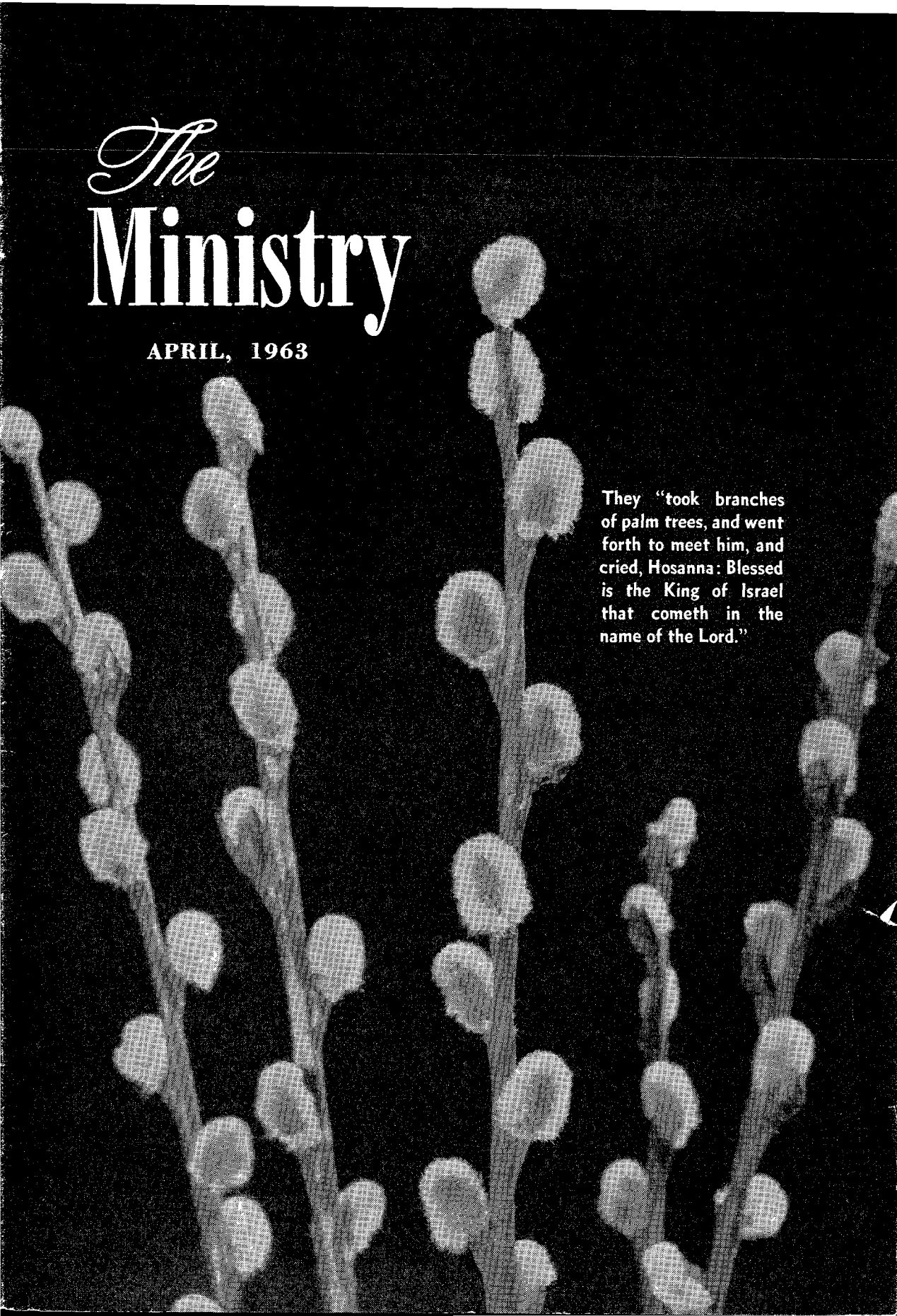


The Ministry

APRIL, 1963



They "took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

The
Value
of a
Soul!

When thoughts rush in upon my soul
of time and talent lost;
When I consider that in the mart is
not marked the cost
Of souls; that I must answer for my
work one awful day,
Answer for the missing, for the fallen
in the fray;
O'erwhelmed I trembling fall before
my Judge and King,
And plead for mercy. If one trophy I
should fail to bring
Who might have shared the smiles of
God, while ceaseless ages roll,
Eternity alone can know the value of
that soul.

—F. C. PETTY

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing.—*Testimonies*, vol. 5, p. 620.



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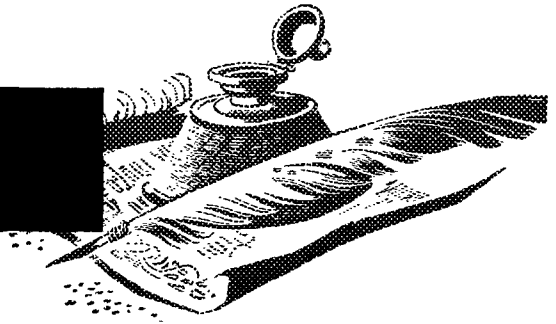
Our Cover

In countries where the palm is unknown, the triumphal entry of Christ into Jerusalem, with the subsequent events, is celebrated with the display of branches of early spring trees, such as our pussy willow. The culminating event was the crucifixion, apart from which our hopes are vain.

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EDITORIAL



The Problem of Divine Revelation



THE deep divisions in the Roman Church on the subject of revelation as seen at the recent Vatican Council involve much more than differences of opinion between Rome and the Reformed churches. We Protestants need

to think our way clearly through the subject of divine revelation. It is not enough to leave the matter by saying that some members of the Roman Curia feel that too much has been claimed by their colleagues who aver that oral traditions handed down from the Fathers, whether pertaining to faith or morals, must be received and venerated as if they had been orally dictated by Christ and the Holy Spirit. Nor is it adequate to leave the subject by stating the historic facts that Rome accepts tradition as revelation on an equality with Holy Scripture, and that Protestantism does not.

Once we accept the concept of infinite God and finite man, we must answer the question: How is infinity revealed to the finite? When Zophar the Naamathite was discussing the secrets of wisdom he rightly raised a warning question: "Can you find out the deep things of God? Can you find out the limit of the Almighty?" (Job 11, R.S.V.). However much finite exertion is expended, it cannot of itself fully reveal God. Man must desire and strive, but in the final analysis man knows and understands God only in the manner and meas-

ure that God reveals Himself. "No human mind can comprehend God" however much it tries (*Testimonies*, vol. 8, p. 279). This brings us to—

Redemptive Initiative

Finite man was placed in an environment where everything was calculated to speak to him of an infinite God. How was man, apart from the first man—who was closer to God than we can understand—to explain beauty, immensity, the whole animate and inanimate creation, except on the basis that all this design required a Designer? However much men have rejected the argument from design, its very persistence gives it some point; and men, especially believers, continue to cry: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Ps. 19:1, 2).

It was another Vatican Council (1870) that decreed as an infallible doctrine the idea that God can be discovered by the natural aid of reason, apart from the special revelation of Christ. Today most of us would say that God can be perceived *in part* through His created works and the light of reason.

After Adam ceased to hear God's voice the whole earthly creation entered upon a process of deterioration, but it never ceased to testify of God, though its witness was never complete enough to bring men

to a full knowledge of divine truth. In Romans, chapter one, Paul is proud of the special revelation of the gospel in Christ, which is revealed "from faith to faith" (Rom. 1:17, R.S.V.) or "through faith for faith," for "it is the power of God for salvation to every one who has faith" (Rom. 1:17, 16, R.S.V.). He then leaves the man of faith who receives the special revelation of Christ, and beginning in verse 18, speaks of wicked men who "suppress the truth." How do they suppress the truth? "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (verses 18-20).

Therefore this part of Paul's argument is not intended to prove that general revelation in nature is enough for man's full knowledge of God and for his own salvation. It shows that nature speaks to all in some measure about a Creator, and witnesses against the faithless, "so they are without excuse." God speaks first, last, and all the time, but at some point man must respond if he is to follow on to understand the complete special revelation in Christ.

The complicating factor today is that men can no longer assess evidence and draw sane conclusions:

"In losing the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. They could not discern the character of God in His works. So today man can not of himself read aright the teaching of nature. Unless guided by divine wisdom, he exalts nature and the laws of nature above nature's God."—*The Ministry of Healing*, p. 462.

The Question of Tradition

The easy way with the problem of whether tradition is equivalent to God's voice through written revelation is to sweep away all tradition as valueless, as is the manner of some. Thomas Arnold said he was convinced that if we let in the finger of tradition we shall soon have the whole monster—"horns and tail and all." But traditions are of various kinds, and some have historic value. Obviously, the earliest men communicated to their children by word of mouth the story of Eden and immediately subsequent events; and the Israelites were repeatedly commanded

to "teach their children" the things they had seen and heard. All this created a body of priceless tradition that contributed to the peculiar beliefs and habits of the Israelites. The true meaning of *paradosis* ("tradition") is the passing on of instruction. Paul speaks respectfully of "the traditions of my fathers" (Gal. 1:14) and exhorts believers to "maintain the traditions even as I have delivered them to you" (1 Cor. 11:2, R.S.V.).

