



# *The* **Ministry**

OCTOBER, 1961

"which hope we have as an anchor of the soul, both sure and stedfast." Hebrews 6:19.

# A Worker's Prayer

Father, we, who possess Thy truth for this day,  
Pray that Thou wilt make that truth possess us.  
Help us to realize fully that we can knock on doors,  
But that only Thou canst open hearts.  
Make us to know that, although we may bring the gospel  
To the people,  
It is Thou who must bring the people  
To accept the gospel.  
Keep this thought ever before us,  
That we may be able to drive the truth home to minds,  
But only Thou canst drive it home to hearts;  
That we must sow the seed,  
But only Thou canst give it life and growth.  
As we earnestly strive  
To exhort and edify and convince,  
Help us, O Lord, always to remember  
That Thou must convict.  
Father, give us the grace to point the lost and dying  
To the gateway of life,  
And help them always to see  
That only Thou canst open the gate  
And light them through.  
Father, as we point men to the road to heaven,  
Help them to place their hands  
Into the hand of the only Guide  
Who can lead the way.

—Thomas A. Davis





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### Our Cover

The children of God are in the midst of a stormy world today, but by faith they can be safely anchored to the Rock, Christ Jesus.

"Will your anchor hold in the storm of life,

When the clouds unfold their wings of strife?

When the strong tides lift, and the cables strain,

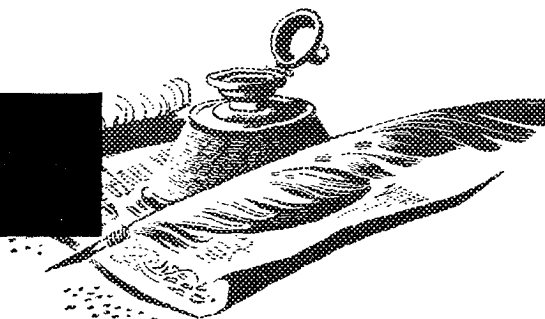
Will your anchor drift, or firm remain?"

—PRISCILLA J. OWENS.

May we be "grounded firm and deep in the Saviour's love!"

Cover Picture: Henry Boller

# EDITORIAL



## The Privilege of Stewardship



**S**TEWARDSHIP in the Christian church has an interesting history. Our Lord and the apostle Paul both give it a primary place. Dr. George Salstrand, in his article "Facing Stewardship Problems," published in *Christianity Today*, July 17, deals with the question of preaching and promoting this doctrine. The word itself comes from the Greek *oikonomia* from which we get our English word "economy." The dictionary gives a number of definitions of this word, such as "the orderly arrangement and management of the affairs of a community, estate or establishment"; "thrifty and careful administration; management without loss or waste; as, a housekeeper accustomed to economy," et cetera.

Sometimes the word *economy* is associated with carefulness in expenditure. In any form of stewardship, finance of necessity has a part. But stewardship is much broader than financial management and economy. Anciently, a steward was connected with a king or a noble. Sometimes he was a slave elevated to this important position, as was the case with Joseph in the house of Potiphar. Later he became the steward in the house of Pharaoh, and as such was in charge of all the land of Egypt. Abraham also had a steward named Eliezer into whose hands all the goods of his master were placed.

In three of our Lord's parables the importance of stewardship is stressed. Each of these has to do largely with the care of household matters. Paul uses the word in

a broader sense when he speaks of ministers as "stewards of the mysteries of God" (1 Cor. 4:1), or "trustees of the secrets of God" (Phillips' translation). And among these divine secrets is that of stewardship.

An important characteristic of a steward is that he, as a man, be "found faithful" (1 Cor. 4:2). As ministers in God's church we are held accountable for the spiritual development of His people. But while our first responsibility is that of building up the church spiritually, this growth is definitely related to faithfulness in service and even in finance.

In last month's *MINISTRY* we dealt with the history of tithing. We noticed that not only the worshipers of the living God but also the pagan peoples followed the definite principle of tithing for the upkeep of their temple worship. The system of tithing was clearly understood by the early Christians, as is evident from the New Testament Scriptures as well as from the contemporary sources. But like many other great truths of the gospel, this was trampled under unholy feet. And in the place of systematic tithes and offerings came the whole black train of corruption, such as the selling of indulgences and relics, as well as the introduction of worldly amusements and entertainments—all in the name of religion and all for the support of the church. Against such practices the Reformers voiced their protests; but even two centuries later there was still much to be desired in the way of a true system of church support.

With the rise of the Advent Movement came the clear call to come out of Babylon

and separate from ungodliness. This led the pioneers of our movement to study God's method for the support of His work. There were numerous discussions. Then in 1859, a two-day Bible class was conducted by J. N. Andrews, the denomination's "theologian," as he was called by James White. This "resulted in the conviction and decision that the 'tithing system' was still the Lord's plan for sustaining the gospel ministry. It was first called 'Systematic Benevolence of the Tithing Principle.'"—*Missionary Magazine*, 1901, p. 267.

In that same year (1859) Ellen G. White wrote:

The plan of systematic benevolence is pleasing to God. . . . God is leading His people in the plan of systematic benevolence, and this is one of the very points to which God is bringing up His people which will cut the closest with some.—*Testimonies*, vol. 1, pp. 190, 191.

While the complete plan of tithing had not been perfected, yet two years later, in 1861, the messenger of the Lord spoke out definitely on this point:

Some have not come up and united in the plan of systematic benevolence, excusing themselves because they were not free from debt. They plead that they must first "owe no man anything." But the fact that they are in debt does not excuse them. I saw that they should render to Caesar the things that are Caesar's, and to God the things that are God's. . . . Rob not God by withholding from Him your tithes and offerings. It is the first sacred duty to render to God a suitable proportion. Let no one throw in his claims and lead you to rob God. . . . I saw that in the arrangement of systematic benevolence, hearts will be tested and proved. It is a constant, living test.—*Ibid.*, pp. 220, 221. (Italics supplied.)

Fourteen years later, in 1875, she wrote:

If systematic benevolence were universally adopted according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church.—*Ibid.*, vol. 3, p. 409.

For more than one hundred years we as a people have been advocating the tithing system as God's method for the support of His work. And what manifold blessings have come to us as a result.

We were invited recently by the mayor of one of our southern cities to join him at

lunch. He is a sincere Christian, and to enlarge the spirit of fellowship he had also invited the pastor of his own church—the largest in that city. We were happy to meet this good man, and our conversation was genial. This influential minister seemed eager to discover the way we Adventists conduct our work; how we are organized, et cetera. Then in friendly tone he asked, "Brother, what would you say is the secret of the success of your denominational program?" It was not easy, of course, to give a complete answer, but we cautiously suggested that it could be the wholehearted acceptance by the total membership of the responsibility for the carrying of the gospel to all the world. We reminded him that written right into our very name is our belief in the imminent return of Jesus. And it was the Master who said that when this gospel has been preached to all the world He will come in glory. Our friend became thoughtful, then ventured, "Your church follows the principle of tithing, does it not?"

"Yes," we replied. "We believe it is God's plan for the support of His work."

"You teach this not only as an ideal but as a definite doctrine, do you not?"

"Yes, we do."

"But how do you get 100 per cent of your members to pay tithe?" he asked.

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## Your Literary Contributions

Quite often we receive a manuscript marked "copy sent to *Review and Herald*, *Youth's Instructor*, or *Signs*." We welcome your literary contribution, but it is practically certain that you will not see it in our columns if you have sent it elsewhere also.

Reader's contributions are much appreciated in this office, and we suggest the following for your guidance:

1. A general article or a sermon should be from 5 to 8 pages of double-spaced typescript in length.
2. A research article may be about 7 to 9 pages.
3. Your quotations or references should be taken from original sources as far as possible, giving name of author, date of periodical, or page and publisher in the case of books. Incidentally, quotations should be as short and as apposite as possible.

Readers' opinions on how we may improve our journal are as welcome as their manuscripts. If you have never contributed to our columns, why not seek the satisfaction of saying something inspiring in writing?

H. W. L.



Our reply was somewhat restrained, for we had to admit that not 100 per cent of our people actually pay tithe, although we were happy to emphasize that the majority of them do.

Then he said, "I too believe in the tithing principle. I pay tithe myself, and I encourage my members to follow this divine method." One of his members, of course, was the mayor who was seated beside me—a wealthy contractor and, incidentally, a millionaire. Turning to him the pastor said, "Joe, you believe in tithing, don't you?"

"Yes," he said, "and I know the Lord blesses me because I follow this plan. If all our members were faithful in this, what a blessing it would be for the church and its program."

It was heartening to find a man of wealth rejoicing in the privilege of tithing. Then referring to the fact that not all were faithful, we inquired concerning what proportion of the membership adhered to the plan. "Not more than 20 per cent," was his regretful reply. Then he added, "I would like to know how you encourage your people to be faithful in this, for I'm sure it means a great blessing to them. I don't seem to be able to impress all my people with its importance. Many say they cannot afford to pay tithe."

This gave us an opportunity to unfold the principle of sacrifice. "Could this be a reason," we said? "Those who come into our faith have usually had to make substantial adjustments in their lives. In order to obey the Lord in respect to the Sabbath, for example, in many instances they have lost their employment. No man will sacrifice his job, especially in times of depression, without a good deal of thought and prayer. But to be true to conscience, folks who join our church have to make real sacrifices. But they discover that God is as good as His word and that all temporal needs are supplied, and so, after further instruction concerning the tithe and the blessings of faithful stewardship, they naturally recognize it as a privilege to go into partnership, as it were, with God. They take the Lord at His word and are happy

to bring their 'tithes into the storehouse.'"

Slapping his hand heavily on the table, this minister said, "That's it. Your people have learned to sacrifice and put God to the test. Many of my members have never had to make such adjustments; therefore they are unable to exercise their faith."

We came away from that dinner engagement thoughtful, yet happy in the realization that we have a faithful people. Perhaps the reason some are not so faithful as they should be is that they have never known the joy of putting God to the test. As stewards in God's household, the Lord calls upon us ministers to lift our congregations into a higher experience in sacred things. When they are encouraged to bring *all* the tithes into the storehouse, it is then that God opens the windows of heaven. David spoke a truth when he said, "All things come of thee, and of thine own have we given thee" (1 Chron. 29:14).

The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him, he will leave it for someone else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares: "Ye are cursed with a curse." Malachi 3:9. When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? Every church member should be taught to be faithful in paying an honest tithe.—*Ibid.*, vol. 9, pp. 250, 251.

A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.—*Ibid.*, p. 248.

In presenting these things to our churches, let us remember that the chief aim of a good steward is to bring glory to his absent Lord. Someday each will be called to give an account of his stewardship (Luke 16:2). To some the Lord will say, "Well done, thou good and faithful servant." The steward is responsible for

## MUSIC

¶ Not without design does God write the music of our lives. Be it ours to learn the time, and not be discouraged at the rests.—John Ruskin.

the management of resources that are his master's, not his own. As ministers we should take the lead in sacrificing for the interests of God's cause, and the tithe is surely the minimum standard for Christian giving. We have noted for years that those who lack faithfulness in returning to God tithes and offerings are not those newly come to the faith, but usually those who have not had to really put God to the test in the adjustment of a life program; often

those brought up in the Advent message. Because of that, they sometimes look upon the tithe as a tremendous sacrifice, forgetting that all we have is really not ours but the Lord's. Everything we possess in this life and all we shall inherit in the life to come is a gift from Him who loved us and gave Himself for us. Therefore let us urge our members to be faithful in their stewardship.

R. A. ANDERSON

## The Minister and Culture\*

GODFREY T. ANDERSON

President, Loma Linda University



THE minister is expected to be many things to many men. Among these many things, he is expected to be a person of good taste and an exponent of the humane and the beautiful. He must be this in spite of handicaps, not the least of which may have been an education that was vocational rather than liberal. And since leaving college he probably has had to contend with a crowded daily program.

The word *macerate* is sometimes used in connection with the minister's work and life. To macerate means, among other things, "to chop into small pieces," and it is used quite fittingly in describing the busy program of the minister. In the *Christian Century* some months ago Joseph Sittler wrote on "The Maceration of the Minister." In this article he said that many ministers have a sense of vocational guilt, and that they have become prisoners of an accredited mediocrity. He says to visit the man some years after he has left school "in what he still calls inexactly his 'study,' and one is more than likely to find him accompanied by the same volumes he took with him from his student room. And filed on top of these are mementos of what he is presently concerned with: a roll of blueprints, . . . samples of asphalt tile and a plumber's estimate."

In *Time* magazine of October 12, 1959,

Dr. Samuel H. Miller, dean of the Harvard Divinity School, speaks of the same problem. This Baptist minister says: "One of the tragedies of our time is that the minister is both overworked and unemployed; overworked in a multitude of tasks that do not have the slightest connection with religion, and unemployed in the serious concerns and exacting labors of maintaining a disciplined spiritual life among mature men and women. It is a scandal of modern Protestantism that young men called to the high venture of the Christian way . . . are graduated into churches where the magnitude of their vocation is macerated . . . by the pressure of the petty practices of so-called parish progress."

"Today's minister," warned Dr. Miller, "must be sure his mind is sharpened to its utmost, lest he blunder about the world with a rough and stupid carelessness, hoping that he might hit upon the will of God merely because of his good intentions."

O. Henry once wrote a story called "The Third Ingredient." In this he proposed the idea that though meat and potatoes make an adequate stew, it is the addition of onions, the third ingredient, that makes the stew a success. So in the making of a minister, devotion and training make a useful worker, but the addition of culture makes an outstanding one.

Dr. Ashley Montagu has given a picture of the qualities of a cultured person. He says:

Certainly human beings are born with a capacity for culture, but unless they receive training in it

\*A talk given at Potomac University, now Andrews University.

## If the Heart Is Right

It doesn't so much matter  
What path our feet may tread,  
Or whether the cheering hopes we knew  
In youth are vanished—dead.  
We shall find a gleam in the darkness  
To guide in the dreary night,  
And a joyful song as we journey along,  
If we go with a heart that's right.

We sip from the cup of sweetness  
And then the bitter gall;  
Blossoms and friends are swept away,  
Dreams are forgotten—all.  
And you have known the tugging  
That comes to the heartstrings tight,  
Known of the balm, the peace, and the calm  
That comes from a heart that's right.

The thorns that beset the causeway  
May fester and wound the feet;  
The cup you drink may end with gall,  
Drowning the cherished sweet;  
But the nectar for which you hunger,  
The roses that suffered blight,  
Will be yours to taste and smell again  
If you go with a heart that's right.

—Selected

they do not become cultured. . . . The humanely oriented mind, sensitive to beauty and the problems of being human, refined in thought, in speech, and in manner, finely and dispassionately able to examine, analyze, and evaluate whatever impinges upon it, this is the mind of the cultured man. Without the ability to think soundly a man cannot be called truly cultured. Nor could he be so called without those characteristically humane and aesthetic sensibilities which, together with the capacity to think soundly, render him a cultured man.

The cultured man is free of prejudices. He does not indulge in prejudgment. He does not believe in the process of supporting emotional judgments with handy reasons. . . . He does not believe that truth is determined by a show of hands.

The cultured man is an encourager of the unique in personality, the idiosyncratic and the eccentric appeal to him. . . . [He is] tolerant of fools even though he is unwilling to suffer them gladly. He knows that

"He who would love his fellow men  
Must not expect too much of them."

He knows that compassionate understanding and sympathy is the approach of the humane, while blame and censoriousness is the approach of the insufficiently humane. He is a person who, having had loving order made in himself, makes loving order in the world. Such is the cultured man.—*The Cultured Man.*

Webster defines culture as the enlightenment and refinement of taste, acquired by intellectual and aesthetic training. Henry

van Dyke simplifies the definition by saying that culture is the *habit* of being pleased with the best, and knowing *why*. If one has been born and reared in an atmosphere of culture, he will respond instinctively to the best. Comparatively few persons, however, have had the opportunity of growing up surrounded by the best in art and literature and music. Good taste in these areas is not a natural but an acquired taste.

To those who understand and love the best, the trivial and cheap, the sentimental and banal, are offensive. Since the largest part of a minister's work consists of presenting God's Word both to his own congregation and to nonmembers of the church, it is vital that he do this in a way that will not prejudice his hearers against his message. It is a tragedy that many, after a casual contact with some phase of our work, downgrade us in their minds as culturally illiterate because of the music we use, the art we display in our posters or buildings, and the triteness of the talks or sermons they hear. They do not look beyond our occasional cultural gaucheries to the profound truths we profess.

Some years ago the dean of a university school of music went to one of our sanitariums for medical care. He was very much impressed with the Christian atmosphere, with the good medical service, and with the spirit and sincerity of the nurses and other workers he met. Then he heard the nurses singing in worship a popular gospel song. Later he talked with a friend, an Adventist, and said, "How can your people, who are so fine in so many ways, use such offensive music! The rhythm is waltz time, the words are secular, love-song words; it is the farthest cry from what church or religious music should be. Yet your otherwise fine people use it." In spite of his interest in our church, he felt that our cultural standards were too low for him to be interested in our message.

There are many others who feel the same way. It is difficult for them to realize that a truly high standard of religion can be associated with a low standard of culture. As workers in the church we have a responsibility for raising the cultural level of our sermons, our music, our art, and our architecture.

