in the previous paragraph she says, "Through type and promise, God 'preached before the gospel unto Abraham.'"—Patriarchs and Prophets, p. 154.

Otto H. Christensen
Chairman, Division of Religion
Southern Missionary College

We are told further that "Isaac was a figure of the Son of God, who was offered a sacrifice for the sins of the world. God would impress upon Abraham the gospel of salvation to man. . . . He was made to understand in his own experience how unutterable was the self-denial of the infinite God in giving His own Son to die to rescue man from utter ruin."—Testimonies, vol. 3, p. 369. (Italics supplied.) If Isaac was a "figure of the Son of God" and Abraham was to understand "in his own experience" the self-denial of God, then Abraham must
have been a figure of God the Father. Abraham was not asked to turn Isaac over to someone else to slay him. He was to slay his son himself and thus present the type of the sacrifice of Christ and the self-denial of God. Patriarchs and Prophets, page 154, further says, “The angels who witnessed the humiliation and soul-anguish of the Son of God were not permitted to interpose, as in the case of Isaac.” Yes, as the prophet said, “It pleased the Lord to bruise him” (Isa. 53:10).

Second, we have the analogy of the final death of the sinner. The first death is only a sleep, the result of sin. But “the wages of sin is death” (Rom. 6:23). After quoting this verse and Deuteronomy 30:15 Ellen G. White says: “The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the ‘second death’ that is placed in contrast with everlasting life.”—The Great Controversy, p. 544.

“He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21). “Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father’s wrath upon Him as man’s substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.”—The Desire of Ages, p. 753.

Since He died for us, then it must have been the experience of the second death that He passed through, for we all, saint and sinner, except the few who will be translated, must die the first death. “Our God is a consuming fire” (Heb. 12:29). The wicked are slain by His presence (2 Thess. 1:7-9). “And fire came down from God out of heaven, and devoured them” (Rev. 20:9) at the end of the thousand years. It is the consuming presence of God in His wrath against sin that slays the wicked and brings the anguish of soul so great that physical pain is hardly felt. It was this experience that Jesus passed through for us. Jesus took the sinner’s place and thus incurred the wrath of God against Himself as our sin bearer.

We can only get a little understanding of the scene as we read the story of Abraham and Isaac. Abraham was asked to take his son Isaac and go to Mount Moriah, the future site of the Temple, and offer him. What a struggle Abraham must have had! He didn’t even tell Sarah, his wife. Perhaps he just left a note that he and Isaac had gone to sacrifice. For three days and nights he bore this burden alone. At last as they approached the mount he had to inform Isaac. Isaac could have run away, for he was only about twenty years old and his father was more than one hundred. But he understood and trusted his father. He, too, was willing. At last the hour had come. Isaac was bound. And now, as any father would, Abraham hesitated: “How can I slay my beloved son?” However, obedience to God was greater than love for his son. Then, too, Isaac encouraged him as Abraham hesitated and turned away (Patriarchs and Prophets, p. 152). At last, with complete trust in God He raises the knife to plunge it into his son. But God spared him the awful act. He had now demonstrated His faith and given an example to the world of what God the Father must do.

But God the Father could not be spared the ordeal. Jesus was not only the Son but also the Lamb. See Him on the cross. As a sinner the Father must take His life. He was to die as a substitute for sinners, to die as a sinner and not as a saint. “Our God is a consuming fire” (Heb. 12:29, see Isa. 33:14). Sense the anguish of the Father. Like Abraham, He turns away and darkness falls upon the earth from noon until three o’clock. “In that thick darkness God’s presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. . . . Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father’s presence. He trod the wine press alone, and of the people there was none with Him.”—The Desire of Ages, pp. 753, 754. These were the three hours of supreme conflict.

God loved His Son and He loved us. Which should it be? The Son cries out, “My God, my God, why hast thou forsaken me?” (Mark 15:34). The task must be done. “I will that they . . . be with me” (John 17:24). Their love for us wins. The Father returns and the Son is slain. Sin and God cannot exist together. For that reason the veil was drawn between us and God when Adam sinned, lest we die. Now the veil in the Temple was rent from top to bottom, “that is to say, his flesh” (Heb. 10:20). The Father had slain His own Son because “he hath made him to be sin for us, who knew no sin” (2 Cor. 5:21). He gave
Him "to humanity by a tie that is never to be broken... forever to retain His human nature."—Ibid., p. 25.

This is beautifully illustrated in the Old Testament in Exodus 21:2-6. Six years a man must serve if he had sold himself into slavery. On the seventh year he might go free. But if while in servitude his master had given him a wife and they had children, he must leave them behind. If his love for wife and children was greater than his love for freedom, he might stay with them. If so, he must step up to the doorstep and have his master pierce his ear with an awl. This wound would be a sign of his love for his wife and children. This was prophesied by Isaiah of Christ: "The Lord God hath opened mine ear, and I was not rebellious" (Isa. 50:5). Also the psalmist says of the Messiah: "Mine ears hast thou opened: burnt offering and sin offering hast thou not required" (Ps. 40:6). This is the same Hebrew word translated "digged, opened" in all three references. He came alone and served. He could have left alone. He loved His bride and chose to link Himself eternally with her. In His prayers to His Father, He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am" (John 17:24). He stepped up to the tree. Not His ears, but His hands, side, and feet were pierced.

A woman once said to a Jewish lad in Cairo, "Are you expecting your Messiah to come?"

"Yes," he replied, "we believe He will come within six years."

"Will He have wounds in His hands?" she asked. And as he looked at her inquiringly, she continued, "Your prophet Zechariah said of Messiah that when He comes, they shall say unto Him, 'What are these wounds in thine hands?' Then He shall answer, 'Those with which I was wounded in the house of my friends' (Zech. 13:6). Are you expecting to see your Messiah with wounds in His hands?"

The lad left, but appeared the following morning looking greatly distressed. He said, "I could not sleep last night. All night I was asking myself, 'If He has wounds in His hands, how did He get them? I have come to ask you if you can tell me more.'

You can imagine her joy in telling one who was so eager to hear the wondrous story of the cross where He was wounded for our transgressions.

Pictures of Jesus

I have seen many pictures of Jesus Portrayed by famed artists of old, As a babe in the manger, a lad in His teens, And a man, good and kind to behold. But there's one thing they must have forgotten, As they tried His dear features to trace, For in all of the pictures, I never have seen A smile on my Saviour's face.

There are many word pictures of Jesus Recorded in Scripture for me, Of His patience in suffering, His stillness and calm When mocked as He hung on the tree. That my sin broke the heart of my innocent Lord Is a fact that I cannot erase. Perhaps that's the reason I never have seen A smile on my Saviour's face.

In my mind there are pictures of Jesus, And the home He is building for me, Where I'll learn of His love, as I take His dear hand And we walk by the jasper sea. There we'll meet the vast family of heaven, Redeemed of each color and race. Then His joy all complete, I know I shall see A smile on my Saviour's face.

Yes, He could have taken the easy way and have left us to our ruin. But through the prophet Jeremiah (chap. 3:14), He says, "I am married unto you." Unfaithfulness to God is called spiritual adultery. In Romans 7:4 Paul says we are married to Christ. Carrying this illustration further, Paul quotes Genesis 2:24 in Ephesians 5:31, 32, which says, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Then by analogy Paul presents his message to thrill our hearts: "This is a great mystery: but I speak concerning Christ and the church." As the groom prepares a home, so He is preparing a city and mansions (John 14:1-3). In Revelation 19:7-9 we are told of the wedding ceremony as He comes with the city down to this earth (see also Revelation 21:1, 2). What a glorious wedding ceremony awaits God's beloved! How marvelous Paul's application of the love of Jesus for His bride! In the wedding analogy, which tie is

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Evangelism Among Primitive People

WHEN the Sabbath school membership in a comparatively isolated section such as the Wabag area in New Guinea, close to the Dutch border, suddenly jumps from 2,000 to 5,000 there must be a reason. We give God the praise for this wonderful increase, and we know that His Spirit is working on the hearts of the people. But the accompanying picture shows one of the methods being blessed of God to reach these hearts. It is the little "wonder machine," which can be used by these primitive people themselves, who in rapt attention, listen to the message of the gospel.

A. J. Campbell, pioneer missionary in those isolated parts, reports that in the Enga language alone, which is the language of the Wabag area, 8,000 records have been made and 1,000 machines are in constant use. It is wonderful that these benighted people can hear the gospel in their own language. The messages on these little records are simple, but they are also very plain and are presented in a winning way. Health talks are also interspersed, and these give balance to the whole program, teaching these needy people how to live better. Thus a real impetus is given to the presentation of the gospel.