It is when we come to the sphere of morals and of dogmatic requisites for personal salvation that we have our troubles. It is inconceivable to us that the multitudinous traditions of the fathers supplementing the laws of Sabbath observance or of ceremonial washings could be in any sense essential to salvation. Yet our Lord came among men who zealously believed they were. In such hands traditions become what our Lord called "the commandments of men." And when men augment the recorded oracles of God with the commandments and traditions of men they can, to quote Jesus again, make a convert "two-fold more the child of hell" than he ever was before. So dreadful can the traditions and injunctions of men become!

Christ's disciples were fettered by the Jewish traditions of their day, and our Lord sought by His teachings to emancipate them from these fetters.

"He had set before them the truths of Scripture in contrast with tradition. Thus He had strengthened their confidence in God's word, and in a great measure had set them free from their fear of the rabbis and their bondage to tradition."—*The Desire of Ages*, p. 349.

Early Christians invented traditions, some of them fantastic, such as the puerile stories of the supernatural childhood of Christ, the miracles of the saints, holy relics, et cetera.

Rome is rich in traditions that intelligent men, apparently some of the Roman Curia among them, find impossible to accept. It is difficult to see how the Roman Church can give up tradition altogether, but she may prove her versatility once more by some modifications to meet the exigencies of these times.

Traditionists go outside of and beyond the Scriptures, and therein lies trouble for the church. "The revelation of Himself that God has given in His word is for our study. This we may seek to understand.

But beyond this we are not to penetrate.”
—*Testimonies*, vol. 8, p. 279.

Do we Adventists, young as we are, have a few traditions that we try to add to the fundamentals of Christian faith? We need to put on what John Calvin called the “divine spectacles” (Holy Scripture) which will bring into proper context and relationship all questions of nature, tradition, and theology. God’s Word must be our sole rule of faith and our criterion in all questions of divine revelations. H. W. L.

Who Is in the Saddle?



THE expression “so and so is in the saddle” is often used referring to the ruler of any organization from the government down to the home. What about the individual? Someone has calculated that fifty years ago American citizens

desired seventy-two different items and considered eighteen of them important to their happiness. Today the score stands at 496 desires while 96 are considered essential to happiness. Today uncontrolled desire is the overweight jockey riding and lashing the human race into a frenzy. Ministers are not immune from this lecherous rider.

“Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted.”—*The Great Controversy*, p. 488. Among these “unnumbered schemes” are slavish desires to be the proud possessor of unnecessary gadgets in general. The world has become a Disneyland of attraction. The human race is blindly stumbling into boats that carry them through the tunnel of satanic pitfalls and attractions. As mankind glides through the darkness every vicious appeal possible is thrown at him. The demoralizing effect

of mass advertising that dazzles the eyes and pounds the ears of man only serves to send him deeper into despair and to bind the chains of inordinate desires about him more strongly.

The untamable spirit of rivalry fans the flame of greed until all that is left is the charred soul incapable of making any contribution to society. Some loudly denounce the Canaanites for offering their children to Moloch, yet they in turn prostrate themselves before the god of gadgetry. Thus humanity is on a continual strain endeavoring to meet the requirements of an unsubdued self.

This craving for the so-called luxuries of life is not only hindering the progress of the cause of God but also destroying the spiritual nature of those who are possessed with it. This unremitting onslaught of Satan’s seemingly innocent temptations drive the yielders into a position where they lose the capacity to enjoy life unless a continuing stream of possessions fills their hands and time. Our possessions become a veritable yoke of bondage.

An interesting story is told of the great Hun leader, Attila, while he was fighting the decisive battle of Chalons. Attila faced almost certain death and on the night prior to what he thought would be his last stand, he had his men make a pile of all his wealth and possessions. Early the next morning Attila mounted his pile of material wealth and gave instructions for his soldiers to set it on fire in the event they lost the battle. What a graphic picture of millions today who are perching themselves atop life’s accumulation of objects, ready to be consumed in the final conflagration of the earth.

Oh, men of God, let us arise and point the way of self-sacrifice by our daily example. Listen to Paul speak to Timothy: “But Godliness with contentment is great gain. . . . And having food and raiment let us be therewith content” (1 Tim. 6:6, 8). And again, “Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim. 2:3, 4). Paul’s words are excellent medicine for the minister who has contracted this galling disease. Let uncontrolled desires be replaced by self-control through the Lord Jesus. Life then becomes an easier burden.

J. R. S.

Minister and Local Elder Relationship

HOWARD JENNINGS

Church Elder, Longview, California



THE stability our denominational organization has acquired through the years comes largely from the high quality of leaders God has chosen to direct His church. It is essential to maintain strong leaders, and I offer these thoughts with the hope

of improving the pastor-local elder teamwork.

Today, looking back on my ten years' service as a local elder, it is difficult for me to recall any specific visit made in my home by a minister as a purely pastoral call. The pastor's visit is usually made to keep the busy wheels of the church program in motion, and although unintentional, the heart-to-heart contact of the minister (as the shepherd) with the local elder (as the leading sheep of the flock) is often overlooked.

Possibly the local elders are to feel complimented in this expression of confidence, the ministry feeling, perhaps, that we generate our own spiritual stamina to meet the vicissitudes of modern life. It must be realized, however, that there are occasions when some elder may be having an agonizing experience in overcoming sin, and it is in that hour that the strong arms of the anointed ministry could help. A personal prayer session with an elder may bring to light a trial or personal problem in the elder's life that may never become known otherwise.

Truthfully, I esteem no men on earth higher than our ordained conference work-

ers. This statement is made in view of the many opportunities an elder has in church work to know the shortcomings and human frailties of his pastor.

To better realize the importance of vigilant shepherding the pastor must have with his elders, I recall an instance when the spiritual life of an elder crumbled, and how the details spread wildly through the community with reproach to our faith. These are things we seldom like to think about, preferring rather to behold the many Ingathering or other victories the church is winning. But the fact remains that as long as evil lingers in the world, it will on occasion enter the inner sanctum of our organization. It is part of a minister's work to detect this first spiritual erosion in an elder's life, and with godly arms sustain the tempted church officer.

The trouble may begin by indulging in too frequent Sabbath trips to the beach, by viewing wrong television programs, or from any one of numerous signs that some inner struggle or weakness is starting in an elder's life. A timely call from the minister, however, may bring the tears of deep contrition rather than the burning, searing tears of regret resulting from an overt fall from grace.

A minister himself has something in common with his elders, knowing the added effort our common enemy exerts to thwart the spirituality of a man elected to this post of duty. The minister knows from experience the great vigilance necessary in his own anointed life to remain unsullied from the world. The angels know this too, and must suffer great anguish when the tempter makes inroads into the life of one

Orders for the Complete *Index*

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

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of God's leaders. At such times even heavenly beings are helpless, and the minister is the only instrument God can use to prevent a terrible calamity in the leadership ranks of His church.

I endured deep distress during my years of leadership when two officers, on separate occasions, were involved in moral lapses. These dear brethren were seemingly solid at their posts of duty; then the horror of reproach enveloped them and our church. How our heart goes out to such fallen brethren. We recognize that not only the minister but each officer bears a responsibility to let our colleagues know of our prayers for them. We should have expressed more Christian brotherliness, which conceivably might have averted such disaster.

It is truly by pressing together in the sheepfold of the Master that we are secure. Our Master Shepherd says He knows His sheep. In like manner the shepherding ministry of the church pastor might well know and frequently examine the leading sheep of his flock.

When Jesus said, "Feed my sheep," it was directed to church shepherds. In the pastoral setting of sheep country, a drooping head or limping foot of a leading sheep is instantly examined in order not to lose a single member of the flock. Leading sheep in sound condition are essential to the shepherd. This same vigilance exercised by a church minister for his elders cannot be overemphasized.

Possibly the warmest moment of my Christian experience occurred many years ago when a worker in God's cause put his arms about my youthful shoulders and

asked how things were going with me. We then knelt in prayer and he asked God to help me to be faithful. The event is so vivid that even after nearly forty years I could find the exact spot in the twenty-acre field where this happened. I remember it so well because it is the only time it has ever happened. Since that time in my many years of church activities there have been hundreds of charts, goals, board meetings, but never again those few quiet moments of private prayer with a minister's hand on my shoulder.

In Latin American countries the familiar embrace is a national custom, almost as popular as a handshake and even more so among our church brethren. How well do I recall the hurt feelings of one Mexican Seventh-day Adventist brother in southern Chiapas, Mexico, when I unknowingly failed to acknowledge our introduction by embracing him and saying, "*Hermano*" ("Brother"). Then on a nod from another brother, I hugged the man, and there actually were tears of brotherly affection in his eyes. This depth of brotherly affection will be one of the few almost tangible things we will take into the kingdom with us. Like other fruits of the Spirit, however, it cannot be acquired at a last moment. If it is necessary for this affection to exist among all brethren, how much more is it needed between the pastor and his elders!