Perhaps our education has been deficient in this regard. We may have taken a specialized course in which the humanities and fine arts were neglected. Or we



may have had to spend so much time in work that we missed the cultural opportunities that others had. Or perhaps our college did not offer adequate liberal arts programs or emphasize the cultural courses we should have had. If so, an extra effort is needed on our part to make up for these deficiencies now.

How does one come to recognize the first-rate? There is only one way—by becoming familiar with it. We learn the qualities of great music by hearing it, and the qualities of great art by seeing it. It is the same in other fields as well. To develop the faculty of discrimination one must be willing to be bored with the best until it becomes a delight, and then the inferior will become boring. Money will not purchase this gift for you. It must be bought with hours of effort, and eagerness to learn, and humility before the judgment of experts who hold the key to this difficult yet attainable world of true appreciation.

Our reading habits have a direct bearing on our level of culture. In regard to the minister's reading, Dr. D. Elton Trueblood, the eminent Quaker minister and educator has this to say:

A minister's library is a pitiless revelation of his mind and of his usefulness. Spend two hours alone with his books and you know a great deal about a man. Which books are well worn? What types predominate? Are the books marked with his own comments in the margins, showing that he has read them thoughtfully and creatively? Some ministers lean largely to books of sermons, and these are nearly always second or third-rate men! . . . Even more damaging than the book of sermons is the book of anecdotes. If all of them could be burned, we might experience a great advance in the prophetic ministry. Stories undoubtedly have a place in the effective presentation of ideas, the practice of Christ being sufficient to make this clear, but there is a world of difference between stories we meet in common life or general reading and those which are deliberately sought out as an adornment. . . . The hearer can almost see the preacher on Saturday night, needing desperately an illustration, looking in the section on Work or Loyalty or Peace. Men who cannot find good preaching material without such devices might be better occupied in some other vocation.—RICHARD J. SPANN, *The Ministry*, pp. 174-176.

These are strong words, but worthy, I think, of our serious consideration.

Some great religious writers of the past have been concerned with the feeble presentation of God's Word by ineffectual ministers. John Milton wrote in *Lycidas*: "The hungry sheep look up, and are not fed,"

painting in a few vivid words the picture of a shepherd leading his flock in dry, barren country, unconcerned with their hunger. And John Donne wrote, even more bitingly, "The infirmity of the preacher diminisheth the Word." He was deploring the smothering of the vivid, burning truths of God's Word under the listless, lifeless presentation of careless ministers.

(To be continued)

## SOME BOOKS I CAN RECOMMEND

**Stephen S. Hiten**

*Professor of Speech, Columbia Union College*

*Dr. Schweitzer of Lambarene*, Norman Cousins.  
Harper and Brothers, New York, 1960.

Norman Cousins, the editor of *Saturday Review* and one of America's greatest champions for "cultural freedom and for sanity and morality in public affairs," describes in this his latest book a visit he had with Dr. Albert Schweitzer in 1958. Here is an intimate word portrait of this great man, his thinking concerning some great and pressing world problems, and his plans regarding the completion and publication of two books titled *Philosophy of Civilization* and *The Kingdom of God*. The scholarly world eagerly awaits these works. Cousins attempts to convey some idea of the burden Schweitzer has taken upon himself—and why he chose to do it.

*That Immortal Sea*, Leslie D. Weatherhead. Abingdon Press, New York, 1953.

This devotional work, written for the layman to help chase away his doubts and answer his problems with clear, convincing logic, is replete with illustrations taken from the rich ministry and experience of Dr. Weatherhead, who has been the pastor of the City Temple, Spurgeon's church, since 1936. He has a rare insight into man's psychological and spiritual problems and writes in a clear and colorful style. Ministers are well advised to read more of Weatherhead.

*Jesus of Nazareth*, Gunther Bornkamm. Harper and Brothers, New York.

"This book is intended to inform not only professional theologians on such questions, uncertainties, and findings of historical research but also the laymen who wish, so far as possible, to arrive at a historical understanding of the tradition about Jesus and are not content with edifying or romantic portrayals." Thus the author delineates his work. This is not easy reading, but it is stimulating and rewarding. The minister will find many fresh ideas to incorporate in his sermons.

# Tithing in the New Testament

C. G. TULAND

Pastor, Illinois Conference



IN THE past, Seventh-day Adventists have been severely criticized for stressing the obligation of paying of tithe by their church members. This attitude, however, has more recently changed, and a number of other denominations or individual churches have accepted this system, which we call systematic benevolence. We have to clarify the problem of whether paying of tithe is required in the New Testament. From the pen of Ellen G. White we read: "The New Testament does not re-enact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained."—*Counsels on Stewardship*, p. 66. Accordingly, we face two problems: first, there is apparently no direct command in the New Testament regarding tithe paying, and, second, we seemingly arrive at our position by a method of deductions and conclusions from Old Testament principles. Such reasoning might not appear to be strong enough to enjoin an obligation upon New Testament believers. Furthermore, the tithing system in the Old Testament differed considerably from the one followed by this denomination (cf. *THE MINISTRY*, September, 1958, pp. 42, 43). These considerations will justify an investigation of this topic in the light of New Testament scriptures.

The one and only reference to tithing by our Lord is found in Matthew 23:23, where Christ endorsed it as a part of religious duty. However, the affirmation of the practice concerns primarily the Jews to whom He directed Himself.

The objectives of tithing in the Old Testament were clearly defined: the first tithe for the maintenance of the priesthood and the Levites, the second to enable the individual to participate in the annual religious feasts in Jerusalem, and the third

for the poor. The few references in the New Testament with regard to the support of the ministry make no mention of the tithe. However, the texts are clear enough to destroy the notions of some people who deny the institution of a "professional" ministry in the New Testament as well as their right to an adequate material compensation by the church. This is often done by quoting 2 Corinthians 11:7 (R.S.V.) where Paul says: "Did I commit a sin in abasing myself so that you may be exalted, because I preached God's gospel without cost to you?" Such persons fail to read the eighth verse in which the apostle states: "I robbed other churches by accepting support ["wages," K.J.V.] from them in order to serve you." That Paul up to that time was indebted to at least one church—though he mentions churches—is evident from Philippians 4:15. That church had supported him financially, but it still was on a voluntary basis, a Christian partnership. Beyond these texts Paul discusses the support of the Christian ministry in 1 Corinthians 9:13, 14. There he refers to natural law, to the order of the Old Testament, and the Temple service. Then he concludes: "In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel" (R.S.V.). It appears that these conclusions are very definite, for they are not only based on the ordinances of the Old Testament for comparison but they end by saying that the Lord *commanded* that the ministers should get their living by the gospel, meaning, from the churches. As concrete as this affirmation of the apostle is, it still could be interpreted on the basis of voluntary contributions, not fixed in amount or per capita, but not as a command to pay tithe. Our question, therefore, is whether there is any further scriptural evidence that either establishes or supports the principle of tithe paying in the New Testament.

The Epistle to the Hebrews offers a concise and complete comparison between the services and rituals of the Old Testament and their fulfillment in the ministry of

Pastor Tuland has had long experience in several overseas divisions and has recently published articles in learned journals such as *The Journal of Biblical Literature and Exegesis*, and *The Journal of Near Eastern Studies of the University of Chicago*.

Christ. Probably intended to prepare the Jewish-Christian believers for the shock that would come to them through the destruction of Jerusalem, the Temple and its services, together with the cessation of priesthood and sacrifice in A.D. 70, the apostle expounds the true meaning of the Old Testament services. And by transferring the ministration from the passing glory of the Temple in Jerusalem to the everlasting one of the heavenly sanctuary, he made the light of the new covenant shine forth.

Step by step the different items are compared, indicating that in every instance the fulfillment exceeded by far the service of the shadow of the Old Testament; a better promise, a better covenant, a better blood, a better hope, a better sanctuary. At this point the apostle had to explain the question of the New Testament priesthood. Could there be any better than that of Aaron? And, who is the high priest of the New Testament? In the seventh chapter of Hebrews this problem is solved. The answer is that God had provided for a better priesthood, and in order to change the priesthood, He also had to change the law which determined that only those of the tribe of Levi and of the family of Aaron could serve in the sanctuary (Heb. 7:12). It is also stated that such a change was by no means an invention of the followers of Christ, but was based on two important factors: one, a well-known historical incident, and two, a promise and solemn oath by God (Gen. 14:17-20; Ps. 110:4). According to this promise the priesthood of the man who met their father Abraham and who was greater than he, would be an eternal priesthood that was not established on the basis of carnal descent but on spiritual merit. Thus, the story and relationship of Melchizedek to Jesus Christ is the topic of Hebrews, chapter seven. Accordingly, Melchizedek was king of Salem and also a priest of the most high God. And while he is a king of righteousness and a king of peace, he also bears the priestly office.

What now follows in the third verse has been a topic for many discussions and manifold interpretations. The one followed by the writer is accepted by many conservative scholars. In order to understand the language of the apostle one has to bear in mind that he directed himself to a group of people accustomed to a cer-

tain religious terminology. When, therefore, the text states concerning the man Melchizedek that "he is without father or mother or genealogy, and has neither beginning of days nor end of life" (R.S.V.), it is obvious that something different than natural relationship is intended. Every Israelite was most concerned about his genealogy. It was important for several reasons, but especially in questions of inheritance. Not to have a father simply meant not to have an *Israelite* father (see John 8:39-41; Ezra 2:59). When someone claimed the priesthood similar reasoning might be used in tracing the genealogy. The meaning of our text, therefore, would be "[Melchizedek] is without a [priestly] father, or a [priestly] mother or a [priestly] genealogy." But in spite of these facts he still was a priest recognized by God. This is the point of comparison: as Melchizedek, so Jesus, for He, too, had no priestly father, no priestly mother, and no priestly genealogy, for "our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests" (Heb. 7:14, R.S.V.). The apostle had made his point: it is nothing new that there were priests outside of the Aaronitic and even before the Aaronitic priesthood.

His next task was to demonstrate the superiority of that priesthood over the Aaronitic priesthood. This is done through reference to several factors as, for instance, spiritual merits against carnal descent, and the oath of God. But the apostle wanted to establish his arguments through more than his interpretation of Psalm 110:4.



Thus, he quotes an incident from the Torah, the inspired instruction from God. What happened when Abraham our father, met Melchizedek, the priest he had just spoken about? Abraham paid tithe to Melchizedek and was, in turn, blessed by that God-appointed priest. With this he concludes: "It is beyond dispute that the inferior [Abraham] is blessed by the superior [Melchizedek]" (Heb. 7:7, R.S.V.) thus establishing that Christ's priesthood is greater than that of Aaron.

With these preliminaries settled, we return to the subject of tithing in the New Testament. The superiority of Melchizedek's priesthood has been established—but on what grounds? "See how great he [Melchizedek] is! Abraham the patriarch gave him a tithe of the spoils" (Heb. 7:4, R.S.V.). The significant argument, therefore, is the payment of tithe by Abraham to Melchizedek, a material substance serving as confirmation of a spiritual truth that not only recognizes Melchizedek as priest of an order superior to that of Aaron but also that in this priestly order tithing was an accepted institution. This point is stressed from different angles by the apostle in verses 5 to 10. The one of greatest interest to us is the perpetuity of tithing in

the perpetuity of Melchizedek's priesthood: "Here [under the priesthood of Aaron] tithes are received by mortal men; there [under the priesthood of Melchizedek], by one of whom it is testified that he lives" (Heb. 7:8, R.S.V.). And inasmuch as this priesthood is perpetuated in our Lord, so we understand that it is the eternal Christ who receives these tithes as long as His priesthood endures.

It will be appropriate at this point to clarify the last part of Hebrews 7:3: "and has neither beginning of days nor end of life" (R.S.V.). It is obvious that this reference to Melchizedek does not infer his immortality, for otherwise he would still be living. It simply means that just as there was no record indicating a priestly descent, likewise neither the date of his birth nor the time of his death was recorded. The emphasis is on the perpetuity of his priesthood and its functions. If Christ would not have come, the priesthood of Melchizedek would have ended with his death. It is only through Christ that this priesthood became eternal and Melchizedek's office and its institutions live through Him: King of righteousness, King of peace, Priest of the Most High God. That such is the correct conclusion is evident from Hebrews 7:24: "But this man [Jesus], because he continueth ever, hath an unchangeable priesthood." It is the immortality of *Christ* and the perpetuity of *Christ's* priesthood as well as His eternal kingship by which the hope of all believers will be fulfilled.

The writer of the Epistle to the Hebrews had carefully developed the significance of the Old Testament prototypes and demonstrated that the institutions of the Temple service found their fulfillment in the perfect ministry of Christ. In doing so he had to prove that Christ was not only the high priest of the New Testament but also that His priesthood was far superior to that of Aaron. The historical incident which he used to prove his point—besides the reference to God's promise—was the encounter of Abraham with Melchizedek, the prototype of Christ. And as Abraham paid tithe to a priest superior to that of the Jews, so all who accept Christ as their high priest should give tithe to Christ, for He is the one "of whom it is testified that he lives." The seventh chapter of Hebrews seems to furnish sufficient evidence for establishing the tithing system as a part of New Testament teaching.

## A Sixth-Generation Adventist

"I now baptize you in the name of the Father, the Son, and the Holy Ghost"—with these words Ellowyn Oster was baptized into the Seventh-day Adventist Church on the beautiful campus of Middle East College, Beirut, Lebanon, June 3, 1961.

It was not so much the baptism that was remarkable as the fact that Ellowyn is a member of the sixth generation to be received into church fellowship. Her father, Elder Kenneth Oster, is head of the Bible department at Middle East College; her grandfather, Elder Frank Oster, was a pioneer missionary to Persia, beginning the work there in 1911; her great-grandfather, W. B. White, helped to organize the North Pacific Union Conference; and her great-great-great-grandfather was John Byington, first president of the General Conference.

Ellowyn is not the only sixth-generation Adventist in her family; her older brother Donald is also baptized. But one wonders how many other sixth-generation Adventists exist in the world church.

Ellowyn is certainly fortunate to be able to trace her genealogy back to the first General Conference president.

**G. ARTHUR KEOUGH**  
Public Affairs Secretary  
Middle East Division

# The New English Bible: A Preliminary Critique

A. P. SALOM

Bible Department, Australasian Missionary College



**D**URING recent years, particularly since World War II, there has grown up in the mind of the Bible-reading public a feeling of dissatisfaction with the old translations of the Bible. The language of the King James Version, majestic and beautiful as it is, has caused increasing difficulty to the present generation. To the modern mind the style and language of the Elizabethan period is hard to grasp and rather remote from the space age. This, of course, is not a new situation. It is a continuing situation, because language is ever changing. The King James translators were dissatisfied with the translations of their day, and for the same reason we will continue to witness new translations of the Scriptures until the Lord comes.

The appearance, then, of a major Bible translation is always of interest to the Christian world. When that translation is released simultaneously in a number of places in the world in an edition numbering nearly one million copies, it is sure to capture its fair share of interest and controversy for some time to come. The New Testament section of *The New English Bible* (N.E.B.), published on March 14, gives every sign of fulfilling this prediction.

## *Sponsors of the Translation*

This new translation is the work of scholars drawn from the major Protestant churches of Great Britain. In 1947 a Joint Committee of these churches was charged with the work of producing a new translation of the entire Bible. The actual work of translation was entrusted to four panels that dealt respectively with the Old Testament, the New Testament, the Apocrypha, and the literary revision of the whole. The portion recently released is limited to the New Testament, but work is continuing on the Old Testament and the Apocrypha, which will be published in due time. Though a number of Protestant church bodies (e.g., the Baptist Union of Great

Britain and Ireland, the Church of England, the Church of Scotland, the Congregational Union of England and Wales, et cetera) were associated in the production of the translation, the Joint Committee is at pains to point out that the translation is not an expression of any denominational or doctrinal leaning.

## *The Text of the Translation*

The translators did not choose one continuous Greek text (e.g., Westcott and Hort, Nestle, et cetera) as the basis for their translation, but rather, as is the custom today, they based their work on an eclectic Greek text. That is, variant readings in the Greek text were considered on their merits, and after the manuscript evidence had been examined, the reading was selected which seemed most likely to represent what the Bible author wrote. This method of selecting a text is the one commonly practiced today (e.g., by the R.S.V. translators), because textual scholars do not consider that the time has yet come to construct a single critical text. While new material is constantly coming to light, the situation in textual criticism remains in flux.

## *Aims of the Translators*

Perhaps the most important single fact about this translation is that it is not a revision as were the English Revised Version (1885), the American Standard Version (1901), and the Revised Standard Version (1952), but it is an entirely new translation. In the words of the translators themselves, "What was now needed was not another revision of the Authorized Version but a genuinely new translation, in which an attempt should be made consistently to use the idiom of contemporary English to convey the meaning of the Greek." (All quotations are from the Introduction to the N.E.B.) This fact in itself is of greatest importance, for it means that this translation breaks the great line of major translations, which began with Tyndale and passed through Matthew's Bible, the Great Bible, the Bishops' Bible, the King James Ver-

sion, to the English and American Revisions of the nineteenth and twentieth centuries. It will also mean that the reader of this translation can expect to find translations that differ greatly from those to which he is accustomed.

