the MINISTRY

1965

The Setting Sun

By STANLEY COMBRIDGE

Of the setting suns we often speak and write
That blaze their glory to the coming night,
That fling their fiery torches to the sky—
Gilding the fleecy clouds on which to lie
And slip to rest in splendor unsurpassed,
Till in night's garment wrapped, they sink at last,
Then with the dawn of day to rise again
From out the cloudy beds where they have lain.

Of setting suns I write of one—just one Which, when it sets will tell earth's day is done, 'Twill sink one night into its bed—blood red, As if, for earth's destructive hour, it bled.

The western sky with clouds is thick'ning fast And ominous signs upon the earth are cast; The length'ning shadows of life's little day Tell of the night which is not far away. However dark and long that night may be, The sun again will rise majestically To shed its light upon an earth made new, Nor will its rays be ever hid from view.

Arise! then children of the day—arise!
And watch for signs upon the earth and skies—
Arise and go! and all earth's people warn
That they prepare to greet the coming dawn
When clouds and shadows will all flee from sightGod's CITY bathed with HIS ETERNAL LIGHT.

A. DEVANEY

A PRAYER FOR TRAVELERS

—EDWARD E. WHITE Educational Secretary, Australasian Division



The climbing airplane whines and roars, Her wheels retract, aloft she soars; God's messengers like angels fly To preach the gospel far and nigh. To Thee, O Lord, we raise a prayer For those who journey through the air.

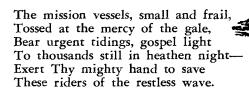
The diesel giants on the rails Go thundering over hills and vales; On board are ministers of Thine Who carry out the plan divine. O Father, bring them safely back From journeys on the railroad track.





The selfish driver, scant of sense, The youth of inexperience, The reckless one, at crazy speed, Grim hazards all. We intercede And lift this prayer to Thine abode, For those who travel on the road.

The ocean liners proudly ply Contemptuous of danger nigh, Of iceberg, gale, torrential rain, Of fog, of tearing hurricane— Thy servants put their trust in Thee, Grant traveling mercies on the sea.





In journeyings often, to and fro, Itinerating preachers go;
By road, by air, by sea, by train—
O Father, hear our prayer again.
Thanksgiving songs shall rise to Thee,
From land, and air, and troubled sea.



"Righteousness by Faith" Sparked the Ministerial Association

(Part 1)

Arthur G. Daniells Rekindles the Flame in the 1920's

LEROY EDWIN FROOM

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Questions are often asked, such as, How did the Ministerial Association originate? What is the work of the association? What are its aims? The following story will give a background to the founding and objectives of the Ministerial Association and *The Ministry* magazine. The very nature of the case demands that the story be told on an intimate basis.—Editors.



IT MAY not be generally known by our workers today, but it was chiefly A. G. Daniells who sparked the revival of the then rather dormant emphasis upon right-eousness by faith with its key role in the formation of the Ministerial Association in the 1920's. As his junior as-

sociate during the time of this moving episode, with intimate personal knowledge of his burning convictions and fond hopes, his vision and his plans for its transforming revival in the ministry of the Advent Movement, the time has now come to share with our younger workers of today the inner story of this momentous awakening, the significance of which is not commonly understood. Here is the story, written by request of the editors of this journal:

But first, a thumbnail sketch of Elder

Daniells as a prologue:

Arthur Grosvenor Daniells (1858-1935), one of Adventism's great leaders, attended Battle Creek College, taught school, had his ministerial apprenticeship under R. M. Kilgore, engaged in evangelistic work, and conducted a Bible instructors' training

school. In 1886 he was appointed to mission service in New Zealand and Australia, remaining there fourteen years, and finally serving as union president. Recognized as a coming leader, he was elected president at the General Conference in 1901.

A new day dawned. The headquarters was moved from Battle Creek to Washington, An effective reorganization was achieved, departments were organized, grave crises in our medical work and other lines were met. Marked missionary expansion characterized his administration. His leadership made a tremendous impact on the Advent Movement. After 1922 came the burden of leading our ministry to new spiritual heights. Truly a spiritual leader, he lighted the tapers of multiplied thousands from the sacred flame that burned in his own heart. Finally the twilight shadows fell across his path. The personal contribution of the last dozen years of his life is here told in intimate narrative.

Gripped by Message of Revival and Reformation

Elder Daniells was not present at the epochal Minneapolis Conference in 1888. He was in New Zealand at the time, and then in Australia. Consequently, he was

not involved in the momentous discussion of righteousness by faith and the related questions of 1888. As noted during his long presidency of the General Conference, from 1901 to 1922, Daniells was largely instrumental in developing our present organizational structure, with its various departments. He was involved in the epochal transfer of our headquarters to Washington, D.C., which marked a new order of things. And above all, he was engrossed in the great foreign missions expansion that took place under his administration. In this multifold leadership he was signally blessed of

After being relieved of the presidency in 1922, in addition to being the titular secretary of the General Conference he was made secretary of the newly formed Minis-Commission, shortly thereafter changed to Ministerial Association. Confronted now with a new challenge, and keenly aware of his own personal deficiencies, Daniells began to search his heart to find the root cause of his own weaknesses and shortcomings, and to seek out the underlying reason for our weakness as a ministry and our constrictions as a church. He began to review the past in order to learn basic lessons as a guide to the future. Such was the background as he told it to me.

This led him into an intensive study of the revered counsels of the Spirit of Prophecy writings to seek out the causes, and then to find the remedy for our great needs. He began his search of Mrs. White's writings with those of the mid-eighties, and thus prior to the memorable 1888 Minneapolis meeting—particularly in those vital Review and Herald messages to this people, which at that time were largely hidden because they were not commonly available to our workers. He then traced her counsels through consecutively, so as to get the overall picture. He was profoundly moved by what he discovered, and this led to decisive action.

Transformed His Own Life and Vision

Daniells was gripped by two searching messages with similar emphasis and phrasing. One appeared in the Review of March 22, 1887, and therefore prior to Minneapolis; the other was issued afterward in the Review of February 25, 1902. Though similar, the second was not merely a repetition but was an expansion and intensification of the earlier message; it was more imperative in tone. They both called for a genuine revival and reformation among us as the greatest of all our needs. They constituted a sobering summons, calling upon us to address ourselves to this as our very first work. The second article differentiated between revival and reformation, and warned of the peril of neglect or rejection. It augmented the first one.

These great calls and challenges came as a new discovery to Daniells. So far as he was concerned, they had been largely buried and forgotten in the files of the Review until he found them for himself. But the more he pondered their summons, the more they gripped his soul. They aroused his conscience and fired his resolve. First of all, they revealed his own weakness and the weakness of the church he loved. They became to him a summons to personal repentance and action. To this he responded without reservation. They burned, as it were, as a fire in his bones. They made him a flame of fire for God, in turn to kindle other lives and to set them aflame.

Studying on and on, now especially concerning the supreme question of righteousness by faith, he was brought face to face with the momentous issues of the epochal Minneapolis Conference. Daniells their force and humbled his heart before God. He then felt impelled to go out and share his findings and convictions with the ministry of this movement, in whose hands, he felt, lies the destiny of the church of the remnant. His appointed responsibility as secretary of the Ministerial Association gave Daniells his opportunity, and those great messages on revival and reformation provided his authorization and constituted the heart of his message.

Kindles Similar Flame in Other Lives

Daniells began to operate the one way in which he was most effective—through a succession of vital ministerial institutes. This was during 1923-1925. These insti-

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tutes took him first to the southwest, the Pacific Coast, and the Northwest. These workers' gatherings had a distinct revival and renewal emphasis. Here various men such as Meade MacGuire, Taylor Bunch, E. K. Slade, Carlyle B. Haynes, and others were likewise greatly moved and their vision lifted. They too became evangels of the same messages. A revival of true godliness was under way, with strong emphasis upon the underlying principles and provisions of righteousness by faith.

But simultaneously, it should be stated, God had been impressing other men to call attention to other facets of this great gem of truth—like W. W. Prescott, with his priceless textbook *Doctrine of Christ* (1920) and his Sabbath school lessons on the all-sufficiency of Christ, covering the year 1921. And Oliver Montgomery in South America was another, The Spirit of God was stirring different minds and moving various hearts. And in 1920 one of our poets, Worthy Harris Holden, set forth righteousness by faith in impressive phrasing. There was a definite awakening.

Christ was exalted in it all. The great throbbing heart of the third angel's message in verity was emphasized. And the relation of it all to the loud cry, the latter rain, and the finishing of the work in power became increasingly apparent to Daniells. It became the burden of his heart.

Both Opposition and Glad Acceptance

The fire spread and began to burn intensely in other lives, though with some, engrossed in functional and routine responsibilities, there seemed to be little response. Now it is an inescapable fact that no one can stand as the administrative leader of our work for a period of years—with its unavoidable confrontations and disciplines—without arousing the antagonism and opposition of some. And in those critical transition years Daniells was instructed to meet the issues resolutely, and he did so with firmness and success.

As a consequence, some seemed to oppose anything Elder Daniells later fostered—even Spirit of Prophecy counsel along spiritual lines. He sensed that this would be a factor in the varied reception to his messages, especially in some sections. And it was. But he rejoiced that there was always a nucleus of earnest men of ability and consecration who responded, and responded without reservation. This was par-

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ticularly true of certain younger men. They picked up and pressed forward with the proffered torch of truth for the time then present. Therein lay his great hope.

Daniells' Message Touches My Life

It was at this point that Elder Daniells' message touched my own life and deeply moved me. And here I must be forgiven for intimacy of recital. Born an Adventist, as my father and grandmother were Adventists before me, I had first met Elder Daniells in my early teens—for we had lived next door to the Daniells' home in Takoma Park. My father, Dr. John Edwin Froom, had been called by Elder Daniells to serve as secretary of the newly formed Medical Department of the General Conference, after the move from Battle Creek. So Daniells knew me in my tender teens, and never lost interest in me.

He exerted a profound influence upon my young life. He urged me to change from other plans to prepare for the ministry. Then, after ordination, he counseled me to obtain editorial training at the Pacific Press, and finally to go to China in mission service. Later, forced to come home because of Mrs. Froom's health, I was made editor of *The Watchman* in Nashville, Tennessee, at the Southern Publishing Association. That was the next point of vital contact. He urged that I be present. He had something I needed.

Mental Assent to a System of Truth

May I make this confession: I had always been an ardent Adventist, unswerving in loyalty to our doctrines, fascinated with Bible prophecy, always seeking, like an attorney, to present the best possible case for Adventism before the world. I worked hard, and profoundly believed in the triumph of the Advent message and Movement. But to me Adventism was then, to a large degree, allegiance to a beautiful system of coordinated doctrinal truth, fidelity to a special message from God and the Word. My Christianity was primarily a devoted mental assent to a beautiful, logical, Heaven-sent framework of abstract truth. To its proclamation I had given myself without reservation. I was presenting the case for Adventism. Incidentally, I came to learn that hundreds of other workers shared the same attitude and had a similar experience. It was a common characteristic among the younger men.

But I was burdened at the time about reaching the neglected upper classes with our magazine, *The Watchman*. I was concerned over the repeated Spirit of Prophecy calls to reach lawyers, preachers, teachers, legislators, magistrates, professional men, editors, and similar groups—an impressive listing of which I had assembled. We were seeking to build a magazine to that end. But I was oppressed by a certain sense of futility. Something seemed to be lacking and hindering. The standard overtures of Adventism to the public at that time were not too successful. They were pre-eminently doctrinal and too negative.

Our approach did not seem to have the appeal that it should, and it was often gravely misunderstood.

Was it the approach and appeal or the substance of its message and emphasis that was at fault? That was my personal problem and deep concern when A. G. Daniells came to Nashville in the fall of 1925 for one of his soul-searching institutes, held in the chapel of the Southern Publishing Association. I was longing and ready for the very light and help that he brought, and so were many others.

Transferred Allegiance to Christ of Message

I was one of those deeply stirred and profoundly moved by Elder Daniells' meetings. I caught a fresh glimpse of my own futility and powerlessness. Then I began to see the reason for the primary difficulty, and best of all, to discover the remedy. It was the turning point in my life and ministry, as it was to others. Christianity, I came to see, was basically a personal relationship to a Person—Jesus Christ, my Lord. The proclamation of this message was to be the setting forth of Christ as the center of every doctrine, the heart of every presentation. He was to be the attractive power, the essence, the living heart of the message. It became interesting, real, and personal to me.

I had been believing and trusting in a message of truth rather than in a Person. I had been propagating a message rather than truly proclaiming a gospel. I had unwittingly placed my affection and my allegiance in a movement ordained of God rather than in the radiant Christ of that movement. The message was only a present-day application of the everlasting gospel. To me that was a revolutionary concept, a startling but blessed awakening. I embraced it with all my soul, and never has that truer concept waned or wavered. And that became the testimony of many others.

Elder Daniells saw how deeply I was moved and how my vision was changed, along with my motives, methods, and objectives. This led him to have a long talk with me. Then he startled me by asking me

THE GLORY OF FRIENDSHIP-

The glory of friendship is not the outstretched hand, nor the kindly smile, nor the joy of companionship; it is the spiritual inspiration that comes to one when he discovers that someone else believes in him and is willing to trust him with his friendship.—RALPH WALDO EMERSON.

to join him at the General Conference as his junior associate in his high Ministerial Association endeavors.

He was keenly conscious of the need of producing literature that would make prominent and widespread this great spiritual revival and reformation movement, undergirded by righteousness by faith, centered in Christ, and surcharged with the power of the Holy Spirit and the latter rain. We had no literature of this kind, except the gem statements in the Spirit of Prophecy writings. And he felt, he said, that a new type of literature must be produced, and a journal for preachers launched. He envisioned the Ministerial Association as a forum for this great advance, and The Ministry as a pulpit.

I was awed by the invitation but dared not refuse, nor did I wish to. His burden had now become the great burden of my own life. And to assist Elder Daniells and help him in this Heaven-appointed work was the greatest privilege that could come to any young man. So we came to world headquarters in February, 1926. But let us go back a bit.

Rescued Gems Greatly Move Daniells

At a Ministerial Association advisory council in Des Moines, Iowa, in 1924, it was—

"Voted, that Elder Daniells be asked to arrange for a compilation of the writings of Mrs. E. G. White on the subject of Righteousness by Faith."

This action crystallized the requests from various workers' meetings and entire unions, and provided the necessary authorization. With the help of office assistants an "exhaustive research" was begun through all of our denominational papers for key Ellen G. White messages appearing between 1887 and 1915, the year of her death.

The early discovery of certain statements of far-reaching import "amazed and awed" Elder Daniells. A deep conviction came upon him that he must "rescue these gems from their obscurity" and bring them before all of our workers so their "brilliancy and beauty" could be seen and their sobering challenge received. (We did not then have available the priceless six-volume assemblage of the Ellen G. White Present Truth and Review and Herald Articles. And few workers had access to complete files.)