Many times the local elder is a busy professional person, himself a leader, and the minister may feel hesitant to penetrate the veneer of prestige and dignity—possibly a receptionist or secretary—to get to the heart of his elder. Speaking from personal experience, I have found that any Christian worthy of his eldership will appreciate the few quiet moments bowed in prayer with his pastor's hand on his shoulder, whether it be in an office or shop or beside an idling tractor in a field.

Since the early days of our Adventist Church body, mention has been made of a "revival" among our people. Other familiar terms are "the outpouring of the Holy Spirit," "the loud cry," "the latter rain," and "times of refreshing." A basis for launching all these experiences among us will be the love we have for one another. When sustained by his pastor, the church elder will in turn sustain the other brethren, until a bond of strong brotherly affection, a "revival," will carry us into the kingdom of heaven together.

Organized Kindness

CHARLES B. MCCALL

Pastor, Taft, California



IF A minister were to inspire 50 per cent of his members to give weekly Bible studies and participate regularly in literature distribution, he might feel he had achieved a reasonable degree of success.

Actually, the average pastor would probably be pleased with missionary participation that involved a third of his membership. Undoubtedly his personal soul-winning results would multiply many times over by such a display of faithfulness.

One day I discovered a plan for soul winning that proved so simple that it could easily be overlooked in our modern streamlined machinery and highly developed plans for evangelism. Recognizing that new methods sometimes prove effective, I was especially challenged by the often unclaimed promise that if we would be "kind and courteous and tenderhearted . . . there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

Every pastor has contemplated the tre-

mendous possibilities reflected in this conditional prophecy. The utter simplicity of the plan, coupled with the magnitude of the promised results, makes such a formula worthy of the most serious study. Despite the fantastic faith it might seem to require to accept a completely literal fulfillment of this prediction, one cannot help sensing the power kindness wields in attracting hearts to our message. How many converts to our church were first attracted to a lovely Christian character before the logic of our truth began to appeal to the reason?

While members might shrink from giving Bible studies and tracts to strangers, they surely would not be afraid to be kind. The most introverted personality is willing to be kind if the particular kindness is adapted to his individuality.

I decided that the kindness in the hearts of our members must be organized and channeled into an active ministry of love. "Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, hap-hazard manner."—*Patriarchs and Prophets*, p. 376.

This call to an organized plan was also supported by the scientific basis for gaining results emphasized by God's servant in *Testimonies*, volume 9, page 221: "There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain. The means for an end must be employed, if the desired results are to be attained." For our church the means to the desired end of a hundredfold fruitage was systematic kindness.

After a sermon appeal on the value of kindness, our members were invited to volunteer one "kindness call" each week to a name assigned to them. There was nearly a 100 per cent response. Every pastor can quickly accumulate a list of names in the community who have had some contact with the local church.

An assistant to the home missionary leader was selected to serve as secretary of our Kindness-Call program. Her responsibility was to assign members to their weekly call. She also asked for a brief report on any significant development from the previous week. Telephone calls on Sunday morning fulfilled this task. In a larger church it may be wise to have more than one secretary.

One vital consideration in selecting this secretary is that he should be familiar with many of the people who are to be called on, and should possess the power to discern human nature. He must judge which personalities will best blend, and plan with the missionary committee the best approach for each name. Some persons will appreciate weekly visits for a while and others may better be reached every other week or even once a month. The number and frequency of the calls must be carefully determined by the needs and receptivity of the family.

Members who volunteer to participate are not asked to call on someone with whom they do not have at least a casual acquaintance. This removes the fear of ringing the doorbells of strangers. However, some members are quite capable of making community calls on those they have not previously met. Here again circumstances will indicate what is best in each case.

On a volunteer sheet the member checks the type of kindness service he will offer weekly. Included on the list are baby-sitting, transportation, assistance with housework, and general visits. One woman who had no source of transportation offered to bake bread which others offered to deliver. In small churches it might be well to approach each member and personally ask if they would help with at least a general visit each week. Even in soliciting cooperation from members, the personal approach will win many more helpers than a mass appeal.

Every pastor senses the value of pastoral visitation, and with most of his members making calls according to an organized plan, he will have the equivalent of several evangelistic teams assisting him. Also, with many names to work with, he has a brighter hope of obtaining maximum results, since each name is given personalized planning in advance and is more thoroughly followed up by his helpers with the aid from the records kept.

Our church is small and our field is particularly challenging. However, we increased our baptisms from one in 1960 to twenty in 1961. This represented a 66 per cent increase in membership for the year. We have concluded that in evangelism many calls will usually mean many baptisms, and few calls will win few converts. Someday comparison surveys may indicate

that the number of souls won each year in a particular church was in direct proportion to the number of members assisting the pastor, times the number of calls this pastor-member union had made.

It is not always easy to discover all the factors that lead an honest heart to unite with the church. In most cases a number of positive influences probably produced the decision. The kindness plan will complement every other avenue of approach. Kindness is the dessert to top off other evangelistic courses. It gives life and vitality to doctrinal Bible studies. It adds the emotional stimulus of desire to the intellectual appeal of conviction, when the time comes for decision. Organized kindness makes it easier for newcomers to feel at home in an Adventist church. It helps them look forward to a fuller unity.

One woman told her mother, who was an Adventist, "That's one church I would never want to belong to." Kindness carefully planned wore down her wall of prejudice. The favorable impression engendered Bible studies. Today she is a baptized member.

One couple moved to our city from Montana. The husband had remarked on the trip that if he ever joined a church it would be the —— Church. He had difficulty finding a job, and during this period of crisis we provided them with several food baskets. This produced a favorable atmosphere, which led to Bible studies and baptism.

During the holiday season the Chamber of Commerce needed churches and other humanitarian organizations to help them supply fifty-seven needy families with food baskets. It was expected that each organization might supply one or two baskets. However, the response was not so favorable as they had hoped, and when we provided nineteen the public approval was most heartening.

Among the names of former Adventists we compiled was a teacher in our city public school system. She had taught in one of our academies but had not been a member of the church for twenty-one years. One of our members had remarked, "She's so far away from the Church that it will take a long time to win her back." But an intensive kindness plan wooed her back within six months. Now, more than a year later, she remains a dedicated home missionary leader.

Forgiveness, in the Light of the Hebrew Language

V. NORSKOV OLSEN

President, Newbold College, England



THE words “forgive” and “forgiveness” in the Old Testament of the English Bible¹ are the translation of three Hebrew words, namely *kaphar*, *naša’* and *salach*.

Kaphar

The Hebrew word *kaphar* and its derivatives appear in 154 passages in the Hebrew Bible.² The original meaning of this word is “to cover,” “to cover over,” or “to overspread.”³

In Genesis 6:14 is given an example that closely expresses the original meaning. Both the verb and the noun are used: “Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch [*kaphar*] it within and without with pitch [*kopher*].” As a noun *kaphar* is used to signify a place of shelter.

A noun formed from it, answering to the modern Arabic *Khephr*, is sometimes used to signify a village as a place of shelter, e.g. Capernaum (The village of Nahum).⁴ (Italics supplied.)

In about eighty passages⁵ of the 154 instances in the Hebrew Old Testament, *kaphar* is translated “to atone” or “to make atonement.” It is interesting to notice that the cover of the ark, the mercy seat, as it is described in Exodus 25 and Leviticus 16, is the noun *kapporeth* derived from *kaphar*.

In nine places in the English Bible *kaphar* is translated “purge.” Psalm 79:9 is an illustration of this: “Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away [*kaphar*] our sins, for thy name’s sake.” When the words “purge away” are given as the translation of *kaphar*, then it is suggested that the “making atonement” is strongly connected

with “purging sins.” The same is true in these few passages where *kaphar* is translated “be merciful,” “put off,” “be pacified,” or “pardon.”

In the English Bible *kaphar* is used three times to express the idea “forgive.”

Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel’s charge. And the blood shall be forgiven [*kaphar*] them.⁶

When the first innocent blood was shed God said to Cain, “Thy brother’s blood crieth unto me from the ground” (Gen. 4:10). Literally, it is said to Israel, “The blood shall be covered [*kaphar*]” and the means of covering is that “the blood shall be atoned [*kaphar*].” In the Psalms we find the second use of *kaphar* to express the idea “forgive.”

But he, being full of compassion, forgave [*kaphar*] their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.⁷

The seventy-eighth psalm describes God’s wonders toward Israel both in Egypt and in the desert. It is literally said that God because of His compassion “covered [*kaphar*] their iniquity” or “made atonement [*kaphar*] for their iniquity.”

The third passage where we find “forgive” given as the translation of *kaphar* is in the book of Jeremiah:

Yet, Lord, thou knowest all their counsel against me to slay me: forgive [*kaphar*] not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.⁸

In this verse Jeremiah speaks against those who make devices against him as God’s prophet. Literally, he says to God, “Thou shalt not cover [*kaphar*] their in-

iquity." The intensive form of *kaphar* is used in this passage; by the use of *kaphar* Jeremiah indicates that he has in mind God's atoning covering of sin.