More important still, however, is the attitude the translators have taken to their work of translating. Their conception of the work of translation is quite removed from that of their predecessors. This is well illustrated by a comparison of Matthew 25:26 in the K.J.V., the R.S.V., and the N.E.B. ("Thou wicked and slothful servant," K.J.V.; "You wicked and slothful servant!" R.S.V.; "You lazy rascal!" N.E.B.) The older translators considered that faithfulness to the original meant that they should reproduce the characteristics of the original in the translation. This meant sometimes the production of an un-English or stilted translation. The translators of the N.E.B. have not felt this restraint. "We have conceived our task to be that of understanding the original as precisely as we could (using all available aids), and then saying again in our own native idiom what we believed the author to be saying in his." This method lays a heavier burden on the translators, but should it be successfully accomplished, there is no doubt that the resultant product would be a wonderful advance in Bible translation. However, the question must always be raised (and this will be the point at which controversy will rage over this new translation) as to what extent the interpretation of the translators has entered into their product. This question, of course, must be asked of all translations, for it is true that all translations are to a greater or lesser degree interpretations. But it is also true that the more liberal the translator is with the text, the freer the translation, the greater the degree of interpretation that enters into the product.

Herein lies the danger of the paraphrase, and in many places it must be charged that the N.E.B. is more paraphrase than strict translation.

Perhaps anticipating this charge, the translators in their introduction have de-

fended themselves against the idea that they have produced a paraphrase. But their definition of a true translation is wide enough to include what others would term a paraphrase. They claim that theirs is a translation "free, it may be, rather than literal, but a faithful translation nevertheless, so far as we could compass it." Only by detailed study of large sections of the translation would it be possible to determine to what extent the translators have allowed interpretation to creep in. This work will no doubt be taken up by many as the translation becomes better known. For the present, it will be of interest to consider the translation at specific points and assess its value at those places. This may give some pointers to what a more extensive study will reveal. A passage from the Pauline writings, chosen at random, will be used to discuss the translation of a typical portion of Paul's didactic writings. Passages of special interest to Adventist doctrine will also be discussed.

#### *Examination of the Translation*

1 Corinthians 2:10-16 was selected as a typical Pauline passage for closer examination in the new translation. It should be noticed at the outset that the N.E.B. interprets verse 10 as being closely connected with the quotation in the previous verse and inserts the phrase "these it is that" to make this connection obvious. It is not at all certain in the Greek that the connection between the two verses is as close as this. Rather, there is evidence of the beginning of a new sub-thought at verse 10 (indicated by the use of *gar*, which looks forward to what follows in the succeeding verses), and *ta bathē tou Theou* (verse 10) is translated "the depths of God's own nature." The Greek is literally "the deep things [or "depths"] of God." Now, it is possible, perhaps even very likely, that God's nature is referred to, but the Greek does not indicate that this must necessarily be so. It could quite well be "the depths of God's mind" or "the depths of God's thoughts." Under such circumstances, when the Greek is open to interpretation, it is far better translation practice to leave

## **GOD**

¶ This is one of the names which we give to that eternal, infinite, and incomprehensible being, the Creator of all things, who preserves and governs everything by His almighty power and wisdom, and who is the only object of our worship.—Cruden.



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the translation open to interpretation (e.g., "the depths of God") rather than for the translator to make the interpretation himself. The N.E.B. translators, however, have adopted the principle of making the interpretation in such cases. Because of this, they have often invaded the field of the commentator.

In verse 11 the following phrase appears: *ta tou anthrōpou* (K.J.V., "the things of a man"). This is translated "what a man is." This is an interpretation that unjustifiably narrows down the meaning of the Greek. Later in the same verse *ta tou Theou* is translated in the same way ("what God is"). But in verse 14 *ta tou Pneumatos* is translated "what belongs to the Spirit." This latter translation could also have been applied to each of the phrases in verse 11. It is true that the translators have adopted the wise principle of not attempting to render the same Greek word (or phrase) everywhere by the same English word (or phrase), but this principle can be carried to excess.

The N.E.B. translates verse 12b, "so that we may know all that God of his own grace gives us." This translation is misleading and interpretative. A closer translation of the Greek would be "in order that we may know the things which are graciously given to us by God." The emphasis is on the act and manner of the giving, not on the object that is given. The paraphrastic translation at this point has changed completely Paul's basic idea. Another case of a paraphrastic translation that results in a changed meaning of the text is to be seen in verse 13a, "interpreting spiritual truths to those who have the Spirit." The Greek of this passage could provide several translations ("comparing spiritual things

with spiritual things"; "interpreting spiritual things to spiritual men," et cetera), but the translation of the N.E.B. is not a legitimate translation of the Greek. A similar translation is made at verse 15, "a man gifted with the Spirit." This entirely misses the point in Paul's discussion. The Greek word *pneumatos* here means a "spiritual" man, one who is the opposite of *psuchikos* ("unspiritual," "carnal") in verse 14. The emphasis is not on the man who has the gifts of the Spirit but on the man who is spiritual.

At a number of places in this passage the N.E.B. loses the impact of the original by inverting a phrase. This is particularly true where negatives are involved. In verse 11b the Greek reads, "No one knows the things that pertain to God except the Spirit of God." The N.E.B. translates, "Only the Spirit of God knows what God is." The effect of the negative in the Greek is particularly strong because it is stated before the exception. The English can likewise emphasize the same point in the same manner. (See also verses 12a and 13.)

The paraphrastic nature of the N.E.B. is well illustrated by the following examples where insertions that find no authority in the words of the original text have been made in the translation. (In each case the inserted words are italicized here, although not in the N.E.B.) 1 Thessalonians 4:13, "those who sleep in death"; Revelation 1:4, "in the province of Asia"; Colossians 1:22, "in his body of flesh and blood"; Matthew 18:10, Acts 12:15, "guardian angel"; Revelation 1:5, "his life's blood." In other cases the literal rendering is supplanted by a paraphrasis. "Saints" become "God's people" (Colossians 1:2, et cetera), "beloved" becomes "dear friends"

(1 John 4:7), the parable of the "talents" becomes the parable of "bags of gold" (Matt. 25:14-30).

There is a strange mixture in renderings between stilted, even archaic, expressions at places while at other places there are translations that border on slang. Examples of the former group are the following: "believers incorporate in Christ Jesus" (Eph. 1:1); "the full tale of Christ's afflictions" (Col. 1:24); "one of those who bore us company" (Acts 1:21). At the other extreme are such expressions as the following: "you can take it from me" (Gal. 5:3); "we might have made our weight felt"

(1 Thess. 2:6); "they all left me in the lurch" (2 Tim. 4:16).

Of interest are the translations given to some of the passages that vitally concern Adventist doctrine. In both Revelation 12:17 and 19:10 the translators have interpreted *Iēsou* as an objective genitive ("testimony to Jesus") rather than a subjective genitive ("testimony of Jesus"). The translation of Revelation 19:10 is an extreme example of the extent to which the translators have indulged in paraphrase and interpretation, "Those who bear testimony to Jesus are inspired like prophets." Even

(Continued on page 53)

## The Problem of Retirement

JAMES J. SHORT, M.D.

[Our recent correspondence on retirement problems has brought this reply from a respected doctor. The author has served this cause in various capacities, including a staff appointment at the College of Medical Evangelists. At an age when men might normally plan on retirement, Dr. Short undertook a term of service in Korea. This was eminently successful to the mission board and gave satisfaction to the good doctor. We publish this short article as another contribution to the discussion of retirement problems.—Ens.]



I WONDER whether sufficient thought and study have been given to the retired ministers and other denominational workers who because of age or some physical infirmities have been retired from active duty. From

observation and from conversations with a number of such former workers it seems to me that our denomination is suffering a great loss by failing to utilize the experience and energies still remaining in a very dedicated group.

The attitudes of many, I believe, can best be expressed by three ministers—two retired and one about to be—who have carried heavy responsibilities in denominational service. They came to my home to discuss a certain publishing project.

"We have health, energy, and experience," said they, "and we have a retirement income. Whatever contribution we can make to the cause would cost the denomination virtually nothing. We want to continue to work as long as the Lord gives us strength." To me they seemed a bit forlorn.

Another case is that of a man, fit and

vigorous, who has spent forty-five years in foreign mission service. He is now facing retirement and trying to plan his future. He told of his last furlough, a part of which was spent at one of our major colleges. There he was given a Sabbath school class to teach and was the envy of many retired ministers who attended the same church, because he had been assigned this relatively minor responsibility! He hopes to go to some virgin territory when he retires from denominational service and raise up a church.

These few cases point up the question I wish to emphasize. Is sufficient consideration being given to this group of retired persons either as individuals or as a reservoir of power in denominational service? If not, are not they and the cause both losers? These men have been accustomed to long hours and strenuous programs. They do not wish a complete cessation of activity but merely a change of pace. They are not ready to spend all their time reading or puttering about the house and garden. Many have active minds and good voices, a few have facile pens and can do original writing or editorial work, some have the gift of raising money for churches or other projects, and all have something only a busy life in service can give—experience. Why can't they be utilized? They need the work, but what is more important, the work needs them. With several churches often being shepherded by one

minister—usually a young man in his formative years—are we seeing a great waste of resources by failing to use this older retired group?

I realize that what I am suggesting is being done to a degree. Some ministers well up in years but in good health are acting as substitute pastors for those on leave of absence for study or vacation. Others do a little preaching here and there as occasion permits. But is it a well-organized, planned program?

Why not keep a perpetual inventory or roster of these men and women, a sort of "reserve corps" of workers, properly card-indexed, with location, annual-fitness reports, records of abilities and preferences—a placement agency? If a need arises, the right man for the place might easily be found available. I believe the response of the retired group would be enthusiastic.

Besides, in addition to the relatively few who are or have been in denominational service, there are scores of physicians in private work who are reaching retirement age, whatever that may be. Their children are grown and educated, they have made provision for old age, and they have a missionary zeal. Cannot such be organized into a medical reserve corps for periods of duty in various parts of the world? If Seventh-day Adventist physicians were canvassed, I believe many would respond to such a denominational program. Some have rendered acceptable service after reaching retirement or nearing retirement age.

Cannot a plan be devised whereby many others may have a similar experience?

## A Veteran in Active Retirement

**Mrs. H. L. Roberts**

**Press Secretary, Coos Bay Church, Oregon**

**H**IS lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

Golden anniversaries are not uncommon; neither are fiftieth anniversaries of church organization or of church-building dedication; nor are fifty years of service for a minister. But when a pastor returns to his first church to speak at the fifty-first anniversary of its founding, he having been the first pastor of that church and having helped to build the church plant, the observance would seem unique.

Taylor Grant Bunch recently had such a privilege. He returned to hold a series of meetings in that same church, now enlarged, and to speak at Sabbath commemorative services.

Pastor Bunch's fifty-one years in the ministry have been about equally divided among four lines of endeavor—pastoral, evangelistic, teaching, and executive. His pastorates have included North Seattle, Portland Central, Portland Sunnyside (built under his direction), New Orleans, College View, Battle Creek Tabernacle, South Lancaster, and Sligo at Tacoma Park, Washington, D.C.

Besides evangelistic work in several local conferences, he was union evangelist of the North Pacific Union and later of the Southern Union. Elder Bunch's teaching experience included six years at Loma Linda College of Medical Evangelists; five years in the Bible department of Atlantic Union College, and a period at Andrews University when it was in Washington, D.C. He was president of the Southern Oregon Conference, the Southern Idaho Conference, and the Michigan Conference. Pastor



*Elder T. G. Bunch speaking at the commemorative services of his first church.*

Bunch has also written some twenty books.

Although now retired in Lodi, California, with his wife, Elder Bunch is still in vigorous health and continues in service for his Master, holding evangelistic efforts, speaking at various church services, and writing for denominational periodicals.

With the winds of strife loosed in the world today and false doctrine plaguing God's people, it was encouraging to hear this veteran time and again stress the fact that he has never doubted that Adventism is God's true message for these last days and that it will go on to a glorious victory!

## The Wonderful "Charis" of God

T. K. LUDGATE

Department of Religion, Walla Walla College



**G**RACE be unto you and peace" was one of Paul's favorite expressions. This can readily be seen from his use of these words as the salutation in ten of his Epistles, and in the three pastoral Epistles he adds the word "mercy." In Ephesians 2:8 "grace" is said to be the source of salvation, thereby emphasizing the exceeding importance of this word. It is our objective to examine the original Greek term *charis*, which is translated "grace" in the English New Testament, and to investigate some of the many facets of human thinking that are contained therein.

The important part played by grace in the plan of salvation is of itself a good reason for observing the significance of the word *charis*; and the many and varied applications that are made of the term "grace" by Christians emphasize the need for a clear understanding of the derivation of the word. The following pertinent comment comes from Ellen G. White: "The doctrines of grace and truth are not really understood by the larger number of our students and church members."<sup>1</sup>

It is interesting to note how the Christian community has adopted existing language and adapted it to the requirements of Christianity. This is true not only of Greek but also of many other languages. Missionaries who have worked in India know that many of the religious terms of Hinduism and Islam have been adopted by Indian Christians and are currently used with entirely new connotations. One example of this phenomenon is the transformation of the Hindu term for "heaven." The Sanskrit word *svarg* connotes a place inhabited by the millions of gods that com-

pose the Hindu pantheon; this word has been adopted and adapted by the Christians of India to convey the Christian idea of heaven as the dwelling place of the one true God and His attendant angels.

Speaking of this acceptance of existing words for the expression of new ideas with Christian meaning, A. T. Robertson says, "When one considers the new connotations that these words bear in the New Testament, it is not too much 'to say that in the history of these and such like words lies the history of Christianity.'"<sup>2</sup>

God has chosen to limit Himself, in the revelation of His plan for mankind, by the circumscribed language in which man expresses himself; therefore it behooves man to make a thorough study of the message found in the Bible, in order that the love of God may be better appreciated and more adequate preparation be made for the day when this partial revelation will be superseded by the glorious unveiling of the plan of the Eternal One, at the second coming of Jesus Christ.

Many of the religious terms used in the New Testament are found in classical Greek, one of which is *charis*. An investigation of the various shades of meaning attached to this word in secular sources will aid in understanding its use in the Bible.

For the purposes of this article references to primary sources found in authoritative works such as Moulton and Milligan, *The Vocabulary of the Greek Testament*; Liddell and Scott, *A Greek-English Lexicon*; Robert Young, *Analytical Concordance to the Bible*, will be accepted as primary source materials.

The first meaning revealed in the study of the word *charis* is "that which affords joy, pleasure, delight."<sup>3</sup> This meaning easily passed to that of "gratification, delight

in or from a thing.”<sup>4</sup> The next step in the evolution of the word was from an abstract idea of joy, delight, or pleasure to that of the outward grace or beauty of persons or their portraits.<sup>5</sup> The mental concept of joy or pleasure passed to the visible object that produced the mental state. The verb *chairō* from which the substantive *charis* is derived was used as a greeting with the meaning “be cheerful,” i.e., “be calmly happy or well off,” and thus used, it conveyed the idea “be well.”<sup>6</sup> The Greeks rejoiced in beauty, hence anything that was beautiful was to be praised and sought after; therefore good health and fine physique were highly prized. This would suggest the wish, expressed as a greeting, that the friend or acquaintance should be happy, comfortable, well, and so contribute to the general beauty of living.

Progressing with the idea of beauty uppermost, the Greeks began to use *charis* to denote beautiful acts or words, such as favors, acts of grace, gracious words, kindness, good will, favorable attitude.<sup>7</sup>

*Thanks for a gracious deed.* Not only was the term *charis* used to signify a gracious deed performed or received, or a favor done to someone else, or a benefit received from another, but it also acquired the meaning of “thanks” for a favor received. This is illustrated by Moulton in the following extract: “εὐχόμεσθαι . . . εἰ[η] ἂν ὥς ἐγὼ θέλω καὶ τοῖς θεοῖς πολλὴ χά[ρις], ‘if you are well, it would be as I wish, and much gratitude would be due to the gods.’”<sup>8</sup>

There are other ways in which this fascinating word *charis* is used in classical Greek, all of which convey some idea of something connected with beauty. Some of these additional meanings are good will, *charity*, benefaction, power, benefit. Acts performed and words spoken for the sake of another person also find in *charis* a medium of expression. The picture becomes clear that the ancient Greeks used this versatile word in many ways to give expression to moods, ideas, objects, and attitudes derived from the root idea of joy producing, and are inherently associated with beauty.

#### Charis Baptized

The adoption of this secular word *charis* by the early Christian community, and its adaptation to a religious use could be called the baptism of a classical word. The

result of this adoption is seen in the richer, spiritual connotation given to *charis* by all who consider themselves to be saved by the grace of God.

An examination of the number of times the word *charis* is found in the New Testament reveals an interesting fact concerning Paul's writings:

The word occurs twice as often in his Epistles as it does in the rest of the New Testament. Outside the Pauline, Luke and Hebrews, and 1 Peter with its large infusion of Paulinism, it is exceedingly rare. . . . From Romans to Titus and Philemon, “grace reigns” in every Epistle. No one can counterfeit this mark of Paul, or speak of grace in his style and accent.<sup>9</sup>

Such a report throws light on Paul's relation to his experience with Christ, and emphasizes his appreciation of the glory and beauty of that attribute of God by which men are saved.