These messages are recorded by the native people themselves under missionary supervision and guidance, and the tape recording is sent over to the United States where the disks are prepared and sent back with their messages of salvation. Some thirty of the languages and dialects of New Guinea alone have these gospel messages.

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Workers from many parts of Southern Asia who attended the Ministerial Institute in Bombay, India.

**Bombay Institute**

**E. E. CLEVELAND**

Associate Secretary

Ministerial Association, General Conference

October 8, 1962, the giant Boeing *Star Stream* jet took off from Idlewild Airport for a forty-eight-hour trip to beautiful Bombay on the Indian Ocean. Northeastern pastors Lockett, Earle, and Harold Kibble were there to wish me well. Hours later I was met at the airport by eight members of the union staff and given a royal welcome.

This warmth was reflected in every area of contact in the weeks that followed. Citizens of India and missionary families extended to me every courtesy. My visit to India was for me an unforgettable experience.

As many as fifty-five workers gathered in Bombay from all parts of India for the evangelistic institute. Classes were held four and a half hours a day five days a week. Public lectures were conducted each night. From the beginning, interest in the institute program and messages was unusually good. Pastor M. E. Cherian, president of Spicer Memorial College, taught Bible and ministerial ethics. The writer handled the evangelistic instruction. The instruction of the institute was endorsed by Andrews University and Spicer College. Those completing the course received credit in applied theology.

George Maywald was manager of finance and arrangement detail and labored unselfishly to make each visiting minister comfortable and happy. Harry Osmond moved his organ to the hall and played beautifully each night. Lynn Burns served as song leader and arranged many beautiful special numbers, including several special groups from Spicer College.

Many pastors were separated from their families for eight weeks—but cheerfully bore the loneliness. This was especially true in view of the invasion from the north.

Typical of the caliber of our Indian ministry is the young man from Assam. While still a student at Spicer College he got a real burden for souls and began preaching in a certain village. While there a young girl was stricken with a serious illness. This young minister was called to her bedside. After offering fervent prayer, he solemnly declared to the family, “Your daughter will get well.” This she proceeded to do. The news of this miracle spread throughout the village. Fourteen were baptized by this young man. He will graduate from Spicer...
College this year. The ministers in India are of good courage and request your continued prayerful support.

Following the eight-week visit to India, it was my privilege to spend five days in Rangoon. I found the pastors there of good courage and optimistic over the evangelistic outlook in Burma.

I preached nightly in public meetings while in Burma. The choir pictured here gave fine musical support to these services. Dr. Stockhausen of the Burma Hospital directed the music. Elder W. L. Murrill of the Burma Union gave strong support to the institute and public meetings. The spirit of evangelism is very evident in the ministry of our pastors in Burma. In fact, some were thus occupied and could not attend the institute. Others left meetings that were in progress to attend. The work moves ahead in this lovely country. President R. S. Lowry of the Southern Asia Division anticipates a great leap forward in evangelism this year. I sincerely hope that the Bombay-Rangoon institutes will contribute to this end.

These men and women functioned as ushers during the evening public meetings in Bombay.

The choir that sang at Elder Cleveland’s meetings in Rangoon, Burma.
"Now Is the Accepted Time"

(Part I)

Now Is the Time for Courageous Planning

WE ARE gathered here for this twelfth quadrennial council at one of the most decisive hours in Africa's history. We live and labor in a field bristling with peril and problems, yet at the same time ours is a field fairly bursting with opportunities and openings for God's message. What a glorious hour in which to serve the cause of present truth on this great continent of Africa!

What more challenging text could we select for this opening service tonight than the words we have chosen for the motto of this council—"Now is the accepted time." These words of Paul are a clarion call to action. They are words our evangelists use to call men and women under conviction to decision, to action for God.

Our day is a time of decision for 76 million people representing many tribes and nationalities scattered throughout nineteen different countries and political territories in Southern Africa. Now is a time of decision for the leadership of God's church on this great continent. There are many vital decisions we must make while we are together for this council and committee session. The little three-letter word now conjures up a thrilling, turbulent, frustrating, glorious quadrennium ahead for which we must prepare and plan.

I like the Goodspeed translation of Paul's words: "Now the welcome time has come! This is the day of deliverance." What a cheering, challenging message!

Now indeed is a welcome time. This is the time "that many prophets and righteous men have desired to see" (Matt. 13:17). Now is the time, and we are the people destined by God to witness the final climactic movements in the history of this world and of God's church. If we endure, our eyes shall see God's day of deliverance. If we remain faithful, these eyes of ours shall behold the King in His glory.

What a time! What a welcome time! What a challenging time!

Such a time demands much of us as leaders. God expects us to plan wisely, with a vision commensurate with the urgency of the hour. Casual planning—even usual planning for normal times—will not suffice to meet the requirements of this, God's hour in Africa. This is no time for a "business as usual" approach to the needs and the opportunities of our field.

ROBERT H. PIERSO

President, Southern African Division

The messenger of the Lord writes: "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."—Testimonies, vol. 9, p. 116. (Italics supplied.) The work of God must make advance moves on all fronts. Our planning at this council must include all departments and all fields. Ours must be a balanced, well-distributed program. It must be a program that includes every union, every local field, every department, every institution, every church, every worker, every church member, and it must be a program of advancement all along the line.

For several days the division officers have been in session with our department leaders and also with our union presidents. We have likewise just completed an inspiring presidents' council at which both the union and local field presidents were in attendance. During these meetings we have
laid broad plans and set far-reaching objectives for the coming four years.

Our recommendations to this council include adopting a goal of 250,000 church members in Southern Africa by next General Conference time. We believe it is reasonable for us to expect that we will have 500,000 Sabbath school members by that time. To achieve these objectives we are recommending a program of total evangelism that we believe, under God, will mean 200,000 new decisions for the message and 80,000 baptisms. To provide church homes for these new converts and others already in the fold we are recommending that the fields and institutions of the Southern African Division undertake to erect and dedicate 500 new church buildings during the coming quadrennium.

Brethren, we can do no less in the face of the solemn times in which we live and labor. “The voice of God speaks clearly, Go forward. Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit.”—Gospel Workers, p. 262.

This is the voice of God speaking to us as leaders assembled here this evening. The command is clear and unmistakable—“Go forward!” Of course there are problems! Of course there are obstacles! But our God who supplies grace and power says, “Go forward in spite of problems and obstacles!” Though we may not see our way through, our part is to obey His command and to lay the wisest plans possible. The God of the Advent Movement will not forsake or disappoint His people. If He says, “Go forward,” “even though our sight cannot penetrate the darkness,” I have no doubt that He will supply His leaders and workers with needed wisdom and power to make the advance possible.

In Moses’ day Israel faced the menacing Red Sea before and a hostile Egyptian army behind. They appeared to be trapped. With danger ahead and disaster behind, God, through Moses, said to Israel: “Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day. . . . The Lord shall fight for you. Go forward” (Ex. 14:13-15).

As the Israelites moved forward by faith, God did great things for them. The sea which seemed their certain destruction became their highway of deliverance. The mighty army of Egypt that appeared so invincible became a hapless struggling mob caught in the sea when God took over. Israel’s plight became God’s challenge to deliverance.

Brethren, our God has done great things for us here in Southern Africa the past four years. Though our paths have sometimes been cast in dangerous places, though we have had to contend with political uncertainty and strife, with religious persecution and apostasy, the living God has fought valiantly on our behalf.

Think of the bruised and bleeding Congo! What field could have been less likely to produce any financial record? Yet the Lord has stood by His church during these last two and a half agonizing years. During 1962 the Congo Union, despite the vicissitudes of war and turmoil, has made the largest net gain in tithe income of any of our six mission unions. Their baptisms also have been the highest they have been in recent years.

Think of Rwanda and Burundi. Where have our own people been tested more? Hundreds have had their homes burned, plundered, and looted. Many have been beaten. Some have lost their lives. Yet how marvelously God has stood by His church in these lands. In one year 420 evangelistic efforts were held. Twenty thousand decisions for the truth during that period. During the past four years 18,734 were baptized in this union. Surely, brethren, as we stand still we shall have to acknowledge that we have witnessed “the salvation of the Lord” in these two beautiful Central African countries.

With the promises of God ringing in our ears and the earnest of His power unfolding before our eyes, surely now is the accepted time for us as leaders in Southern Africa to lay broad plans for a mighty advance all along the line.