Nasa'

Nasa' and its derivatives appear in the Hebrew Bible about six hundred and fifty times.⁹ The meaning of this verb is first "the *lifting up*"; secondly, the *carrying*; and thirdly, the *taking away* of a burden."¹⁰

The three basic ideas of *nasa'* are illustrated by the following verses:

Deut. 32:40. "For I lift up [*nasa'*] my hand unto heaven, and say, I live for ever."

Gen. 46:5. "And Jacob rose up from Beer-sheba: and the sons of Israel carried [*nasa'*] Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry [*nasa'*] him.

Amos 4:2. "The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away [*nasa'*] with hooks, and your posterity with fish-hooks."

It is interesting to notice that *nasa'* is one of the Hebrew words used to represent acceptance. This is the case thirteen times. Its use is illustrated from the story of Lot praying for Sodom, where God says to Lot, "See, I have accepted [*nasa'*] thee concerning this thing also" (Gen. 19:21).

In the English Bible we find some fifteen passages¹¹ where "forgive" is the translation of *nasa'*, and in each instance it implies that the sin is "taken away," as exemplified in Hosea 14:2, "Take away [*nasa'*] all iniquity." *Nasa'* means "forgiveness" or "taking away sin" only because it implies that an "atonement" is made. The Levitical law states that if a man transgresses the law then "shall [he] bear [*nasa'*] his iniquity" (Lev. 5:17). But each man who has sinned against God will feel like Cain after he had killed his brother, "My punishment [the sin and its consequences] is greater than I can bear [*nasa'*]" (Gen. 4:13).

In the Levitical law it is taught that the priest made atonement for the congregation by eating "the sin offering in the holy place" and in this way did "bear [*nasa'*] the iniquity of the congregation" (Lev. 10:17). Prophetically it is said of Christ, "He bare [*nasa'*] the sin of many" (Isa. 53:12).

When the idea "forgiveness" is expressed by *nasa'* then the three basic meanings of this Hebrew word are interpreting in an expressive way one aspect of the doctrine

of forgiveness. *Nasa'* stands for the "lifting up" of the burden of sin. Christ is "bearing" it, and in this way it is "taken away."

Salach

Salach and its derivatives appear approximately fifty times. This root is translated thirty-three times "forgive," twice "forgiveness," once "spare," and fourteen times "pardon."¹² Gesenius says about this word: "The primary idea seems to be that of *lightness, lifting up*."¹³

It has been noticed that in each place *salach* is used it expresses the divine pardon extended to the sinner. No other idea has been assigned to it. In no case has the word been used of human forgiveness between men. The following two passages exemplify the use of *salach*:

Ex. 34:9. "And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon [*salach*] our iniquity and our sin, and take us for thine inheritance."

1 Kings 8:30. "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive [*salach*]."

It has been noticed that *salach* is given to those who "turn to God," "give supplications," or "that seeketh the truth." To the one "whose heart turneth away . . . from the Lord" it is said, "The Lord will not spare [*salach*] him" (Deut. 29:20).

The full use and application of *salach* is summarized by Girdlestone:

It appears, on the whole, that the process represented by this word *Salach* is the Divine restoration of an offender into favor, whether through his own repentance or in the intercession of another. Though not identical with atonement, the two are nearly related. In fact, the covering of the sin and the forgiveness of the sinner can only be understood as two aspects of one truth: for both found their fulness in God's provision of mercy through Christ.¹⁴

Conclusion

That the divine pardon extended to the sinner is different from human forgiveness is suggested by the usage of the Hebrew word *salach*, for in no case has this word been used of human forgiveness between men, but only to express the divine favor and pardon toward a sinner. The divine forgiveness as a gift is portrayed in the following way:

Forgiveness, reconciliation with God, comes to us, not as a reward for our works, it is not bestowed because of the merit of sinful men, but it is a gift unto us, having in the spotless righteousness of Christ its foundation for bestowal.¹⁵

When the Old Testament of the English Bible has "to forgive" as the translation of the Hebrew work *kaphar*, then a close connection and conception is suggested between forgiveness and justification. In the Psalms it is said of God, "But he, being full of compassion, forgave [*kaphar*] their iniquity, and destroyed them not." Literally this verse says, "But he, being full of compassion, covered their iniquity." The idea that sin can be covered does not seem strange to the writers of the New Testament. The apostle Peter says, "Love covers up a mass of sins."¹⁶

Christ describes in the parable of the wedding garment, in the twenty-second chapter of Matthew, how God covers our sins. This parable is commented on by Ellen G. White as follows:

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. . . . Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.¹⁷

When a person's sins are forgiven, then it implies that he stands covered by the righteousness of Christ and is in the eyes of God justified. The Swedish bishop and theologian, Gustaf Aulen, discusses the subject of forgiveness and in this connection describes "justification," saying: "From a positive point of view, when this word is used in its deepest meaning, its content is the same as 'forgiveness of sins.'" ¹⁸ For this reason Aulen calls justification "in reality a technical theological word."

Not only does the Hebrew word *kaphar* point to a synonymous conception of forgiveness and justification, it also suggests a close connection between forgiveness and atonement. The idea "to make an atonement," as it is found in the Old Testament of the English Bible, is a translation of *kaphar*. In the Levitical law the following command was given to the sinner:

And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a

sin offering; and the priest shall make an atonement [*kaphar*] for him [*'alayew*] concerning his sin.¹⁹

Literally it is said, "And the priest covered over him concerning his sin." The death of Christ has its source in God's desire to forgive and its effect in the covering of sin is suggested by *kaphar*, which describes forgiveness as the atoning covering of sins.

The Hebrew word *naša'* suggests a broad conception of the doctrine of forgiveness, namely the actual reclaiming from sin. Ellen G. White speaks about a deeper understanding of forgiveness in the following manner:

But forgiveness has a broader meaning than many suppose. When God gives the promise that He "will abundantly pardon," He adds, as if the meaning of that promise exceeded all that we could comprehend: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:7-9. God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. And again he says, "As far as the east is from the west, so far hath He removed our transgressions from us." Psalm 103:12.²⁰

In the Psalms, David prays: "Forgive [*naša'*] all my sins."²¹ The Hebrew word *naša'* is also one of the words used to convey the truth of acceptance by God. This twofold purpose of forgiveness suggested by *naša'* is beautifully portrayed by Ellen G. White:

David's repentance was sincere and deep. There was no effort to palliate his crime. No desire to escape the judgments threatened, inspired his prayer. But he saw the enormity of his transgression against God; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. David did not in despair give over the struggle. In the promises of God to repentant sinners, he saw the evidence of his pardon and acceptance.²²

David's conception of sin was in the sphere of his perverted will and the evil inclination of his heart. He not only asked for release from the guilt or the punishment of sin, but from the sin itself, and thus revealed the broad concept of forgiveness as expressed by the word *naša'*, or by Ellen G.

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The Victorious Christ

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HOW two incompatible natures can exist in one life, not only simultaneously but throughout a whole life span, presents a mystery beyond the grasp of human philosophy. This is one of the most profound and sublime aspects of the plan of redemption. Says the apostle: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. 1:27, 26). This union of the human and the divine, the perverse with the guiltless, is based on the very nature of God—His deliberate interposition to save fallen man. "God so loved . . . that he gave." "The mysteries connected with God's dealings with men, the depths of His wisdom and judgment as seen in human life—these are found to be a storehouse rich in treasure."—*Christ's Object Lessons*, p. 126.

The world's Redeemer, the Son of the living God, was involved in "this mystery," this blending of two natures, although He was in no sense partaker of our sinfulness. The Inspired Record simply states that "he himself hath suffered being tempted."

How Jesus gained the victory, immediately confronts us with three basic facts:

1. He gained the victory—an accomplished fact.

2. He gained it, though by implication He could have lost it.

3. He gained it exactly as you and I must gain it—by faith and surrender.

There is an interesting paradox in this similarity between the experience of Christ and our own. He could not use His divine power to deliver Himself without endangering the plan of salvation. You and I,

on the contrary, must by faith use His power, which we do not naturally possess, or the purpose of God in our creation will be utterly frustrated. This awe-inspiring thought, the power of choice with all its unlimited potentials—the birthright of every human being through the merits of Christ—explains these and many similar statements from the pen of Ellen G. White:

The power of the will is not valued as it should be.—*The Ministry of Healing*, p. 246. The work of redemption involves consequences of which it is difficult for man to have any conception.—*Christ's Object Lessons*, pp. 162, 163. There are before us possibilities which our feeble faith does not discern.—*Ibid.*, p. 333.

In the experience of Christ it appears that while He "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death" (Heb. 5:7), and while the inexpressible woes of a world lost in sin rested upon His innocent soul, His closest and most severe test was the temptation to use His divine power to deliver Himself. We read:

It was a difficult task for the Prince of life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. . . . Christ was put to the closest test, requiring the strength of all His faculties to resist the inclination when in danger, to use His power to deliver Himself from peril, and triumph over the power of the prince of darkness.

Note especially the following:

It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures, and be partakers of the divine nature.—*SDA Bible Commentary*, vol. 7, p. 930.