*Favor, act of favor, loving-kindness.* It is by the long-suffering kindness, or favor, of God that man is spared, and protected from the efforts of Satan to destroy him. Man has done nothing to merit this favor from God; he has repeatedly transgressed the law of God, but in love and mercy the heavenly Father extends to man His favor, by which salvation is made possible. This favor is expressed by *charis*. This function of the word is described by Thayer as follows:

*χάρις* is used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men: εὐρίσκειν χάριν παρὰ τῷ θ. Lk. i.30; . . . παραδίδοσθαι τῇ χ. τοῦ θεοῦ, to be committed or commended to the protecting and helping favor of God, Acts xiv.26; xv.40. The apostles and N.T. writers at the beginning and end of their Epp. crave for their readers the favor (‘grace’) of God or of Christ, to which all blessings, esp. spiritual, are due. . . . Moreover, the word *χάρις* contains the idea of *kindness which bestows upon one what he has not deserved*.<sup>10</sup>

An apt illustration of this use of the word is found in Romans 5:21 and also in Romans 6:1, where Paul shows that the flood of God's favor far exceeds the flood of law; even as sin reigned in death, so also grace might begin to reign under a condition of righteousness to life eternal. He asks the arresting question “Shall we continue in sin, that grace may abound?” In this passage *charis* has the meaning of “gracious favor”; it does not describe the state of man but God's attitude toward man. Thayer says:

The N.T. writers use *χάρις* pre-eminently of that kindness by which God bestows favors even upon

the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ. . . . χάρις is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues.<sup>11</sup>

**Love.** Human love is beautiful, but how much more to be admired and desired is the love of God. Language is, ultimately, inadequate to express the wealth of meaning contained in this outstanding attribute of God, but one aspect of that love is indicated by *charis*, and it is with this significance that the word is used in Romans 3:24, where according to Alford it means "His free undeserved Love."<sup>12</sup> And again in 2 Corinthians 8:19 it has the same meaning.

**Spiritual help, power, benefit.** Not only does *charis* show the unmerited favor of God toward man but it also indicates the power or help necessary to enable man to avail himself of the benefit of the divine favor. This use of the word is demonstrated in the following extracts:

That it may give grace (minister spiritual benefit; be a means of conveying through you the grace of God).<sup>13</sup> This is a comment on Ephesians 4:29.

*The spiritual condition of one governed by the power of divine grace . . . : ἐστηνέναι ἐν τῇ χ. Ro. v.2; . . . a gift of grace . . . : used of alms, 1 Co. xvi.3; . . . πᾶσα χάρις, all earthly blessings, wealth, etc., which are due to divine goodness, 2 Co. ix.8; ὁ θεὸς πάσης χάριτος, the author and giver of benefits of every kind, 1 Pet. v.10.<sup>14</sup>*

Power—special measure of power given to Paul, which enabled him to work in his apostleship more than all the others.<sup>15</sup>

Commenting on 2 Corinthians 12:9, Alford says: "My imparted grace suffices, and shall suffice . . . the trial must endure, untaken away; but the grace shall also endure and never fail thee."<sup>16</sup>

In his remarks on Titus 2:11, the same author says: "That divine favor to men, of which the whole process of redemption was a proof . . . a term inclusive of all the blessings of redemption."<sup>17</sup> This last statement is to be carefully noticed—a term *inclusive of all the blessings of redemption*. This is pointing definitely to the obvious conclusion toward which this study is leading.

**Graciousness, grace, approval.** According to Robert Young<sup>18</sup> *charis* is translated in the Authorized Version of the Bible as "grace" or "graciousness" 122 times.

Closely connected with the idea of favor, or an act of favor, is the thought of graciousness and grace. The Creator manifests His graciousness by extending to mankind His grace, which is His unmerited favor, which in turn places man in such a condition that he may meet with the approval of God.

One example of the manner in which the connotation "grace" as a translation of *charis* illuminates the plan of God for the restoration of the character of man to the likeness of God is found in 1 Peter 2:19, 20. In this passage patient, uncomplaining suffering for the name and cause of God is presented as *charis*, and this gives a new vision of the wonderful attribute of Divinity in which men are invited to immerse themselves.

The writer has been interested to find that some Oriental languages have no satisfactory equivalent for the English expression "Thank you!" This is also the case with Greek. In order to express gratitude it is necessary to use a construction that has the primary significance of acknowledging indebtedness to someone for a favor received. *Charis* is used in classical Greek to signify such acknowledgment of gratitude. The Christians adopted this use and applied it to God. One illustration is seen in Romans 6:17, *Charis de to theo*—"Thanks be to God."

### Summary and Conclusion

A careful study of this material leads to the realization that God directed the writers of the New Testament to use, for the expression of His attitude toward men, a word that comprehends all the most beautiful qualities of the ideal character.

The beauty of the character of God as revealed in *charis* is concentrated in long-suffering love, ever willing to make all possible allowances for the object of that love, and always ready to provide necessary aid to enable perfect union to be effected between God and men. Apart from the *charis* of God there is no hope of salvation. God loved, therefore He made provision for the welfare of those whom He loved, and that glorious truth is indicated by the precious word here discussed.

The conclusion arrived at in the preceding paragraph may also be expressed by stating the relation that exists between grace, mercy, and peace. The grace of God must be extended to man to make possible



the removal of guilt; the mercy of God brings alleviation of suffering and misery; the peace of God comes to him who is saved by the *charis* of God. This relationship is well expressed by R. C. Trench:

The word [χάρις] is often associated with ἔλεος

(1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; 2 John 3). . . . But standing in closest inner as well as outer connexion, there is this difference between them, that while χάρις has reference to the sins of men, ἔλεος to their misery. God's χάρις, His free grace and gift, is extended to men as they are guilty, His

(Continued on page 36)

## Our Forgotten Brothers

WILLIAM H. BERGHERM



**D**URING the past three years I have served as chaplain of a Federal hospital, a Federal prison, and at present writing, of a State training school for delinquent youth. I have seen hundreds admitted and discharged from these places. I have lived with men and boys who had made shipwreck of their lives, and society had judged them a peril to the lives and property of others. So they had been sent off where they would be out of sight of "decent" people, and keys were turned behind them.

After these years of observing such "awful" people, of studying and praying with them, there have come upon me some very firm convictions. One of them is this: The church should be contributing far more toward the spiritual rehabilitation of these lonely and broken outcasts, both men and women, boys and girls, than we are doing at present. I am sure that if you could have sat where I sat, and watched from where I watched, you too would share this same conviction. Though we are doing a noble work for the sick, and though we have an ever-expanding program for clothing the naked and feeding the hungry, in fulfilling that other part of the Master's injunction about visiting those who are in prison, we scarcely have a program at all.

Perhaps I do not need to take time here to dwell on the size and dimensions of this great challenge, or to point out the rapid expansion in the population of the increasing number of institutions that house these "disinherited souls." We are all aware of the fact that the increase of lawlessness and violence has filled these correctional facilities of our country far beyond their capacities. Some months ago I visited a site in southern California where a new

youth training center for delinquents was in the process of construction. Piles of building material had been assembled; walls and high fences were rapidly rising above the level of the ground. A few months later I had occasion to return to this area. The institution was completed and in full operation with a population of four hundred young men between the ages of sixteen and twenty. The construction of more wings and annexes was still in progress. I was informed that by another year they expected to have here upward of sixteen hundred youth. All of this where but two years before there had been only open fields. This is but typical of the amazing growth and expansion of governmental facilities required to care for the lawless and the delinquents throughout the country.

All this constitutes a vast field of labor for the servants of Christ. The numbers of lost men and women, shipwrecks on the shoals of sin, are ever increasing. These people must be given spiritual help in connection with all the other programs of rehabilitation made available to them. Someone must point them to the only Name under heaven whereby they can be saved. While this spiritual guidance cannot always be completed during the time they are wards of an institution, it can be begun. Human guidance, the help they should have received from parents or foster parents, has failed them. They've had enough of the past, and instinctively look forward to a brighter future. And when they see the help they might receive from God, many reach out for it.

Proof of this is seen daily in the school where I now serve as Protestant chaplain. I conduct twelve Bible classes, all voluntarily attended. There are eight to fourteen boys in a class. At times we have had

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## October Meditation

When Orion burns  
At midnight in the east,  
And ladders slant  
Against the apple trees,  
I wonder if another year will bring  
My eager Lord  
To do His harvesting.

—Arni Oetell

---

to compete with ball games and other attractions close to a boy's heart, yet the boys have requested to stay on and continue the lesson. Another evidence of this desire for spiritual help is found in the large number of prisoners enrolled in the Voice of Prophecy correspondence courses throughout the country. During a conversation I had with the chaplain of a State penitentiary in the South, he informed me that the midweek prayer meeting had been discontinued because so many were using their evenings to work on their Voice of Prophecy courses. I have encountered these classes in several large prisons and am informed that they are to be found in practically all the State and Federal institutions.

But what are we doing to follow up the interests? Has any plan been worked out among the conferences that assures personal visitation by workers or trained layman who are orientated in this line of approach? To my knowledge there has not. Ministers in the area of these prisons and general hospitals are like ministers elsewhere—too busy and often too inadequately prepared to take on these added responsibilities. They hesitate to enter into that which they know so little about and which would only prevent their accomplishing other duties closer at hand.

It is only natural to turn from that in which no guidance or personal supervision is given and take up the regular duties in which one is better prepared and has more experience.

Yet this Macedonian call must be answered if our labors are to please Him who called us into the vineyard. In one Federal penitentiary in the East where thirty or forty men had taken the courses, I was told that these men had frequently expressed the hope that some Adventist minister might visit them. But this had never been done. One of the prisoners at this institution is a faithful Seventh-day Adventist, having been baptized in another

penitentiary several years before. He told me that he had mentioned this desire for help to an employee of the prison who is an Adventist. Sabbath after Sabbath this faithful brother gathers those he can into the chapel and has his Sabbath school. But after nearly two years of waiting he has yet to be visited by an Adventist minister. He told me I was the first minister he had seen in all that time. Brethren, this should not be.

The servant of the Lord has warned God's people about the danger of isolating themselves from the world. Ministering to broken men and women about us, giving a helping hand to those ready to sink in the waters of sin, is a service that cannot be left altogether to others to do. I have found that many of the boys for whom I labor are as promising as boys are anywhere and would make earnest Christians if they were only given a chance. But when a mother abandons a little boy, when a father shoots and kills a boy's stepmother before his eyes, when a boy is shunted from home to home like a boxcar on a railroad track, until he can count ten foster homes where he has tried to live, and he is not yet twelve years old, what else can we expect? How much can the human system take and not crack under the load of such treatment? How much better would we have fared without a mother's love or a father's care? Perhaps not one whit better.

To respond to such a Macedonian call requires more than a compassionate heart and a willing hand. In the complex world of our day men and women in the modern halls of correction and rehabilitation must be given more than the unskilled care they received in years gone by. Time was when most any experienced preacher of the gospel, if he was known by the warden, might apply and stand a good chance of being employed as the prison chaplain. No special training was required. But that day has passed. Civil service examinations are now given to candidates, and a year's internship under the guidance of a trained chaplain is generally the requirement de-

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### CORRECTION

We regret that on page 9 of our August issue Elder W. E. Murray was designated a field secretary of the General Conference, whereas the correct title should have been vice-president.—Eds.

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manded today. We now know that dealing with the minds of men is the most delicate work in the world, and it must be undertaken with some skill. So, while our weapons of warfare as ministers of the gospel remain, greater skill and adaptation is now an essential in the handling of these weapons of the Word and the Spirit.

May I suggest that some of our difficulty in obtaining permission to labor in certain prisons has come about because of a lack of this skill and knowledge, which a degree of preparation would have given. In one instance an Adventist minister had been called in to visit a boy who claimed to be a Seventh-day Adventist. But our brother exhausted his welcome after the first visit. The boy did not want to see him again because of the embarrassing questions put to him in this first interview. It was necessary for the chaplain to suggest that he not return. However, these reports have not come too often and should not discourage us. It is up to us to develop the right kind of technique to open these doors. We need not fail the second time, at least in the same area of operation.

May God help us to somehow grasp the size and the extent of this Macedonian call and then to undertake the program it requires. It will cost money, if for no other reason than the fact that the field is so large. Remember that during the past twelve years the number of juvenile arrests and court cases has nearly doubled the rate of juvenile population growth. Who can foresee the end? Our President has called for a five-year program to combat juvenile delinquency and estimates that the cost to the national Government alone will be ten million dollars annually. Congress has been asked to vote this amount. This is a new area of Federal activity undertaken because of the emergency in the unparalleled increase of lawlessness among the youth. Can we stand by as a church and do nothing for those who have fallen victims to the monster of sin? Ellen G. White has given us the answer:

His [Christ's] followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints.—*The Desire of Ages*, p. 638.

The person who has broken the law and has fallen into disgrace and shame in the community is still a child for whom Christ

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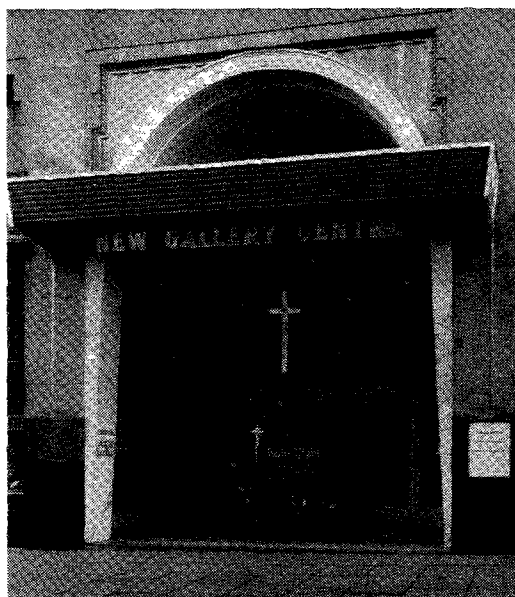
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died. Only Christ can save him. He is our brother as well as is the saint in the church for whom we labor. May God roll upon us then a sense of obligation toward these "disinherited souls" who are increasing in such numbers all about us. He may be the forgotten backwash of our slums, his misdemeanors may cause us to shudder, but tonight he may be sitting in some lonely cell, wishing that he had the power to live a better life. He may be longing for a chance to take his place as an honorable citizen in this great country of ours. He feels he has never had that chance, and he might be right. Let us help him.

If God hath made this world so fair, where sin and death abound, how beautiful beyond compare will Paradise be found.—Robert Montgomery.



*Entrance to the New Gallery Centre.*



**D**URING the seven years of its existence our London evangelistic center, with its unique position at the crossroads of the world, has been instrumental in raising up a large central church of some 500 members. At the same

time it has added to the membership of our other London churches.

During this seven-year period the Centre has been served by six principal ministers: Pastors G. E. Vandeman, E. J. Folkenberg, R. A. Anderson, A. G. Ratcliffe, H. M. S. Richards, and Kenneth Lacey. Each speaker has made his own particular contribution in ideas and techniques, thus building up the work in spite of a marked lack of continuity, especially in personnel.

I joined forces with the New Gallery team during the spring of 1959, and together we worked to consolidate the interest that had been aroused during the brief ministries of Pastors Ratcliffe and Richards. This, of course, was not the easiest task, but with God's help we were able to baptize sixty-seven souls before the end of the year.

Last year, 1960, we began the season with a three-session Sunday program that gave us an initial attendance of some seventeen hundred. Unfortunately, since our advertising has to be limited to the opening

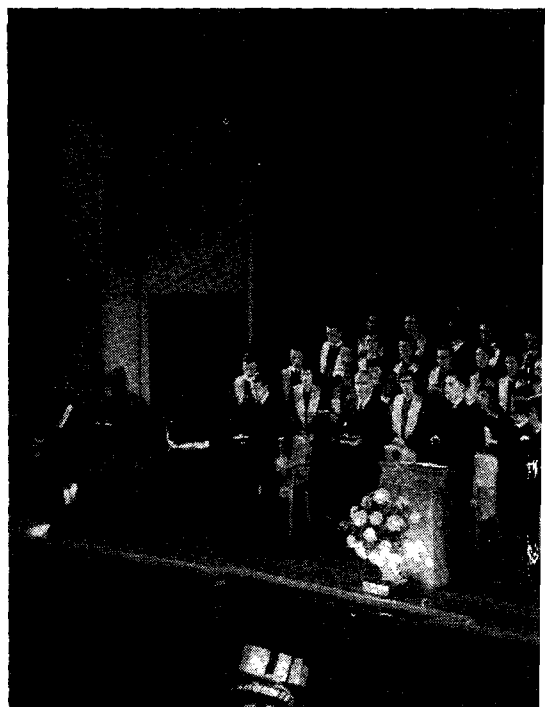
## Progress at the New Gallery

KENNETH

meeting of the series, owing to the fantastic cost of advertising in London, our Sunday evening attendances soon settled down to an average of about five hundred. These Sunday services were augmented and supported by popular midweek studies in the book of Revelation, and with a series of baptismal classes held on Sunday evenings after the evangelistic service. Seven baptismal services were conducted during the year in which ninety-seven precious souls were added to the churches.

Among other experiments, we tried an Easter baptism, which proved to be very successful, some thirty-one candidates participating on that joyful occasion.