When the struggle is over what a glorious book of Acts our people in Southern Africa will have written! Think of the members who have stood for right with the heavens falling about them. Think of the men and the women, the boys and the girls, who have given their lives for the truth. Many have lost homes and all of their worldly possessions. All is gone—everything but their faith in God. Many of our workers, African and European both, have exposed themselves to danger and

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PASTOR -- Shepherding the Flock

What Should the Congregation Expect From Its Minister?

E. F. SCHLIST

Literature Evangelist, New York Conference

(The views here expressed are those of a layman looking at the ministry. We believe they are worth our consideration, for we should see ourselves as others see us.—E.F.S.)

THE office of the ministry is of such a nature that mistakes made here can have far more serious repercussions than if made elsewhere. The Scriptures set high qualifications for leaders of God's people—"blameless," "vigilant," "given to hospitality, apt to teach," "no striker, . . . but patient, not a brawler, not covetous," "not a novice." "He must have a good report of them which are without" (1 Tim. 3:2-7). These are some of the qualities that the congregation expects to see in the ministry.

These standards encompass a wide area of character development. Be he right or wrong, the minister is expected to reach levels of spiritual attainment far above what is expected of the layman. The layman should learn that the same goal of perfection is expected of all, yet the ministry is looked up to for "an example of the believers."

Sincerity

One of the very first prerequisites that a congregation expects of a minister is sincerity. One of the Beatitudes, in the Philipps' version, says, "'Happy are the utterly sincere'" (Matt. 5:8). The K.J.V. says, "Blessed are the pure in heart." A congregation that knows its pastor as an utterly sincere, devoted Christian man is a congregation that will do almost anything within reason that the minister suggests. Never should the minister conduct his work in such a way that the laymen find themselves on guard, wondering what is in the back of his mind. His actions and words should be completely above board so that the members and officers of his church can always know precisely from the words that fall from his lips the object of his call, the purpose of his actions. Subterfuge is common in business. The psychological application of subterfuge is studied carefully by salesmen of various kinds. In the practice of law subterfuge is a common tool of both prosecution and defense. But this can have no place in the life of one who is a shepherd of the flock of God. Utterly sincere, and nothing less, is the conduct expected of him.

Reliability

Along with this, of course, would go complete reliability. We are all subject to making mistakes. An honest mistake is recognized and overlooked. We can all be misunderstood in the things that we say and do. But to be reliable, to be the type of person that anyone can put complete trust in—the congregation has the right to expect this of a minister. It is not proper for a minister to cover up facts in order to further his own ends, especially when he realizes that his church officers may not be in agreement with him on a certain matter. For him to cover up facts in order to gain what he considers to be the proper ends for his church is to undermine confidence in the office of the ministry. To take advantage of someone else's ignorance in business matters is considered by us as a people to be a form of stealing.

The same thing is true as the minister
Dealing with his congregation and with his church officers in particular. He may have at his disposal information that would tend to indicate that, although the laymen in his church do not agree with him on a particular matter, the laymen are correct. If this information is deliberately withheld, will not our Lord perceive an unworthy motive? Will not the laymen sooner or later see it also and lose faith accordingly?

**Delegating Responsibility**

How willing is the minister to delegate responsibility to the lay officers of his church? Does the minister try to gather to himself all lines of local church responsibility, to direct and attend to every detail? Is the missionary leader the missionary leader of the church? Or is the pastor the missionary leader? Is the local elder the pastor’s assistant, or is he a figurehead? The congregation probably feels that it has elected its officers to perform certain duties, and it likes to see them growing in God’s service as they perform their functions.

How patient is the pastor with the officers who may not be so qualified as they should be for the office to which they have been elected? Perhaps they are the best material the local church has available and yet they fall considerably short of what is needed for this particular office. Is he patient enough to work with them, helping them to learn how this office should be conducted? Or would he rather take over the duties of that office himself than to see someone else do it in what he may consider to be a rather blundering way? How patient is he? The Scriptures say, “Let patience have her perfect work” (James 1:4), and the minister will have many opportunities to learn the truthfulness and the wisdom of this counsel as he goes about his work with his well-meaning and earnest, if inexperienced, colleagues. Correctives are not so difficult as we think, when they come wrapped up in patience and kindness!

**Understanding**

Many ministers are able to see that the local laymen are a valuable asset to the work, and they make good use of them. But is the pastor considerate when a layman disagrees with him? Is he willing to try to see the matter from the viewpoint of the layman with whom he is working? Is he interested to learn as much as possible from this layman as to the reasons why he dis-agrees? Perhaps the layman has had experience with a similar problem. If so, he may feel sincerely that a certain method of accomplishing these ends is preferable to the one that is being suggested by the pastor. Perhaps he sees that a certain course of action, though not particularly disturbing to many people, might be rather upsetting to certain members of the local congregation.

Is the minister willing to try to learn some of these things from the layman who is disagreeing with him on this matter? Or does he feel that the layman is simply trying to throw a stumbling block in his way, attempting to assert his authority as elder, deacon, treasurer, or whatever office he may hold? If the pastor reacts indiscreetly then, of course, a spirit of antagonism can quickly arise. The board and the church witness this spirit, and both parties involved lose respect. They may wonder whether those involved are in truth following the example of the lowly Galilean. They may not think quite so much of the antagonism displayed by one of their laymen as they do the antagonism displayed by the pastor. Once again, this reasoning probably is not correct, but there should not be two standards, one for the layman and one for the pastor.

**Approachability**

Closely related to this matter of consideration is approachability. The congregation expects the pastor to be a good listener when some problem, especially a personal problem, arises. It is the task of the minister always to have the door open, so to speak, for a layman to approach him freely and confidently with whatever perplexity may face him. There may be times when a layman may present a problem for which the pastor at that moment can offer no solution. It will not do him any harm to admit that he needs some time to think this over, to pray about it. Perhaps he can give some interim advice and then later he can go back to that layman after he has prayerfully considered this matter and present the solution as he sees it. It may not be particularly acceptable to the layman, and a season of prayer is always necessary. But never should the minister by word or act or attitude give the impression that he is closing the door to any thought, any argument, any reasoning, however unacceptable it may actually be, that the layman wishes to present. The minister is expected to be approachable.
Cooperation and Team Spirit

The layman enjoys being in the presence of his minister, enjoys working with him, especially if he can feel that he is a part of the great Advent Movement, that he is one with the minister in the work of carrying the gospel to the world. One of the ways in which this can be accomplished is for the minister to recognize duly constituted authority and procedure in local church administration. A layman who has accepted an office in the local church and is conscientious about discharging the duties of that office may well study the Church Manual, endeavoring to find out what is expected of him. He will seek to carry out the duties of his office in harmony with the recommendations of this book. In coordinating the work of church departments, in admitting names of persons for baptism, in church business of every kind, the conscientious lay officer will read his Church Manual and expect the procedures there recommended to be followed by the pastor. If the latter rides roughshod over such recommendations and follows a course of his own, then laymen will be disappointed. They will expect something more cooperative and inspiring. Team spirit is expected of both pastors and laymen, and happy is the church where both live up to expectations.

Keeping Confidence

Another matter where the congregation expects the pastor to exercise caution is in keeping confidence. When a member is faced with some perplexity—it may be a domestic matter or it may be a personal problem in his relationship with his Lord—he should be able to go to his pastor with no fear that the members of another church in the district, or his own church, for that matter, will know of his problem the next day, or ever. Perhaps nothing else we have discussed can do so much to destroy confidence in the pastor as for him to betray confidence. Soon he will find the laymen struggling with problems for which they need help, seeking their own answers and ignoring the instrumentality that the Lord has placed in the church to meet these situations.

Wisdom and Knowledge

Basically, many of the questions we have discussed here boils down to the question: Is the ministry just a profession to the minister who is following it, or is it a genuine calling? It is true that today the ministry has become a profession and the minister needs to be familiar with many facets of organizational activity and how they must be managed. But if his ministry is only a profession and not a genuine calling, the congregation will sense it. There are two interesting verses that could be considered here. In 1 Corinthians 8:1 we are told that "knowledge puffeth up." Then in Ecclesiastes 7:12 it is said that "wisdom giveth life." Now, of course, I suppose it is to be assumed that when "knowledge puffeth up" it means knowledge that is not accompanied by wisdom. Also when the Word says that "wisdom giveth life" it assumes that this wisdom is accompanied by sufficient knowledge to enable the person to be effective in the line of work that he has chosen. The two must go hand in hand. If the ministry is only a profession to the individual engaged in it, is it not possible that knowledge will lead to self-exaltation? We are told that "the fear of the Lord is the beginning of wisdom" (Ps. 111:10). Along with formal education and experience, we need a close connection with the Lord of hosts.