The unfolding theme was righteousness

by faith, centered in and radiating from Christ. Sample sections of the manuscript were sent to discerning readers. The response was enthusiastic, urging that it be brought out in book form at the earliest possible moment. In his "Foreword" Elder Daniells frankly stated:

"In our blindness and dullness of heart, we have wandered far out of the way, and for many years have been failing to appropriate this sublime truth. But all the while our great Leader has been calling His people to come into line on this great fundamental of the gospel,—receiving by faith the *imputed* righteousness of Christ for sins that are past, and the *imparted* righteousness of Christ for revealing the divine nature in human flesh."—Christ Our Righteousness, Foreword, p. 6.

Dual Convictions Grip His Heart

The first gripping conviction that came to Daniells from this study was the now familiar fact that "by faith in the Son of God, sinners may receive the righteousness of God."-Ibid., pp. 6, 7. (Italics his.) While he had long believed this as an abstract doctrine, it now became a living, motivating reality to Daniells personally. He felt impelled to share this new experience with others as his vital testimony. A new purpose gripped his life. A new task was opening before him. The second great conviction concerned the "purpose and providence of God in sending the specific message of receiving the righteousness of God by faith to His people assembled in General Conference in the city of Minneapolis, Minnesota, in the year 1888."—Ibid., p. 7.

Great vistas of truth began to unfold. The serious summons of it all deeply moved him. He must again go before our workers. He both entreated and warned against disregarding the fundamental intent of that message and "missing a most important lesson that the Lord designed to teach us. . . . It is this conviction that has made it . . . necessary to include . . . the experiences and developments connected with and following the Minneapolis Conference."— *Ibid*. He felt a special concern for those younger workers who had come into the faith, or into service, in the nineteenth century, and who were "unacquainted" with the circumstances and significance of that message and the impelling need presented. These he must enlighten and win.

(To be continued)

Is the Ceremonial Law Enmity Against God or Man?

HAROLD E. CARR

Retired Minister, Australasian Division



John's statement "Behold the Lamb of God" (John 1:29) must have brought a thrill to those disciples who heard it, and Andrew's statement "We have found the Messias" (John 1:41), coupled with Phillip's "We have found him, of whom Moses . . . and the prophets, did write"

(verse 45), throws a flood of light on the expectation of those who lived at that time. Luke 3:15 suggests that there was some idea in the minds of the people that some great event was near, and study of the Scriptures, coupled with current events, turned their minds to the prophecies made so long before.

The offerings brought to the Temple would constantly remind them of the great plan of salvation as typified by those sacrifices.

God's messenger writes:

In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel.

—The Desire of Ages, p. 211.

Again:

The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of the mysteries in the plan of redemption. The rights and ceremonies of the law were given by Christ himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. Even

after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator.—Ellen G. White in Signs of the Times, July 29, 1886.

Yoke of Bondage or Badge of Freedom

It is the organic unity of the scheme of prophetic revelation—through the medium of the ceremonial law—that provides a sound basis for a correct interpretation of the individual utterances of the prophets.

In the past years it has been thought by many that in view of the fact that the ceremonial law was to pass away it constituted a yoke of bondage.

In Psalm 73 we have a vivid portrayal of the experiences of the wicked, and David, in contemplation of their seeming prosperity (verse 3), expresses his envy of those who prosper in their way. Following down the verses we find, "no bands in their death," "not in trouble," "eyes stand out with fatness," "have more than heart could wish," et cetera. Then he takes a look at his own condition: "I have cleansed my heart in vain. . . . For all the day long have I been plagued." But notice the change in verse 17: "Until I went into the sanctuary of God, then understood I their end." What made the change? There he saw the brazen altar in the courtyard, upon it the fat being burned, and this we know was a type of the wicked (Ps. 37:20); there he would immediately see the reward of the wicked. See how quickly his thoughts reveal his satisfaction of the realization of the fact that God indeed had been "good to Israel."

Then he suddenly realizes the insecurity of the wicked, their position. "Surely thou didst set them in slippery places" (Ps.

73:18), "brought into desolation, as in a moment," "so foolish was I, and ignorant" (verse 22). This whole psalm shows the contrast between the wicked and the righteous, and it was revealed through the cere-

monies of the sanctuary service.

Through the prophet Daniel, God had shown that a time limit had been set to the operation of the sacrificial service of the earthly sanctuary, that in the "midst of the week" the sacrifice and oblation (having reference to the typical services of the earthly sanctuary) were to cease. This termination was effected by the offering of the Son of God on the cross. He died "in the midst of the week"; henceforth there was no efficacy in the offering of the "blood of bulls and of goats," which were a "figure for the time then present." The ceremonial law was given "till the seed should come" (Gal. 3:19). God's plan of salvation was seen in those ceremonies, and faith in them as a type of the "Lamb of God" would be accepted by God for the removal of the sins of the penitent; therefore they could hardly have been a "yoke of bondage."

Incidentally, circumcision was not ceremonial in the general sense, for it was "a seal of the righteousness of the faith" (Rom. 4:11). Christ observed the feasts of the typical services but not in the blood offerings, for having no sin of His own, He needed no reconciliation. Not until our sins were laid upon Him was there any

antitypical atonement.

Trouble in the Church

From a study of Acts 15 it is evident that something serious was troubling the infant church. So important was this matter as to call for a special council at Jerusalem, the headquarters of the church. Before we examine this chapter further, let us notice some important relevant facts. In Matthew 23:2 Christ says, "The scribes and the Pharisees sit in Moses' seat." What was the significance of this? This was the seat of judgment (Ex. 18:13-24). The scribes and Pharisees were the lineal descendants of Moses so far as the government of Israel was concerned, as related to the sanctuary service, and to some extent Christ recognized their authority. On one occasion He said to the healed man, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded." The tribe of Levi was ordained to do the work that had been the work of Moses. Through the centuries God has recognized and worked through this channel. Exercising their authority, the rabbis had added to, and in some ways annulled, the commands of God, and through their tradition had made void the commands of God. Many instances of this are seen during the earthly sojourn of Christ. But this power would soon be theirs no longer. The Melchizedek priesthood would soon supersede the priesthood of Levi, just as the sacrifice of Christ had taken the place of the blood offerings in the sacrificial system before the cross.

Through their traditions they had laden the people with burdens hard to bear (Matt. 23:4). In Luke 11:46 Christ charges the lawyers with the same offense.

Returning to Acts 15, we find that the trouble came from a certain class, the Pharisees. They were perfectly willing to accept the *new* faith so long as it did not interfere with the *old* faith. They desired to bring with them their old traditions; there was nothing, even in the ceremonial law as given by God, that could in any way be classed as a "yoke of bondage." David did not think so, as has been shown earlier; neither did any of the fathers. There was never a hint that these ceremonies were burdensome to any of them.

Notice that unless the individual realized that the forgiveness of sin was only accomplished by faith in the atoning blood of Christ, of which the offerings were a type, he could not be clear before God. See Isaiah 1:10-20 in this connection.

It is not my purpose to go deeply into the matter of the removal of sin under the old dispensation. This has been fully dealt with by other writers. The purpose of this article is to remove some misunderstanding recently thrown into sharp relief by approaches to some of the vital matters that concern us as a people.

Christ Clarifies the Issue

Christ enumerated a number of things introduced by the religious leaders of the day that were contrary to God's teaching, and which interfered with the liberty of the people at every step, such as the washing of pots and brazen vessels and cups (Mark 7: 1, 13; Matt. 23). These were not part of the ceremonial law itself, but had been added to it by the scribes and Pharisees. In Geike's Life and Words of Christ, he notes the following:

Religiousness was thus measured by the more or less complete observance of ten thousand Rabbinical rules of ceremonial purity, and fanatical observance of them was secured, not less by religious pride than by their appeal to a spurious patriotism, and to self-interest. This severe and inflexible discipline, which regulated every act of life, foresaw every contingency, and interfered with common liberty, at every step, from the cradle to the grave, had been slowly elaborated by the Rabbis, to isolate the Jew from all other nations. His very words and thoughts were prescribed; he was less a man than a mechanical instrument. Any deviation . . . from Rabbinical law was regarded as impious.—Chapter 1, p. 252.

However, Jesus recognized the righteousness of circumcision. . . . Jesus recognized the lawfulness of the observing of the feasts, for He Himself took part in them all. The question might then arise, "Were these to be perpetuated after Christ's crucifixion?"—No, indeed; for the simple reason that . . . when the Object came, the means of illustrations were no longer needed. But they in themselves were no yoke.—F. C. GILBERT, Practical Lessons From the Experience of Israel, p. 314.

Some scriptures that seem to give a different viewpoint need some investigation. In Ephesians 2:14 and 15, Paul speaks about an enmity that was abolished. What was the enmity? What has been previously said in the chapter shows that it was not the ceremonial law. We are told that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). It was the carnal mind that brought into being the "law of commandments contained in ordinances." This can be easily understood as the laws and ceremonies instituted by the rabbis. Out of the carnal fleshly mind have grown the laws and ordinances that man has made from time immemorial. He hoped to save himself by such ordinances; this was impossible. By no stretch of the imagination can this scripture be applied to the ceremonial law as God gave it. Paul speaks about a "handwriting of ordinances that was against us" (Col. 2:14). This too has been applied to the ceremonial law, but if this law was God's illustration in type of the plan of salvation to man, it could not be "against" them, for it was the schoolmaster to bring men to Christ before the cross. In fact, there was no other way before the cross. Notice the connection in which Paul uses this scripture. He first points out that the Colossians—and indeed all men-were dead in sins, but he also points out that we have been "quickened," or made alive, by having our trespasses forgiven and blotted out. Those sins

have been nailed to the cross in the person of our Lord, Jesus Christ. The principalities and powers that Christ "spoiled" were those who nailed Him to the cross. When they thought that they had triumphed over Him by accomplishing His death, in reality He triumphed over them. Their Heaven-given power was gone, and in a few short years their period of probation, when they were finally rejected by God as a nation, came to an end.

Weymouth's translation has this to say in Colossians 2:14. "The bond, with its requirements, which was in force against us . . . , He cancelled, and cleared it out of the way, nailing it to His Cross. And the hostile princes and rulers He stripped off from Himself, and boldly displayed them as His conquests, when by the Cross He triumphed over them."

The central theme of the Bible, the theme about which every other . . . clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, "they shall see His face; and His name shall be in their fore-heads" . . . , the burden of every . . . passage of the Bible is the unfolding of this wondrous theme,—man's uplifting,—the power of God "which giveth us the victory through our Lord Jesus Christ." . . . He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God's word.—Education, pp. 125, 126.

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Program Director: Clifford A. Reeves, M.A., B.D.
Assisted by other resource specialists.

Dr. T. R. Flaiz, secretary of the Medical Department of the General Conference, says, "This is an excellent course in clinical pastoral training. A well-oriented combination of didactic practical instruction for the pastor who is ministering to the sick. We recommend this course for those looking for formal training in the basic elements of the chaplain's work."—Medical Service, Dec., 1964. No tuition charges. Write for further information.

Do You Know Him or

About *Him?*

C. E. MOSELEY, IR.

Field Secretary, General Conference



Knowing God is a wonderful experience. Indeed, it is the most delightful, the most rewarding joy that humans may know in this life. The awareness that the Supreme Sovereign of the universe "seest me," takes note of my "low estate," is interested in my heart long-

ings, and actually provides for my every need is one of the great rewards of being a Christian. And really, to know Him is not nearly so difficult as at first it may seem.

For us the Lord prayed, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent" (John 17:3).

It also is most gratifying to observe that for many believers this prayer of the Lord has been answered already. They are sure now that they know Him. They have the evidence. Others are not so sure of the acquaintance, yet all may be. The true story that follows shows how very unsure some Christians may be.

The Shaken Pastor

A well-known minister was called to the side of a boy who was to die for his crime. Calling attention to a date circled on his calendar, the doomed boy began, "Pastor, I am to die on that date, but I have been informed that I need not die without Christ. Will you please acquaint me with your Christ? I must not die without knowing Him. Can you help me? Please show me how to get in touch with Him."

The smiling pastor nodded approval. "Let us follow a few simple steps," he said, and proceeded to read from his Bible some

of the Lord's promises to the penitent. He had not read very far when the anxious boy broke in: "Pastor, I am sorry to interrupt, but I think you have misunderstood me. Your reading is all right, but what I really want to know is how to become acquainted with Christ. Can you help me make His acquaintance?"

The obviously disturbed pastor reassured the boy that the easy steps he was offering would lead eventually to that acquaintance, and proceeded with his reading. With the reading of each passage of Scripture the boy became noticeably more restless. Trembling and shaking with emotion, the boy stood and faced the startled pastor.

"Sir," he said, "all that you are reading sounds well and good, but other ministers have read these things to me, and really that is not what I want. What I really want to know is how to meet your Christ. Can't you help me, please, to get acquainted with Him?"

The now frustrated pastor, realizing his helplessness, his failure, closed his Bible, and left the doomed boy sobbing out his plea, "O God, whoever you are, send someone to help me find You and know You!"

Do You Know Him?

That pastor was convinced that he had been preaching and writing about a Christ whom he did not know sufficiently well to present to a person soon to die. The experience sent him searching his own soul anew. And well he might, for to be sure, knowing about God is one matter, knowing Him personally, as an acquaintance, is quite another.

What might you or I have done under similar circumstances? If a stranger requested that we acquaint him with our Lord, where would we begin? And how would we follow through? Could we really make an introduction? It surely is possible. Our Lord prayed for it. Moreover, in Scripture we read: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22:21).

Answered Prayer Vital

Acquaintance with God, knowing Him in a personal way, must therefore be a genuinely real experience. Then where does one begin? And how is it done? Examples are offered in both the Old and New Testaments. Through Jeremiah, His prophet, the Lord tells us:

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord (Jer. 29:12-14).

The method here is clear enough. Our Lord employed some of the same words uttered by the prophet when He addressed the multitudes on the mount: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

From this counsel given by the Lord men "find" Him and come to "know Him" when they "seek" and "search" for Him through prayer. Prayer, then, becomes the true method by which acquaintance with Him is made.

Spiritual "Filler"

But what kind of prayer makes the acquaintance? Many persons, like the minister of our story, were taught to pray from childhood, and are still not sure that they know Him. Some of our earliest lispings at mother's knee were:

Now I lay me down to sleep, I pray the Lord my soul to keep; If I should die before I wake, I pray the Lord my soul to take.

Remember? That was saying a prayer parrotlike; for as children we did not know what the "soul" was that we were taught to speak about, and some adults may still not understand.

Formal compositions and memorized remarks voiced by others in prayer become as "fill-ins" for a certain "form of worship." They may even set one to experimenting

until he actually learns to pray, but this sort of so-called prayer is not much above the fumblings of pagans who murmur and mutter over curious charms. By such processes one will never "find" God. The only prayer that will unmistakably acquaint one with God is the answered prayer.

Telephone Ring Did It!