Besides the main evangelistic program, several important subsidiary activities were conducted, all of which were directed toward the one primary goal of soul winning. For example, our youth activities fea-



*Evangelist K. Lacey with his*

THE MINISTRY

# Centre, London, England

LACEY, Director

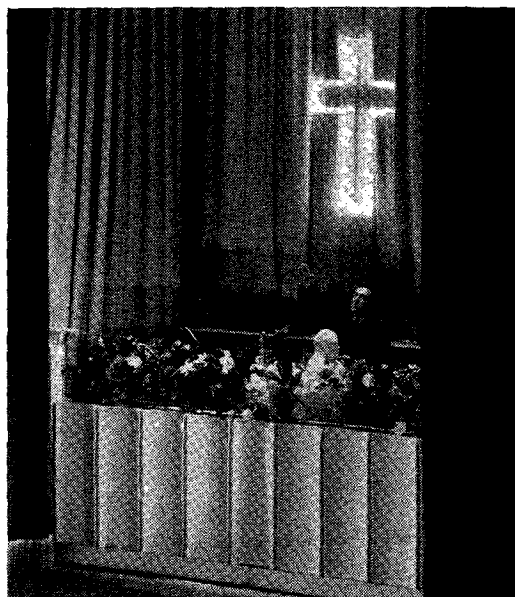
tured a series of "Best Saturday Night in Town" programs, which along with a successful youth club has done much to interest and hold not only the youth of the church but an increasing number of young people gathered in from our evangelistic services.

Our special film programs attracted an attendance of some thirty thousand during the year and contributed approximately £1,000 toward our income. Many of today's faithful members can trace their first contact with this message to an attendance at one of our film sessions. These films are shown daily and change each week with the exception of the one on the Life of Christ, which is shown from Christmas to Easter, and our lung cancer films, which are shown continuously for two months during the summer.

Music is another special feature at the



s associates and the choir.



A scene during a baptismal service.

New Gallery Centre and plays an important part in the presentation of the message. Our faithful choir, the New Gallery Singers, performed a *cappella* every week during the season, and an enlarged choir of up to one hundred voices presented special music at Christmas and Easter. One outstanding contribution in this field was the first performance in England of Bernard Hamblyn's cantata "Tragedy to Triumph," which was attended by the composer himself. The Centre is fortunate in having the support of outstanding Adventist artists such as Kathleen Joyce (contralto), Uriel Porter (bass), and its own musical director, Russell Kranz (baritone), with Leslie Riskowitz at the piano and David Elliott at the Wurlitzer organ.

The reading room makes its own quiet contribution to the effective witness of the Center. During 1961 hundreds of truth-filled books were lent or sold, and thousands of tracts and leaflets were given away to the general public, while at the same time many valuable contacts were made by the receptionist.

Looking back in retrospect, we are conscious of many needs, but one need in particular stands out above all others. To make our witness all that it ought to be in this great center of world influence, we desperately need the help of an Adventist doctor who as a regular member of our

staff could promote the "right arm of the message," and thus enable us to reach with our health message a class of people who can be reached in no other way.

Please remember the New Gallery and

its corps of workers in your daily prayers, that God will help us to make the Centre all He intends it should be—a mighty instrument in His hands for the salvation of souls.

## The Significance of Baptism

A. R. FRASER

History Professor, N.S.W., Australia



ONE of the fundamental beliefs of the Seventh-day Adventist Church, held in common with other conservative Christian faiths, is that of baptism by immersion. We consider baptism to be one of the ordinances of the Christian church and a fitting memorial of the death, burial, and resurrection of Jesus Christ. As a ceremonial act, baptism antedates the Christian Era. That the Jews were familiar with the procedure involved is clear from the fact that baptism by immersion was one of the requirements that proselytes to Judaism were required to fulfill. Pharisaic opposition to the Johannine baptism was based not on a dispute over the validity of the rite but on the question of his authority to perform it. However, in being baptized by John, our Lord showed by His very observance that He recognized in this rite a heaven-ordained ceremony. Its institution as a Christian ordinance gave to baptism a far greater significance than it had ever possessed before. This article seeks to consider some of the more significant points of which baptism is a fitting symbol.

### *Baptism Signifies Purification*

To the Jew familiar with the Mosaic system the "divers washings" (Heb. 9:10) given in the ordinances had a spiritual significance. They referred not only to physical cleanliness but also had definite application to the concept of spiritual purification. In his prayer of deep confession David implored God, "Wash me, and I shall be whiter than snow" (Ps. 51:7). There was in his mind a desire to be spiritually clean. The ordinance of baptism is a fitting symbol of such cleansing and purification

from sin. In *The Desire of Ages* we read, "As a symbol of cleansing from sin, he [John] baptized them in the waters of the Jordan. Thus by a significant object lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom."—Page 104. The experience of the newly converted Saul of Tarsus reveals that baptism symbolizes the washing away of sins. In Acts 22:16 Paul recalls his experience with Ananias who said, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." The washing away of sins is not accomplished merely by the act of baptism, for this in itself has no virtue. The efficacy of the baptismal act comes when there is in addition a spirit of repentance and belief that "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). This cleansing, the apostle states two verses later, is the direct product of confession on our part coupled with forgiveness on God's part. It is the function of the cleansing power of the gospel—"the power of God unto salvation" (Rom. 1:16)—to remove unrighteousness from the sinner, and baptism is merely the outward symbol of this inner cleansing.

### *Baptism Signifies a Change of Ownership*

Paul says "so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3). What the apostle has in mind here is that this experience of being "baptized into Jesus Christ" means becoming the property of Jesus Christ. Henceforth all our old allegiances are forgotten, all links with previous ownership are severed, and the newly baptized Christian is "under new management." Baptism there-



fore signifies the renunciation of all the links with the old life of sin; "old things are passed away; behold, all things are become new" (2 Cor. 5:17), and we are now the property of the Redeemer. The life of the believer is joined in such a close relation with Christ that the two become one in the bonds of spiritual unity.

### ***Baptism Signifies a Vital Connection with Christ***

An examination of the words used by Christ in the gospel commission as recorded in Matthew 28:19 reveals the words "in the name of the Father, and of the Son, and of the Holy Ghost." Practically the same expression was employed by Peter in his sermon on the Day of Pentecost when he told the people to "repent, and be baptized every one of you in the name of Jesus Christ" (Acts 2:38). The newly converted and baptized believer leaves the family of sin and is adopted into the family of God through Jesus Christ, and accordingly receives a new name signifying a real and abiding union with his redeeming Lord. Paul states that those who are baptized in the name of Christ "have put on Christ" (Gal. 3:27). Here is an indication of that intimate relationship which comes with the adoption of the name *Christian*. Ellen G. White has well said, "If we are true to our vow, there is opened to us a door of communication with heaven—a door that no human hand or satanic agency can close." —*The SDA Bible Commentary*, Comments, on Rom. 6:3, p. 1075.

### ***Baptism Signifies Faith in Christ***

One of the important prerequisites for baptism is an abiding faith in, and a full acceptance of, Jesus Christ as our personal Saviour. Baptism is the outward expression of the believer's faith in the atoning death of Christ. Notice that Jesus referred to the necessity of belief preceding baptism when He said, "He that believeth and is baptized shall be saved" (Mark 16:16). Those who accept the gospel will reveal this in two ways: by faith in Jesus and by the rite of baptism. The first is a deep, inward, and personal acceptance of the vicarious atoning sacrifice by Christ for man's salvation. The second is a sign to the world of the inward change such an acceptance brings. John 3:16, Acts 2:38, and Acts 16:30, 31 all show the connection between belief and salvation.

### ***Baptism Signifies Repentance***

Peter in his Pentecostal sermon stirred the hearts of his hearers who inquired, "What shall we do?" His reply contained two actions, "Repent, and be baptized." Notice that in the order given here, repentance precedes baptism. This was the watchword of the early gospel preaching, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). After John's ministry Christ preached the same doctrine of repentance. Indeed, throughout the early Christian church repentance was central in the preaching of the apostles. Baptism therefore is an outward sign of true repentance of sin and the manifestation of the inward desire to be cleansed. Ellen G. White suggests that repentance is an indispensable forerunner of baptism. She says: "Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed, and to be restored to communion with Heaven."—*Steps to Christ*, p. 24. David revealed the same thoughts in his prayer, "For I acknowledge my transgressions: and my sin is ever before me" (Ps. 51:3). "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (verse 7).

### ***Baptism Signifies Death and Burial***

One of the several outstanding features of Christian baptism is the fact that it is a memorial testifying to the atoning death of Christ on Calvary. Paul makes the symbolism even clearer in Romans 6:3 when he writes, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" For Paul this was the inner meaning of baptism—first it was a symbol of Christ's death and second it was a fitting symbol of the believer's renunciation of his former life, his death to sin. He reinforces this contention by saying, "Old things are passed away" (2 Cor. 5:17).

Just as Christ was crucified and experienced death fully and completely as He lay in the grave, so the rite of baptism signifies the crucifixion of the old life and its complete death. Not only is baptism a death but it is also a burial. Paul says we are "buried with him in baptism" (Col.

*(Continued on page 36)*

# EVANGELISM -- Winning Men for God



## The Bible Course and the Soul-winning Campaign

**SALIM JAPAS**

*Evangelist, Buenos Aires Conference*

### *Evangelism in the Large Cities*



WHEN someone speaks of a unique efficient method for evangelization in a specified area the expression does not seem convincing. The ways and means to reach people with the gospel are manifold, just as varied as are the human personalities it is destined to reach. On the other hand, it can be proved that the combination of several methods is highly productive in a campaign, when the men who lead are willing to work in humility and simplicity.

These are disturbing times. The contemporary man, living in the large modern city, presents one of the biggest challenges to evangelization. His sense of values is undermined, his interests are largely absorbed by material things and are subject to overpowering tensions. He is crying at the top of his voice for the evangelist to revise his soul-winning methods.

We have often been told through the Spirit of Prophecy writings that "the highest of all sciences is the science of soul saving" (*The Ministry of Healing*, p. 398). But some of us have conducted ourselves through the years as amateurs, not as scientific men who are led by the power of patient investigation and who push forward toward the conquest of the unknown.

We do not wish to place more value on this statement than it merits, because, although we put much emphasis on soul-winning methods, we wish to emphasize more the irreplaceable efficacy of a vigorous Christian personality at the service of the "science of soul saving." These changing times urgently demand men who pos-

sess a sweeping spiritual power; uncorrupted men and women who do not conform themselves to the mediocrity of imitation, but who are willing to take the chances of the divine adventure of soul winning; men endowed with a balanced capacity for adaptability, who are willing to try new and old ways to reach dwellers in the large cities. God give us these men!

### *A Successful Campaign in Avellaneda, Argentina*

Beginning on June 18, 1960, we carried out an evangelistic campaign in the city of Avellaneda, Argentina, the results of which we briefly register: Avellaneda is an industrial city, considered the largest manufacturing mart in the republic, with 330,000 inhabitants. It is situated in the heart of the great industrial belt that surrounds the city of Buenos Aires. The Buenos Aires Conference, with the assistance of the division, built a church on the main street to seat five hundred.

The evangelistic team was composed of the following workers: Walter Solis, Ricardo Liernur, Oscar Palacios (all in charge of a church), Maria May, Enriqueta Ferraresi, Alicia de Viera, and Salim Japas. In harmony with the soul-winning plan we set our goal: First, to win the interest and favor of the audience and, second, to win it for Christ and the church. This we attained, thanks to the Lord, by offering seven double meetings. Each one of the lectures of the evangelist was preceded by a twenty-minute medical talk in charge of two Adventist physicians, Drs. Enrique Schimpf and Alejandro Petre.

Our second aim—to win souls to Christ and the church—was achieved by different means, especially the Bible course. By De-

cember 31 we had baptized one hundred new believers.

### *The Bible Course and Its Fundamental Importance*

It has been proved, at least to us, that the group class is valuable in an evangelistic effort and very efficient for the winning of souls. We have been informed that the Bible class has always been linked to a soul-winning effort, thus placing it on a secondary basis. Now we are giving the Bible class firsthand importance. We held two weekly classes in Avellaneda, on Saturdays and Sundays, preceded by color slides, with the purpose of contributing to the culture of the public. We had 360 enrollments of new people and 140 from the church members. Of the total number of students 150 received a certificate for their attendance and progress and for having been present at thirteen of the sixteen classes. Seventy other students were present eight and twelve times.

We would like to mention some of the didactic advantages the Bible class has over the lectures:

1. *It shortens distances* not only in material space but also in spiritual communication.

2. *You feel more confident of your subject* when you analyze, Bible in hand, the chapters of the plan of salvation. Let us remember that the Bible is our specialty.

3. *It awakens* more quickly a desire to study the Bible in its intimate "mysteries."

4. It offers the evangelist the occasion to be a *teacher*, not only a speaker or lecturer.

5. It preselects rapidly an audience interested particularly in religious matters.

6. It facilitates the work of the associate Bible instructors. Homes open easily to those who help to interpret the Bible.

7. It provides the interested with a doctrinal foundation.

8. It brings decisions much faster and with less effort.

In 1897 Ellen G. White said, "If one half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising."—*Evangelism*, p. 430. And in *Testimonies*, volume 6, page 87, she adds, "There should be less preaching and more teaching. . . . As we approach nearer the end, I have seen . . . there will be less preaching and more Bible study."

### *Didactics of the Class and Suggested Subjects*

1. Give *rank* to the class; use plenty of truthful propaganda. Announce to your audience that you will study in the Bible the answers to the questions of the modern man.

2. Organize the *ushers*. Have both young men and young women, neatly dressed and with good manners.

3. Keep a *register of attendance*. Let it be known to the students that if they fulfill the requirements they will receive a certificate at the end of the course. This will contribute to better attendance.

4. Have *enough Bibles* to lend at the beginning of each class.

5. At the close of each class give a *printed summary* of the day's lesson, with a short bibliography at the bottom of the page, so that those who wish may investigate more.

6. The first and most important duty of a good teacher is to *be studious*. Know your subject well. The students will notice it and will appreciate it.

7. While you are teaching remember that at *that moment you are a teacher*, not a lecturer. Use all the teaching aids at your disposal (illustrations, blackboard, pictures, et cetera).

8. Keep your *language simple* when you deal with deep subjects. Don't be afraid of deep subjects, but don't be superficial.

9. Facilitate the personal duty of visitation to your associates by *creating some problems* whose answers must be referred to the instructors. You can say this: "This problem is so important that I will not be able to deal with it now, owing to the lack of time, but Mr. So-and-so (the Bible instructor) knows the answer as well as I do. Ask him and he will be glad to help you."

10. Let each lesson be the occasion to *bring to the attention of the students the sublime beauty of our Lord and Saviour*.

11. The subjects dealt with at Avellaneda were the following general titles: "The Truth, Man, and Eternal Destiny" and "The Christ and the Antichrist."

Under the first general title we gave consideration to the following subjects:

What is man (Psalm 8:4)?

After death, what (Job 14:14)?

Is there an end, or is it eternal? (Fate of the world. Matthew 24:3.)

Suffering (John 9:1, 2).

The future life (Mark 12:18-23).

Salvation (Acts 16:30).

The true religion (John 4:16-20).

Under the second title we dealt with the following basic subjects:

The Christ and the Antichrist.

Is Jesus Christ God? Why?

Who is the antichrist?

The conflict on earth.

The little horn and the antichrist.

Truth overthrown.

Restoration of truth.

The two beasts of Revelation 13.

The work of the divine sealing.

End of the conflict and triumph of the children of God.

---

## YOUTH CAN WIN SOULS!

L. M. Nelson

MV Secretary, Southwestern Union Conference



ANY youth old enough to be baptized is old enough to win souls." This new slogan, adopted by the Missionary Volunteer department of the Southwestern Union, is proving that our youth are able to assume responsibilities

of church membership.

What the church needs in this hour is a program that will win and hold its youth, and at the same time produce a satisfactory evangelistic endeavor for unbelievers leading to baptism.

Operation Fireside, the unique new General Conference Bible study plan, has captivated the minds of the youth in this union. About six months ago this program was launched with the aim of enlisting our youth to join their pastors in a combined Bible study and revival program. More than fifty such Operation Fireside endeavors have been concluded thus far, resulting in nearly 250 actual baptisms. Here is conclusive proof that our youth, ages sixteen to thirty, when given the opportunity, will win new believers for the pastor to baptize.

But of even more importance is the new experience that comes to the youth who participate. There is a broader vision, a spiritual strength, and a burning desire to go and do more for the Master when they are led into an evangelistic experience. Any endeavor that leads our youth into soul winning is the surest way of holding them for God.

We praise God for the fact that some 1,000 senior youth have been giving Bible studies to more than 8,000 nonbelievers in this united program. You should hear their ringing testimonies at rallies, and read their personal letters telling of new-found joy in a living Saviour! Our youth are willing and ready to set the pace in leading the church into total evangelism.

I have often wondered why our churches are not filled with laymen engaged in soul winning. The reason is obvious—because we have neglected to train and develop in our youth a burden for souls. We are faithful in teaching the little ones to give their nickels and quarters so that when they become mature they will give their dollars to help carry on the Lord's work. But are they taught that money alone will not finish the task?

The servant of the Lord has repeatedly emphasized that the work will not be finished until each and every member of the church, both young and old, personally shares his faith.

We must take a new look at the leaders of tomorrow. The words of Jesus when a twelve-year-old, "I must be about my Father's business," must take on new emphasis in the training of our children.

Let the ten- to fourteen-year-old learn the art of giving Bible studies through Operation Lamplighter, and as he grows into his older teens he will want to continue such soul-winning endeavor because he knows he has already successfully mastered the art. And as the years go by we will find he has developed into the type of evangelistic layman we so desperately need in the church today.