Because of the limitations of finite minds it is as difficult for Christ's followers to become fully reconciled to the idea of the humanity of Christ, with all its liabilities, as it is for the worldling to comprehend the new birth. Thus it has always been. Even

the testimony of His closest associates clearly implies their conviction that this was indeed the Son of the living God and that the miracle was performed by His divine power—"and the men, filled with amazement, exclaimed, 'What kind of man is this? for the very winds and waves obey him!'" (Matt. 8:27, Weymouth.) *

When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing" John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God. As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour.—*The Desire of Ages*, p. 336.

A mute testimony to the persistent efforts of the enemy of all righteousness to instill in the minds of men this false concept of the humanity of Christ is reflected not only in the experience of His disciples but in countless numbers of His most devoted followers down through the ages. Our day of enlightenment is no exception, and not one of us is immune to Satan's insidious sophistries. Why is this so important to him? Because with this idea we are helpless to meet the argument that "Christ did it, but you can't." In other words, the plan of salvation was a failure. Thank God this is not true. The fallacy originated with the father of lies. To combat this idea we must take the shield of faith, the sword of the Spirit, and say "Get thee behind me, Satan."

In closing we quote these words of comfort and assurance: "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*Ibid.*, p. 664. "As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial. . . . In communion with God He could unburden the sorrows that were crushing Him. Here He found comfort and joy."—*Ibid.*, p. 363.

* *Weymouth's New Testament in Modern Speech* by Richard Francis Weymouth. Copyright by Harper Brothers.

Ministerial Loyalties

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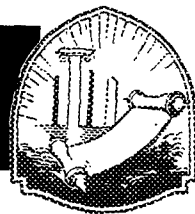


THE divisive forces in the world today don't leave the ministry untouched. We are not only attacked but we so easily fall into the habit of attack. We can too easily depreciate one another. If ever God's ministers must defend and encourage one another, it is now. How easy it is to come into a district where critical elements have assisted in the departure of a fellow minister and agree with the attackers that the former minister was not so dedicated as he should have been. It is easy to capitalize on a colleague's weak points, and to parade our own so-called strong points. When an experienced minister comes into a new area and hears criticism of the former incumbent, he wisely assumes that he may easily become the next victim. We should see to it that we do nothing to cause lack of respect for the ministry in the eyes of our laymen.

I feel that one reason that many fine young men are not entering the ministry is not because of the salary, nor the hardness of the work, but because of a lack of respect and appreciation for this sacred office. All too often they have had "roast preacher" for Sabbath dinner, and thus aware of some of the hardships and discouragements of the ministry, they refuse to consider seriously whether or not the Lord is calling them.

I wonder also whether we as ministers do not allow the pressure of goals to carry over into many of the things we do, and thus descend into an area of competition that lowers respect for the ministry. As ministers

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The Original Language of the New Testament

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THE main part of the controversy over the original language of the New Testament took place in the twenties and thirties of our century. The question was discussed from many different angles, and a new discussion on the same basis would not prove profitable. However, since the close of the major dialog between those who favored a Semitic (mainly Aramaic) origin of certain books of the New Testament and those who favored a Greek origin, new discoveries and new studies have been made that throw new light upon the problem and lead to some modification of views in some aspects.

The area of controversy has been primarily over the four Gospels, and of these the most attention has been placed on the Gospel of John. However, Acts 1 to 15 and the book of Revelation have also been claimed as of Semitic origin. Even James, 1 Peter, and Hebrews have been included among these.¹ Though George Lamsa² would claim the whole New Testament as originally Semitic, no serious scholar has paid much attention to his claim.

The Argumentation

The arguments put forth by the proponents of Semitic origin³ are based on Semitisms in the style and sentence structure and in the usages in the several parts of speech and on mistranslations of Semitic originals.

Their equally able and well-equipped opponents answer by saying that many of

the so-called Semitisms are not Semitisms at all and can be paralleled in non-Biblical Greek writing of the period, and that the others can be explained on the basis of the influence of the Septuagint and the Aramaic background of the writer or his material, and that the list of Semitisms by the different Semitists do not agree. In regard to the Gospel of John, Colwell concludes:

Questions arise frequently regarding the relative importance of the Syriac, or Aramaic, and of Greek as the language of the New Testament. Professor Sakae Kubo here discusses this somewhat technical question in the light of recent scholarship.

The fact that they disagree as to what should be included in the list of Johannine Aramaisms is very significant. The majority of the 54 "Semitisms" discussed in chapters ii and iii were taken from the work of Burney and Montgomery, only 7 coming from Torrey's article. The work of Montgomery and Burney was done independently; and as each feels that the "Semitisms" which he advocates could not escape the notice of an Aramaic scholar, a comparison of their findings should be interesting. There are 29 "Semitisms" from Burney's list, and 22 from Montgomery's. Only two of these are duplicates! And the agreement is not even as high as that. In regard to one of these two, the use of the historical present, Burney is sure that its frequency is due to the Aramaic participle, but Montgomery is uncertain whether it is an Aramaism or good Greek usage. The extent of their agreement is that *onoma auto* is due to Semitic influence. It is ironic that their only agreement should be in error, for that *onoma auto* is a common construction in

Hellenistic Greek is admitted by Burrows and has been demonstrated above.⁴

As for the mistranslations in regard to the same Gospel, Colwell says that of those suggested by Burney, Montgomery, and Torrey not one is common to all three.⁵ Another approach to the problem of mistranslations was studied by the University of Chicago school—the study of the translations of the Aramaic portions of Daniel by the translator of the Septuagint and Theodotion. Riddle, referring to an unpublished doctoral dissertation of Merle Rife, points out that by comparing these two translations with the Masoretic text one cannot be sure how the original was written. His conclusion is that “since the theory assumes an ability to predict an original text with a high degree of accuracy, and since this predictability is hardly encouraged by the retranslation of the Septuagint, there is an evident disparity between the unquestioned and the theoretical translation Greek.”⁶ Surprisingly little attention has been paid to this approach to the study of translation-Greek.

There were two other arguments especially used by the Chicago school. The first was the lack of contemporary Aramaic literature. “There are next to no remains of such a literature nor any reference to its existence in other literatures. All evidence points to the view that Aramaic was, like most languages, a non-literary speech, a vernacular and nothing more.”⁷ The second argument was based on the socio-historical method for which the Chicago school was well known. This approach is very similar to form criticism. Riddle, on the basis of Romans 9 to 11, concludes that there were not many Jewish-Christians, and therefore no audience for Aramaic originals.

Also, he feels that there are elements which clearly betray a Hellenistic atmosphere rather than Palestinian. “Another emphasis is the distinction between materials of gospel tradition which were produced in Palestine and those which owed their rise to religious needs of Hellenistic communities.”⁸

The latter argument shows how this problem of the original language of the New Testament is tied together with problems of Gospel origins as well as the Synoptic problem. Goodspeed complains that the proponents of Semitic origins (he means especially C. C. Torrey) completely

disregard “the results of New Testament study in the fields of text canon, literature, history, introduction, and criticism, dismissing them without examination as worthless.”⁹

In text criticism the connection is seen by Goodspeed in that they do not “scruple to present rejected Greek readings where they serve its turn.”¹⁰ Textual criticism was further involved when A. J. Wensinck claimed that as a result of the “comparison of the Bezan text with non-Western texts of Luke, not only that there was much more evidence of Aramaic influence in Bezan Luke but also that the isolation and establishment of Aramaisms in that text contributed substantially to the solution of the great textual problem. For if Aramaic influence is more extensive in one text rather than another, the presumption is that the ‘Aramaized’ text stands nearer to the kind of Greek which the Apostles wrote.”¹¹

An Analysis of the Arguments

In analyzing these arguments we find there are some areas of agreement. The major area of agreement is the fact of the decided Semitic background of some of these New Testament books. Proponents of both theories agree on this point. In this regard, therefore, careful distinction ought to be made between Greek composition influenced by Greek translations of Semitic originals (i.e., the Septuagint) and the writer's own Aramaic background. De Zwaan clarifies this distinction thus:

A man may either have a) perfect or imperfect knowledge of Greek. We may call a) a “Greek” and b) for convenience a “Semite.”

Now either of these two may attempt four things: on the one hand 1) *translation* from a Semitic dialect into idiomatic or 2) into Semiticising Greek, or, on the other hand, 3) *original composition* in idiomatic Greek, or 4) in Semiticising Greek.

A “Greek” trying 3) will produce no “Semitisms,” a “Semite” cannot fail to do so. The same holds good of 1), but only approximately, the underlying Semitic may still shine through by means of what Psichari calls “negative Semitisms,” that is, the use of locutions from a higher style, such as Attic, which would not naturally come in, but are preferred because they square with a peculiarity of the translated document. We can, therefore, distinguish between “positive” and “negative” Semitisms, and, what is more important perhaps, between “primary” and “secondary” ones.