On page 110 of the book My Life Today, we are told: "You need not go to the end of the earth for wisdom, for God is near... He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill.... To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development of spiritual things. God fixes no limit to the advancement of those who are 'filled with the knowledge of His will and in all wisdom and spiritual understanding.' Those who make God their efficiency realize their own weakness, and the Lord supplies them with His wisdom. As day by day they depend upon God, carrying out His will with humility and whole-heartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by Him."

"It is not enough to have knowledge. We must have the ability to use knowledge aright. God calls upon us to show a good (Continued on page 36)
PREVIOUSLY we touched briefly on the experience of the Christian church, which began in the spirit of praise and victory, and for three and a half centuries was a singing movement. The church was going forward, although not all areas were in agreement theologically; that is, there were some places where different views on certain doctrines were stressed. We must remember that people did not have the travel facilities or the methods of communication we have today, and it was easy for groups isolated from one another to develop their own interpretation of things. The Christian church has never been completely united in every detail of its doctrine. The enemy of truth was constantly working to bring in heresies, especially in the areas of what we call Christology. Paul speaks of the "falling away," which would lead to the setting up of the man of sin (2 Thessalonians 3).

Now, the falling away began even in the days of the apostles. When John wrote to the church probably sixty years after the crucifixion, he tells how one of the leaders of the church would not accept his letter—Diotrephes was his name—because he wanted to "have the preeminence" (3 John 9). That strife for first place in the church became more prominent in the years that followed. So we find a definite falling away not only in doctrine but in the real concept and purpose of the church. In order to withstand the influence of heretical teachings as we have already noted, congregational singing was suppressed by actual church decree. As we well remember, the man of sin was ultimately set up, and he ruled for 1,260 years, from 538 to 1798. That brings us down to modern times. The church, of course, was existent all through these centuries, and loyal witnesses were giving their message to the world.

Another way the church sought to protect herself from worldliness was by the monastic movement. That began around the sixth century and became a very strong influence. Now, those were not bad men who separated themselves from their homes and their businesses. They were actually self-sacrificing, devout men who gave their all to the church. Living in the monastery was an isolated existence.

That isolation movement, however, defeated the objectives of the church. Instead of going out into the world to share their faith and win people by their testimony, the monks huddled together and pored over handwritten books. Many important manuscripts were preserved by this means, however, and some wonderful hymns were written by some of these monks. Turn to No. 135 in your Church Hymnal and you will find one of those hymns, written by John of Damascus. He wrote this, you will notice, away back about 750. I am glad that our hymnbook, this latest Church Hymnal, gives us the date when this hymn was written and also the date when the poem was written. John Damascus, as he is called in church history, was born in Damascus c. 700. He died in 754. During that time he made quite a contribution to the church. He had not always been a churchman. Previously he was an important businessman in the city of Da-
mascus. His father was wealthy and was the secretary to the caliph. Later that honor came to John. But he had had enough of the world by that time, so he sought out his old slave tutor who had gone to one of the monasteries.

When John’s father was seeking an educated man to become a tutor for his boy, who was at that time 23 years old, he saw in the slave market a fine-looking, educated young man. He bought him with the idea of giving him his freedom, but instead took him into his home, adopted him as his son, and employed him as a tutor. He was actually a Sicilian monk from Italy and was well prepared for such work. He lived in that home for many years, and of course became the foster brother of John. Years afterward he went to Mar Saba in southern Palestine where he spent the rest of his life.

A monastery built there was like an eagle’s nest on the side of a cliff high above the brook Kidron, about fifteen miles south of Jerusalem. Later, when John was tired of the world he gave away his possessions to the poor and became a poor man himself. He and his nephew, a boy about ten, made their way to this out-of-the-way place. It was there that he really wrote himself into fame. He became quite a theologian, and although we might not agree with all his theology, yet his hymns are beautiful. We have two of them in our book—numbers 135, 136. Notice the beauty and strength of his words. These hymns measure up to every standard of excellence and are among the finest hymns of the Christian church.

Now turn to No. 341. This one, too, comes out of that same monastery, and was written by Stephen, the boy of ten that John took with him to the monastery. Later in the monastery at Mar Saba this boy became the chorister, and he too wrote some fine hymns. This is the only one that has been preserved. For 1,100 years these hymns were locked up in the Greek language. They were on old manuscripts and brought over to England about 1860. About one hundred years ago a man named John Neale, a scholarly gentleman who gave his services to what we would call today a home for senior citizens, translated many hymns from the old manuscripts. Notice the monastic overtones of this hymn:

“Art thou weary, art thou languid,
Art thou sore distressed?
‘Come to Me,’ saith One, ‘and coming,
Be at rest.’”

Just imagine the men tired of the world and trying to escape its corruption by going into a monastery. There was only one entrance and that was not by a gate—they had to be hauled up with ropes. Imagine one coming and asking for admission. And then from a high window a voice would peal forth. “Are you weary; do you want to find rest? Well, come inside. Rest awaits you here. Come and escape from the world.” When you sing that hymn with that kind of background it has more meaning. And it is even richer when sung in an antiphonal arrangement. Let the women singers ask the question and the men give the answer. It is a magnificent hymn. We should sing it more often. The last stanza is a wonderful climax.

We should mention, however, in all fairness that John Neale’s translation has actually enriched the poem. But it comes to us spanning twelve centuries, and is as rich as the day it was first written. Such hymns did much to preserve the truth of God during those somber centuries.

(To be continued)
HEALTH EVANGELISM

A Hospital Chaplain at Work

CHARLES F. EVEREST
Chaplain, Hialeah Hospital, Florida

THE ministry within a hospital deals with the same commodity as does the ministry within a church—the souls of men. The difference is that in a hospital people are afraid, sick, in pain, and emotionally involved with the setting they are in, and need a special portion of that “blessed assurance” we so often sing about. Perhaps they put up a good front, and even fool themselves for a while, but with the very sick patient, or with those in serious difficulties, this façade cracks and they seek the visit of a clergyman. As one man once told me: “This is the first time I’ve ever really looked in God’s direction—up.” It is within this complex organization, with its constant flow of people, patients, workers, and visitors, that the ministry is finding its new opportunity and challenge.

It is not until recently that the concept has been developed that places the minister with the doctor and psychiatrist in what is called the “healing team.” More and more we find hospitals placing full-time ministers within their structure, recognizing that spiritual things do count in the healing process. Many years ago the Spirit of Prophecy writings gave light on this very point: “In many cases, the realization that they [the sick] have such a friend [Jesus] means more to the suffering ones in their recovery from sickness than the best treatment that can be given. But both lines of ministry [medical and spiritual] are essential. They are to go hand in hand.”—The Ministry of Healing, p. 224. This can give each of us who visit our ailing church members a new feeling of responsibility and worth as we make what often seems to be a routine call at the hospital. You can be a real help to that patient and to the doctor also. But this responsibility does not give license to take either the doctor’s or psychiatrist’s place on this team; let us remember our role and carry out our part as ministers of the gospel.

Three questions keep coming up in my own mind, as well as in the minds of other ministers with whom I come in contact: How can we work the most effectively at the bedside? How can we help the patient rather than harm him? How do we gain the respect and confidence of the doctors and nurses? Most of these are answered by just being a minister of the Seventh-day Adventist Church, with a strong, positive hope in the second coming of Christ, and of God’s wisdom and love and care for all men, sick or well—by not passing judgment on the person. An assuring message from a considerate person means so much to a sick one.

To illustrate what effect a minister can have on a patient, let me cite this one incident. I had just been called to the bedside of a presurgery patient who was very distressed and worried. Her own pastor had been called and was on his way in. She was just saying to me, “My faith is so weak just now, and I’m frightened,” when her pastor marched into the room, and pointing a finger at her, announced, “It’s your lack of faith that has upset you.” He was still lecturing as I left for my office. Within fifteen minutes I was called again to the same bedside, to a doubly upset and fearful patient.
It is possible to do more harm than good. Yes, but this is not at all necessary, when we remember that a person who is ill is more sensitive than at any other time and may even read between the lines what is not even there. So guard your conversation well—even guard the expression on your face.

How does one work most effectively at the bedside? By assurance. I remember a man who told me he was put out at his minister, a friend of many years, who had spent his time by the patient's bed trying to decide what had caused his heart attack. "And all I wanted to know was, Am I going to be all right." This man needed assurance. The Word of God has assurance; your prayers have assurance; your face can show that abiding assurance. This means giving study to the portions of the Bible we read at the bedside, and the choice of conversation and subjects discussed.