Evangelism must be the key to all church-centered youth activity if we would be faithful servants in giving proper guidance to our young people. Brethren, we must hasten the Lord's coming. Let the youth help us finish the task.

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# PASTOR -- Shepherding the Flock



## The Pastor and the Sabbath School

MILTON T. REIBER

Pastor, East Pennsylvania Conference



IF THE pastor were to depend entirely upon his own efforts to win souls, the task at times would seem almost hopeless. However, this is not the case in the Seventh-day Adventist Church. The church is so organized that it gives the pastor many helpers. Every department of the church exists for the purpose of winning souls. Each adds its contribution to the total church program and the building up of God's kingdom upon the earth.

The Sabbath school is especially conducive to winning souls. The pastor should recognize this and capitalize on the various facets of the Sabbath school to enlarge the church membership. It has often been said that the Sabbath school is the church at study. But it is more than this. It can be, and many times is, a baptismal class and an introduction to a more personal relationship with Jesus Christ. It is common knowledge that in most mission fields the Sabbath school membership exceeds that of the church. It was my privilege to serve overseas for one term of service. In one mission station the baptized church membership was fifteen, but the Sabbath school membership was two hundred. What a glorious opportunity existed there for the winning of souls to Jesus!

It goes without saying that the pastor should attend the Sabbath school. Unfortunately is the minister who has to miss Sabbath school because of two preaching services in the morning. Because most of our churches are not large, the pastor can greet each member as he arrives. This gives the members an opportunity to introduce to the pastor visitors they may bring with

them. Knowing who is present will help to guide him in his sermon, and greeting the visitors as they arrive will give the pastor an opportunity to invite them to be in his Sabbath school class. The fact that the minister is there to welcome them shows the members that he is interested in the Sabbath school.

The pastor's work with the Sabbath school should begin in the council meetings. There he can guide the affairs of the school without dictating. He should urge the officers to see that the school operates smoothly, that no embarrassing incidents take place that would give an unfavorable impression to visitors. He can let the officers know that he will support them in their program. In the council meetings he can guide in the selection of teachers who will put their best into their teaching. Many times a missing member is questioned about his lack of interest in the Sabbath school, and the reply is that the teacher does not create interest and the member receives no benefit from the lesson study.

When the teachers have been selected, the pastor can give guidance to them in presenting their lessons. They should be cautioned to use tact, never arguing with the members or visitors. The teachers should be encouraged to present additional facts and thoughts related to the lesson, because most of the members have studied the lesson at least once. The teachers can be reminded that they have the "first chance" with the class members and visitors; that is, they can make a good or bad impression on them before the minister presents his sermon.

The pastor will want to have a Sabbath school class. Visitors should be urged to at-

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tend this class, and the Sabbath school members should be encouraged to introduce any visitors to the pastor if he has not already met them. When there is a likelihood of many visitors not of our faith, the new Sabbath school lessons for the pastor's class are helpful. These do not follow the regular lessons, but contain the cardinal doctrines of the Christian faith. Some of the less-informed members of the church can be put into this class so their faith can be strengthened, and they will thus form a nucleus for the class. If non-Adventist visitors attend this class regularly, they can be led step by step into the message.

One of the most fruitful phases of the Sabbath school is the branch Sabbath school. This can be conducted in a variety of places. If members live some distance from the church and cannot attend regularly, they should be encouraged to have a branch Sabbath school in their homes, or some other suitable place. If this is held in the afternoon, the pastor or other members of the church can assist. Sometimes after a series of Bible studies there are still some in the community who are interested but who have not been baptized. This provides an excellent opportunity for a branch Sabbath school. I had this experience a few years ago. I had baptized several people as a result of personal work in the community, and as the new members lived about sixty miles from the church, a branch school was organized in one of the homes. I took laymen from the church to carry on the school when I could not attend. After a few weeks I left that district, and three weeks after my departure, nine souls were baptized from this branch Sabbath school.

Another avenue of soul winning in the

Sabbath school is the Vacation Bible School. To most people their children are their dearest possessions. If an interest is taken in the children, it will be easier to reach the parents. Many baptisms have resulted from the follow-up of a Vacation Bible School. Sabbath school members and church school pupils have been secured also as a result of Vacation Bible Schools. Fortunate is the pastor who can conduct an evangelistic campaign in the same location immediately following a Vacation Bible School. The children can serve as advertisers for the meetings.

This year, when the General Conference has asked all departments to be especially evangelistic, the Sabbath school should be geared to use every means for the winning of souls. The pastor can use this department to distinct advantage, not by dictating to the Sabbath school officers but by guiding them. He should let them know that he is vitally interested in their work and will give them every support.

## MAINTAINING A SUCCESSFUL CHRISTIAN EXPERIENCE

(A Sermon Outline)

**C. T. Richards**

Professor of Religion, Oakwood College, Alabama



### Introduction

Some questions of deep concern to the young convert are:

1. How long will my Christian experience last?
2. How can I be sure I will not slip back into the old paths?
3. How can I hold on to what I have?

In seeking the answers to these questions there are two extremes to be avoided.

1. One extreme: "Once converted, a saint can never lose this experience." The Scriptures refute this error. See 1 Corinthians 9:27; 10:12.
2. Another extreme: "It is impossible to live the overcomer's life." See Philippians 4:13; Jude 24; 1 John 3:9.

God has set a definite goal for the Christian to reach (Heb. 6:1; Matt. 5:48; Eph. 4:12, 13).

*What warning has God given concerning the dangers to our Christian experience?*

1. The danger of neglect—Heb. 2:1-3.
2. The danger of waning faith—Heb. 4:2, 6; 10:35.



3. The danger of presumption—John 8: 33, 39, 40.
4. The danger of deception—2 Thess. 2: 9-12.
5. The danger of apostasy—Heb. 6:4-6.

*How does the plan of salvation provide for the spiritual security of the Christian?*

1. The priestly ministry of Christ—Heb. 4:14-16; 7:25; Rom. 8:34.
2. The righteousness of Christ.
  - a. Imputed—Rom. 3:21-24; 4:11.
  - b. Imparted—Gal. 2:20; Col. 1:27.
3. The ministry of the Holy Spirit—Rom. 8:1, 5, 9-11, 13, 14, 26, 27.
4. The armor of God—Eph. 6:10-18.
5. The faithfulness, forbearance, long-suffering, and goodness of God—Heb. 10: 23; Rom. 2:4.

*What is the Christian's part in maintaining a successful experience with God?*

1. Confess every sin—1 John 1:9; 2:1.
2. Die to self daily—1 Cor. 15:31.
3. Desire the Word—1 Peter 2:2.
4. Love the law of God—Ps. 119:97.
5. Resist the devil—James 4:7.
6. Draw near to God—Heb. 10:22-25; James 4:8.
7. Grow in grace—2 Peter 3:18; Heb. 5: 12-14.
8. Be faithful—Rev. 2:10.
9. Endure to the end—Matt. 24:13.
10. Strive to enter—Luke 13:24.

*What further assurance is given that ultimate salvation is possible?*

1. Promises to the overcomer—Rev. 3:5.
2. Christ will hold us fast—John 10:28, 29.
3. The just will fall and rise again—Prov. 24:16.
4. God cannot lie—Titus 1:2.
5. God will finish the work—Phil. 1:6.
6. Have faith in God—Heb. 11:6; 2 Tim. 1:12.

## The New English Bible: A Preliminary Critique

(Continued from page 16)

the alternative translation in the footnote is an extremely liberal rendering, "For the testimony to Jesus is the spirit that inspires prophets." The translation of Romans 10:4—"For Christ ends the law and brings righteousness for everyone who has faith" is interpretative. Although the alter-

native in the footnote is acceptable to Adventists—"Christ is the end of the law as a way to righteousness for everyone who has faith"—it still contains an element of interpretation and rather goes beyond what is legitimate in a translation. Another translation that reveals a preconceived view is Matthew 24:34, "I tell you this: the present generation will live to see it all." This translation presupposes that Jesus was mistaken in His eschatological beliefs and teachings, that He believed He would return within the generation, and that in this He was in error.

An interesting interpretation is to be seen in Acts 20:7 where the N.E.B. translates *en de tē mia tōn sabbatōn* as "on the Saturday night." The literal translation is, of course, "on the first day of the week." The translators have taken the position that the Jewish system of reckoning was still practiced and that thus the evening meeting was on Saturday night. Perhaps a correct interpretation, but nevertheless an interpretation! The translation of Galatians 3:24 is as follows: "Thus the law was a kind of tutor in charge of us until Christ should come." In the footnote there is an alternative translation: "a kind of tutor to conduct us to Christ." The translators claimed to eschew ambiguity in the translation, but in at least one controversial passage they have left a large question mark. Matthew 16:18 is translated "You are Peter, the Rock; and on this rock I will build my church." Do they mean, by avoiding capitalization of the second "rock," that the church was *not* built upon Peter or do they capitalize the first "Rock" because it is a proper name (*Petros*), while the second "rock" represents the characteristics of the same person?

There is no doubt that the N.E.B. may be used with profit by the Bible student, for he will find many fresh renderings that will bring added meaning to the study of Scripture. At the same time it should be well understood that this is a free translation, which does not hesitate to move into the realm of paraphrase and interpretation. It therefore represents in some places the interpretation of the translators to a greater extent than is usually found in such translations as the King James or Revised Standard versions.

Most of us know how to say nothing. Few of us know when.—*Anonymous*.

# MUSIC IN WORSHIP



## The Minister's Ally

JOHN P. U. MCLEOD, M.D.



TO THE minister, perhaps, the word *preacher* may signify the ultimate in attainment, and to preach the gospel the greatest of all privileges. But in spite of the fact that the ministry is such a high calling, there are times when the preacher has the experience of pouring his heart out in a great sermon and then finding that he had aroused only a minimum of response in his listeners. Why is this? What is the reason for this lack of response? Is it that the listener needs some kind of preparation before the sermon?

What, then, can be done to prepare the listener? What can be done to release the listener's mind, to open his heart so the prepared message will find fallow ground?

It has been said that the Presbyterian Church could never have existed had its fate depended only on its preachers, that even though the Presbyterian minister is better educated than many of his fellows, even though he does all the praying, delivers the Scripture reading, and preaches a great intellectual sermon, the Presbyterian Church would have foundered centuries ago had it not been for its hymnbook. Again, it has been said that John Wesley's "sermon a day" could never have rocked England or America had he not been helped by his brother Charles who wrote more than six thousand hymns.

Remove the hymnbook, close up the organ, and disband the choir and we may see all sermons fall flat and the worship in our church dry up. Yes, the church can still be a wonderful place for quiet reflection and for hearing the gospel, or a place for making our prayers, but the spontaneity of the natural emotion of genuine religion and the common release of the heart as found in song would be gone. We would have

mutated an element of worship we need to enable us to give true praise and adoration to a living God.

In other words, the successful minister through the ages seems to have been the one who has carefully followed the "order of service" so faithfully outlined by David in Psalm 95:

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye hear his voice, harden not your heart" (Ps. 95:1-8).

Any deviation from this order of service has through the ages generally been a theological failure.

"But," says the minister, "I am following only the commandment that was given me to 'let the dead bury their dead: but go thou and preach the kingdom of God' (Luke 9:60) and 'go, preach, saying, The kingdom of heaven is at hand' (Matt. 10:7); for which purpose 'the Lord hath anointed me to preach good tidings' (Isa. 61:1). Also," the minister hastens to add, "with Paul I must say, 'Woe is unto me, if I preach not the gospel!' (1 Cor. 9:16), 'whereunto I am ordained a preacher, and an apostle' (1 Tim. 2:7)."

To such a dedicated minister, however, we would call attention to other scriptural texts. Perhaps a statistical study could be of some benefit. Admitted that the preacher is important in any church, yet the word *preacher* appears in the English Bible only eleven times while the word *singer(s)* appears thirty-six times; the commandment to *preach* is given only six times while the

commandment to *sing* to the Lord, to *shout*, to *rejoice*, to *praise*, or to *make a joyful noise*, et cetera, is given more than five hundred times; and given in other forms such as -eth, -ing, -ful, et cetera. These verbs appear an additional one thousand times. Such examples of the latter forms as "serve the Lord with gladness," "Come before his presence with singing," "Enter into his gates with thanksgiving," et cetera, are used to modify other verbs, and while not detracting from their own importance, they are giving emphasis to the verbs "serve," "come," and "enter."

Such a repetition of commandments to be joyful, as thus found throughout the Bible, would suggest the importance of this as a daily habit, that each should sing or make a joyful noise unto the Lord at least once daily, a habit of earlier Christians now perhaps falling into disuse as our homes become filled with the raucous tones of the radio and TV.

What is more important than singing? Is prayer? The commandment to pray occurs in the Bible less than forty times, and even the well-known commandment to "pray without ceasing" is preceded by "Rejoice evermore" and followed by "In every thing give thanks" (1 Thess. 5:16-18). We must not, of course, conclude too much from statistical comparisons.

I would not propose to dictate how any minister should relate himself to his flock or advise him how to preach to them his God-given sermons; but I would suggest that careful consideration be given to the possibility of putting a greater emphasis on singing and on making a joyful noise to the Lord. Music has always been effective in preparing the hearts of the flock to receive the sermons, or in other words it prepares the fallow ground for the seed.

We should also note the psychological impact of each one's being a participating member. Such participation encourages the feeling of "togetherness," and the importance of this must not be underestimated if the church is to remain active.

So let us put more emphasis on sacred song as an integral part of family and church worship. It will lift us all to God and prepare the hearts of our listeners for the message God has given us for them.

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Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

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## LETTERS TO THE EDITOR



First, let me say that the MINISTRY has not only been a boon to my ministry but a welcome service that a young evangelist appreciates 4,712 feet up in the hills in the capital of the Shan State. With only a handful of believers in this new field, its monthly arrival—from six to eight weeks patient waiting—is eagerly sought.

I have read with keen interest the series in answer to Walter Martin's book. All the writers have done an excellent work in defending the pillars of our faith. I cannot help believing that this is the truth and that the Lord has truly been with this people in Bible exegesis. How reasonable, logical, and plain is our message!

Although I have come to know by sight most of the editorial staff, your January feature of the complete group was good. We like to know what the Association people look like.—Keith R. Mundt, Mandalay, Burma.

Many thanks for the wonderful MINISTRY. I certainly appreciate beyond words this monthly product. The kind yet straightforward handling of Walter Martin is commendable. Thank God for the grace and love of Adventist writers.—A. Gallagher, Dundas, New South Wales, Australia.

Recently we asked for suggestions that might be of help to certain ministers with their retirement problems. We have a number of suggestions from the field, and we are happy to relay them to you.

Most of those who answered indicate that some sort of preparation should be made for retirement before it comes, either in the nature of hobbies or part-time work. It does seem as though the man who can employ his time in nothing but the work he has done all his life is at a distinct disadvantage. In a few cases this kind of disadvantage is pitiful, as, for example, when a man cannot busy himself around his own home with a little repair work, lawn mowing, gardening, et cetera. It is obviously a great mistake for such men to move to some rural area away from a church, town, or Adventist institution of some sort.

One of the most helpful replies came from Pastor Jesse Clifford, who is now retired in England after thirty years of mission service in Africa. He says, "My reply is that retirement is happy when associated with a small church. I do not believe it is the Lord's plan for retired ministers or for church members to settle in our large centers. In our experience, after thirty years of mission service in West Africa, and five years as pastor of our three churches in Birmingham, my wife and I retired in Worcester some six years ago. Here we have a house in the country, with garden and fruit trees, yet only four and one-half miles from a city center. Our fellowship with church mem-

bers is inspiring. We can help them and they inspire us. The challenge of feeding the flock with things new and old is an encouragement for study and research in God's Word, so there is no danger of body or mind rusting from disuse. Without running a public campaign, but visiting in the homes of members and friends, souls are being added to the church year by year; and the membership is actively planning to erect a church building of its own in place of the rented hall situated on the second floor of a back-street building. Words cannot tell of the satisfaction that comes through the voluntary giving of oneself to help a small but faithful community of believers, and I am sure there are many such communities, not only in Britain but in the United States and other countries where a retired minister would be welcomed and where he would have no chance to be bored with life."

H. W. L.

## The Wonderful *Charis* of God

(Continued from page 21)

ἔλεος is extended to them as they are miserable. The lower creation may be and is the object of God's ἔλεος, inasmuch as the burden of man's curse has redounded also upon it (Job xxxviii:41; Ps. cxlvii:9; Jonah iv:11), but of His χάρις man alone; he only needs, he only is capable of receiving it.

In the Divine mind, and in the order of our salvation, the grace must go before the mercy, the χάρις must make way for the ἔλεος. It is true that the same persons are the subjects of both, being at once the guilty and the miserable; yet the righteousness of God, which it is just as necessary should be maintained as His love, demands that the guilt be done away before the misery can be assuaged; only the forgiven can, or indeed may, be made happy; whom He has pardoned, He heals; men are justified before they are sanctified. Thus in each of the apostolic salutations it is first χάρις and then ἔλεος which the apostle desires for the faithful (Rom. 1:7; 1 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2, etc.); nor could the order of the words be reversed.<sup>19</sup>

The Pauline greeting *Charis humin kai eirēnē*<sup>20</sup> is a beautiful way of summarizing the function of *charis* in the New Testament. Unless the individual is the recipient of the *charis* of God he cannot have peace. Reversing the order of the phrase would necessitate the statement that peace will come as the result of grace, i.e., *charis* is the prime essential; all else depends thereupon.