I knew a boy in college who remarked, "If I have ever had an answer to prayer, I don't know it." This boy who learned many things about God in his classes of Bible and religion never really knew God, and soon dropped out of school, drifted out of the church and from religion generally. Anyone who has never had an answer to prayer is not acquainted with God and can never be truly Christian, even though he may be religious.

Twenty-two years later this religious dropout was in church again, active and ardent. I was curious to know the why and how of this change. This is his story:

"In life about me, I saw fulfilled many of the things I learned in Bible classes as a boy. I knew then that there was something real about God and what He taught in Scripture. Later I had an experience that

cleared up all doubts for me.

"I had a deal in business that was not identified in the books. I consulted all available books for the answer and found none. It occurred to me at this point that I should talk to God—it was just that important to me—and if God gave me a solution to my problem, that would prove Him to me and would raise my faith to return to Him and His church. I closeted myself in my office and talked things out to the unknown God as I would to a friend, earnestly and quite frankly, hiding nothing. I guess I was in there talking several minutes.

"Going to the front office again, I sat on the edge of a desk and talked with staff personnel. The telephone rang while I was talking and that telephone call was the answer to my prayer! My problem was solved quicker than it has taken to tell the story. Only God could have answered my request, for only He and I knew the problem. I am convinced that God did it, so I kept my part of the bargain. I know now that there is a God, and I know He can and will answer prayer."

Indeed, the answered prayer is the only kind of prayer that acquaints one with God. When the invisible God gives visible answers to our heartfelt requests, we know that "he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Hereby the acquaintance is made. It is "life eternal" to "know Him." But what if we are not sure of the acquaintance?

Religious Liberty Insights

(The case of Eugene Andrews)

Eugene Andrews, a young Seventh-day Adventist, sought employment with the transit authority of New York City. He was required to take a training class. Immediately he was faced with Sabbath training. When he explained the situation, he was allowed to continue the weekday classes and to miss the Sabbath work.

Then when the training classes were completed, the examination was scheduled for a Sabbath. He approached the authorities and they finally agreed to give him the examination on Saturday evening if he would pay a small fee for the extra trouble. This he did, and passed satisfactorily. He was then advanced to the training of the surface transportation department of New York City. In course of time he was placed on call as a substitute driver. With the help of the supervisor he was able to refuse duty whenever his name appeared on the board for Sabbath duty.

After his period as a substitute driver, more or less on probation, he was assigned a regular run. He explained his Sabbath conviction to his new supervisor. The supervisor said he had no objections, provided Andrews would find a substitute driver whenever he was scheduled for Saturday duty. For some time our brother was able to secure a substitute each Sabbath. How proud we can be of the young people who are determined to obey God's commandments regardless of the consequences.

Then came the Friday evening when he had not been able to find a substitute driver. So shortly before sundown, right at the beginning of the evening rush hour in New York, he wheeled the big omnibus into the barn and told them he could not drive on the Sabbath. He was disciplined and warned. When this had occurred several times, they had to take him off a regular run. He was offered a job as a clerk, but he was not qualified to pass the examination for that line of work, so he failed the test. He was thereupon discharged.

The president of the transit authority has taken a personal interest in this case and finally expressed himself as desiring to rid the company of every Seventh-day Adventist employee. So the dismissal of Eugene Andrews became a test case.

A lawyer who was interested in the situation because of the principles involved was engaged by the Northeastern Conference, but the decision of the court was in favor of Andrews' dismissal.

There are other factors that must be considered before we have the whole picture. The drivers working for the authority are given their choice of runs and of leisure days according to seniority. This privilege has been won by the unions. Most of the men desire to take two days off together, and also to have these days at the weekend. As a result, the men with the longest tenure invariably choose Saturday and Sunday for their days off.

The company cannot arbitrarily take a man with less experience and allow him Saturday off regularly, since this would displace a man with more seniority. The labor unions would shut down the bus line.

The franchise given the company requires it to furnish transportation. So the company must keep the drivers and the union happy, and that means that because of seniority privileges the assignment of days off is largely out of the hands of the administration.

In this case there are two angles. One is the economic pressure being brought on this young man to violate his conscience by Sabbath work. The other is that the company must provide transportation for the city of New York or lose its charter. So the question arises: Is any public utility within its rights to discriminate in the employment of Seventh-day Adventists when to employ them would jeopardize their franchise?

The transit authority argues there is no discrimination. The officers contend that their specifications for an employee must be rigid and must apply indiscriminately to all applicants. They believe their demands are reasonable and can be met. To protect their franchise, their requirements are inflexibly narrow. They will employ an Adventist on the same basis they will employ anyone else. On the other hand, if they should give him Saturday off, it would be discrimination against men with longer service records who have prior right to Saturday leisure.

The church is providing Brother Andrews legal assistance. The case is being appealed. However, great caution must be exercised in cases of this kind. A case should not be taken to the higher courts just as a matter of principle, especially if the odds should be against the appellant's winning a favorable decision. An adverse decision in a high court in this instance would affect every Seventh-day Adventist now employed in any public utility. It would also endanger the jobs of Sabbath-keepers in any branch of Government employ under Civil Service.

It is a delicate task to determine when it is for the good of the entire church to drop a case and wait for another to turn up with a better chance of success in the higher courts.

> M. E. LOEWEN, Secretary Religious Liberty Department General Conference

Unity of the Scriptures

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THE BIBLE is unique; there is no other book like it on earth. It has been given not only to enlighten the mind but to educate the whole man-mind, heart, and will; to give him "instruction in righteousness: that the man of God may be perfect, throughly furnished

unto all good works" (2 Tim. 3:16, 17). But to understand the Scripture we must study and continue to study. There must never be a time when we feel we have arrived. To the Hebrew Christians of the first century this warning was given, for they were "dull of hearing" (Heb. 5:11):

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil (Heb. 5:12-14).

Therefore we must continually be at work in the personal study of God's Word, constantly searching for a greater knowledge of God, as if we were seeking "for hid treasures" (Prov. 2:4).

As a people we are called individually to be students of the Word of God, and as such to move forward to receive the increased and ever-increasing light He desires to impart to us.—Problems in Bible Translation, quoted in The Ministry, January, 1962, p. 9.

The messenger of the Lord says to all

We do not go deep enough in our search for truth.-Testimonies to Ministers, p. 119.

If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach.—Evangelism, p. 479.

Call for a Directed Study

These words apply to all the books of the Bible, especially to Daniel and the Revelation. In a certain sense these two books have greatly influenced us as a people, so we should be giving particular and advanced study to these portions of

The mere remembrance of what we once learned ten, twenty, thirty, or more years ago will not make us ready to give an intelligent account of our faith. Stiffened views, petrified maxims, will exert no sanctifying influence. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:

Ellen G. White states a profound truth in the following words:

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.-Counsels to Writers and Editors, p. 35.

And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretations of Scripture. Christ would have the searcher of His work sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found.-

Review and Herald, July 12, 1898.

God's people should closely study unfulfilled prophecies, especially the seventh plague of Revelation 16.

We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon.-The SDA Bible Commentary, Ellen G. White Comments, on Rev. 16:14-17, p. 983.

When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. . . . As we near the close of this world's history, the prophecies relating to the last days especially demand our study.—Testimonies to Ministers, pp. 114-116.

If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the mes-

sage.—*Ibid.*, p. 118.

Knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history.—E. G. White manuscript 176, 1899, quoted in L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 4, p. 1143.

The Fundamental Principle of the Scriptures

Since the Bible is the Word of God, the scriptures may not be interpreted arbitrarily or privately. Clear and firm principles underlie the Holy Scriptures. Jesus considered the Scriptures as a unit, as "the scripture" that "cannot be broken" (John 10: 35).

Since the Bible is essentially a unit, bringing one great message, it is profitable "for correction" (2 Tim. 3:16) of false inter-

pretations.

Peter states that we should know first "that no prophecy of the scripture is of any private interpretation" (2 Peter 1:20).

Scripture, then, is its own interpreter; this is a fundamental principle. Jesus applied this principle when rebuking the devil, who falsely interpreted a text of the Bible. (See Matt. 4:6, 7.) Scripture must be compared with scripture, not merely in the same chapter or with passages in the same book. The whole Bible should give its light upon a definite text, and then it appears always that the interpretation of the text needs no speculative reasonings from outside the Bible.

Here again is inspired counsel:

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. . . . The Old Testament, no less than the New, should receive attention. . . . The Old Testament sheds light upon the New, and the New upon the Old.—Counsels to Parents and Teachers, p. 462.

Consequently we should hesitate to give an interpretation of any prophecy in the New Testament without first discovering whatever light may come from the Old Testament. This, we repeat, is a fundamental principle. Any conclusions we may reach, especially in areas of unfulfilled prophecy such as the sixth and seventh plagues, should be well thought through, allowing the light of the entire Bible to illumine the subject. These encouraging but challenging words should inspire us to deeper study of the Scriptures.

When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search.—Ellen G. White manuscript 75, 1897, quoted in *The Ministry*, June, 1953, p. 26.

Texts of Scripture will burst upon you with a new meaning, as a flash of light; you will see the relation of other truths to the work of redemption, and you will know that Christ is leading you; a divine Teacher is at your side.—Thoughts From the Mount of Blessing, p. 20.

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new.—Christ's Object Lessons, p. 127.

Anglicans Drop "Nearer, My God" From Revised Hymnbook

Two hymns that have been sung throughout the English-speaking world for more than a century have been dropped from the new hymnbook of the Anglican Church to be published in May, 1965. Neither "Nearer, My God, to Thee" nor "From Greenland's Icy Mountains" will be in the new volume. Both are from the pen of the prolific nineteenth-century hymn writer, Lowell Mason. "Nearer, My God, to Thee" was dropped because it was considered too sentimental and "doctrinally vague," said Arthur Pollard, a lecturer at the University of Manchester who was literary adviser for the new hymnal. "From Greenland's Icy Mountains," long a favored missionary hymn, was judged too "imperialistic," Mr. Pollard said, for the Anglican worldwide view of the church today. Revision of the hymnal has been under way for seven years. A committee of Anglican clergymen, laymen, and musicologists has gone over the 663 hymns finally chosen and considered many others. Outside sources, ranging from Anglo-Catholic hymnals to Billy Graham anthologies, yielded 20 new hymns. The new hymnal will be used throughout the world by Anglican churches, except in North America, where copyright considerations are involved .- Religious News Service.

A Perennial Program of Evangelism

(Part 2)

CHARLES H. BETZ

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How to keep a lay evangelistic program in motion the year round is a vexing problem to most pastors. Some have declared that, like perpetual motion, it's wellnigh impossible. We have organized literature bands and booklending bands only to see them disintegrate in

a few months. As the iron mixed with miry clay, they do not cleave one to another. In addition to the lack of permanency, this plan of organization includes relatively few of the members of the church. Yet we are confronted with the divine dictum:

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err.—Testimonies, vol. 7, pp. 21, 22.

Repeatedly we read such statements as: Time is short, and our forces must be organized to do a larger work. . . . In our churches let companies be formed for service. . . . If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. . . . God is a God of order. . . . Success can only attend order and harmonious action. . . . Well-organized work must be done in the church.—Christian Service, pp. 72, 73.

As I mentioned in the previous article, we have largely depended on pulpit exhortation to get our people to work for souls. It is evident that they will not earnestly do this simply because we tell them to do so. The reasons for this lack of response are many and complex, but one fact stands out clearly: We have no basic units of organization responsible for winning souls and doing missionary tasks through-

out the year. I am profoundly convinced that we will never have a perennial program of evangelism with constant lay involvement until we follow the counsel given and organize our churches into "small companies" as the Lord has directed.

I have found that the Sabbath school provides a ready-made, permanent organization that we may use to implement a perennial program of evangelism. The Sabbath school class then becomes the basic unit of organization, responsible for tasks assigned, and the teacher is the leader. The Lord has declared through His messenger:

The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ. . . . The object of Sabbath school work should be the ingathering of souls.—Counsels on Sabbath School Work, pp. 10, 61.

The Sabbath school has been called "the church at study." Certainly this is a most vital function and nothing should disturb this important activity. But would not our Bible study be vitalized and our classes come to life if our Sabbath school members would go forth as working bands seeking for souls? If as a result of our visitation through the Sabbath school, prospective members were scattered throughout our Sabbath school classes, listening to the Word of God and joining in fellowship with our believers, would this not be as a breath of life to the entire church? The servant of the Lord observes:

They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church members make no effort to give to others the help given them, great spiritual feebleness must result.—Testimonies, vol. 7, pp. 18, 19.

It might be of interest to state what other denominations are accomplishing through their Sunday school organizations. Southern Baptists, now the largest Protestant denomination in the United States, have achieved amazing results in soul winning through their Sunday school. J. N. Barnett, in his book One to Eight, states his thesis as the "challenge of the practical use of the Sunday school forces, the Bible teaching function of the church to win lost multitudes to Christ." Among Southern Baptists it has been found that in those churches where "the Sunday school enrollment is greater than the total church membership, the soul winning opportunity of a church is increasing in that proportion. All reports show that a rapidly growing Sunday school enrollment increases the number of baptisms in a church, while a static Sunday school enrollment reduces the number greatly."

Dr. Barnett has a chart in his book which graphically substantiates his thesis:

When the average Sunday school enrollment for every 100 church members is:	Then the ratio for baptisms to church members is:
170-more	1 to 4.5
160-169	1 to 8
150-159	1 to 9.7
140-149	1 to 11.4
130-139	I to 12.4
120-129	1 to 13
110-119	1 to 16
100-109	1 to 19.6
90- 99	1 to 21
80- 89	1 to 23.4
70- 79	1 to 24.5
60- 69	1 to 27
50- 59	1 to 33
40- 49	1 to 52
30- 39	1 to 70

In the study of our statistical records it is most interesting to note that in countries where our Sabbath school membership is far greater than our church membership, such as Africa and Korea, baptisms are relatively higher.

Dr. C. E. Autry, secretary of evangelism, Southern Baptist Convention, declares, "The most effective method in evangelism in the 20th Century is the Sunday School. Evangelical churches today are effective in evangelism in proportion to the type and size of their Bible Schools." Speaking for the Southern Baptists, he goes on to say, "Eight per cent of all converts come through the Sunday School. It should be the contact agency of the church. All ages

and types of people are visited and enrolled in the Bible School. Here their hearts are warmed with Bible teaching. They are then led to remain for worship. They are brought into the Bible school, worship service, Christ, and church membership. . . . It provides organizational outreach for evangelism."—Basic Evangelism, pp. 92, 93.

In initiating a lay evangelistic advance through the Sabbath school I used the following seven steps:

I. Find the prospects. If one is to launch a lay program of evangelism, he must know who his prospects are and where they are. Go to the usual sources: Voice of Prophecy, Faith for Today interests, Vacation Bible School, parents of non-Seventh-day Adventist children in church school, colporteur interests, Seventh-day Adventist physicians, church guest book, backsliders, non-Seventh-day Adventists attending Sabbath school. From these names build a master file of prospects.