In Bible reading it is often wise to omit the verses that mention anatomy, such as heart, bowels, eyes, hands, head, especially if the patient you are visiting has heart trouble, et cetera. These call attention to their sick bodies. In prayer we can also give assurance. With a little bit of forethought your prayer can bring sweet peace to those who need it most, and when they need it most.

Let us look at the case of the woman who said, "My faith is so weak just now, and I'm frightened." How much better would have been her pastor's counsel had he kindly approached her this way: "When faith seems weakest, and our trials are frightening, God is the nearest to us to uphold us lest we fall. You remember that beautiful description of God in the 103d psalm, verse 13, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' I know that you fear and love Him, or you would not be so concerned about your faith at this time. Just think how wonderful God is that He will look at you and have compassion on you—a single individual here on this earth. Doesn't that just bring a thrill to your heart?" At this point the fact that they are sinners often comes forth from them, and this can be easily dispatched by the matter-of-fact quoting of 1 John 1:9. This affords the opportunity to have prayer with the patient, bringing in the promises of God and the expression of your personal belief in the answer of that prayer. These conversations with the patient should be short but meaningful. Avoid deep theological waters, for it is easy to linger too long and undo the good you have done before. Still, we cannot say every visit must be thus and so, for each patient presents different circumstances and problems. (The above incident occurred after the patient had been given pre-operative sedation, which left little time to get this assurance across to her.)

When we can leave a patient with the feeling that he has a true friend in Jesus and in his pastor, or chaplain, this lays the foundation for healing and we have been a valuable member of the healing team. At times we have left a bedside when the call seemed of little value, and we have been discouraged about it, but if we have given this assurance even to the critical and semiconscious patient, the visit is of value and inestimable worth.

The following experience gave me a new insight in understanding the semiconscious, unresponsive patient. The patient had been at his desk carrying on his duties of the day—then he awakened in a strange, hospital room, with an intravenous bottle hanging above the bed. The question began to spin through his head, "Why am I here?" Then, looking up, he saw through the haze the face of his pastor who had heard of his sudden illness. Half awake, it was difficult to remember what was said, but he will never forget that smiling face, the soft, assuring voice, and the prayer. Lapping back into sleep, a feeling of calm rested upon him, knowing somehow that his case was in God's hands.

This kind of work by the minister for his members and others he visits in the hospital will bring the answer as to how to gain respect and confidence among the doctors and nurses. Bring the atmosphere of healing to the hospital and leave Jesus with the patient, and both doctors and nurses will respect the results of your ministry. Better still, there will be developed in others confidence in the message that a man such as you represents. Other patients in the room will see the effect on your patient, and will feel the effect on themselves. This will be just another of the many ways we can be laborers together with God in the earth's harvest.

Better to have clean hands and a pure heart than to have clever hands and a smooth tongue.
NO FAITHFUL Seventh-day Adventist would think of robbing God in tithes and offerings, but could we unknowingly be robbing God in other ways? Have we accepted the power the Holy Spirit desires to give us in our lives?

The servant of the Lord has counseled, “He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable.”—Testimonies to Ministers, p. 176.

Zechariah, under inspiration, has given us the formula for a Christlike character that will also enable the worker for God to bear fruit in His vineyard. Why have we not received in fuller measure His promise of the infilling of the Holy Spirit as did the disciples at Pentecost? Have our lives become so encumbered with “many things” that we have neglected to ask for and claim the promise of the Father, and are thus robbing Him of the fruits that He expects from us?

“He who is filled with the same Holy Spirit who made our Lord Jesus Christ will have power to do all the will of God.”—Life Viewed from the standpoint of eternity, p. 125.

Not only must we have the supreme desire to be like Him, but each new day must find us growing “up into him in all things” (Eph. 4:15). That we “may be able to comprehend with all saints what is the breadth, and length, and depth, and height.” That “ye might be filled with all the fulness of God.” (Eph. 3:18, 19).

Jesus told His disciples, when He was about to leave them: “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you” (John 16:7). “When he . . . is come, he will guide you into all truth: for he shall not speak of himself . . . He shall glorify me: . . . and shall shew it unto you” (verses 13, 14).

Jesus knew there were many things His disciples did not yet understand. This work of understanding He would accomplish through His representative upon earth—the Holy Spirit. Many years have passed since Jesus made this promise to His beloved disciples. He gives the same promise today to His followers. Have we welcomed this heavenly Guide or have we tried to accomplish all things in our own strength? It is the work of the Holy Spirit that makes the difference between being ready and getting ready, between understanding and hearing. If we are to win souls for the kingdom of God we must allow the Holy Spirit to come into our lives, and He will then be able to use us to help others understand the Scriptures and the meaning of “putting on Christ.”

“One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ’s ascension, the Holy Spirit came upon the praying apostles.

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Then the testimony of their enemies was, ‘Ye have filled Jerusalem with your doctrine.’”—The Desire of Ages, p. 672.

We need to have that “dew of heaven” falling afresh upon us each day, so that the Holy Spirit can use us to the fullest possible extent. Complete infilling does not come in one experience. It increases with the believer’s measure of surrender.

Sunlight exposes the dust in a room, and the diligent housewife does something about it. Just so the light of Christ will expose the imperfections of the soul, and as we place our will on the side of Christ, and with His power are emptied of those sins, we shall be filled with the Holy Spirit.

We are in the days of final conflict. Christ is coming soon to take His people home. We cannot afford still to be groping among the shadows. We must behold the glories of God. It is the Holy Spirit that “searcheth all things, yea, the deep things of God” (1 Cor. 2:10). If we are to understand the “deep things” of God and to teach them to others, we must be led and used of the Holy Ghost.

“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.”—Ibid., p. 805.

This is indeed a solemn thought. Perhaps we in these closing days of earth’s history need the power of Heaven even more than did the disciples of bygone days. God is touching the hearts of men and women around us. Are we ready to lead them to the cross and unfold before them the beauty of our Saviour and the deep things of God? Can we reveal what Jesus has done for our own souls as we live the life before them?

Each consecrated church member can and should have a part in soul winning for the Master; and Christ will never send one of His children forth unaided. Through the gift of the Holy Spirit all are imbued with power.

“The apostles and their associates were unlettered men, yet through the outpouring of the Spirit on the day of Pentecost, their speech, whether in their own or a foreign language, became pure, simple, and accurate, both in word and accent. Thus Christ gave His disciples their commission. He made full provision for the prosecution of the work, and took upon Himself the responsibility for its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. . . . The Saviour’s commission to the disciples includes all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. . . . All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ.”—Ibid., pp. 821, 822.

What a wonderful promise Christ has given the church. Shall we not in His strength claim the power of the Holy Spirit and go out and do a greater work for Him?

What Should the Congregation Expect From Its Minister?

(Continued from page 30)

conversation, free from all roughness and vanity. Speak no words of vanity, no words of harsh command; for they will gender strife. Speak instead words that will give light, knowledge, information, words that will restore and build up. A man shows that he has true wisdom by using the talent of speech to produce music in the souls of those who are trying to do their appointed work and who are in need of encouragement.”—Ibid., p. 111.

Ellen G. White says in another place that “there is danger that those who are entrusted with responsibilities will acknowledge but one power, the power of an un-sanctified will.”—Testimonies, vol. 6, p. 397. We are warned that this danger does actually exist. If we ignore this warning, is it not possible that we may fall a prey to this danger? But if we realize the possibility that it can exist in our own experience, then we can be on our guard.

All of these suggestions will not fit any one man. There may be some among our ministry where none of these suggestions apply, yet perhaps most may find one or two that need pondering. If so, perhaps it will mean that minister, layman, and church officer may experience a closer, happier relationship, and that those around us will see more clearly that we do “love one another” and may know that we are called of God to give them a message for these times.

THE MINISTRY
I N THE January, 1963, issue of THE MINISTRY on page 41, is a question, “Do you as a minister’s wife, have something to say to our shepherdesses through these columns?”

I was attracted also to the title “A Minister’s Wife Needs Help,” under “Letters to the Editor” in the November, 1961, MINISTRY, and enjoyed reading Mrs. Tinkler’s answer. So here are a few thoughts of mine.

It seems that many of us suffer financial reverses at one time or another. Blessed be the minister’s family who has outside help.

At times of financial stress each minister’s family must pray for guidance and direction as to what they should do. To those of us who are strictly on our own, the answer may be for the wife to take an outside job for a time. Everyone’s needs and talents differ. A nurse may be able to do private duty just long enough to get the family on its feet again. This type of work pays well, and is usually not too taxing. A minister’s wife can witness for Christ in nursing as well as anywhere else.