Primary Semitisms are those which a “Semite” commits in 1) or 3). He is, however, always in danger of betraying himself by this cause even in

cases 2) and 4), since the one source of these primary or real Semitisms is his imperfect knowledge of natural Greek. The deviations however, which a man with perfect knowledge in this regard—for these ends, therefore, a “Greek”—may let pass in cases 1), 2), or 4) have a secondary cause, secondary because they are due to an extraneous factor: the exigencies of the reader whom he is addressing, or of the documents he is translating. We have still left out of account the more or less perfect knowledge which this “Greek” author may have of the Semitic idiom in which his source was written.¹²

Another area of agreement (excepting Torrey among the later proponents for Semitic origin) is the generally accepted theory of Synoptic relationships. Even for Torrey the problem crops up in an Aramaic form if not in Greek. De Zwaan, who accepts an Aramaic original for John, clearly comes out for the Synoptic theory.¹³ Even Burrows, who hinted in an earlier article¹⁴ that he leans toward an Aramaic original of Mark, apparently argues on the basis of a Greek Mark in a later article.¹⁵

Matthew Black, a distinguished Semitist and New Testament scholar, in his book *An Aramaic Approach to the Gospels and Acts*, in 1946 reviewed the problem of Aramaic origins up to that time and gave a fresh study of the Aramaisms of the Gospels and Acts. His conclusion was that only one thing “can be regarded as in any degree established, that an Aramaic sayings-source or tradition lies behind the Synoptic Gospels.”¹⁶ He also sees some Aramaic influence in the Marcan narrative or nondominical sayings, but says it may be attributable to “the kind of Greek which an Aramaic-speaking Jew would write.”¹⁷ The most crucial part of his conclusion comes when he answers the question, “What is the character of the Greek ‘translation’ in the Gospels where Aramaic sources can be shown to have been employed? In view of the results already obtained, we are bound to consider the Greek of the sayings of Jesus only; and in this connection, it cannot, I think, be sufficiently emphasized that in the majority of the longer connected parables, for example in Q the ‘translation’ is not literal but literary; in other words, it is doubtful if it can be justly described as translation at all in some cases, even where the evidence points to the existence and use of an Aramaic source. The Evangelists are for the most part writing Greek Gospels, even where they are dependent upon sources.”¹⁸

This, then, is the generally accepted view of New Testament scholars today.

Judean Desert Discoveries

A new element in the picture that must be considered today, which was not present in the days of this controversy, is the discoveries in the Judean desert. These include the discoveries at Qumran and Murabbaat. The discoveries at Qumran have brought to light Aramaic manuscripts in a form of Aramaic used in Palestine at the time of Christ. This is very significant for those who hold to the Aramaic origins of the Gospels. However, no use yet has been made of these documents in support of the Aramaic origins of the New Testament. Though many doctrinal relationships have been studied between the Qumran material and the New Testament, no study has yet been made of the possible linguistic connections between the Aramaic documents discovered thus far and the alleged Aramaic originals of the New Testament. At least these discoveries have dissolved Goodspeed's argument that there was no Aramaic literature and that it was only a vernacular, nonliterary language. Another element in the discoveries at Qumran ought to be observed, and that is the proportion of texts in Hebrew rather than Aramaic. Milik in 1959 concludes from the discoveries at Qumran and Murabbaat:

The copper rolls and the documents from the Second Revolt prove beyond reasonable doubt that Mishnaic was the normal language of the Judean population in the Roman period. . . . After A.D. 135 and the almost complete depopulation of Judea, Hebrew ceased to be used as a colloquial language, although it was preserved in rabbinic circles.¹⁹

While that conclusion may be too sweeping, at least it shows the change in attitude that has come about regarding the use of Hebrew at the time of Jesus as the result of these discoveries. Since the book was published, new discoveries have been announced by Yigael Yadin²⁰ of more letters of Bar Koseba; and other documents written in Hebrew, Aramaic, Greek, and Nabataean have further confirmed the view that Hebrew was more of a living language than was formerly thought.

Using these discoveries, but approaching the problem from another angle, Jehoshua Grintz²¹ seems to show that the former contention, that when Hebrew is used to describe a language in New Testament times

it refers to Aramaic and not Hebrew, is wrong. While he may be right in this, his conclusion, that since Papias says Matthew made a record of the oracles of the Lord in the Hebrew tongue and therefore the Gospel of Matthew was written originally in Hebrew, is far from proved. He strongly opposes an Aramaic original for Mark but admits a definite Aramaic background for it. But he contends that the tradition of a Hebrew original for Matthew is substantially correct and that the linguistic evidence in the book itself points in this direction. While admittedly there are Hebrew expressions and the evidence may point more to a Hebrew than Aramaic background, the leap from the evidence he presents to the conclusion that Matthew was originally written in Hebrew is not justified at all. The evidence, like previous evidence for Aramaic originals, can be explained without recourse to a Hebrew original. Besides, Grintz completely disregards Synoptic relationships as Torrey did. Some of the evidence he presents is found in Q sections (Matt. 8:10) or in sections where Matthew is following Mark (Matt. 27:41, 42; chap. 27:11, 37; chap. 15:22). Again, Grintz accepts the identity of the *logia* of Papias with the Gospel of Matthew apparently uncritically because it lends itself to his theory. At least he makes the reader think that he is not aware of the various interpretations placed upon the word *logia*, not to mention the distrust of some toward the reliability of Papias' witness.

Another result of the Dead Sea discoveries should lead to a more cautious attitude in regard to the comparison based on the Masoretic text of the translation-Greek phenomena in the Septuagint, especially in Daniel. We now know that there were other texts besides the Masoretic type, and while the phenomena discovered above on the basis of the Masoretic text will no doubt still be valid, at least some awareness that different originals may be the cause of the differences in translations will help to frame the conclusions more carefully.

Aramaisms in Codex Bezae

Another recent study bearing on the Aramaisms of Codex Bezae ought to be mentioned. Wensinck's studies led him to the conclusion that the Aramaisms in Codex Bezae are an evidence for their trust-

worthiness since they go back to a more primitive period. He accounted for the wide divergence between Codex Bezae and the B Aleph text by concluding that the latter was a later edition of an earlier edition represented by Codex Bezae. Black, however, does not feel that such a theory is necessary. Instead, he explains the divergence simply on the basis of "two (or more) different redactions of what was substantially, if not verbally, the same original Gospel text. In what may be termed the 'Bezan redaction' more of the primitive 'Aramaized' Greek text has been left unrevised than in the redaction—a word which we may now use in this connection—represented by the Vatican and Sinaitic Uncials."²² Torrey in his inimitable manner has fashioned a highly imaginative explanation for these divergences.²³ He considers the Bezan text as a tertiary translation into Greek of an Aramaic translation made from an earlier Greek version which was translated from original Aramaic documents. The Aramaic originals had disappeared by the end of the first century but there was still some need for Aramaic gospels, so the Greek translations of the original Aramaic were retranslated into Aramaic for these Aramaic-speaking people. Early in the second century this unique Aramaic document attracted wide attention because of some of its good readings and the awareness that Aramaic was the language of Jesus and His disciples; and the conjecture was made that in this codex had survived the text which the apostles themselves had written. Thus a careful, literal Greek translation was made, preserving all the Aramaisms. In this way Torrey explains the greater number of Aramaisms of the Bezan text and also explains why he considers its unsupported readings as worthless. While Torrey's theory disallows the reliability of the Bezan text, the theories of Wensinck and Black lead to a greater trust in the reliability of Codex Bezae.

The above theories, however, based as they are on the supposed greater number of Semitisms in the Bezan text, have to be set aside or modified in view of the findings of James Yoder, who made a careful study of the distinctive readings of Codex Bezae. He arrived at "two significant conclusions: 1) when one takes into account not only the instances of Semitic phenomena in

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MUSIC IN WORSHIP



Hymnology in Christian Worship—No. 2

ROY ALLAN ANDERSON

Secretary, Ministerial Association, General Conference



I WONDER whether we truly understand the tremendous power and influence of a Christian song. Let us again read the words of Paul from Moffatt's translation: "Be filled with the Spirit, converse with one another in the music of the psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with words and music, and render thanks to God the Father in the name of our Lord Jesus Christ at all times and for all things" (Eph. 5:18-20).^{*} That sets a high ideal before us, one which the Lord expects us to follow.

As we follow that admonition we must notice one point in particular—"render thanks to God the Father in the name of our Lord Jesus Christ." They could not do that in the Old Testament, at least not in the same way that we can since New Testament times. They were looking forward to the Messiah; we look back to the great finished sacrifice of Jesus Christ. "The science of salvation is to be the burden of every sermon, the theme of every song," says Ellen G. White (*Evangelism*, p. 502). If we followed that counsel there are some songs we would not sing, and we could well afford to leave some out. Just as the burden of every sermon must be the science of salvation, so the theme of every song must be the science of salvation. There is no equivocation about this.

Again: "Music can be a great power for

^{*}Second of a series of worship talks given in the General Conference Chapel.

good; yet we do not make the most of this branch of worship. . . . Those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power."—*Ibid.*, p. 505. And here are two other statements we would do well to ponder: "The singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and to use to His name's glory."—*Ibid.*, p. 504. And again: "The singing is not always to be done by a few. As often as possible, let the entire congregation join."—*Ibid.*, p. 507. Here is an appeal for all present to join in the song.