II. Conduct a Sabbath school teachers' and officers' seminar. To launch a program of this proportion will require a radical change of thinking on the part of your church board and Sabbath school officers. I always have conducted at least four sessions with the above groups, conditioning them for all-out lay evangelism through the Sabbath school organization. I have used the following subjects: "What Constitutes a Successful Sabbath School?" "The Sabbath School Class—a Soul-winning Team," "The Class Soul-winning Discussion and the Monthly Class Meeting," "Sabbath School Leaders With Concern for the Lost."

An earnest season of prayer, asking God to lay concern on our hearts for lost men should conclude each session.

III. Grade your Sabbath school. I have found it very helpful to arrange my Sabbath school members into classes according to ages—young married couples, middleage, and retirement age. In larger churches one could profitably make the spread even larger. This has many advantages. It recognizes the natural state of human growth; it gives the teacher a teachable unit. If persons in the class are in the same age group, their interests will be similar; it will be easier to build fellowship and hold their attention in teaching. It increases our evangelistic opportunities.

IV. Organize each class. Since our Sabbath school class is moving up from learning to doing, our task is greater, and thus more organization is needed. The teacher, being the one appointed by the church, is, of course, the ranking leader of the class. But it helps a class if they elect a class leader to assist the teacher in the larger undertaking of soul winning. A class secretary is also helpful in keeping records, sending out notices, et cetera. A busy teacher may call on these to assist him in leading out in visitation and class soul-winning projects.

V. The soul-winning period and the monthly class meeting. How can a class have concern for lost people if they never discuss them? At the close of the lesson study the teacher or the class leader can lead out in a brief discussion of the class project, prospects, and sharing of experiences. The individual weekly home missionary report may be taken at this time. Once a month the class should meet informally at someone's home for work and fellowship. The class leader may direct in this phase. This is the time to discuss seriously the prospects assigned to the classways to reach them, who is to make the calls, et cetera. A class will be drawn together, lasting friendships will be formed, and the group may be welded into a living, working force for God.

VI. Class visitation assignments and soul-winning projects. There should be a constant flow of visitation assignments from the pastor's master file to appropriate classes or divisions. The class should also have a project such as literature racks, or literature distribution. This will be discussed in a subsequent article in this series.

VII. Set a time to visit. A "visit when you can" policy is not to visit at all, in many cases. The best procedure is to set a definite time each week for "visitation." Tuesday seems to fit most schedules best. A luncheon at noon, followed by two hours of visitation, works well. Brief instruction may be given and then they may be sent out two by two, as did our Lord with His disciples. Evening visitation may begin about 7:00 p.m., following brief encouragement and earnest prayer. Many of our members will return with joy as did the disciples saying, "Even the devils are subject unto us through thy name."

Specifically, then, the Sabbath school

may provide the organization for our task. Homogeneous small groups under the leadership of a teacher can lead the people to discover the prospects. It can inspire them to visit consistently and effectively. It makes the keeping of records easier. The Sabbath school can match the visitor with the prospect. It can place the responsibility for the lost person squarely upon a responsible, compatible person or group. Moreover, the Sabbath school can provide a teaching situation where the prospect comes under the redemptive influence of the Word of God. This prepares him for a decision for Christ and leads him toward maturity after his decision. Furthermore, the Sabbath school provides a fellowship circle where the prospect is welcomed and received. This ties him to the church and prepares for an easier decision. This very situation then becomes a most effective means of conserving the gains made by evangelism. A member who is safe in a Sabbath school class, happy in fellowship, working for souls, is not apt to grow cold.

The above suggestions are not merely the product of academic theorizing by "rocking chair" evangelists. These principles have evolved from some years of trial and error, study, and earnest prayer. They have never failed to lead to a real upsurge of lay participation in soul winning. I have found that these methods, conscientiously employed, are a partial solution to the chronic inactivity and deadness found in so many of our churches.

A halfhearted "tongue in cheek" attempt in this direction will only lead to discouragement and failure. A total belief and commitment to these principles on the part of the pastor are necessary in order to stimulate large numbers of people and achieve enthusiastic responses. The pastor must be profoundly stirred; he must see his people as dying for lack of spiritual activity. He must see, as through the eyes of Jesus, the lost condition of men and women everywhere. He must believe that God desires to press every soul into action, and then he must be willing to pay the price demanded. The enemy will resist every effort to awaken and enlist our people in service. But if the worker through earnest prayer refuses to be discouraged and stays at the task, he will be used of God to awaken and lead his people into the ripening harvest fields.

(To be continued)

Laymen on Fire

MARIO ROBINSON KEMBLE

District Pastor, Bucaramanga, Colombia



BUCARAMANGA is a familiar name to Seventh-day Adventists. Some time ago people all over the world prayed for the persecuted churches over here in Colombia. Zealous, brave, and loyal Christians have made known to all the great things the Lord has done for them in this

corner of South America. Many living testimonies show to the world the power of this blessed gospel. Precious jewels adorn the great cause they accept. Two hundred and forty-five souls were added to the church this past year in the city of Bucaramanga. This is nothing more than the fulfillment of the prophecy that the whole world would be lightened with His glory. Praise be unto the Lord!

It has always been a thrilling experience to baptize one or two people but how much better one or two hundred? To have the joy of seeing so many surrender to God we have to use our force of good laymen who are present in every church. What wonders the Lord has wrought through them! Several members of the church under my care have each won for Christ more than one hundred souls. and one layman brought four hundred in the past few years. The secret of this success is not his possession of any special gift or ability, or even that he worked more than others; it is the Spirit of God working through our faithful church members. What great results we would see if all church members were on fire as is this handful. Cities could be turned to Jesus today as they were in apostolic days.

Mob Leader Becomes Minister

Bucaramanga is one of the finest places to work. Persecution in the past and diffi-

culties that came when the third angel's message was accepted have given to the church a precious heritage. Several years ago when I was in this city I heard that the church building was to be bombed and set afire that evening. To my surprise there wasn't a vacant seat to be found in the church that night, and you should have heard the singing."

The church was stoned several times by mobs. But Martin Rey, a prominent leader of one of these mobs, was converted and later became an outstanding layman. Today his name is known as an ordained minister of the Upper Magdalena Mission.

People who enter this message under trying circumstances and who are rescued from ignorance and deep sin are the best instruments in the hands of God to help others in similar circumstances. It often happens that former soldiers of a false cause become valiant soldiers of the cross. May God bless and honor each of them.

Our school also is doing a wonderful work for the juniors. Esteban Beleno, the principal of our school, is a fine Christian—a man of prayer, good example, and sound counsel. He has learned the secret of drawing the children to Jesus.

Better days lie ahead of us, and I want to stand beside our laymen, our school, and our youth when the outpouring of the latter rain comes.

May the Lord help each of us to hasten that day.

Make God's Goodness Known

The people of the world are worshiping false gods. They are to be turned from their false worship, not by hearing denunciation of their idols, but by beholding something better. God's goodness is to be made known. "Ye are My witnesses, saith the Lord, that I am God." (Isa. 43:12)—Christ's Object Lessons, p. 299.

The Real Mother's Day

SHERWOOD ELIOT WIRT

Editor of "Decision"

"If I were hanged on the highest hill, . . . I know whose love would follow me still."

WHEN Rudyard Kipling wrote those words he was not simply being sentimental about his mother. He was touching upon reality. Whether we admit it or not, the one stable element in human society, the one great civilizing force of history, the one fountainhead of morality, has been neither school nor church nor hall of justice, but the concern of a mother for her young. The picture of Hannah kneeling in the primitive temple at Shiloh, her lips moving in silent prayer for the child yet to be born, is the classic stance of motherhood.

Since that early day the church of God which mothers helped to build has remained a sanctuary where their hopes and longings have been planted and watered and where they have borne fruit. That is another way of saying that the Christian faith has developed and encouraged the finest in human motherhood through the centuries.

Converts to Christianity from other faiths, such as Sundar Singh of India and Masahisa Uemura of Japan, have paid tribute to their non-Christian mothers, telling of the devotion they showed in fulfilling their vows to the idols and deities of their respective cults. Women of great character they obviously were, greater by any measure than the images they worshiped.

Jesus of Nazareth, by contrast, added a whole new dimension to motherhood. He taught mothers the meaning of their vocation. More than one historian has described Him as the emancipator of the sex. I once heard the evangelist Billy Graham

remark, "If I were a woman, I would run to Christ. He is the best friend womankind ever had." The mothers of ancient civilizations, as they appear in the records, displayed many virtues, including heroism and self-sacrifice, yet so often something seems to be missing from their make-up.

The concept of motherhood that we draw from the history of the church is of a different cast. The Christian mother is seen to be tender without forsaking firmness, gentle without becoming weak, loving without yielding an inch to unrighteousness. She does not think of herself as a heroine, nor does she coddle her young as a "doting" parent. She thinks of herself, like Mary, as the handmaiden of the Lord; as a steward, responsible to God for the upbringing of children who will honor and glorify Him with their lives.

Monica, the mother of Aurelius Augustinus, was a Christian woman who, like many in our own day, went through some heartbreaking experiences in child rearing. She was one of those about whom Joaquin Miller wrote: "The greatest battle that ever was fought . . . was fought by the mothers of men." Her husband was a pagan, with no interest whatever in Christ or the church, and her teen-age son drifted into an immoral life. Yet Monica was a woman who believed in Jesus Christ; and she prayed for ten years. So far as we know, her husband was never reached, but her son became St. Augustine, and the world is her debtor.

Susannah Wesley, the mother of John and Charles Wesley; Mary Edwards Dwight, the mother of Timothy Dwight; Nancy Hanks, the mother of Abraham Lincoln—these and many others have made mother-hood a sacred vocation that has blessed all humanity. It was for their kind that Mary Thomson wrote:

"Give of thy sons to bear the message glorious;

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious:

And all thou spendest Jesus will repay."

Now, it is clear that many questions facing mothers in the year 1965 differ from those with which their grandmothers and great-grandmothers dealt. Ours is a day in which the individual is losing his significance; where the demographic explosion is making masses out of persons; where the psychiatric social worker is forcing us to speak sociologically, to think of sibling relationships instead of children, and of units and groups rather than persons.

A mother is no longer worshiped on a pedestal as the noblest work of creation; she is cataloged as a unit of society who, until she is proved incompetent, is entrusted with the responsibility for other social units, namely, her own offspring.

What are the problems that are being raised for mothers today that our own mothers did not have to contend with? Consider the increased availability and hazard of motor transportation, the new leisure, television, racial adjustments, limited floor space, hazardous traffic problems, the free flow of money in an affluent society, the stepped-up advertising programs of the tobacco and liquor industries, the enormous expansion of the drug market, social misfits loose on the streets in alarming number, the invention of new and synthetic ways of seeking thrills, the rush for status symbols, automation, urban blight, the lack of adequate city recreational facilities, oral contraceptives, the disappearance of the countryside—and these are only a few!

To be sure the mothers have not been idle. They have organized to meet emergencies; they have helped to provide, particularly in the areas of health and education, the greatest benefits of any society in history. Yet even as they have labored, other social forces in North America have been at work. Juvenile problems have soared to an all-time high, crime has jumped 10 per

cent each year, sexual laxity has thrown Western society into a moral crisis, and everywhere the mother turns, there are new questions!

The first step in motherhood, as every mother knows, is to face reality with the family she has, not with some ideal color advertisement of what family life used to be like or ought to be. And she will very soon find that while the questions are all different in our century, most of the answers are the same as they have always been.

Successful motherhood in 1965 is built upon the same spiritual foundation that it had in the beginning. The opportunity to inculcate ideas of truth, love, courage, justice, equality, and faith are as present as they ever were. The standards of value that existed in the time of Christ are the same standards of value that exist today, despite all the prurient writers, the sex merchants, and the "new morality" theologians.

Right is still right and wrong is still wrong; the Ten Commandments have not been abrogated. The slaughter of the children in Bethlehem was no different in God's sight than the slaughter of the missionaries and African Christians in the Congo. A hit-run crime at First and Main Streets is no different from the crime of Macbeth or of Joab. An act of mercy in a Judean cave is no different than an act of mercy in a ten-story modern hospital. Nor has the responsible relationship of the mother to the child changed in an age of psychological "mother-figures" and artificial insemination.

Yes, the questions are all different, but the answers are the same. If this fact could be driven home to the millions of young mothers who are starting the long haul, it could turn Mother's Day into something more than a floral fiesta. "God pays a good mother," Billy Sunday once said. "Mothers, get your names on God's payroll."

God and only God can give to mother-hood the depth and breadth of character needed for an age that talks about the "Great Society." A Hebrew chaplain under whom I went to chaplain school once pointed out that under the English code, all statutory law is based on common law; all common law is based on moral law; and all moral law is based upon divine law. Giant social experiments behind the iron curtain aim to prove this thesis false. But who would relish the prospect of learn-

ing his morals and his jurisprudence from

a tyrant?

Our highly industrialized society does bring to the surface some problems that baffle the experts, let alone the preachers. How, for example, does the gospel of Christ bear on the question of railroad featherbedding or the arrangement of shifts in a factory? How does a church pronouncement help in these issues?

But in the matter of a mother's relation to her child, the Christian approach is still limpid and clear: "Train up a child in the way he should go: and when he is old, he will not depart from it."

What is the way he should go? Robert Browning put it:

"I say, the acknowledgment of God in Christ

Accepted by thy reason, solves for thee All questions in the earth and out of it."

And Whittier added:

"We search the world for truth; we cull The good, the pure, the beautiful, From graven stone and written scroll, From all old flower-fields of the soul; And, weary seekers of the best, We come back laden from the quest, To find that all the sages said Is in the Book our mothers read."

A few years ago child psychologists and religious educators were claiming that theological concepts should not be taught the young child; that youngsters could not possibly grasp these issues until they reached high school. Such claims have since been exposed as anachronistic. The whole history of the church is, in fact, against it. It is true that the mother needs all the wisdom she can get, all the spiritual discernment she can receive, to drop the seed of faith in the heart of her child. But if she neglects to do just that, she is depriving her child of the most useful and most glorious asset of his future life.

What the child needs is Jesus Christ as a friend and a guide in his emerging life, not a Christ who is a mere "good fairy" of pretty tales nor yet a Christ who is forever shaking His finger at him, but a Christ "in" him, with the whole Bible behind him, the whole church behind him, and the whole home behind him.

As the years of motherhood pass, the mother's influence is cumulative. Her stead-fastness of faith becomes the standard of

reference by which the child builds his concepts of reality. He matures but he does not forget. He even drifts, for this is the world, but not without the inner feeling that one day he will return. And the rock-bottom convictions that make up the difference between a good life and a bad life are still the same. A good mother is still a blessing to all mankind, and a bad woman is still a reproach to her sex.