For another family, or the same family at another time, it may not be practical for the wife to work. God’s leading is different at different times in our lives. The difficulty we go through at such a time will do us much spiritual good because we learn to rely wholly on Christ.

Too often the help a minister’s wife can give him is narrowed down to the visiting she can do with him, and the meetings she can help him with, without enough emphasis being placed on the spiritual help she can be to him, their family, and the congregation.

The most important work in the lives of ministers’ wives, is that they “live devoted, prayerful lives. . . . If they would only lean confidingly, in childlike trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living vine, what an amount of good they might do, what a help they might be to others, what a support to their husbands; and what a reward would be theirs in the end!”—Gospel Workers, p. 202.

A minister’s wife must help her husband to be good. To do this, she must pray each day for the Holy Spirit to live within her, so that her life will bear the fruit of the Spirit, which is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22, 23).

From Gospel Workers, page 203, we have this instruction: “The minister’s wife may be a great help to her husband in seeking to lighten his burden, if she keeps her own soul in the love of God. She can teach the Word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants.”

Where there are children in the home, we have excellent advice from the Lord’s messenger concerning the minister and his wife. “While
one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. The mother's work is a solemn and important one,—to mould the minds and fashion the characters of her children, to train them for usefulness here, and to fit them for the future immortal life.

"The husband, in the open missionary field, may receive the honor of men, while the home toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—Ibid.

The minister's wife can arrange the home program so that there is a regular time for meals, worship, play, chores, practice, and study. There is no better witness for Christ in any neighborhood than a well-ordered Christian family, and it does not take the neighbors long to see this.

The children can be encouraged to invite their little neighbor friends in for a story hour on Sabbath afternoon, or to begin a branch Sabbath or Sunday school there at home (with mother's help). Children love to do good, and they can go on Sabbath afternoon and sing for aged neighbors or shut-ins. Elderly people seem to especially appreciate being remembered and visited by happy, innocent little children.

"The minister's duties lie around him, nigh and afar off; but his first duty is to his children. He should not become so engrossed with his outside duties as to neglect the instruction which his children need. He may look upon his home duties as of lesser importance; but in reality they lie at the very foundation of the well-being of individuals and of society. To a large degree the happiness of men and women and the success of the church depend upon home influence. . . . The world is not so much in need of great minds, as of good men, who are a blessing in their homes.

"Nothing can excuse the minister for neglecting the inner circle for the larger circle outside. The spiritual welfare of his family comes first. In the day of final reckoning, God will inquire what he did to win to Christ those whom he took the responsibility of bringing into the world. Great good done for others cannot cancel the debt that he owes to God to care for his own children."—Ibid., p. 204.

The minister's wife can arrange study and reading groups for the mothers and wives in the church, using The Adventist Home, Child Guidance, and the Christian Home Series leaflets. She also can conduct health and cooking classes with them and teach them scientific cooking methods.

When the husbands are holding evangelistic meetings, the wives can arrange a story hour for the small children during the sermon. This will accomplish two things. It will take care of her own baby-sitting problem, keeping her children happily occupied, and it will also help her to lead other little children to Jesus, while their parents are receiving the truth undisturbed.

For those wives who feel called to do visiting and Bible instructor's work, here is a quotation from Gospel Workers, pages 452 and 453: "The minister is paid for his work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and she devotes her time and strength to visiting from family to family and opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Then should her labors be counted as naught?

"Injustice has sometimes been done to women who labor just as devotedly as their husbands, and who are recognized by God as being necessary to the work of the ministry. The method of paying men-laborers, and not paying their wives who share their labors with them, is a plan not according to the Lord's order, and if carried out in our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as disinterestedly to the work, should be paid in addition to the wages their husbands receive, even though they may not ask for this.

"Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages."

When we as wives arise and shine with Jesus in our hearts, we will help our husbands to do likewise, and then "the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. 60:3-5).

This is what will finish God's work in this earth, and bring Jesus here to take us home to live with Him forever.

"Even so, come, Lord Jesus."
Our Great Need

(Continued from page 8)

pleasures more than lovers of God” is applicable to the Seventh-day Adventist Church. We can pack the house with an entertainment of some kind, but hardly a corporal’s guard appear for prayer meeting. “The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere.”—Testimonies, vol. 5, p. 217.

Finally, we need a revival because it is imperative. Without this the church would become so apostate that God could not claim her as His own. “God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.”—Christ Our Righteousness, p. 121.

IV. Isn’t Such a Bold Emphasis Dangerous?

Isn’t such teaching apt to run into fanaticism and extremes? Of course it is dangerous. But do you know of anything of great potential power that is not dangerous? Electricity is a dangerous thing, but I am not ready to give up the convenience and blessing of electricity because someone gets killed once in a while by unwarranted contact with it.

Every true revival from the time of the apostle Paul has had to contend with fanaticism. But in spite of the extremes, I am thankful those revivals and reformation came, aren’t you? The prince of evil contests every inch of the advance of God’s people in their heavenward journey. Reformation history testifies that no revival is carried forward without meeting serious obstacles.

Whether you consider the days of Luther, the Wesleys, William Miller, the Whites, or others, every true reformer who blessed the world with his faith and influence was beset not only from without the church but more particularly from within, where two groups developed. On the right hand, they encountered at every step the wiles of Satan in pushing overzealous, unbalanced, and unsanctified ones into fanaticism of every kind. On the left were the cold formalists who, remaining aloof from the work of reform, pointed their finger at the reformers who were laboring untiringly against extremes and charged these stalwarts of God with all the evils of fanaticism.

(To be continued)

A Gift or a Loan?

(Continued from page 22)

closer, the son to the father or the son to his wife? The son to the wife, of course. Did not God say he should leave his father and mother and cleave to his wife? “This is a great mystery: but I speak concerning Christ and the church.” This does not mean Jesus loves the Father less, but His love for us impels Him to come and be with us. “The earth hath he given to the children of men.” He will take up His abode with us in the earth made new. His name truly is “Emmanuel”—God with us.

With this an alteration must take place in the universe. When the New Jerusalem comes down, a voice is heard: “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (Rev. 21:3). God now dwells in the heavens (Isa. 66:1), but when the city comes down a great change takes place. In Revelation 22:3 we are told that “the throne of God and of the Lamb shall be in it.” It is almost beyond human imagination. Yes, Christ was given to man forever, and we are “heirs of God, and joint-heirs with Christ.” What a glorious privilege awaits the faithful. “Higher than the highest human thought can reach is God’s ideal for His children.”—Messages to Young People, p. 40.

For this Christ prayed: “I in them, and thou in me, that they may be made perfect in one. . . . Father, I will that they also, whom thou hast given me, be with me where I am” (John 17:23, 24). “Unworthy, unworthy,” we cry out. But throughout the ages as eternity rolls on there will be increasing joy and more to follow, as we enjoy the greatest Gift ever given. No wonder Paul wrote to the Ephesian brethren: “And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Eph. 3:19).

May, 1963

This two-hundred-page topical textbook of Bible persons, places, and subjects will prove to be an excellent aid in the preparation of sermons, prayer meeting talks, et cetera. It was formerly published by the American Tract Society under the title "The Bible Textbook." The introduction contains a message by D. L. Moody on how to study the Bible.

Other features include an exhaustive index of the four Gospels, covering vital subjects and characters; a chronological index to the whole Bible, breaking it down into understandable periods; a helpful list of the parables of Christ and of the Old Testament; an index by first lines of the book of Psalms; a list of the names and titles applied to Christ; and an informative list of the prophecies and allusions to Christ in the Old Testament.

J. R. SPANGLER


Dr. Scott Brenner is a Presbyterian clergyman, and as he affirms, his book is "loaded with Presbyterian bias." Nevertheless, he has endeavored to develop a truly ecumenical approach to the art of worship. He has evidently tried to keep the whole church in mind as he focuses attention upon the practical techniques of "how do I get in, where do I stand, when do I sit, what about prayer, when and what do I sing, when and how do I take the offering, what do I do with the plates, and how do I gracefully get out at the close of the service." The author has bypassed both Roman Catholic and Orthodox situations and has centered his counsel upon what most likely would be found among the corporate liturgical thinking of such churches as Methodist, Lutheran, Presbyterian and some Baptist. There is much in this book that would not be applicable to the program of the Seventh-day Adventist Church, such as infant baptism, confirmation, the vestments in worship, the "Christian year," and some of the ceremonial furnishings and rituals. However, there is much here that would enhance and enrich the beauty and reverence of man's worship to his God.