Ellen G. White speaks of "grace" in these words: "To learn of Christ means to receive His grace, which is His character."<sup>21</sup> This definition of grace equates it with the character of Jesus and emphasizes the amaz-

ing truth that God makes His character available for every repentant sinner, thus equipping the believing saint with the only valid passport to heaven, the *charis* of God.

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## The Significance of Baptism

(Continued from page 27)

2:12). In the physical realm burial follows a man's death; so in the spiritual world the believer is said to go down into the watery grave, there to bury the former life, which has passed away with the acceptance of Christ. The symbolism here is well chosen by the apostle, for in physical death the normal procedure is to be lowered into the grave, face upward, there to be covered completely by earth. In spiritual death, as the figure of baptism represents, the believer is lowered into the water face upward and is completely immersed.

### *Baptism Signifies Entrance Into a New Life*

Here the symbolism that is linked with the previous point renders the figure complete. Not only are we buried with Christ in baptism but "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). This new life represents a higher level of human experience in which new values and desires replace the former sinful desires. We become "partakers of the divine nature" (2 Peter 1:4) because in accepting Christ we have been given "power to become the sons of God" (John 1:12). The animating force behind

(Continued on page 39)

# BIBLE INSTRUCTOR



Discussions on the Contemporary Religions of America—No. 6

## Our Friends the Congregationalists

LOUISE C. KLEUSER



IN THE year 1931 the Congregational and the Christian churches discovered that while they had been separated for many years, they were identical in their ideals and principles. A merger of the two bodies was then brought about, with a forward look toward soon merging with the Evangelical and Reformed Church. We can well understand why the Congregationalists have given strong leadership for the union of churches in both the National and World Council of Churches.

Recent historians have proved that Robert Browne and other separatist leaders developed beliefs similar to the early Congregationalists, but that the two groups were then wholly distinct. John Robinson was one of the early influential leaders of Congregationalism. He was a separatist until he met the distinguished Congregationalist theologian, William Ames, and Henry Jacob, a pamphleteer and organizer. Both had fled British ecclesiastical pressure. They were instrumental in converting Robinson from separatism to their faith.

For more than a decade Robinson's congregation had enjoyed peace and freedom under the Dutch. In 1620 this group sailed on the historic *Mayflower* to found the American commonwealth. Their venture into the New World may have been slow and painful, but it is to this group that the United States owes its freedom of state, its schools, and its social and political life.

Between 1630 and 1640 the Puritans arrived in Massachusetts and numbered some twenty thousand. Some had come from England and some from the Netherlands, to establish on American soil an all-powerful theocratic gov-

ernment. Church and state then presented a stern intolerant regime, causing the banishment from their colony of Anne Hutchinson and Roger Williams. Often Quakers and Baptists alike were in trouble until in 1689 the Act of Toleration brought relief.

Thomas Hooker in 1636 led a group of one hundred to what is now Hartford, Connecticut. He had drawn up a freeman's agreement that was later used as a model for the American Constitution. Many New England colonists had clashed views with Jonathan Edwards' rigid Calvinism. When the Great Awakening in 1734 brought the eloquent George Whitefield on the scene, Edwards' vigorous writings continued, to become a part of the American classics. Congregationalists had an active part in the Revolutionary War. They also contributed strength to higher education, missions, the formation of a national council, and a statement of beliefs. Great colleges were founded, such as Harvard, Yale, Dartmouth, Williams, Amherst, Bowdoin, and Middlebury. In 1953 there were forty-eight colleges and ten theological seminaries of Congregational origin.

### *Missions in America*

Interest in missions began with the landing of the Pilgrims. Men like the Mayhews, David Brainerd, and John Eliot worked among the Indians, and printed the Bible and a catechism in their language for them. By 1674 there were four thousand "praying Indians" in New England. These were taught by native preachers.

The organization of the American Board for Home and Foreign Missions, with representatives from the Presbyterians, Dutch Reformed, and Associate Reformed churches, became an interdenominational project. At this time we should fit into the picture the famous "hay-

stack" meeting at Williams College in Massachusetts, when five young missionaries were first sent abroad. It was a noble beginning that soon sent another thirty to foreign fields. Perhaps the more history-making venture was the Christianizing of beautiful Hawaii. Congregational influences and education taught a mixed-race people, and within a quarter of a century, the religion of the Bible. The secrets of racial harmony, understanding, and Christian helpfulness were learned from the Book. A whole nation was taught to read and to write. This laid a solid foundation for constitutional and democratic government, so that today Hawaii is marked as a great sociological experiment with due credit to the church.

### *Growth and Expansion*

As the Congregationalists moved westward with the Presbyterians to save duplication of missionary effort, these two groups adopted a union plan. By 1850, however, the Presbyterians were stronger in the then-known West, but the Congregationalists were in the lead in New England. With the establishment of Unitarianism in 1825, the older Congregational churches in eastern Massachusetts, with one exception in Boston, had gone Unitarian.

By 1871 Congregationalism had grown to the extent that there was need for a guiding body, which became known as the General Council of Congregational Christian Churches. It helped to unify the objectives of the churches functioning in this connection. Congregationalists have been adaptable. Their large youth work became the Christian Endeavor, an international society known all over the world, with decidedly interdenominational tendencies. It is claimed by them that Congregationalists remain Puritans, having a passionate regard for truth. They have been called the world's greatest creed makers. While allowing freedom to each local congregation to make its own creed, and claiming affinity for Catholicism, they do not recognize the sovereignty of the pope, although admitting the Roman Catholic Church is one of the true branches of Christianity. They disclaim the Roman or Anglican apostolic succession per se, believing that the whole Church of Christ is the succession from the apostles. The humblest church member can dispense the richness of the grace of Christ as well as the greatest prelate. (See *A Guide to the Religions of America*, Simon and Schuster, N.Y.)

### *Equalities of Congregationalism*

Congregationalists on American soil advocated woman's place in ministerial service. To-

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day, however, only about 4 per cent of their ministers are women. The principle holds throughout that where women can give better service than men, according to New Testament usage they should be recognized, without distinction in ecclesiastical status, and some who are "called" should be ordained for ministerial leadership. The example of the Congregationalists in this practice has influenced a sector of Protestantism to the extent that woman's work in recent decades has been greatly dignified within the Protestant churches. This attitude on the part of church officials is drawing consecrated womanhood into seminaries for theological training. Another branch of service points up her aptitude for clerical skills, so important today in the well-organized, large city church. From various indications there seems to be a growing emphasis on the need for consecrated, trained ministerial vocations for hospital and home visitation and counseling. These church vocations for young women of the future are already offering new challenges for Christian women interested in a church career.

But Congregationalism shows both liberal and conservative elements. Their Plymouth Rock heritage has characterized them as a people who were pious, hardy, and conservative; and they loved learning. Today Congregational ministers and Jewish rabbis exchange pulpits regularly in many cities, both servants of the church claiming the same ethical emphasis on the brotherhood of man. Congregationalists sincerely stress that fraternity with non-Christians expresses true Christian belief.

### *Our Changing Times*

Although Americans may trace some of the grass roots of their heritage in Congregationalism, they recognize, nevertheless, various strange by-products, reactions, and paradoxes from the original pattern. Some may be justified in thinking that the propositions of contemporary movements indicate that America is fast losing its Protestant identity. This may be due to the fact that America has become the greatest national and racial melting pot of the world.

New England may be a good illustration of this, for the question is often asked: "Where is

the typical New Englander of earlier times?" What happened to the people who first colonized its territory? Has not the Yankee turned over his farms to the whims of city vacationists who relax on his antique furniture? Are not his traditional landmarks now "shrines" to attract more tourists and sight-seers? Are his churches and colleges of yesteryear changing their religious emphasis, and why? Have not the streams, hills, and shores of beautiful New England attracted other national and racial groups, and many who have long forgotten God, who in their wild frenzy for a higher standard of living have never caught the vision of the first American colonists in their struggle for civil and religious liberty?

While this area under our foregoing discussion was the first American home of the Congregationalists, is it not true that mankind is not yet Godlike? Despite the church's best efforts for brotherhood, there seems to be more deterioration than progress heavenward. America needs a revival!

America's Eastern seaboard is fast becoming a chain of cities, many of them overcrowded. What a glorious opportunity for the church to evangelize, before the elements that are pressing in take over the Bible religion that should survive. Bear in mind that "churchianity" is not Christianity, and that institutions built by those who call themselves Christians may serve the poor and heal the sick but may fail to actually save the lost.

Is not this the hour of opportunity for our Missionary Volunteers and for all welfare and socially-minded Christians to evangelize? Youthful voices should be raised against America's common foe—intemperance! This task requires more than preparing for a prize in an oratorical contest, meritorious as such an incentive is; indeed, it must embrace the call for consecrated, zealous youth, with a true burden for souls. Let these fall into line and learn, so as not to miss the more important service in dealing with the problems of alcohol, narcotics, and tobacco—that of loving, intelligent, personal evangelism. It must lead to a full surrender of obedience to Christ our Master.

The church in any community must be more than a distributing center for food and clothing, a source of relief when calamities strike. Useful and basic as these ministries are, we must offer in each case the bread from heaven, the water of life, the robe of Christ's righteousness, and the eternal security of the new earth. Bible instructors should do all they can to minister to bodily needs, but should never forget that their true calling is to save both body and soul. We

dare not scatter our interests so broadly that we to whom this ministerial, soul-saving service is given will let other pressures consume our time so that soulsaving receives secondary attention. We should remember that this is our real work!

At the close of our discussion on Congregationalism we would again refer to the far-visioned Congregationalist missionaries who under God performed miracles in their day. Let us refer to their noble work when we visit with Christians of this faith in our communities. It will produce a friendly atmosphere. It may also stimulate a new interest for another generation of Congregationalists to now help the "church universal" to complete the message of the everlasting gospel. Throughout the world we must make ready a people to meet our soon-coming Saviour. Many sincere Congregationalists will respond to such an invitation on the part of their Seventh-day Adventist neighbors.

## The Significance of Baptism

(Continued from page 36)

this new life is revealed by Paul in Galatians 2:20, where he says, "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Finally, the newly baptized believer who is "risen with Christ" out of the watery grave will reveal this by his desire to "seek those things which are above," and he will set his "affection on things above, not on things on the earth." There is now a new power at work.

Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it, we can only believe, as declared by the Scriptures, it is "Christ in you, the hope of glory."—*The Acts of the Apostles*, p. 476.



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## Candles in the Night—No. 3

LOUISE C. KLEUSER

THE sixteenth-century Reformation became one of the greatest crises of the Christian church. Decisive issues were at stake, and some of the noblest examples of living the "newly revealed" doctrine of righteousness by faith were women associated with the leaders of the movement. Woman's candle shone the brighter in the gloom of those Reformation times!

### *A Reformation Partnership*

One of Martin Luther's jovial appellations for his wife was the title "Master Kate." Katharina von Bora, formerly a nun, had accepted this former monk as her life partner. Adventist women are generally acquainted with this interesting romance that was a small part in the lives of two strong characters destined to change the history of the medieval church.

Master Kate was a woman of leadership in the domestic realm, with grace and wit to oil at times the jarring machinery of external opposition. Her noble "lord and master," as she fondly referred to Luther, who, under the continuous strain of controversy, tended to moods of discouragement, needed her household tranquillity. Besides a growing family, the Luther home harbored relatives and student boarders; and the professor of theology, now the defender of the Protestant faith and penman of its controversial issues, needed a solid domestic pillar and an intelligent counselor. Here Kate ably led out in a masterful fashion.

Kate Luther had the ability to make a drab, deserted cloister a homey dwelling for her family. By hard toil she raised a garden and planted a fruitful orchard. Often she improvised a refuge for migrants who had to flee because of these new Reformation teachings. At times her home would become a veritable hospital. When the black plague was at its worst, she skillfully applied medications and poultices. She was equally efficient at measuring out motherly discipline to the obstreperous. There

were also trying hours, such as when death entered her domain and snatched away her child. Then it was that stricken Kate slipped away to her prayer closet, for the cloister dwelling never crowded out her communion with Christ, her true Lord and Master.

The biographies of Luther and Katharina are many, and their praises are well sung. The latter even has gone on record as a staunch Reformation witness. At the death of Luther, Kate's grief almost felled her spirits. Immediately she had to flee from the approaching soldiers who burned the sheds and destroyed her garden and orchard. Later, when the war ended, she and her family returned to the old cloister, but it was to face a different life. Back taxes almost engulfed her, but kind friends, many of them having lost almost everything themselves, came to her aid and supplied her immediate needs. Later Kate boarded the university students. In service for these young people she regained her tranquillity of mind and lost her anguish and grief. Her "Luther Bible" was her constant stay. In a much larger sense Kate carried the role of "mother" for the church. Unstintingly she spent herself for her people until earth's pilgrimage was passed. Her deathbed prayer breathes the essence of a fully surrendered life. Having committed her children to the merciful care of her heavenly Father, Master Kate asked for the same favor upon His church. She thanked God for the trials through which she had been led, and heroically witnessed that He had never forsaken or forgotten her. Most touching is her request that the doctrine God had sent through her husband "be handed down unadulterated to posterity." \*

### *Reformation Hardships*

In 1519, and while still a priest, Huldreich Zwingli, typical of his time, began preaching

\*Edith Deen, *Great Women of the Christian Faith*, p. 98, Harper and Brothers, New York, 1959.



against clerical celibacy, monasticism, and many other Romish practices. Three years later he publicly celebrated his marriage to Anna Reinhard, a Christian widow with three children. This family had lived in a little court not far from the church where Zwingli was preaching the Reformation doctrines. They became attentive listeners. Anna lovingly supplied the needs of those who had to flee for their faith.

The Zwingli marriage was a very happy one until the tragedy of Zwingli's death. With his Bible under his arm he rode into the war as chaplain, but was slain in an early battle. To add to Anna's great sorrow, in the same battle perished her son-in-law, her brother, and her brother-in-law. This multiple tragedy left her without means of support, but in the providence of the One in whom she trusted, this noble toiler found lodging in the home of Heinrich and Anna Bullinger, now Zwingli's successor. The Bullinger's adopted son later married Anna's daughter.

#### *A Shelter in the Storm*

Anna Bullinger at the age of eight years lost her father in battle. Simultaneously with conflicts within the church, the state was in an upheaval. Her sick mother placed her in a convent at that time and remained there herself. It was Heinrich Bullinger's sermons that caused a great stir behind the convent walls as some welcomed the new Reformation freedom; others, however, became greatly embittered. Bullinger there met Anna and later proposed marriage. But they waited for this until her mother's death. As Bullinger's wife, Anna had to take her part in his new responsibility and she shared many Reformation hardships. Toiling and economizing to the limit, she cheerfully made a home for refugees, among whom were Anna Zwingli and her children.

Heinrich Bullinger was stricken with bubonic plague. Anna nursed him back to health and then succumbed to the epidemic herself.

#### *Reformation Ideals*

Idelette de Bures was left a widow with three children during Europe's ravaging plague. Calvin had won Idelette's family to Reformation teachings and later she became his wife.

Because of the importance of his position, the wedding was a public occasion. Calvin had already published his commentary on the book of Romans and other Bible literature. Immediately after their marriage he was called to the Protestant city of Geneva. There they made their home by the beautiful lake, with the inspiring Alps as a background. Despite the times,

Idelette's new home environment portended peace.

Launching the Protestant cause was an arduous undertaking. Martin Luther had written pamphlets and books in defense of the new movement's position against Rome, and it became the work of Calvin to systematize these teachings in his *Institutes*. Calvin had studied law, and his logical thinking was a great contribution to the Protestants who were much misunderstood in their protest against the medieval church.

Rebellious elements frequently raged in the streets against Idelette's husband. She was often forced to her knees, beseeching God's protection. She certainly had a part in praying through the issues of that crisis hour.

Calvin was not a robust man, and Idelette's anxiety on his behalf was not an imaginary threat. During the short years of their marriage four children came to bless this home, but all died in infancy. Besides providing a shelter for the many fleeing refugees, Idelette's self-sacrificing life had an influence on these homeless ones, and they helped to scatter the newly revealed Bible truths in Holland, France, and Scotland. Her memory is dear to all Calvinists.

#### *Exemplary Womanhood*

Protestant women of the sixteenth century were hardly mystics; they characterized a more practical type of Christianity. Some had fled cloistered walls, returning to their loved ones, there to lead out as heads of Christian homes. The foregoing women of this strenuous period of church history became stalwarts of the faith and educators of their sons and daughters. Obedience to God was the first principle of the home; obviously, obedience to parents came next. These mothers left some valuable lessons for our shepherdesses to emulate. History has a way of repeating itself!

May we not believe that the Reformation shepherdesses often "entertained angels unawares"? Classic hospitality, would you say? These ministerial wives heroically faced separations from their husbands and often threats of starvation. Their "investment" gardens were a necessity for the survival of God's children, not just an inspiring mission project for the Sabbath school. We have searched for traces of vanity in dress and for other domestic extravagances; it would seem that they simply did not exist. Those of the fair sex had larger thoughts to engross their attention. These Reformation women were like priestesses in their homes. Some originated catechisms, children's prayer

books, and hymnals. Music and song was the Christian's joy; prayer was the everlasting refuge; the doctrines of the Bible settled all conflict and pointed the way back to God. Their missionary zeal held at bay any Laodicean apathy in the church. Ministerial women were

God's pattern! Will your candle, dear shepherdess, continue to burn as brightly as did theirs?