The joys of motherhood are many, but surely there is no greater joy than to see the fruit of one's womb stand before his or her Maker and acknowledge the Lordship of Jesus Christ. This is the real Mother's Day, the day for which she was born, the day for which she entered into marriage and bore her child. This also is the hope of the future; for in all the marvels and risks and terrors of the space age, the place of motherhood is secure; and where there is life, there is hope.

1964 Audit

Interest in Churchgoing Shows Downward Trend Since 1958 Peak

GEORGE GALLUP

Director, American Institute of Public Opinion

PRINCETON, N.J.—America's interest in churchgoing continued to decline in 1964, after a peak year in 1958.

Forty-five per cent of the adult civilian population attended church in a typical week this year. Last year the comparable figure was 46 per cent.

Peak years in church attendance came in 1955 and 1958, when 49 per cent attended in typical periods. Since 1959 there has been a general trend downward.

Today's figure translated into millions of adults indicates that approximately 49 million persons attended church weekly, on the average, during 1964. The comparable

figure of 1963 was 50 million, based on an adult civilian population of approximately a million less than last year.

Following are the high lights of the Gallup poll annual audit of churchgoing in the U.S., gathered by the Gallup poll through nationwide surveys at seven periods of the year:

- ★ Catholics were more faithful in their churchgoing than were Protestants.
- ** Residents of the New England States—where the greatest proportion of Catholics live—scored highest in church attendance.
- ★ Contrary to what is probably a popular notion, persons with college training were more faithful in their attendance during this last year than were those with less formal education.
- ★ Negroes attended church in as great a proportion as did white people. It should be borne in mind, however, that Catholics—who are overwhelmingly of the white race—contribute largely to the figure recorded for white persons.
- ★ Persons in the while-collar occupation group were the best attenders. Manual workers had the poorest record.
- ★ Fewer younger adults went to church during a typical week than was the case with older persons.
- ★ Persons with incomes of \$5,000 or more had a better attendance record than did those with smaller incomes.
- ★ In 1964, as in previous years, women were more faithful in attendance than were men.

Because no organization makes a nationwide check of churchgoing, the Gallup poll had annually lent its fact-finding agency for this purpose.

That an estimate of the average attendance figure might be arrived at, surveys of representative samples of the adult population were made during selected weeks in January, February, March, July, August, and November. A total of 11,327 adults were interviewed.

The following question was asked: "Did you, yourself, happen to attend church in the past seven days?"

One Third Went to Church in '40

Evidence that there has been a general leveling off in average church attendance—after an upward trend of fifteen years—is best seen in a comparison of adults per hundred in the population who attended during typical weeks in the past.

In 1940 slightly more than one third of the adult population (37 out of 100) had gone to church during the period surveyed. By 1955 the number of adults who went

during the weeks investigated was 49 out of 100.

Here is the trend in the annual audits since 1955:

Attended Church in Typical Week

YEAR	PER CENT	YEAR	PER CENT
1955	49	1960	47
1956	46	1961	47
1957	47	1962	46
1958	49	1963	46
1959	47	1964	45

The following tables show the 1964 attendance record of major groupings in population:

PER CI Attend		Per Atter	CENT NDING
National	45	Jews	17
Men Women White Negro	40 49 45 45	New England Middle Atlantic East Central West Central South West	59 47 41 46 48 35
College High school Grade school 21-29 30-49 50 years and over	50 44 43 39 47 56	FAMILY INCOME \$7,000 and over 5,000 to 7,000 3,000 to 5,000 Under 3,000	48 47 43 43
Prof. and business White collar Manual workers Farmers Protestants Catholics	46 51 43 45 38 71	Crry Size 500,000 and over 50,000-500,000 2,500-50,000 Under 2,500 (not farm) Farm	45 46 46 39 45

Greatest Desire of Americans: "Bring All Men to God"

A world where all men believe in God was the overriding desire of a majority of Americans as 1964 neared its end, according to a copyrighted poll taken during the holiday season by the Louis Harris organization. Thirty-one per cent of a cross section of the public that was interviewed placed the goal—"Get all men to believe in God"—as first among eight major areas of possible progress in America and the world. Other top goals selected were: Control use of the atom bomb, 16 per cent of those polled; do away with Communism, 12 per cent; cure cancer, 11 percent; prevent depressions, 10 per cent; rid world of poverty, 9 per cent; full rights for minorities, 7 per cent; cure heart disease, 4 per cent.—Religious News Service.

Tenth Annual Mental Health Institute* at Worthington, Ohio

W. G. C. MURDOCH

Dean of Theological Seminary, Andrews University

THIS tenth annual institute gives us a fitting opportunity to express to the five pioneers in this field our admiring appreciation for service they have rendered to the ministry of this denomination, and through them to many thousands of our lay people. These five pioneers are Charles E. Wittschiebe, Harold Caviness, Charles Anderson, Harrison Evans, and George Harding, Sr.

The sharing of concern about religion and mental health has given all the participants, ministers, teachers, deans, administrators, psychologists, and social workers a keener awareness of what constitutes maturity and emotional health in the life of the Christian, and particularly in the life of the Seventh-day Adventist.

Healing and Salvation

In the New Testament the Greek word for salvation has medical connotation suggesting that healing and saving are closely allied. Many times we hear the Master say, "Thy sins be forgiven thee. Thou art healed." What a challenge Christ has left us. His whole life on earth was spent in teaching, preaching, and healing. Wherever He went the blind received their sight, the lame walked, and the sick were healed. The majority of His miracles were miracles of healing. As we follow in His steps it is our responsibility to point men and women who are sick in mind and body to the One who can heal their sin-sick souls in addition to caring for their physical condition.

Since the medical and ministerial professions are closely allied, their service to humanity should complement each other. The greatest scientific skills should be combined with spiritual power. Healing should be a ministry as well as a profession.

Our view of anthropology is holistic. This means that we do not think of man as



The repres

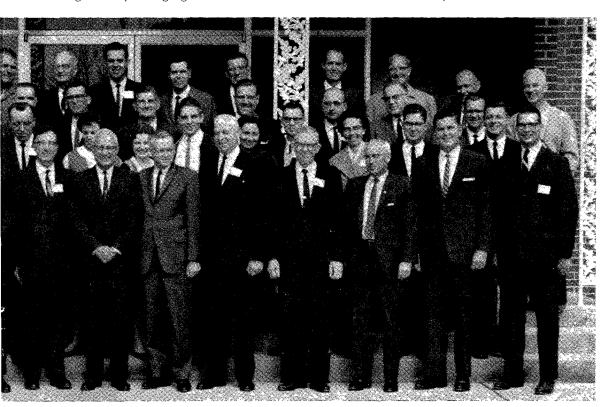
^{*} Speech given by Dr. Murdoch at the annual mental institute banquet, on October 11, 1964, at Worthington, Ohio.

composed of several compartments which are separate and distinct, but that man must be looked upon as a unit. Because man is an individual unity, physicians and clergymen must work together on a professional level by discussing jointly the whole personality or the whole person of the patient. When Christ said to the sick, "Thy faith hath made thee whole," He meant, "Thy faith has made thee a whole man." This holistic viewpoint of man's nature is most important for the doctor and the minister. I grew up in the Victorian Age in the old country, where the minister and the doctor had little in common. The minister would wait at the door of the sickroom until the doctor came out or should the minister be visiting with the patient, the nurse would say, "The doctor is here. Now you must leave." Thus the minister and the doctor moved in entirely different spheres. The minister was supposed to look after the soul of the sick, because of the belief in the immortal soul, and the doctor was expected to care for the body. During the past decades this concept has been gradually changing.

Interrelationship of Religion and Health

The world has awakened to the importance of the relation between the physical and the spiritual. The American Medical Association has just appointed a chairman to be responsible for a new department known as Religion and Mental Health.

Years ago Ellen G. White wrote of the interrelation between good physical health and a sound Christian experience. We have been slow to accept the interrelationship of true religion and physical health. The religion of Christ, Ellen White maintained, instead of being the cause of ill health is one of the most effectual remedies for illness, for it is a potent soother of the nerves. The mind becomes free and happy from a consciousness of rightdoing and helping others. This sense of satisfaction in bringing happiness to others reacts upon ourselves. It creates a cheerfulness that reacts upon the whole system, causing a freer circulation of the blood and the toning up of the entire body. The prophet Isaiah wrote about the healing balm that comes from unselfish ministry: "And if thou draw



entative group from various professions who attended the institute.

MAY, 1965

out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon

day" (Isa. 58:10).

Ministers and doctors occupy positions of deepest trust with humanity. In the great crises of life both are faced with the same tremendous problems. How encouraging to see among the clergy a growing appreciation of the new developments, especially in the field of psychiatry and the understanding of troubled minds. There is also a growing interest among the medical doctors in the religious experience of the patient. There is an increasing utilization uniquely religious sources of help and healing. These cooperative ventures of ministers of religion and doctors of medicine are to be warmly applauded. Such are bound to produce, in fact are already producing, most constructive results.

There is, however, a note of warning lest there come a form of hyphenated fusion or possibly of confusion in the role of the doctor and the pastor. Such a plan as outlined at the Worthington Hospital will help to avoid this, and will serve to set the stage where the two may more profoundly meet, rendering more proficient service to

needy humanity.

Cooperation Between Doctor and Minister

This modern cooperative effort between the doctor and the minister is not really new. It reaches back to the beginning of the Christian Era and the times of antiquity. Did not Paul the preacher have as an associate the beloved physician Luke? A real bond of fellowship existed between these two great leaders of the gospel. Both of them were enriched by this comradeship. Think what this friendship meant to the Christian church! Luke wrote the most carefully documented life of Christ, while Paul set forth the great doctrines of salvation, and together they produced more than half of the New Testament. This was cooperative ministry at its best. The world and the church today need men of the caliber of the apostle Paul and doctors like Luke. Such humility, such selfless sacrifice and courage, were never more in demand.

The work of the hospital chaplain is now greatly respected, and hospitals have appointed full-time dergymen to care for the spiritual needs of patients.

Theological education today needs to be made more relevant to this new age to which we have come. The pontifical, authoritarian idea of preaching does little to solve the tensions of this modern time. We must get away from the monological conception of communication and enter what is called the dialogical. Here the minister and doctor can do much cooperatively to help troubled souls to live happily with their tensions when it does not seem possible to solve them.

Sickness and Guilt

There is confusion and tension today between sickness and guilt. Because of the medical and psychiatric orientation recently acquired, pastors tend to think of human troubles in terms of sickness, and they minimize the reality of guilt. Some psychologists take guilt more seriously than do ministers. While many pastors are caring for their parishioners as if they were sick, certain psychologists are taking seriously their patients' sense of guilt and are beginning to think in terms of sin. This is why ministers and doctors need to counsel together. There is the tension between adjustment and forgiveness. Here a pastor who accepts the reality of guilt and sees its significance in the process of redemption thinks in terms of forgiveness as the source of healing. This releases men from the bondage of their alienation from themselves, from one another, and from God. There are further tensions, such as paternalism versus guidance. Pastors are often paternal in their approach to the problems of others and have not come close to those in need so that they can help them solve their difficulties.

Let us avoid being slaves to obsolete forms and ideals. We have been called to the most important task of giving the last message of mercy to the world, and we must use every means available for the accomplishment of the task. There is too much preoccupation with the church as an institution and not enough with her responsibilities to the world. Let us never forget that the church's mission is to the world. If the church is to speak to this present generation, her message must take cognizance of the present pressures around us. Instead of being defensive in response to the new insights and discoveries of this day, let us courageously enter into dialog with them in the confidence that out of this a living and relevant concept of the ministry will appear.

Moving Compassion

J. H. RHOADS

Pastor, Pioneer Memorial Church, Berrien Springs, Michigan

[EDITOR'S NOTE: This is an excellent outline prepared as a suggestion for the basis of a sermon in connection with Disaster and Famine Relief day, Sabbath, May 8. Related subject matter may be found in the missionary program helps in May issue of GO.]

I. The Compassionate Christ

1. Text: Mark 6:34

a. The context: Thronged by the

multitude—no privacy.

(1) Yet Jesus was always accessible. With Him the crowd never obscured the person. His concern was with people—

individual people.

(2) He was "moved with compas-(Matt. 9:36; 14:14); "touched with the feeling of our infirmities" (Heb. 4:15) His nature was acutely sensitive to human suffering. Sym-Empathy. Tears of God! (John 11:35, 36).

II. Compassion Defined

1. "Sorrow or pity excited by the distress or misfortunes of another; sympathy" (Webster's Collegiate Dictionary).

a. It is a spiritual awareness of another's tragedy. An intense feeling of shared suffering, attended by the compulsion to alleviate.

b. Compassion is a bigger word than sympathy. It originates with God.

(1) The dictionary defines it.

(2) The Bible reveals Christ practicing it.

(3) The new birth brings the compassionate Christ into the heart.

c. Thus we become moved as was He.

III. Compassion Discerns

- 1. The gift of compassion enables one to love the unlovable.
 - a. It sees beyond the forbidding exterior.

- b. What appears as pride is often timidity or loneliness.
- c. Boasting often covers fear and in-
- d. Irritability is a symptom of frustration or illness.
- e. Compassion penetrates the mask; sees behind the bravado; discovers the real person behind the façade.
- 2. Illustration: Said the old slave woman in wonderment, as she saw day by day a celestial likeness emerge above the sculptor's chisel, "Master, how did you know that angel was in that rock?"

The loving Christ sees not only what we are but what, by the moving of His compassion, we may become.

IV. Compassion Feels

1. We live in a society that is often insensitive to human suffering.

- a. An aged man is beaten and trampled to death by a teen-age gang on a Chicago street. People come and go, but none offer protection.
- b. A young woman stabbed and raped. Many knew, but chose not to become involved.
- c. A section of a stadium collapsed. Some killed and scores injured. Cries for help drowned by laughter, cheers, and applause of the crowd as the game went on.

2. When the compassion of Jesus is repulsed, men become morbid, sadistic, and brutal.

3. Divine love, transmitted through human hearts and hands, is the world's greatest need.

V. Compassion Speaks a Universal Language

1. Rulers may nobly attack the problems

of poverty, suffering, and disease. Legislatures may appropriate funds to alleviate human distress. The deeper needs of the human heart can be met only by the moving compassion of Jesus, displayed by God's men and God's women.

2. Illustration: Recently I asked one of my church elders to visit an old man in the county hospital. He found him in a large ward where many feeble, irrational, sick, and lonely old men were waiting to die. This elder has lived for years on our college campus among happy and radiant young people. After returning from the hospital he told me he had found a different world—one that he scarcely realized existed, and only two miles away from his home!

Complacent and comfortable Christians need to discover that other world. Three fourths of earth's millions are always hungry, and live in poverty and want. Stand on that eminence over there where Jesus stands. Then you too will see the other world of misery and despair. Stand with Him until His compassion flows down and covers and fills your life, and moves you.