The section on marriage should be considered by all ministers. Dr. Brenner suggests that Christian marriage ought to be a "holy estate" and the marriage ceremony should make this obvious to all. Many of the songs presented at weddings are "nonreligious sentimental pap." Such songs as "O Promise Me," "I Love You Truly," "Because," "Ah, Sweet Mystery of Life," and the like have no place in the Christian service, and he proceeds to give good reasons why; and what he reveals about Mendelssohn's and Wagner's wedding marches make them entirely inappropriate for a Christian marriage service. In the ample appendix one will find, along with other items, a listing of appropriate hymns, anthems, solos, and organ selections.

Our first attention must be centered upon the Word of God. This means the written word in the Scripture and the oral word in the sermon. "Of this we may be sure: the liturgy properly executed begins with the word, climbs by exposition of the word, and brings the worshipers into the fellowship of the Upper Room where they behold their Saviour, face to face."

ANDREW FEARING


This competent work deals critically with the constitutional phases of American law related to religion. The various positions taken by the Supreme Court through the years, including the Sunday law decisions in 1961, are carefully and comprehensively analyzed.

The author, professor of Constitutional Law at the University of Chicago, finds that the First Amendment of the United States Constitution is ambiguous and not easily capable of any clear understanding. He finds, further, that the Supreme Court has manifested no consistency in interpreting the religion clauses of the First Amendment. Professor Kurland's personal opinion is, for example, that financial aid to parochial schools is not unconstitutional so long as it is nondiscriminatory. He seems to accept the view that Sunday legislation in our time is almost void of religious significance and should be regarded as a welfare provision as long as conscientious non-Sundaykeepers are not discriminated against.

Kurland's style is vigorous, clear, and crisp. His presentation is well organized. His grasp on the facts of constitutional law is firm. Much less firm is his understanding of the verities of personal religion; this places him at a disadvantage. He fails to comprehend, for example, why in the American tolerant and pluralistic society, religious peculiarities should be vigorously propagated by the single-minded believer; and why religion may lead to the
establishment of separate cultures to the extent, at least, of separate school systems. The book gives weight to the argument that in order to comprehend fully the constitutional provisions for religious freedom and for detaching the government from organized religion, it is imperative to understand both the law and the nature of religion.

Kurland's important work should be examined carefully by every student of religion and law.

LEIF KR. TOBIASSEN


This Bible biography is one of eight volumes. It was first printed in 1886 and reprinted in 1961. The author speaks of these outstanding Bible personalities with warmth, zest, and penetrating insight. He writes of them as they were, without magnifying their excellencies or apologizing for their faults. He points out the lessons that we today may learn from their lives. Good counsel is given, especially to the youth, through the biographies of those who lived so long ago. His comments are interesting and educational.

This book is an expository study of the books of Ruth the gleaner, and Esther the queen. There are apt illustrations throughout, comparisons in things we understand, which teach courage to confess Christianity. Lessons learned from the experiences of these two young women will be for our spiritual profit.

The fact is pointed out that God is concerned with minute matters as well as our larger problems. Here we find abundant counsel for daily living.

Written in two parts, the first half of the book deals with the story of Ruth, who is said to be “the ideal woman of the Old Testament.” The second half deals with the story of Esther, the Jewish girl who became the queen. In this we have a full description of the palace of Shushan, counsel for a crisis, examples of Christian living, how to overcome anxiety, and many other helpful items.

We can recommend this book as good reading for young and old alike.


This is a book especially prepared for youth—those who are becoming more and more interested in the stars and planets and in the conquest of space. The great telescopes of today indeed have pushed the boundary of space out farther and farther. We are conscious of millions of stars and other heavenly bodies that hitherto have been beyond the knowledge of man. True it is, “The heavens declare the glory of God,” and reveal the wisdom, the power, and the greatness of the Creator.

Dr. Jacobs gave the purpose of this volume in these words: “The purpose is not to teach the facts of science as an end in themselves, but to make use of them to present spiritual lessons which will inspire, uplift, and challenge.” There are a number of places in the book where one would question his theology; nevertheless these are delightful, serious, and helpful talks about the stars. They are talks that could be given to youth at a camp, Young People's Society, or wherever one is called upon to address groups of young people. The titles are rather interesting: “Giant Stars and Giant People,” “They Will Shine as the Stars,” “What the Stars Tell of God,” “Do the Stars Control Our Destiny?” (this is especially good on the subject of astrology), “The Star That Was Not a Star.” There are twenty talks in this little volume.

Andrew Fearing

Evangelism Among Primitive People

(Continued from page 23)

By the aid of this simple means they are teaching one another the message of redeeming grace.

Long years ago we were told that we would be surprised at the simple things that God would use to bring the message of His love to peoples in the world. Not only in the Pacific Islands but even away up North along the coast of Greenland, within 850 miles of the North Pole, this same little machine is giving the message to the Eskimos. Who could have thought that the people in Thule would be receiving the gospel and the clear message of Revelation 14 in their own tongue. But theirs is only one of more than 120 different languages already speaking forth the message from these records. Eternity alone will reveal the result of this evangelistic device. Our Lord's sweeping statement that the gospel of the kingdom will be preached in all the world for a witness unto all nations, includes such primitive peoples as these.

When John saw the message going to every nation, kindred, tongue, and people in preparation for our Saviour's return, that included these benighted areas. Let us, who are privileged to live in more favored parts of the world, pray for our workers, our missionaries, and our native believers who are endeavoring to share the faith of Jesus with those who so desperately need the gospel of grace.

R. A. A.

May, 1963
“Circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us.”—The Ministry of Healing, p. 500.

Now is the accepted time to move forward on all fronts in Southern Africa.

(To be continued)

Should We Lock Our Ministers Out of Our Churches?

(Continued from page 13)

and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields.”—Testimonies, vol. 6, p. 30. (Italics mine.)

Once we urged our members to move away from our churches into unoccupied territory so that they might spread the gospel from a new outpost. Today we find our people more and more inclined to gather in large centers. This is a trend that should be reversed.

What shall we do then, as workers? I believe that one of the most important things we can do as ministers is to lay the burdens of the local churches on our laymen. I believe that if we demonstrate our confidence in them and convince them by our actions that we are too busy with soul winning to serve tables, they will take their responsibilities seriously and surprise us by their competence.

Someday this work in which we are engaged will be finished. But God expects us to do our part in finishing it. It will do no good for us to hide our head in the sands of delusion and ignore plain figures. We need to assess the possibilities, the task, the resources, and then prayerfully do something about it.

Maybe the ministers should be locked out of the churches!

Ministers should be guarded, lest they thwart the purposes of God by plans of their own. Many are in danger of narrowing down the work of God, and confining their labor to certain localities, and not cultivating a special interest for the cause in all its various departments.—Gospel Workers, p. 382.

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MAY, 1963
NEWS -- From Current Journals

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

MOSCOW—An article in Science and Religion, an atheistic monthly here, complained that the spread of atheism throughout Russia is having difficulties. Generally, atheism is making "some progress," the article said, but religious groups are gaining. "In fact, in whole republics, where in comparison with the situation before the revolution, the number of various religious sects has actually increased." Offering an "explanation," the article claimed that under the Czar of Russia, before the Communist revolution, "non-Orthodox sects were persecuted, while the Soviet constitution gives freedom to all."

WASHINGTON, D.C.—A Jesuit astronomer who reportedly knows more about conditions on the other planets than any man in history has a discouraging word—he doesn't think there is life on those planets. This was the observation of Father Francis J. Heyden, S.J., as the Washington Academy of Sciences announced it will bestow its 1963 annual award on him for scientific achievement in the teaching of science.

Father Heyden has been observing the planets for more than 30 years. His most notable contribution to research has been photography of the planets through high dispersion spectroscopy. This breaks up the light they emit into a broad spectrum that can be studied for clues as to the elements in their atmosphere and on their surface, and for provoking temperatures. He says conditions on Mercury, Venus, Mars, Jupiter, and Saturn are quite unsuitable to life in the higher forms in which it is known on earth. Uranus, Neptune, and Pluto, too distant to measure through his type of photography, are obviously too cold for human habitation, he said.

ATLANTA, GA.—Some 2,000 Roman Catholic monks in the U.S. are participating in a long-range experiment to determine whether consumption of fatty foods contributes to heart disease. Two Catholic religious orders, the Trappist and the Benedictine, are involved in the experiment. Twenty-five monasteries are cooperating in the study. The two orders were selected because the Trappists live on a low-fat, vegetarian diet, and the Benedictines eat a diet similar to that eaten by the average American. Purpose of the experiment is to test the validity of the theory "that proposes that the disease of hardening of the arteries is the result of excessive consumption of fatty foods in the diet." The study has been going on for five years, Dr. Quinlan, the medical expert said, but it is too early to draw any definite conclusions about the effects of low-fat and normal-fat diets. However, preliminary results of the study show that the Trappists have lower serum cholesterols in their blood than do the Benedictines, Dr. Quinlan reported.