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## BOOKS -- For Your Library



**Say "Yes" to Life**, Anna B. Mow, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 152 pages, \$2.50.

The author was persuaded by Eugenia Price, a Christian writer in her own right, to bring a message to those who know about being born into a new life but are puzzled by growing pains. "Anna Mow is a woman with five degrees, but she would much prefer to have you know about her twelve grandchildren! Her message is dynamite to Pharisaeism, fresh air to personalities smothered in dogma, nourishment for growth to stunted souls, and a green light to adventurous ones." So writes her friend "Genie" in the introduction.

Mrs. Mow is an ordained minister. She and her husband, Baxter, served as educational and evangelistic missionaries for the Brethren in India, from 1923 to 1940, specializing in Moslem work. The next eighteen years were given to teaching at Bethany Biblical Seminary in Chicago. More recently her contacts are the spiritual life retreats and Christian education institutes. Here is a book of great interest to youth workers. She writes out of a deep Christian experience, a broad knowledge of God's Word, and a true love for young people. The book has a timely message.

LOUISE C. KLEUSER

**The Children's King James Bible New Testament**, Modern Bible Translations, Inc., Evansville, Indiana, 688 pages, \$6.95.

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stories—two pages in length—which appear whenever possible adjacent to or within the chapter of the story being told. If the Bible text is followed, one simply skips these illustrated pages that have a special appeal to children under eight years of age. Even tots who cannot read will enjoy the action-sequence pictures on these Bible story pages.

This new children's Bible will not only be treasured by the young, but by everyone who works with and loves children.

DOROTHY EMMERSON

**Awake, My Heart!** by J. Sidlow Baxter, Zondervan Publishing House, Grand Rapids, Michigan, 1960, 384 pages, \$3.95.

This work contains daily devotional meditations for the year.

Australian by birth, brought to England at an early age, and trained for the ministry at Spurgeon's College, this preacher and Bible teacher, with a Baptist background, has traveled in the United States and Canada. He writes out of a rich Christian experience characterized by simplicity in the midst of profundity.

LOUISE C. KLEUSER

**Favorite Sermons of John A. Broadus**, Harper and Brothers, New York, 1959, 147 pages, \$2.75.

John A. Broadus is well known to college and seminary students. He has been called one of the Olympians of the American pulpit. His earlier works, *The Preparation and Delivery of Sermons* and *A Harmony of the Gospels* speak for themselves. More recently, however, Vernon L. Stanfield edited the material in *Favorite Sermons of John A. Broadus*. The introductory chapter is titled "Preacher Extraordinary." It is a revelation of what made for strength and appeal in the Baptist preaching ministry of John Broadus. The study of his sermons, some in outline form, immediately reveals how Broadus truly preached Christ. Without great doctrinal consciousness and with surprising textual simplicity, but with a wide recognition of his powerful presentations mainly in a ministerial training community, John Broadus quietly elevated, reasoned, and appealed to youth and maturity to keep taking another look at Christ. His Christlike life made his ministry powerful.

LOUISE C. KLEUSER

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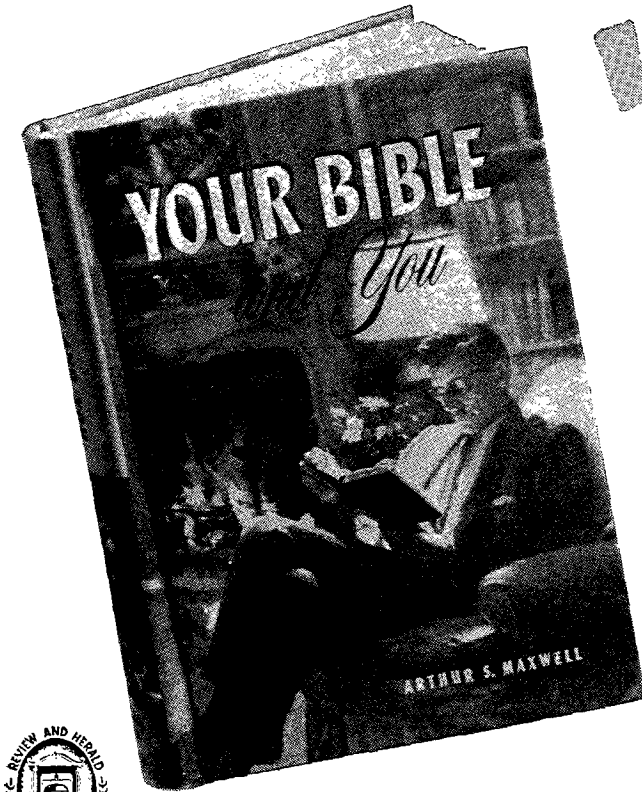
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IS A FRIENDLY VOLUME—WARM WITH THE LOVE OF GOD

OCTOBER, 1961

43

# NEWS - From Current Journals



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

¶ The Right Reverend Austin Fulton, outgoing moderator of the Presbyterian General Assembly in Ireland, called upon Presbyterians to draw closer to Roman Catholics in Christian charity. Although noting that members of his denomination reject Catholic worship, as seen in the Mass and Marian devotions, he pointed out that Catholics, "like ourselves, worship the same Lord and follow the same Christian way. . . . Because of this, we have far more in common with them than all those who reject the Lordship of Christ, whether they call themselves atheists, materialists, agnostics, scientific humanists, or whatever," he added. Without compromise in religious belief, Mr. Fulton said, Presbyterians should seek to find ways of cooperation with Catholics in service to their fellow men.

¶ Evangelism efforts of Christian churches are failing to keep pace with the world's population growth, the president of the Lutheran Free Church, Dr. John Stensvaag, said. He told delegates to the Church's annual national conference that while Christians now constitute 30 per cent of the world's population, the proportion is expected to shrink to 15 per cent by the year 2000. In his annual report he called for greater work in behalf of missions both abroad and at home. He noted that the task on the home front "is not less challenging, surrounded as we are by 73 million unchurched." Dr. Stensvaag said pastors need to do a better job of putting their laymen to work in the ministries of the Church. Only through such an extended ministry, he said, "can we hope to reach through to the lost world."

¶ The first physical evidence of Pontius Pilate, the Roman procurator of Judea who delivered Christ to be crucified, has been reported discovered on a stone near Caesarea about ten miles south of Haifa. The discovery was announced by Prof. Antonio Frova, director of the antiquities department of northern Italy, who said a University of Milan archeological expedition came across it in the ruins of a Roman amphitheater. He said the name of the Roman procurator was found on a stone measuring 31 by 23 inches. Three lines had been carved on the stone. The first line said "Tiberium" and the second "Pontius Pilate." The third line has not been deciphered. According to archeological and Biblical scholars, this is the first evidence to be found of the official whose name had been known only through

the Gospels and the writings of the Jewish historian Josephus Flavius. Caesarea was the capital of the Romans in Palestine for about 500 years.

¶ A Charlotte, North Carolina, man, James Saxon, is giving up a \$3 million-a-year business to enter the ministry and devote the remainder of his life to God. Head of Saxon's Inc., a vending-machine firm with headquarters in Charlotte, North Carolina, and with branch offices in High Point, North Carolina, and Florence and Charleston, South Carolina, he is entering Union Theological Seminary at Richmond, Virginia, to begin a three-year course that will qualify him as a Presbyterian minister. His wife and six children will accompany him to Richmond. Mr. Saxon, in discussing his decision, said, "I guess I've thought about it always. I dismissed the thought every time I'd get it for the last two or three years. But it got so I couldn't dismiss it." He entered the vending-machine business after graduating from Davidson College, and in 11 years built it from a \$800,000-a-year firm to a \$3 million-a-year enterprise.

¶ William Cardinal Godfrey, Archbishop of Westminster, announced in London the appointment of the first official assistant chaplain to Catholic undergraduates at Oxford. Father Richard Incedon, a lay undergraduate at Oxford for four years before studying for the priesthood in Rome, has been named assistant to Father Michael Hollings. Oxford has had many "unofficial" assistant Catholic chaplains over the years. A French priest, Father Yves Nolet, has been serving as assistant for several years without official appointment; he is now returning to France. Priests among the undergraduates also have performed "unofficial" chaplain duties.

¶ An anticipated 350 church leaders and theologians from all parts of the world will meet in 1963 under the auspices of the World Council of Churches' Commission on Faith and Order to discuss ways of bringing about Christian unity, it was announced in Geneva. The conference, which will also discuss the doctrine and organization of the churches, will take place in a Middle East city to be designated later. The sessions will probably be held in July of 1963.

¶ There are now more than 10 million members in the Methodist Church in the United States. Dr.



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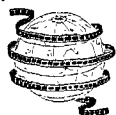
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Harry Denman, general secretary of the Methodist General Board of Evangelism, reported here that as of June 26 membership in the church had reached 10,010,671. This figure, he said, was based on membership reports from 73 of the denomination's approximately 100 annual conferences.

¶ A rising interest in religious liberty around the world was reported by Dr. C. Emanuel Carlson, Washington, D.C., executive director of the Baptist Joint Committee on Public Affairs. Dr. Carlson, who also is chairman of the commission on religious liberty and human rights of the Baptist World Alliance, said there is more discussion of the subject now than at any time in modern history. He addressed the annual meeting of the Baptist General Conference in St. Paul, Minnesota. He said Baptists will watch closely the discussion of religious liberty at the Second Vatican council in Rome planned by Pope John and at the Third Assembly of the World Council of Churches in New Delhi, India. "Recent theological writings within the Roman Catholic Church have been dealing intensely with the question of religious liberty—not merely as an expedient adjustment to circumstances but as an insight that grows out of the gospel," he said. Protestants, he added, will be interested in watching whether this theological interest will be reflected in administrative practice.

¶ *Osservatore Romano*, Vatican City newspaper, is now 100 years old. One of the world's most widely quoted periodicals, and also one of the most intensely read, *Osservatore* is not an official Vatican organ, but it is generally regarded, nevertheless, as the voice of the Church. The Vatican Post Office is issuing a new series of postage stamps commemorating the paper's centenary. Meanwhile, the Vatican Radio in a special broadcast recalled that *Osservatore*, as a staunch upholder of human dignity and moral values, had attracted particular attention in recent decades for its fearless opposition first to Fascism and Nazism and now to Communism.

¶ The 11,000-member National Evangelical Lutheran Church (NELC) has decided to merge with the 2,469,000-member Lutheran Church-Missouri Synod. Delegates to the NELC's 63d annual convention barely gave the required two thirds majority to the merger proposal at the final business session. The vote was 112 to 49.

¶ America's oldest Christian foreign missionary society took on a new name and assumed a new responsibility as the worldwide representative of the United Church of Christ. The American Board of Commissioners for Foreign Missions, founded in 1810 by New England Congregationalists but always operated as an interdenominational, interracial agency, voted to become the Board for World Ministries of the United Church.

¶ The 2 million-member United Church of Christ declared its constitution in force at a historic, climactic session in Philadelphia. It marked the formal consummation of the union of the Congre-

gational Christian Churches' General Council and the Evangelical and Reformed Church. The move required involved organizational and constitutional deliberations that began with the formation of the General Synod, the national governing body of the new church, in Cleveland four years ago. Preceding that was a 17-year period of conversation between leaders and agencies of the two denominations. The constitution was approved by 750 delegates to the third biennial General Synod at a Fourth of July session. The mood of the assembly was that the action was one of the most significant in post-Reformation history.

¶ Delegates to the triennial meeting of United Presbyterian Women were cautioned against efforts to find "a bargain basement religion." Dr. Arthur R. McKay, president of McCormick Theological Seminary in Chicago, told the 5,000 delegates that it is "uncomfortably close to truth" that Americans are seeking "religion at a discount." In his discussion on stewardship he said that Americans "say to God: All things come of Thee, O God, and of Thine own have we given Thee—after everything else which concerns us has been taken care of—our clubs, our smokes and drinks, our weekly movies, our furs, and our new cars."

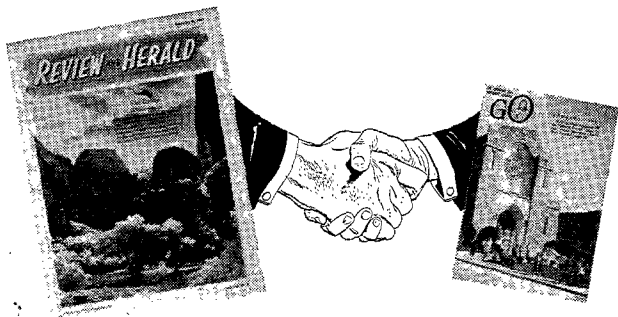
¶ The International Convention of Christian Churches (Disciples of Christ) has accepted without delay an invitation from the newly constituted United Church of Christ to hold conversations looking to a merger of the two denominations. An immediate reply to the invitation, extended by the United Church at its biennial General Synod in Philadelphia, was made by the Disciples from the denomination's headquarters in Indianapolis, Indiana. The Disciples said they would have a representative committee ready to hold merger talks with the United Church's Standing Commission on Christian Unity, and would also seek to "stimulate discussions of possible union among our local churches." The Disciples of Christ denomination, one of this country's major Protestant groups, has about 8,000 congregations and 2 million communicants.

¶ Nationalization of all Roman Catholic parochial and other private schools in Cuba has been completed, the Ministry of Education announced in Havana. It is said the schools have been officially incorporated in "the educational system of the nation," including "the totality of their properties, rights, and stocks."

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## BAPTISMAL QUALIFICATIONS

The baptism of minors often raises the question whether this child or that is too young to understand the solemn spiritual implications of baptism. *Christianity Today*, May 22, 1961, carried a long review of a book on the atonement by J. S. Whale, in the course of which the reviewer, Samuel J. Mikolaski, associate professor of theology, New Orleans Baptist Theological Seminary, made this succinct comment: "Baptists do not believe in 'adult' baptism, but in baptism as the issue of faith on the part of the candidate whatever his age."

This accords with our views on the subject, aptly expressed in Mrs. E. G. White's words: "After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized." —*Testimonies*, vol. 6, p. 94. Care should be exercised in ascertaining for certain that the point of conversion has been reached, and we should be equally careful not to delay till age suppresses the convictions of the child and dims his love for Jesus.

H. W. L.

## LETHARGY OR LITURGY

An amusing story was relayed by an Anglican to a national conference of Presbyterian men, and reported in "Letters to the Laos," January-February, 1960.

A woman told an Anglican rector that she wished to join his church. "My dear woman," he said, "you've been a Presbyterian all your life. Now you tell me you wish to become an Anglican. What makes you think you want to make such a change at your time of life?"

"Because I just adore your lovely Anglican lethargy," replied the woman.

This story was told and received in good humor. But the story has more than humor for all Christians.

Liturgy signifies, as the editor of the journal in question points out, *engagement* in forms of worship, and the acknowledgment that ideally the worshiper's whole being is involved in the worship of God.

Lethargy signifies indifference, boredom, unconcern, laziness, and thus *disengagement* from God's worship and from His service.

There is a spiritual anemia in the air, a consciousness that everything is vanity. This malady may attack us whether we follow liturgical forms or not. It may come to one who, having stood loyal to his church and his God for long years,

slowly sinks into a routine inertia, a deadening mechanical acceptance of things that have been but which are no more.

"Intellectual laziness is sin, and spiritual lethargy is death." —*Testimonies*, vol. 4, p. 399. That is a devastating sentence. Lethargy is a devastating malady, however much the spiritually dying love it. It takes a resurrection to annihilate lethargy.

H. W. L.

## GRAHAM, WESLEY, MOODY

In one broadcast message today, Billy Graham can reach more listeners than heard John Wesley or D. L. Moody in fifty years of their arduous travels. Apart from TV and radio, Graham has demonstrated that large-scale, personal, public evangelistic campaigns are by no means finished.

Public evangelism takes more of many things today—more courage, more devotion, more educated approaches, more logical reasoning, and certainly more prayer-born love for the souls of men. These are things that do not come through machinery. They are given only to utterly committed men.

H. W. L.

## NEWS NOTE

¶ Evangelist Billy Graham told 450 clergymen in Minneapolis, Minnesota, to "come back to the simplicity of the gospel" and not let themselves be divided by the ideas of leading theologians. He said Protestant ministers have become confused and ineffective in trying to follow the theologies of such men as Paul Tillich, Reinhold Niebuhr, Karl Barth, Emil Brunner, Rudolf Bultmann, and Carl Henry. Each of these men, he noted, has German background, adding: "Every few years a new theological system is developed by a new German." He reported that Dr. Henry, editor of *Christianity Today* and a conservative theologian, gave a lecture series at Union Theological Seminary, New York, which was "a sensation." He said a student had told him the reason was that "nobody could understand him." Dr. Graham called on the clergymen, who came from denominations as divergent as Episcopal and Pentecostal, "to preach the certainties of the gospel." "If you have doubts, don't share them with your congregations," he advised. "When I stand up to preach, I never have a doubt."

The top is reached by topping yesterday's effort!—*Anonymous*.