I mentioned earlier that when the church first came into existence it was a singing church. It first began when the angels sang over the Bethlehem hills, and it will climax on the sea of glass. Even when the apostles left the upper room for the Garden of Gethsemane they sang a hymn and went out. (See Matt. 26:30.) Little did those men realize what awaited them. But when it was brought home to their minds what had really happened in the Garden and on the cross, then they could sing with new enthusiasm. Someday all our songs will be climaxed in the great hallelujah chorus that John describes in the book of Revelation.

As we have noticed briefly, in the early centuries of the Christian Era certain heresies began to creep into the church, and they were perpetuated in some of the hymns. About the year 380, in the Council of Laodicea it was decided that singing

should be forbidden to the congregation. Only the monks were permitted to sing in the worship services. And this prohibition continued for a thousand years. Congregations generally did not sing. Wycliffe, sometimes called the Morning Star of the Reformation, was the founder of the Lollards. The Lollards were singing preachers that went throughout England and into other parts of Europe carrying the gospel.

A few years after Wycliffe, Huss of Bohemia began his work. He was a musician and he wrote some excellent hymns. Unfortunately, we do not have them translated into English. But that was the beginning of the Moravian church, which became the great missionary church and had such an important part in the heart-warming experience of Wesley.

Now we come to Luther, a little more than a century later. Of course, Luther was the one, more than any other perhaps, who definitely led out in bringing congregational singing back to the people.

Calvin was a strong leader in the Reformation, but he was eager to guard against the intrusion of heresy, so he insisted on singing only the Psalms. For two hundred years in the English and French languages congregations sang only the metric version of the Psalms.

[Insufficient attention to music leads to a decline in standards with consequent deterioration in dignity and devotion. There are various schools of thought and numerous tastes in church music, and they are not always easy to harmonize. We invite for editorial consideration short articles on various phases of music and worship, hoping that an expression of differing points of view may contribute to a better understanding of the importance of this vital subject.—EDS.]

The Germans, however, were singing some fine hymns which the leaders of their movement had written. In 1707 Isaac Watts, the man we sometimes speak of as the father of English hymnody, came out with quite a challenge. He said that, after all, to confine ourselves to the Psalms was really to turn away from some of the great fundamental teachings of the Christian church. "We ought to Christianize the Psalms," he said, "because by staying too

close to David we are putting the veil of Moses over our hearts." So he began to take the thoughts of the Psalms and put them into Christian settings. He had a hard time, as most do who begin a work of reform. But he was wonderfully protected and he gave us a new message.

When the Wesleys came on the scene, about thirty years later, they wrote some wonderful hymns on Christian experience. Charles Wesley set the pace, for 6,500 of them came from his pen. We never have gotten away from the singing of Wesleyan hymns. In our own church hymnal we have thirty-one hymns by Isaac Watts and thirty-eight by Charles Wesley; and these are by far the greatest number by individual contributors.

Wesley really gave birth to the worldwide appeal to emphasize three great doctrines that challenged Calvinistic theology, such as "limited atonement," "unconditional election," and "irresistible grace." These do not have much meaning for us today, perhaps, but they had tremendous meaning for the people of that time. "Limited atonement" really means that Christ did not die for all. He died for those who were actually chosen by God before the foundation of the world, those who were elected unconditionally. And these, they said, could not be lost no matter what they did. Moreover, no one could be saved if he was not elected to be saved. "The grace of God," they declared, "is irresistible"; that is, no one can withstand His grace. Now remember, this had been the teaching for two hundred years.

To get the real picture of what was actually happening in the days of the Wesleys, let us notice a few of their hymns. Many of the hymns in the Methodist hymnbook published in 1779 deal with their doctrines. In all they have published about fifty hymnals. The first one compiled by the Wesleys was published in South Carolina, and the first hymn in this collection is the well-known "O for a Thousand Tongues." This was written on the first anniversary of Charles's conversion. The seventh stanza reads:

"Look unto him ye nations; own
Your God, ye fallen race;
Look, and be saved through faith alone,
Be justified by grace."

Another strong gospel appeal comes to us in the following:

(Continued on page 23)

HEALTH EVANGELISM



Basic Laws for Optimum Health

H. E. HERMAN, M.D.

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FOSSILS of plants in vast coal and other deposits found all over the globe attest to the luxuriant vegetation prevalent in prediluvian times, a fauna that grows only in extraordinarily fertile soil.

This was the kind of soil of which God made the first man: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

Whatever additional elements there might be in fertile soil, we know it has sixteen basic elements plus some trace elements, such as cobalt, manganese, molybdenum, copper, and zinc. The sixteen elements are hydrogen, oxygen, carbon, nitrogen, phosphorus, chlorine, calcium, magnesium, potassium, sodium, fluorine, iron, manganese, sulphur, iodine, and silicon. These basic elements are absorbed from the soil by the plants. The plants manufacture, by photosynthesis and other mysterious processes, the proteins, carbohydrates, fats, and vitamins that constituted the original food of man and animals—nuts, grains, fruits, and vegetables.

The constancy with which these basic elements are found in fertile soil, in the tissues of healthy plants, and in the tissues of animals and man reveals the operation of a law as majestic as it is divine—the basic law of the physiology of nutrition. This law may be stated as follows: For optimum health man must obtain these elements in right proportions from nuts, grains, fruits,

and vegetables derived from healthy plants grown in fertile soil. From the beginning of time the Lord pronounced this diet "very good."

Man has wandered far from this original diet. He has unbalanced, adulterated, loaded with foodless substances, demineralized, devitaminized, refined, made deficient, fermented, and even poisoned his food supply. He has polluted the air he breathes, which also is an important factor in nutrition. The addition of animal food (especially fats with their high cholesterol and cholesterol-producing contents) has likewise contributed to shorten his life span. As a result he is suffering from nutritional (vitamin and protein) deficiencies, growth failure, metabolic anomalies, gout, obesity, diabetes mellitus; and disorders that affect the teeth, the mouth, the gastrointestinal tract, and many other organs of his body.

For ages man has been ignorant of even the bare rudiments of this divine law and consequently he has transgressed. He has conceived strange philosophies and religious practices, be it asceticism or epicureanism; be it gnosticism, with its teaching that the physical body is evil; be it any religion which teaches that the soul is an immortal entity imprisoned in a defiling shell, the mortal body. Such a belief tends to disregard this divine law of health by living a life of deprivation or gluttony, of abandon and licentiousness, thus hastening premature death, instead of enjoying a more abundant life, which is truly the function of the "living soul."

Hymnology in Christian Worship

(Continued from page 21)

"Come, sinners, to the Gospel feast;
Let every soul be Jesu's guest;
Ye need not *one* be left behind,
For God hath bidden *all* mankind.

"Sent by my Lord, on you I call;
The invitation is to ALL;
Come, all the world; come, sinner *thou*;
All things in Christ are ready now."

The fifth stanza reads:

"Ye vagrant souls, on you I call;
(O that my voice could reach you all!)
Ye all may now be justified;
Ye all may live, for Christ hath died."

There is no limited atonement here, you see. The last two stanzas are:

"See him set forth before your eyes,
That precious, bleeding Sacrifice!
His offer'd benefits embrace,
And freely now be saved by grace.

"This is the time; no more delay;
This is the acceptable day;
Come in, this moment, at his call,
And live for him who died for all."

The Baptists as well as some Calvinist groups thought it altogether improper to give a general gospel invitation. They reasoned that they would have to come if they were elected, and to go out and try to get anybody else would be "meddling in God's business." Naturally, such theology did not inspire any program of foreign missions. And that to some extent explains why the great Reformers at first did not catch a world vision. It was because of their theology. But when the Wesleys came with the clear concept of full atonement, that Christ had died for all the world—well, that led to new plans. "All the world is my parish" was Wesley's explanation of his evangelistic enthusiasm. "My saving grace is for all" is another line in the hymns their people were singing. Some critics said, "It is intolerable, that doctrine." The Baptists of that day gave Wesley no quarter. If perchance he was invited by some unsuspecting person to preach, one sermon settled it, and he was never allowed to preach there again. But the people began to listen to the songs of the Wesleys, and listening to those songs, they soon began

to sing them. Then they began to catch a larger vision of the grace of Jesus Christ.

One of those most definitely influenced by these hymns was William Carey, of Kettering, England. The challenge of a world in need of the gospel made that shoe-repairer a missionary. When Carey left for India he led the vanguard for foreign missions. Yes, it was the hymns they sang that largely brought the missionary movement into existence.

* From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

Forgiveness, in the Light of the Hebrew Language

(Continued from page 15)

White when she declared that forgiveness meant reclaiming from sin.