- VI. Compassion Goes—Gives (not a passive emotion that only feels sorry)
 - 1. It impells to action—to sacrifice.
 - 2. Jesus was moved!
 - a. The plight of lost men moved Him. The compulsion of His compassion moved Him to Gethsemane, Calvary, and lifted Him up on a crude cross. This is the power that can move a world for God,
 - b. "As thou hast sent me into the world, even so have I also sent them into the world" (John 17: 18). Famine, pestilence, earthquake, and flood in these last days.
 - c. "The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of His character,—compassion, tenderness, and love."—Counsels on Stewardship, p. 23.

VII. Appeal

1. Every crisis, calamity, and tragedy offers a challenge to the *moving* compassion of the remnant church.

2. Love bestowed is requited—a reciprocation of blessing.

"Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He who gives to the needy blesses others, and is blessed himself in a still greater degree."—Counsels on Stewardship, p. 13.

3. In this ministry lies the secret of a finished work. It will lead the church back to primitive godliness. The church moved by compassion becomes magnetic. Here is the key to bring a repetition of Pentecost.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—Testimonies, vol. 9, p. 189.

Today as we are asked to share our abundance with the needy of earth, I would bring you this lovely little story:

A young mother was working in her kitchen one cold autumn evening. Her babies were fed and in bed. She was doing dishes, and trying to finish the endless chores of her humble home. She had been feeling sorry for herself. The family income was meager; the house and its furnishings were plain. She thought of so many things she would like to have.

Then she heard a knock at the door. She opened it and two children stood before her. They were poorly dressed and shivered in the cold wind. She invited them in. Their large eyes scanned the lighted room. Her mother spirit quickly discerned their unspoken wants. She offered them chairs by the fire, and asked if they would have some hot cocoa and cookies. Their faces lighted up; they nodded their heads. "Cookies!" exclaimed the little boy. As he stirred his hot drink, he turned his spoon over and over, and then said with delight, "What a pretty spoon!" "And look," responded the little sister excitedly, "the cup and the saucer match!"

They drank seconds and thirds, then slid from their chairs as the girl said Thank you for both of them. As they opened the door to leave, the sister leaned forward shyly and in a subdued voice said, "Lady, you must be rich!"

They were gone. The wind moaned and rattled the windowpane. She thought of

her babies—healthy, warm in bed, and asleep. She thought of her faithful husband who would be returning soon from a long day's work. Suddenly she was almost overwhelmed with a vision of her blessings, spiritual and material. The warmth of a new purpose pervaded her heart as she saw, against the darkness of the night, those two little faces, and heard again the night wind and the whispered words, "Lady, you must be rich!"

How Prayest Thou?

GEORGE L. CAVINESS, Ph.D.

Academic Dean, Union College, Nebraska

CONSIDERABLE has been written on the relative merits of using modern speech versus solemn style in prayer. The old form has disappeared among us except in prayer, and we can easily see that with the advent of many modern English versions of the Bible, the basis for the ancient form in prayer is being removed. My burden is not to argue for one or the other, but only that the two should not be mixed in the same prayer, even in the same sentence: "We ask You to give us of Thy Spirit." This is confusion, and it is being done not only among the young but in the pulpit by those who should know better.

To make it as clear as possible, I have drawn up these tables of contrasting forms. It is not necessary to know the formal grammatical categories to be able to pray using the proper ancient style. The first simplification is to ignore the plural, since in addressing the Deity in our religion the

singular only will be used.

Modern Style Solemn Style Grammatical Classifications

You see me Thou seest me Subject form
I see you I see Thee Object form
I say to you I say to Thee Object of prep. form

Your house Thy house Possessive adjective It is yours It is Thine Possessive pronoun

Notice that the singular solemn style does not use you anywhere, but always some thou form, either thou or thee, thy or thine.

The only irregularity occurs in the singular solemn style possessive adjective before a noun beginning with a vowel. We have mine eyes and thine eyes.

For completeness I will add the table for the plural.

Modern Style
You are many
I see you
I say to you
Your eyes
They are yours

Solemn Style
Ye are many
I see you (all)
I say to you (all)
Your eyes (of many)
They are yours (of many)

Notice that here forms of you are very frequent, the only exception being ye in the subject usage. This should present no difficulty to the person wishing to pray in solemn style, as he will never use any of these plural forms in addressing God.

Comments on the greater accuracy of the old style over the modern are only for purposes of scholarship. The style used in the King James Version makes it possible, as in the original, to distinguish between one and many. Modern you does not give that information. The question of whether solemn style adds to the worshipful atmosphere is a matter of esthetics, which will be answered by different people in different ways and by the same people differently at various times. Confusion, however, can scarcely be justified under any circumstance, for it reflects either on the training and skill of the one praying or on his thoughtfulness. The Lord, I am sure, hears and understands, but the congregation may not be so tolerant.

Hard Places

"Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They cannot perish, neither can they lose their way if they will follow His guidance, and strive to uphold His law."—Selected Messages, book 1, p. 115.

Warriors of the Frontiers

BERNARD PINGHE

Pastor-Evangelist, Ceylon

THE work of evangelists and pastors is closely linked. They are together in the solemn work of preaching the gospel to "every nation, and kindred, and tongue, and people." However, I like to regard evangelists as heroic soldiers of the frontier's in God's army. What are some of the character qualities evangelists should have?

When businessmen meet they converse on falling markets, of price trends, of stocks and shares, and of politics that af-

fect commerce.

Engineers in their gatherings speak of rivers crossed, of dams built, foundations laid, and other subjects related to their profession. Sailors discuss the mystery of the seas, hardships endured, thrilling exploits, and missions successfully undertaken. But when I think of evangelists, who are the warrior class in the army of the Lord, my mind envisions daring deeds, courageous crusades, and chivalrous champions.

David had thirty-seven great warriors. One of them was Uriah the Hittite. Everything indicates that Uriah was a trusted soldier and a man of upright character. He was an alien who had accepted the religion of the true God. At the time the Bible introduces him to us he is fighting for his king. Together with fellow warriors he was besieging Rabbah—the last Ammonite

stronghold.

Prosperity May Weaken Defenses

At this time David the king was in Jerusalem at the height of his power, intoxicated by success and prosperity. While he was receiving the plaudits of men, he was thrown off his guard. Imperceptibly the inner defenses of his soul had weakened, until he yielded to a shameful sin.

To escape his guilt he sent for Uriah and attempted to conceal his sin. "And David said to Uriah, Go down to thy house, and wash thy feet" (2 Sam. 11:8).

What did Uriah do? "Uriah slept at the door of the king's house . . . and went not down to his house" (verse 9). He was like an old fire horse that rushed out of the stable when he smelled fire! He was eager to get to the battlefield. By his action he "declared his course to be that of a loyal, upright, conscientious soldier who wished to do what was scrupulously right."—The SDA Bible Commentary, on 2 Sam. 11:9.

Unselfish Devotion and Courage Needed

When David questioned Uriah's conduct his answer was, "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, . . . I will not

do this thing" (2 Sam. 11:11).

The ark was with the army during the siege of Rabbah. It was a period of emergency. The men were encamped in open fields, suffering the privations of war. They were living a rigorous life, and subsisting on an army diet! Other warriors were on the forefront of the battle, and Uriah did not want comforts and delights of life when his compatriots were suffering and dying.

Many would have accepted David's offer with joy, but not Uriah. This valiant soldier, disregarding personal comfort and safety, was soon fighting in the hottest area of battle, and under the strategy of

David he died a hero's death.

Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. . . In all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming, sacrifice." —Prophets and Kings, p. 65.

Warriors of the front lines! Today God needs men of indomitable courage and unwavering faith to continue the assaults on Godless cities. Sir Ernest Shackleton, before his voyage to the Antarctic, called for men who would work with him. The advertisement was worded—

Men wanted—For a hazardous journey, small wages, bitter cold, long months of darkness, constant danger, safe return doubtful, honor and recognition in case of success.—Sir Ernest Shackleton.

The timidity of some should make us more faithful to our tasks at the frontiers. "To stand in defense of truth and right-eousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—
Testimonies, vol. 5, p. 136.

Sometimes men of the frontiers are afraid. In the battle between the Israelites and the Philistines, the Israelites were paralyzed by fear when Goliath thundered his challenge (1 Sam. 17:10, 11). The frightening cry threw a well-trained battalion into inaction. The finest quality a warrior can have is that of remaining unafraid when others panic and show signs of timidity. This element was seen in the life of David when he was a youth. "Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (1 Sam. 17:32). David's confidence, bravery, and strength were in high contrast with the broken morale of his fellow fighters.

Retire Within Your Own Soul

Soldiers of the cross! It is at times good to withdraw from the battle line and think of our present personal degree of courage. This should be done singly rather than by groups. The Roman Emperor Marcus Aurelius, in his work entitled *Meditations*, reminded himself, "Nowhere does a man retire with more quiet or freedom than in his own soul."

Front-line workers should retire within the precincts of their own souls and rightly evaluate the present degree of daring for the Lord and their fitness to undertake effectively their assigned tasks.

Uriah made himself available at a crucial hour, and at that very hour his courage was at its peak. The spiritual and cultural bearing of any worker of God must be such that he should be ready to carry out affectively the highest call of duty that he may be called upon to bear.

Many continue to think that their finest hour is in the future. Someone has said, "What you will do in the future is the measure of your failure; what you are doing now is the measure of your success."

Commenting on the bravery of his countrymen in World War II, Sir Winston Churchill said, "If Britain should last a thousand years let it yet be said that this was her finest hour."

Of every hour he lives, a successful warrior will say, "This is my finest hour."

Beethoven Not Toscanini

At times there is danger when a champion begins to think of his own powers as a fighter. Many clever fighters in the battle ranks who wielded weapons with dexterity and adroitness have faded out because they lost their passionate love and ardor for their king.

The name of Jesus always infuses new courage to crestfallen and flagging hearts. The glory of success must always go to Christ. Some years ago the great conductor Toscanini and his orchestra were rehearsing Beethoven's Ninth Symphony. After rehearsal the orchestra was moved to spontaneous ovation. Toscanini endeavored to still the ovation, shouting frantically and waving his arms. It was to no avail. Later when the orchestra renewed the ovation, Toscanini in a broken voice said, "Friends, it is not I, it is Beethoven!" In hours of victory we should always exalt Christ.

Some warriors at times get discouraged over results of their work, particularly when in comparison with that of other workers their achievements are low. Then they hesitate to go to the front because they lack an eloquent tongue and outstanding appearance. According to human understanding, without these factors a worker cannot be a success. This is only theoretical. By theory and conditional experiments it can be proved that a bumblebee cannot fly! This is because of the size and strength of its wings in relation to the weight of its body. But the bumblebee, unaquainted with these scientific truths, goes ahead and flies anyway, and gathers a little honey every day.

A warrior may only be a bumblebee in proportionate build-up and other factors, but he will stay on the assault lines when he has tasted the joys of attack and victory!

Christ's Image

There was once a man who was nig-(Continued on page 39)



Choosing the Right Music

MUSIC

H. B. HANNUM

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HAT kind of music should we as Christians enjoy? Must all our music be religious? If not, then what types of secular music should we listen to or perform? These are the questions we as ministers and counselors face constantly, not only among young people but also senior members. There are no easy answers to these questions, and there will be differences of opinion when it comes to naming specific pieces. But there are basic principles by which all may be guided in these matters. The Bible states this principle in Matthew 7:17-20: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." Paul tells us to think on those things that are true, honest, just, pure, lovely, of good report, and "if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

There is wise counsel for ministers and members alike in Section XVII of *The Adventist Home*. Here the messenger of the Lord deals with relaxation and recreation, and the principles set forth will guide our members in the choice of music. Expressions such as "exciting amusements" and "the desire for excitement" refer to a certain type of amusement that "disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting."

It is not suggested that we shun all secular music, but any kind of music which tends to destroy our love for the better things must be classed as dangerous. There are a number of categories by which we may classify music. The suggestions we set forth here may help in guiding our

churches and schools in the choice of the

right kind of music.

First, there is the serious or the great music that is widely recognized as being of great artistic worth. We will not try to separate this music into sacred and secular categories. Some of this is suitable for use in church and for performing on the Sabbath. In this class of music of great value we might name symphonies of Beethoven, Brahms, Mozart, Haydn, Schumann, Tchaikovsky, Sibelius; oratorios of Handel, Mendelssohn, Haydn; organ and choral music by Bach and Handel; piano music by Chopin, Schumann, Brahms, Beethoven; songs by Brahms, Schubert, Schumann. (This is not an endorsement of all the music of these composers.)

Second, there is a class of "light" secular music that might include such music as the marches of Sousa, the waltzes of Strauss, and other music of no great depth or great meaning. Here might be classed the music of Jerome Kern, George Gershwin, Gilbert and Sullivan, Rogers and Hammerstein, and many others. Much of this music is skillfully written, and has a large audience appeal. Some of it is definitely of a questionable character. Adventist ministers should be able to give wise guidance in these areas.

Third, there is a class of "light" or sentimental religious music, frequently heard these days because it has a large popular appeal. It is similar in style to the above class of "light" secular music, only it is associated with religious words and therefore usually thought to be religious. Some of the most popular gospel songs fall into this category. We refer to "The Old Rugged Cross," "Ivory Palaces," "In the Garden," "Prayer Perfect," "My Task," and even "The Lord's Prayer" by Mallotte.

There is nothing really wrong with these, but the manner in which they are often performed tends more to the theatrical or secular music. The organ is played with the frequent use of tremolo, vox humana, chimes, and the theatrical tone colors of the modern electronic instruments. The tremolo, vox humana, chimes, and other organ tones are not wrong in themselves, but they are frequently used in bad taste and for sentimental effects that are not in keeping with good religious music.

The theatrical style of playing is often represented by such organists as Jesse Crawford, Lew White, Paul Carson, and George Wright, to name a few. The players are good artists in their field, but they have specialized in what is known as the "theater" organ, and their style of playing is quite different from the "classical" players such as E. Power Biggs, Carl Weinrich, Arthur Poister, Catherine Crozier, Marilyn Mason, and others. The theater organists play a popular kind of sacred music in this theatrical style. This style of playing is widely accepted today among the populace as pleasing to them and therefore as suitable religious music. Trained church musicians reject this style as undignified and unworthy of use in the church.

Fourth, there is a large class of popular music, known under several names, such as jazz, swing, be-bop, dance music, and other classifications. This is the music of the night club, the dance hall, various places of amusement, the radio, and the popular entertainment music of many. It is not difficult to recognize this music, for it is hard these days to avoid it. Our members, young and old, will realize that this type retards spiritual growth.

Fifth, folk music of all kinds, religious as well as secular, is another category. Some of this music is acceptable, but much of it should be rejected because of its subject matter. Music in this class ranges from good to bad. There are beautiful Negro spirituals, white spirituals, and the charming songs of Stephen Foster, to mention only a few on the American scene; and such songs as the old English, Scotch, and Irish ballads. One must carefully discriminate in the area of folk songs to find the real gems.