DETROIT—A Lutheran clergyman here has organized a parish "minor seminar," or club, for elementary schoolboys interested in the ministry. The "future preachers" club is patterned after a similar parish-seminary-for-youth plan he started in Perrysburg, Ohio. Rev. Harold B. Billnitzer calls his "minor seminar" the Samuel Club, after the Biblical Samuel who responded to a personal call from God. Mr. Billnitzer explained that the club gives youth who may be prospective ministers, encouragement and a chance to test whether they really should be clergymen. Club members make personal calls with a minister, attend marriage rehearsals, answer telephone calls as a pastor would, learn how to use the Bible, and are introduced to giving personal advice. This "clinical training gives a man [something] he can never get in a seminary," said Mr. Billnitzer. The club, he said, gives "us the chance to use the retired pastors as recruiters and they take the youth along on calls." Youth who get the training but do not go into the ministry, he said, will make active laymen and pastoral assistants in the church.

The planets, according to the priest's research, lack water vapor in amounts necessary to sustain earthlike life and also contain deadly amounts of nitric oxide. He expects astronauts to find them "most inhospitable."

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book and Bible house
NASHVILLE, TENN.—Membership in the Southern Baptist Convention reached 10,193,052 at the end of 1962—a gain of 214,564 over the previous year—making the national body the largest Protestant body in America. Previously, Methodists in the U.S. constituted the largest Protestant body in America. Last September the denomination reported a membership of 10,153,003. Total giving by year—making the national body the largest Protestant body in America. Previously, Methodists in the U.S. constituted the largest Protestant body in America. This total included $91,433,845 for missions.

FRAMINGHAM, Mass.—Parishioners of Plymouth Congregational church here are going to have a chance to “talk back” to their pastor under a unique plan. Rev. Harvey F. Ammerman will continue to deliver sermons every Sunday morning at the regular worship service. Then he will meet in the evening with members of the congregation in the Hale House Library to answer questions concerning his sermon topic and give everyone a chance to express an opinion on subjects that might be considered controversial.

LAKEPORT, Mich.—A Presbyterian minister and 25 teen-age members of his congregation attended mass at St. Edward’s Roman Catholic church here at the invitation of its pastor. Father John Hogan issued the invitation to Protestant listeners during one of his weekly radio talks over Port Huron station WHLS. Hearing his talk, high school members of the Lakeshore Presbyterian church asked their minister, Rev. Stanley A. Anderson, to arrange for their attendance at mass. Mr. Anderson and the teen-agers were met at St. Edward’s by an usher, escorted to seats immediately behind nuns who staff the local parochial school, and given books to help them follow the mass. Prior to the mass, Father Hogan explained the Catholic service, vestments, and altar to the non-Catholic visitors. Afterward, the Protestant group said they were impressed by the number of communicants attending the mass.

LONDON—A translation of the Bible “in clear, simple English” is under way here by the British and Foreign Bible Society to help in translating the Scriptures into various tongues. Called a “Translation for Translators,” the edition will aid translators in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new “straightforward, unambiguous” English edition as a standard for their foreign language translations. A society spokesman said that the four Gospels and some of St. Paul’s letters already have been translated and sent to areas of the world where they have been welcomed by missionaries and other churchmen.

GLASGOW, SCOTLAND—A Mercury computer, “fed” with a quarter of a million words of Greek prose, came up with a “finding” here that St. Paul was the author of only four of the 14 Pauline Epistles in the New Testament. Results of the “scientific tests” are to be published by Dr. G. H. C. MacGregor, professor of Bible criticism at Glasgow University, and Rev. A. A. Morton, minister at Culross Abbey, Fife. The men worked together in programing the computer and analyzed the results of a stylistic inquiry into use of the word and in the Epistles and in work of other Greek authors. Observers here said this was the first work of Bible criticism by the two scholars based entirely on results from a computer. Mr. Morton claimed that “this paper will present for the first time scientific evidence in support of the theory that only four Epistles—Romans, 1 and 2 Corinthians, and Galatians—were written by Paul. We have reached no final conclusion on the very short Philemon Epistle, but there is no reason to argue he did not write it. The stylistic differences between these Epistles and the others are great.”
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Review and Herald Publishing Association

Washington 12, D.C.

MAY, 1963
"I" "WHERE do we stand on the issues?" "We
OR are not as strict as we used to be." "We
"WE'? are forsaking the old landmarks." The
writer finds the "we" in these sentences
disturbing, for it is indicative of a collective state
of mind induced by a reception of negative phrases
or a demonstration of spiritual drift. And because
of the natural tendency of human nature to criti-
cize itself, negative concepts must be actively resisted
to be avoided.
The total membership must never be labeled
because of the apostasy of the vocal few. The "we"
in so many pronouncements would be more ac-
curate as an "I." It is not unusual that the few
outshout the many and claim themselves the majority.
It is important that the majority resist pattern
thinking with negative molding. Individually we are
adherents or apostates. Individually we are strict
or lax. Individually we are clinging to or forsaking
the old landmarks. "We" are not drifting. Some
are, some are not. Are you?
E. E. C.

THOSE A NEWS note from Europe says that
MOTHERS! the famous German pastor Dr.
Martin Niemoeller recently inter-
viewed a high Soviet official, and the subject of re-
ligion came up. The official estimated that 65 per
cent of the Russian people had church affiliations
after 40 years of virulent atheistic propaganda.
Why this astonishing situation should exist was
attributed to the Christian mothers of Russia!
This adds up to a tremendous argument in
favor of the Christian home. To those nominal
Christians whose homes are slipping in matters of
child training, family worship, church attendance,
and religious commitment comes the warning cry:
Beware! Beware! Beware!
We must foster every phase of church activity
that affects the life of our children and youth, as
part of the church's effort to augment the influ-
ce of Christian fathers and mothers. Only a full,
well-rounded program of Christian education in
home, school, and church can bring a full blessing
upon us.
H. W. L.

"ESSENTIAL According to Dr. Albert Schweit-
SANCTITY" zer, "There is an essential sanctity
of the human personality, regardless of race or color, or conditions of life. If that
ideal is abandoned, the intellectual man goes to
pieces and that means the end of culture and even
of humanity."
There is no mystery concerning the identity of
this "essential sanctity." It is, in fact, the "image
of God" in which man was created. To deny that
the impress of God is on the whole human family
is to exclude some men from the claims of the
gospel. This is indeed foreign to the spirit of
Christ and the gospel that we preach. The heart
of the gospel is love, and its symptoms are out-
lined in detail in 1 Corinthians 13. The spirit of
the commission in Matthew 28 is that all men
be exposed to, and as many as will, infected by,
the spirit and letter of the message of Christ,
which is aimed at man's essential sanctity.
J. R. S.

"WHAT MAKEST THOU?" There are entirely too
many people in our world who want to be somebody
else. On exhibition here and there are hundreds of
imitators. Creative thinking is as rare as uranium,
and individualism as seldom seen as air. Few men
are themselves and satisfied to be so. Perhaps this
begins early in life, when the tendency to imitate
is most evident. In older persons the impulse to
imitate is costly, for it deprives the world of a
fresh outlook or indeed a new approach to its
problems.
One of the perils of our preacher-training pro-
gram is that it tends to "sameness," in that so
much of the teacher "rubbs off" on the pupil. This
may be good or bad or both. The preservation of
one's individuality requires a supreme exercise of
the will. To absorb the best of another without
conforming to his image, requires the highest wis-
dom.
In this age of assembly-line production, people
prefer the anonymity of the masses to individual
participation. We give to the poor through organi-
zations; consequently the deformed beggar down-
town raises his plaintive cry in vain.
Preacher, what are your talents? For the sake of
humanity, use them within the framework of your
individuality. Ape no man! Be your best self, under
God.
Nor may we, without loss, succumb to the influ-
ces of mass thought. Individually, may we pur-
pose to die rather than surrender one peg of re-
vealed truth. Personal power accompanies personal
conviction. A few men fail to study because they
already "know" what "we" believe. Their sermons
are remarkable for their lack of vitality.
To desire to be like another reveals a basic dis-
satisfaction with oneself as he is. It may also reveal
resentment toward the Creator for one's own en-
dowment in talent. To imitate another is to ques-
tion the wisdom of God who made us as we are.
Indeed "shall the clay say to him that fashioned
it, What makest thou?"
E. E. C.