The problem lies not only in the choice of music but also in the manner in which it is performed. One must have a knowledge of taste and style in order to perform any music in an acceptable way. Scholars have learned much in recent years as to the proper performing style of the composers of various periods in music history. The popular or theatrical style of singing and playing is widely known today in the performance of popular music. There is a crooning style of singing, and there is a definitely recognizable style of popular organ playing. The application of this theatrical style to the religious music of the organ is a mistake, and shows poor taste. There is a style of performance suitable to the music of the church, and this should not be confused with entertainment styles.

Our attitude toward life and toward spiritual things will influence our choice of music. Everything we do should be to the glory of God; it should help us prepare spiritually, mentally, and physically for a better life here and for the life to come. This does not mean that we need to keep our minds continually occupied with religion. It does mean that we will do nothing consciously that will lead us away from God or make us less ready for the kingdom of heaven.

Music that honors God or that makes one a better person, whether it be sacred or secular, is safe for us to enjoy. It is impossible to pass judgment on each piece of music for each person. The development of one's taste and the degree of one's maturity both enter into the decision. For example, one person may realize a great deal of spiritual value from hearing or from performing the Fantasy and Fugue in G Minor by Bach. To another person this music may not make any appeal. In part it may even seem to be noisy and secular. This is owing to a difference in maturity, in taste, and in education. The fault is not with the music.

Just as there are stages of growth in our physical and spiritual life, so there are various stages of development in our understanding and appreciation of music, both secular and religious. Often we forget this, and we think of religious music as having one universal appeal. This is hardly true. Just as there are some parts of the Bible more profound than other parts, and therefore make a greater appeal to mature Christians, so there are hymns and religious music for all stages of growth in musical understanding.

It is well that we learn to enjoy the great hymn tunes, such as "Now Thank We All (Continued on page 39)

The Minister's Wife— Help or Hindrance?

O. E. TORKELSON

Principal, Southfield Junior Academy, Detroit



AT A junior camp I was attracted by a six-year-old freckled and ambitious boy. When I looked at him, his whole face smiled. With an orange life jacket securely fastened around his middle and a butterfly net in hand, he flitted here and there about the beautiful

northern campsite; he was more typical of a butterfly than were the butterflies themselves.

I managed to stop Jimmy one day before we were really acquainted, and in order to help nail our friendship and gain his confidence, I began to ask foolish adult questions.

"What does your daddy do?" I asked, and I'm quite sure he knew that I should have known.

"He's a minister," came the ready reply. "And what is your mommy's job?"

There was no ready reply. "My mommy?" He looked puzzled.

"Yes, Jimmy, doesn't your mommy have

"Oh," and his eyes and face and freckles all broke into a proud smile, "Oh, my mommy is a minister's wife."

The boy went, and I was left with my thoughts. What a sensible, sweet, proud, matter-of-fact reply!

How I wish there were more ministers' wives who could answer so proudly of their position as Jimmy did of his mother's work.

A minister's wife—I'm afraid there are fewer and fewer of them. The ministers are on the job all right, but where are the wives? In dime stores, over a typewriter, at the feet of some professor, in front of a classroom, by a hospital bed—beside themselves trying to do two jobs at once. Ministers' wives—think of it—trying to serve God and—

Wives of ministers, rise up and help your husbands finish God's work in this generation. Why are you looking for something to do? You have a job. Your present attitude may add to your husband's problems. Have you been a sort of part-time house-keeper instead of a full-time minister's wife?

There is nothing that helps a person who is attempting a great task more than to have help. Two persons working at a job generate enthusiasm in both.



I live in a suburban district, and there are many things yet to do around the place. When I have an unpleasant job that I wish I could let go, it helps me when my wife comes out just to see how I am getting along. Her words of approval on my slow-growing retaining wall mean much. She brings a match and some dry newspapers and starts burning the brush from the dead tree I just felled. She

THE MINISTRY

cleans out the wheelbarrow and puts it back into the garage. It's all rather nice—her help. I like having her come around; I get more done and enjoy my work more when she is at hand.

A contractor's wife may know little about her husband's houses or business, and the business goes on with no one's knowing the difference. Some might reason: Who cares whether the lawyer's wife is in town? Furthermore, the doctor's wife may never know what happens at the hospital or clinic each day. But there's something lost if the minister's wife never shows up for Dorcas. The minister's wife means more at a funeral, at times, than the minister himself. In a smaller church, when the women of the church meet Tuesday afternoon to clean the church school, it would be so much nicer if the minister's wife were there too. We should remember, however, that she may have other important duties to attend to. Perhaps the minister would like to invite a young Seventh-day Adventist dentist over for supper, because the dentist is thinking of setting up practice in the minister's city. There may be no supper invitation because the minister's wife is a clerk at some store that night. Then there are calls every minister must make in which his wife's presence helps so much in solving deep, abstract, intangible problems. Her very presence disarms the minister's would-be antagonist.

The ministerial couple represents a spiritual partnership. Every young man is admonished to select carefully and prayerfully a ministerial type of companion. A young farmer looks for a wife with his eyes open and his glasses on. A young would-be-minister should also make sure that his glasses are properly fitted. A conference president in selecting an intern should make sure the young minister's wife is with her husband and her God in the Lord's work. Indeed, she too is in the ministry.

It's her discreet and kindly voice on the telephone that solves many problems before they develop. It may at times be the minister's wife who spends hours at the hospital when a young mother delivers her first baby. Perhaps the baby's father is an overseas soldier. There may be many reasons for her presence being important. When Mrs. Pastor has gained experience she may help a young wife who is about to sue for divorce; who is better prepared

than she to give loving Christian counsel?

Her husband's slides may pose another problem. Being nearest to him, she may be the someone to make sure the slides are all in order and right side up. She becomes acquainted with the typewriter, the hot-water bottle, the company dishes, the cradle-roll babies, and best of all—her Bible and her God. And what's better for a very busy husband to come home to than a cheerful wife and a clean, tidy house? The aroma of fresh loaves of bread cooling on the counter top is better than continual stacks of soiled dishes greeting his return.

No, a minister's wife should not drop from the lofty position of wife and mother to be a mere servant. In her husband's thinking she is still the queen of their home whether she joins the group in their church house-cleaning bee or plays the organ at church. While her first responsibility is her home that home is a ministerial home that serves others. Never should she become overanxious about his work and thereby jeopardize his usefulness. He is important, but let her learn at the feet of the Master how to handle him so he may truly minister.

Of course, occasionally a minister's wife may need to work, full time, but this is the exception and should never be made an excuse for earning money to buy modern furniture or to dress better than the average parishioner. On this point today, let

there be few exceptions, and let these be considered very temporary indeed if the ministerial couple wants to avoid future difficulties. Laymen cannot be educated into thinking that the minister's wife must work. Attempting to do that merely adds to the problem and causes a lack of respect for the ministry.

Most ministers have good cars and an annual vacation, not to mention some hobbies that require extra



outlay. It is time we considered anew the high calling of our ministration. Jesus offered a cross and His provision for life's necessities to those He ordained to do His work. Ministers are as human as other men, and they have recreational needs, of course, but elaborate hi-fi's, motorboats, seashore cottages, and the many luxuries today considered important by other men are not generally included in the Adventist minister's necessities. It is better if we restrain our desires for these modern facilities.

The minister's wife can save more by not working outside of the home. Canning or freezing food in season saves money. Having opportunity to shop on sale or bargain days has its rewards. Sewing her own and the children's clothes saves money; baking bread for the family is cheaper than buying it. Consider this well. Should the pastor's wife become restive to work elsewhere than in her home, then let her see the field secretary. It would certainly be in order for her to sell a few *Bedtime Stories* or truth-filled magazines, at least just before

Christmas. Such occupation is legitimate and provides extra money for the projects her husband places on the shoulders of our lay people. The wife should train her children to consider this work ennobling—even more so than selling fudge and cookies, remember. The latter may be the way of nominal churches; the former is the way of Adventism.

So minister's wife, you are called to your work by God, as was your companion. You were called to ministerial duties and not to earn money. God never fails in His contract when He promises the Christian minister's family enough to supply their needs. Surely you will trust Him to do this. Your life has been glorified with the talent of influence in ministerial work. Of this talent you will need to give an account. Make certain that you are cooperating with God so that He will bless you in the church. Your lay sisters are watching your interest or lack of interest in hastening the coming of our returning Master. Let us be faithful to our high calling.



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BIBLE INSTRUCTORS

"There are women who are especially adapted for the work of giving Bible readings. . . . This is a sacred work, and those engaged in it should receive encouragement."—Evangelism, p. 469.

CCORDING to this statement the Bible in-A structor is actually a part of the gospel ministry. But is she in practice? Or have we assigned her the place, in our thinking at least, of a kind of general servant in the church who gives a few Bible studies? Certainly, giving Bible studies is not to be underestimated, but after all, many of our good laymen are both capable and willing, and in many churches they are giving Bible studies regularly. Why then should a Bible instructor be paid from conference funds to do something that laymen are willing to do on their own time? If Bible instructors are not essential to the work of God, but simply a luxury that only a few "wealthy" conferences and churches can afford, then why have them at all?

We often hear words of praise and commendation for our faithful literature evangelists, teachers, and medical workers, and this is as it should be, for they all form an essential part of our great soul-winning program. But when do we hear more than a passing reference to Bible instructors? This is not a matter of coveting praise but a question of the kind of image we have created in our denominational thinking about one of the most important professions in the church. The image is sadly reflected in the apparent lack of interest on the part of young women to enter this field of service. What is the role of a Bible instructor as a professional church worker? Are her services worthy to be called part of the gospel ministry?

Let us Bible instructors take a second look at our sacred calling. Are we measuring up to the standard set for us in the divine blueprint? Could it be that our own failures are responsible in part for the lack of a correct image in the minds of our people?

The Bible Instructor Her Position in the Church

ROSALIE HAFFNER

Bible Instructor, Collegeview Church, Lincoln, Nebr.

Tact and Kindness Needed

We live in a complex age, and in soul winning we are dealing with the even more complex personalities of human beings. Often the Bible instructor must spend much time in preparing the soil of the heart before she can begin the actual work of teaching. She must be adept, for instance, in pouring the oil of kindness upon the open wounds of the backslider. She must know when to persist with some and when tactfully to retreat from others until the seed has taken root. In short, she must be an artist in handling people.

Those who are set to do visiting, soon come to think that anyone can do that work, that anyone can speak words of sympathy and encouragement, and lead men in a humble, quiet way to a correct understanding of the Scriptures. But it is a work which demands much grace, much patience, and an ever-increasing stock of wisdom.—Ibid., p. 471.

Soul winning is much more than teaching people a set of doctrines. They must be initiated into a new way of life. Often this means dealing with difficult personal problems, marital difficulties, problems of child training, et cetera. Even if the worker does not always give such counsel directly, she should be prepared in a professional way to guide her people to the proper sources. There is a wealth of material available on the subject of counseling, and every Bible instructor should take advantage of it. I have found classes in family life, child psychology, et cetera, of great value in my work. People will welcome counsel that is given in a tactful, professional manner even though the person giving it may not have experienced personally their particular problems.

There is need of coming close to the people by personal effort. . . . The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. . . . Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. . . .

We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the everyday household duties, if need be, before beginning to talk to them regarding the truth for this time.—*Ibid.*, p. 459. (Italics supplied.)

The Lord has a work for women as well as for men. . . . They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach.—Ibid., pp. 464, 465. (Italics supplied.)

We have considered the Bible instructor as a soul winner and as a counselor. What is her role in the church? It was mentioned earlier that laymen should and do give Bible studies. But laymen must be trained even for the simple task of visiting, for what may seem routine and easy for us is often frightening and difficult for them. How are they to be trained? Can we place a projector and script in their hands and expect that they will automatically become experts at giving Bible studies? Unfortunately, all too often this has been the procedure. The best way for a layman, or anyone for that matter, to learn is by firsthand observation. This is the way Jesus taught and trained His disciples for service. He spent three and a half years showing them how it ought to be done. The best service that a Bible instructor can render to a church is to take the lay people with her on studies and calls, thus showing them how it is done. This takes time and effort, but it is worth while, and in the long run it may be more effective than spending all her time simply giving studies. Thus the Bible instructor in a church setting is a teacher of laymen, their inspiration, and a leader in missionary activities.

Pastor's Assistant

As such she becomes a leader in the church. She is actually an assistant to the pastor or to the evangelist. (Some Bible instructors are locally referred to as the pastor's assistant. This is much less confusing because our college and academy Bible teachers are also called Bible instructors. "Pastor's assistant" also is more meaningful to the nonmember of the church and is effective in getting into homes.) Sometimes the members of a church are not even aware that

their church has a Bible instructor, much less who she is. She should relate herself to the activities of the church in such a way that the members are made aware of her spiritual leadership in a very definite way. This can be done in many ways—by teaching a Sabbath school class, greeting people at the door on Sabbath morning, teaching a class in soul winning, and visiting the members as time allows. But above and beyond these tangible methods the worker's influence as a person and as a spiritual leader will be felt the most in the kind of image she creates in the church of her profession.

Should She Preach if Necessity Arises?

While the Bible instructor is not ordinarily called upon to preach and this is not her main responsibility, yet there is no Biblical injunction or church policy that prohibits her from stepping into the pulpit if the need or the occasion arises, provided she is qualified. People will listen if she has a message; the fact that she is a woman need not detract from it. This does not mean that every Bible instructor will be an aspiring preacher, but it does mean that she should feel it her responsibility to improve her speaking voice and develop the fine art of public speaking. Probably few other things the woman worker does will go so far to enhance her work.

Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. . . . If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth.—Ibid., pp. 471, 472.

Last but not least, we have not been left without counsel as to the personal qualifications necessary for the woman minister of the gospel. In fact, as we read the list we are led to exclaim, "Who is sufficient for these things?" Here are only a few items from the blueprint in Evangelism:

- 1. "God calls for earnest women workers, workers who are prudent, warmhearted, tender, . . . persevering."—P. 478.
- 2. Women who "will preserve their integrity at any cost."—P. 477.
- 3. "Be expeditious."—P. 480. Do we have a schedule for ourselves? Are we organizing our work and our time to the best advantage?
- 4. Those "who will correctly represent our faith."—P. 477. What about our appearance? The salary of a Bible instructor will not permit extravagance, yet it is a must that she be well dressed and well groomed. Shortcomings in this

area are unforgivable and will neutralize the influence of an otherwise effective worker.

5. Those who teach others must feel it their sacred duty and responsibility to go "to the bottom of every subject you seek to teach."—P. 479. How much time are we spending in feeding our own souls from the deep wells of spiritual truth? We should fear to skim the surface of the Word, we are told. While we may not be classified as theologians, we should know our theology and be able to give a clear reason for our beliefs.

Hold Standard High

These are high standards, but God has promised strength and help equal to the task. The question is whether we are doing everything we can to measure up to our high calling. If by His grace we will accept the challenge, there will be a new impact made on the thinking of our members. Young women and older ones too will catch a new picture of the Bible instructor. They will see her as a professional woman dedicated to the work of the church, and will be inspired to take up this sacred calling themselves.

Are Bible instructors a necessary part of our organization? Is their ministry vital to the finishing of the work of God on this earth?

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carrying the truth into families. Their work is just the work that must be done, and should be encouraged. . . The cause would suffer great loss without this kind of labor by women. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men.—Evangelism, p. 493. (Italics supplied.)

Choosing the Right Music

(Continued from page 33)

Our God," "Wake, Awake, for Night Is Flying," the tunes "Dundee," "St. Ann," and the sacred music of Bach, Brahms, and Handel. This music is great because it presents profound musical ideas. It is not trivial or sensational in character. It is not eartickling music. It has lasting value, and it must be *listened* to. It is challenging to us, and it rewards us when we appreciate it.

As individuals we usually think that the

music we like, be it secular or sacred, is the best, simply because we like it. We should realize that our personal limitations in musical judgment are not a valid criterion for the standards of others.

We must help our members to realize that everyone makes daily decisions as to which way he is going, whether it be the narrow way to life everlasting or the broad way to destruction. It is not so much a question as to which piece of music one likes, but a question as to which large category of music he is devoting most of his time. Is he on the road toward the enjoyment of the best or is he daily choosing the exciting the trivial, the sensual, the sentimental? Is his taste developing for the best or is he making no effort to improve his taste? In which direction are we helping our members to go? This is the big question. And as leaders we need to take time to think this through.

Warriors of the Frontiers

(Continued from page 31)

gardly and despondent. Failure was written all over him. An artist who lived next door to him wanted to help the distressed soul. He painted a picture of his neighbor, not as he actually was but as the artist conceived he might be—head erect, shoulders square, and face shining with purpose. The artist then took it to his neighbor, but said nothing. Both men stood silently gazing at the picture. After a few minutes the neighbor spoke deliberately and with feeling, "Do you see that in me?" "I do," said the artist. "Then I will be that!"

Before us is a picture, not of a better you or me but of Christ—the very image of God. There He stands, calm, courageous, resolute, firm, determined, and gallant. The Warrior of warriors, dauntless in battle. "There is everything in Him to inspire with hope, with faith, and with courage." —Testimonies, vol. 5, p. 100. Let us remember, "He who serves under the bloodstained banner of Emmanuel often has that to do which calls for heroic effort and patient endurance. But the soldier of the cross stands unshrinkingly in the forefront of the battle."—Gospel Workers, p. 16.

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Every minister of the gospel should be schooled in the essentials of the Christian faith, and surely no area in Christology is more important than our Lord's birth. We heartily recommend this book to our readers.

Under the heading of the Old Testament Witnesses he shows that the virgin birth is confirmed by the Old Testament miracles and also by the Old Testament prophecies, while the New Testament witnesses are a symbol in affirmation of the fact. The chapter dealing with extra-Biblical witnesses and the attitude of the church fathers to the virgin birth is also arresting. For the scientifically-minded he has a section of particular interest.

One of the most valuable sections of the book is the twenty pages of appendix. The Christian church as a whole is indebted to Dr. Hanke for this readable, scholarly, and convincing treatment of one of the most difficult areas in the Christian message.

R. ALLAN ANDERSON

The Way of the Cross, J. Ralph Grant, Baker Book House, Grand Rapids 6, Michigan, 1963, 173 pages.

Last words are always impressive. We listen carefully that we may hear and treasure these closing thoughts of our loved ones. When a great man dies we are all interested to know what was the last thing he said; what was uppermost in his mind at this crucial hour in his human experience. Many books have been written about the last words and thoughts of our Saviour as He hung upon the cross.

Even though you may have many such books you will appreciate this one by Dr. J. Ralph Grant. It is scholarly yet simple in style, warm and inspiring—evangelistic. "The cross is central in prophecy, revelation, history, theology, and Christian experience. It was Spurgeon who said, "The heart of the Gospel is redemption, and the essence of redemption is the substitutionary death of Christ. I have found by long experience that nothing touches the human heart like the cross of Christ."

Dr. Grant is pastor of the First Baptist church of Lubbock, Texas. This church has become one of the nation's most active soul-winning churches. They have a resident membership of more than five thousand.

The messages in this book were originally presented from Dr. Grant's pulpit. He has made good use of illustrations. This, indeed, is one of the better books concerning the words of Christ on Calvary's cross.

ANDREW FEARING

The Reformed Pastor, by Richard Baxter, John Knox Press, Richmond, Virginia.

Few ministers in the English-speaking world have not heard of Richard Baxter, the great seventeenth-century pastor and preacher. He wrote much, and the influence he exerted upon his own and every generation is tremendous. He was ordained in the Church of England and later declined an invitation to become Bishop of Heatherford. His reason for declining this high office was that he would have had to subscribe to certain things, such as: "That the Book of Common Prayer was perfectly beyond criticism and that he would never seek its revision." This he could not conscientiously do. He then became a nonconformist and later suffered much persecution.

Baxter was a well-educated man, but above all, he was a true and zealous shepherd of the flock. The Reformed Pastor is perhaps the most famous of his many books. Its message has searched the hearts of generations of Christian ministers and has always rekindled the flame of service.

Originally the book contained 550 closely printed pages. This present volume has been reduced to less than 100 pages, all that was repetitious having been eliminated. This present work reflects great care in selection. It now appears with paper cover and the price is only \$1.50. This book is packed full of practical counsel for the ministry and one cannot read it without realizing that it comes out of real heart experience of one who knew his God. Baxter played a great part in the political, theological, and religious life of England, and lived during one of the most turbulent periods of British history.

The book in this form can be put in one's pocket, and can be read with great profit in spare moments. We heartily recommend it.

R. ALLAN ANDERSON



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

"Translator's Translation" of Bible Is Published

A "translation for translators" of the New Testament commissioned by the British and Foreign Bible Society has been completed in London by a group of British scholars. The translation, in simple, clear English, was designed to help translators in many different parts of the world who are unable to go to the original Greek and Hebrew in preparing translations. A spokesman for the Bible Society said the translation is to be printed in diglot fashion, with the original New Testament Greek on one page and the English version on the opposite page. It has not been possible, the spokesman said, to adopt the use of any of the new modern translations into English because these are intended for English-speaking peoples and contain phrases, idioms, and metaphors unintelligible for people of other cultural backgrounds. It was felt, therefore, he added, that if translators cannot go to the original Bible languages, the next best thing was a translation into straightforward, unambiguous English, and this the Bible Society believes it has provided.

May Change Primary Dates to End Sabbath Conflicts

A bill to change the day for primary elections in North Carolina from Saturdays to Tuesdays has been introduced in the North Carolina State Legislature. Such a change was recommended by the Governor's Commission on Voting, which cited the current conflict with Sabbath observance by Jews and Seventh-day Adventists.

"Grief Therapy" Project of Methodist Church

Wesley Methodist church in Minneapolis, Minnesota, embarked on a program of "grief therapy" to help members in their bereavement. Church members are being asked to enroll in a "healing fellowship of Christian friends" which, it was explained, would be "one of the finest healing agents for the sorrowful in heart." Lowell L. Roth, chairman of the congregation's Christian social concerns commission, said it is planned that "one or two persons would take responsibility for surrounding a bereaved person with a special interested concern for several months. The ministry should be

extended to non-church members, too," he said. "Perhaps they need it most of all."

New "Russian" Bible Completed in Paris

A new translation of the New Testament into modern Russian has just been completed by the British and Foreign Bible Society after 12 years of work by Russian scholars associated with St. Sergius Academy in Paris. Traditional Bibles now being used by the Russian Orthodox Church have remained unchanged for centuries, and are not in the Russian language as used in contemporary Russia. The translations secretary of the Bible Society said that small numbers of copies of the new version in the Gospels and the Acts of the Apostles are finding their way into the hands of Russians who appreciate their value for the future.

Scottish Church Delegate at Catholic Consecration

For the first time the Church of Scotland (Presbyterian) was represented at the consecration of a Roman Catholic bishop. The occasion was the consecration of Bishop Francis Thomson as head of the Scottish diocese which embraces the county of Lanark. The Church of Scotland was represented by the Reverend Hector Steele, moderator of the Presbytery of Hamilton, Lanarkshire.

Clergy Attack Theory That Christ "Fainted" on Cross

A medical theory that Christ did not die on the cross and that there was no resurrection was challenged in London by Anglican Bishop A. S. Reeve, of Lichfield, and other religious leaders. Bishop Reeve said the "fact" of the resurrection of Christ is the only satisfactory answer to what he calls

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The MINISTRY

the "phenomenon" that marked the behavior of the disciples after the crucifixion.

Reformation Did Not "Take," Catholic Layman Declares

The sixteenth century Reformation was described by a Roman Catholic layman addressing a group in Providence, R.I., as an "aggiornamento" (updating) in the church which "did not take." He said, "Catholics understand now that there was need for reform at that time (the Reformation), and that the early reformers were only that-reformers, many of whom were less radical than some of our reforming spirits today. . . . Instead of the Church engaging in dialogue within itself in those days, in humility and love, the dialogue was calamitously broken off. As a result, the opposing positions were not just frozen on both sides, but exaggerated, leaving both strains of Christianity lopsided and distorted. . . . The Church needs and must have this reform and renewal," continued the speaker. "The errors and failings of the past must be admitted, and they must be corrected."

Arctic Bishop Completes Recruiting Tour for Missionaries to Eskimos

Newly developing Eskimo communities are creating a need for many more churches and missionaries, said Anglican Bishop Donald B. Marsh of the Arctic at the completion of an eight-week tour to recruit workers for his diocese. He said that at least two young married clergymen have agreed to go to the one-half million square miles diocese. "For the first time in the Arctic," said the bishop, "communities have been formed with three or four hundred people living in each. As a result, the Eskimo is now having to adjust himself to a totally new way of life." In an effort to educate the Eskimo, he said, the Canadian Government has tried to change the Eskimo's nomadic way of life by providing wooden houses in small communities. He stated that the establishment of churches and provision of pastoral leadership in the new communities is a pressing need as more and more Eskimo Christians are for the first time experiencing a normal church life.

GOSPEL TENTS

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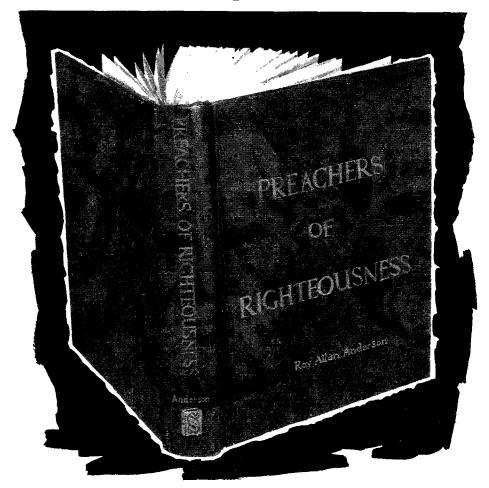
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Preaching is an art



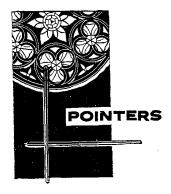
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7.3.1 Have you ever noticed the interesting FORMULA statement found on page 292 of The Desire of Ages? "John and James,

Andrew and Peter, with Philip, Nathanael, and Matthew, had been more closely connected with Him than the others, and had witnessed more of His miracles. Peter, James, and John stood in still nearer relationship to Him. They were almost constantly with Him, witnessing His miracles, and hearing His words. John pressed into still closer intimacy with Jesus, so that he is distinguished as the one whom Jesus loved. The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of the child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to His people." (Italics supplied.)

So many miss the point by claiming favoritism on the part of Christ. Bear in mind that each man has the liberty of choosing how little or how much he involves himself with the Master. A receptive spirit depends more on cultivation than on inherited tendencies. It is a definite willful achievement to reject feelings of independence. It takes a conscious act to depend on Christ. To trust Christ, to confide in Him. This is your own determined election. John did just that! The result was that this heady teen-ager became a mature Christian gentleman with an oversized capacity to love God and man. The choice is before us of walking with the seven or the three or the one. Just make sure it is somewhere within the circle of God's love!

J. R. S.

THE MILLS OF GOD

For every cause there is a corresponding effect. Though a given cause may precede its ultimate ef-

fect by decades, that it will come is as inevitable as the sunrise. Nothing in life is lost. There is a divine economy in nature that precludes the waste of a single idle word. The effect of man's minutest action, though for a time barely discernible returns in time to exact its toll or bestow its blessing.

With what Christian consideration then, should the experienced minister deal with the mistakeladen budding young interns. This very man may at some future day preside over his senior's retirement. As for the young man, this is equally true. Whether or not the older minister can match his young colleague educationally, he has an experience that is vital to this leader of the future. Therefore the wise intern will assume his status rightfully, namely that of a student.

The principle of ultimate reciprocity should also be remembered in the matter of district transfers. The "outgoing" pastor has a duty to his successor. His break with his old district must be a clean one. He will encourage no "petitions" that he may linger longer. For the sake of the work, he seeks to stabilize, not sabotage.

And are you not his successor? What a responsibility! Let no man criticize your predecessor to you. Remember, you too will have a successor. One man had this philosophy—"I will treat all men well as I pass this way as I know not whom I shall meet and where henceforth." How true! And be it long remembered that "the mills of God grind slowly, yet they grind exceeding small."

E. E. C.

PRAYER THESE few lines from a letter sent us by one of our leaders point up an important principle:

"Sabbath after Sabbath and in service after service I hear ministers say, 'As far as possible [sometimes they say "convenient"], let us kneel for prayer,' before they offer prayer. I shudder every time I hear it.

"We are poor, sinful, insignificant beings bowing before the great God of heaven and earth. Why do we even suggest that it might be impossible or inconvenient to kneel? How much better to urge our people to kneel reverently before God, thereby creating a more reverent and worshipful spirit in all our services."

We agree. It is regrettable that some churches have been seated in such a way that it makes it almost impossible to kneel. But our attitude in prayer is important. While we would not say that every prayer we offer should find us kneeling, we do feel that the main prayer, which might be called the pastoral prayer or the prayer of supplication, surely should find the congregation bowing reverently before the Lord of all the earth.

For short prayers, such as the opening invocation following the doxology or the prayer over the offering or the benediction, we naturally encourage the congregation to remain standing. But if the Moslem can spread his prayer mat no matter where he is and kneel and bow low before Allah in worship five times a day, surely the Christian should find it a joy to bow reverently before the One who loved us and gave Himself for us.

While it is true that prayer is not a posture of the body but an attitude of the mind, yet Jesus, our example, "kneeled down, and prayed." The disciples also "kneeled down, and prayed." And Paul declared, "I bow my knees unto the Father of our Lord Jesus Christ." As leaders in God's church, let us teach our congregations to kneel before the Lord our Maker.

R. A. A.