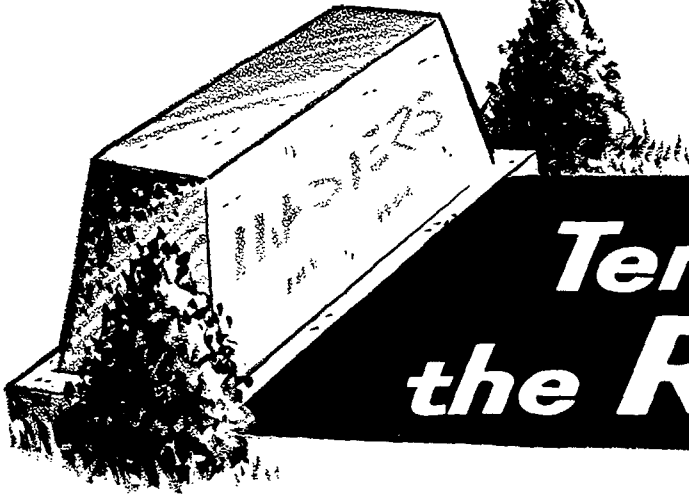
When the various truths, thoughts, and shades of meaning are linked together from the study of a certain Biblical word and then compared with the writings of Ellen G. White, one is impressed by the fact that although she was without the knowledge of Biblical languages, she emphasizes these same points. Thus a detailed word study of a Biblical doctrine becomes another witness to the inspired pen of Ellen G. White.

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- ⁶ Deut. 21:8.
- ⁷ Ps. 78:38.
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- ¹⁹ Lev. 5:6.
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- ²¹ Ps. 25:18.
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Half the spiritual difficulties that men and women suffer arise from a morbid state of health.
—Henry Ward Beecher.

All Christian hope centers in
again, and ascended into heaven
the wonders of this greatest event



Ten Wonders the RESURRECTION



THE plan of salvation provides for the resurrection of all men. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). The physical resurrection of the human race will be one of the greatest of God's works. The resurrection is a wonder of God, a jewel in the gospel treasury to which there are many facets. Here are ten of them:

I. Christ's Divinity Affirmed

The risen Son of God, bursting Joseph's tomb, dramatically portrayed to an awakened universe the divine, immortal life residing in Himself. "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). To Mary, the first to behold His risen body, He said, with deep meaning, "I ascend unto my Father and your Father; and to my God, and your God" (John 20:17). A Son of the Father in a different sense than you and I, Christ was "declared to be the Son of God with power, . . . by the resurrection from the dead" (Rom. 1:4). His divinity was established forever before all His creatures by His conquest of death in life. Jesus "was miraculously marked out Son of God after Resurrection from the dead" (Rom. 1:4, Weymouth).* *The New English Bible* translates this verse, "He was declared Son of God by a mighty act in that he rose from the dead." †

If "the sons of God," the angelic leaders, had ever conceived of Christ as one altogether like themselves, all doubts were now removed—likewise among the men who were His contemporaries. Uncertainty disappeared as to His divinity when His risen life shattered the prison of death. If ever devils and men trembled in awe, the creature before the Creator, they trembled when Christ came forth alive from Joseph's new tomb. The resurrection achieved the total acceptance of Christ as the divine Son of God. Christ shattered Satan's invention—sin—on the cross. He destroyed the product of sin—death—in the first-day awakening. The cross annihilates sin; the resurrection demolishes death. This is a wonder of the resurrection.

II. Hope for Mankind

Another wonder of the resurrection is its power to inspire *hope*. Men who are sick and dying and who have this hope become living, triumphant men. While they are sickly, aging, and declining in years they believe exultantly that they will someday soon live forever in a new, immortal body that is above physical infirmity.

How different is the resurrected immortal body of the believing saint than the pale, breathless body laid away in the grave. In the bloom of resurrection youth that appears on the face, all the fondest hopes and expectations are portrayed. Disease is gone. Weakness of mind and body have fled. Pain and suffering have ended. The last resigned breath of

the fact that Jesus died, rose
Here the author reminds us of some of
in all history.

s of ECTION

D. A. DELAFIELD

Associate Secretary, E. G. White Estate, Incorporated

the dying and the final prayer of faith in the resurrection promises are now exchanged for the immortal breath of a new creation and the satisfying spectacle of sight made strong in a new and tireless vision. This fulfillment of man's hope in God's promise of a new life is the glistening wonder of resurrection.

III. Personality Preserved

And personal identity is preserved. This is also a wonder of the resurrection. The guardian angel who is the first to greet the resurrected one recognizes him. He is the identical person he was before death except that he is changed from mortal to immortal, from corruptible to incorruptible. One of the resurrection glories is that the risen one is known. Life beyond would not be worth much if this were not so. To be vitalized in an immortal body, to stand upon celestial ground, to look into a supernal Face, to eat delectable fruit from a life-giving tree, would not mean much if we were to awaken on the resurrection morning and find that we were not ourselves but somebody else!

Christ was Himself in the resurrection. His disciples recognized Him when doubts and fears were removed from their fearful hearts and unbelieving eyes. So it will be with you and me.

To be ourselves, to retain forever what-

ever development of character has been attained through Christ, and to cherish the lessons we have learned in this present life, to be seen and known by our friends and loved ones and to be able to have some priceless associations in common with them, will be a gift of the resurrection.

IV. A Glorious Immortal Body

Another wonder of the resurrection is this: *The approximation of Christlikeness will become ours in a fuller sense than we can experience now in our mortal bodies.* Here the limitations are drawn by the development of spiritual qualities. The resurrection does nothing to change these character traits; it only fixes them forever. The resurrection, however, brings us one step nearer to Christ and His total Person. It is by this means that we become immortal and partake of the life that has hitherto been ours by faith alone. Before the resurrection we possessed a heavenly character in an earthly body, the celestial treasure in an earthen vessel. Now the divine treasure is secured in an immortal vessel.

The wonder of the resurrection is that it lifts us up to God and to Godlikeness. To character quality is added a new quality of being; to holiness of life is added holiness of flesh. This is a growth toward God that even Adam in all his perfection never knew. Yet we will never be divine, only divinely changed.

V. Unrestricted Movement

A wonder of the resurrection will be the acquisition of a body capable of the wondrous new power of unrestricted movement. "We . . . shall be caught up . . . to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:17). To space-age dwellers this suggests manned satellites launched from spaceships in the ionosphere and beyond. But not so. The resurrection makes possible space travel with the angels.

When we were children we didn't think of flying around in rockets or Sputniks or Explorers, but we did think about flying "without support." We wanted to fly like the birds and be free. If only we could sprout wings and take off, stretching our wings in the fresh, cool air, with the wide stretches of the universe rushing past us. Oh, how we dreamed about enjoying the exhilarating freedom of space travel unimpeded by mechanical attachments!

Man is bound to this terrestrial sphere by his inability for flight. Gravity and the limitations of earth life plague him. We are closed in by mountains and valleys, locked in by cities, cooped up in houses and apartments, and sometimes nearly suffocated by smog. We want freedom. We want to shake the shackles of the physical and respond to the challenge of the limitless reaches of immensity. We want to travel to Jupiter, Mars, Saturn, Venus, and the worlds of wonder. We need support. The resurrection gives it to us—levitation, a part of the gift of immortality. What a wonder that will be!

VI. *Truth, not Fiction*

A wonder of the resurrection will be the duplication of the miracle that brought Moses from the grave, the son of the widow of Sarepta back to his mother, Lazarus to life at Bethany, the son of the widow of Nain back to her, Jairus' daughter to her father, Dorcas the welfare worker back to her friends. All these passed into the grave through the dark portal. Each vacated the tomb through the door of light into life again. You and I perhaps will have the same experience. The miracle of each resurrection is a chapter in history. Each of those already raised from the dead has entered into the record. Each has made history. In due time so will you and I. It is all a part of His story. It is a wonder of the resurrection. It is real—not a fable, not a false hope.

VII. *Resurrection Life Now*

A wonder of the resurrection is that *we enjoy it now*. The joy of the resurrection is present reality as much as future glory. "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Newness of Life! That is, spiritual regeneration is a new life altogether, not a modification of the old life or an improvement of it. We are new creatures in Christ Jesus, born again. Likewise, the resurrection body is a new body altogether, not a modification or an improvement of the old. The resurrection body is new material, a new creation of finer quality than the material of which the present mortal body is made. It is not the same old body

made new. The resurrection body is a new body, a new life altogether.

So resurrection is *now*. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). *Now*. He is a resurrected man. This is a wonder of the resurrection—an awakening experience today and every day, for we are to be converted every day.

VIII. *Revelation of God's Order and Wisdom*

A wonder of the resurrection is that it is light, like a window into God's mind, opening up aspects of His justice and wisdom impossible to detect except through this miracle. We talk of the door of life opened to us by the resurrection. We forget that the resurrection is a window through which we may look at God and His orderly ways.

See how His justice and wisdom is revealed in this doctrine. Christ's resurrection has priority in the plan of the resurrections. Without it, all other resurrections would be impossible. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). "Christ the firstfruits" (verse 23). "Christ was raised to life—the firstfruits of the harvest of the dead" (verse 20, *The New English Bible*).* The wave sheaf of the harvest, waved in the old Jewish Temple, was but a token of the harvest of the grain to follow, a sign and pledge of a fruitful reaping. So in human life, Christ was the first fruits. Only because of Him could there be a fruitful harvest of the dead.

Moses was the first to come from the grave, historically. Providence arranged for his reappearance to Christ on the Mount of Transfiguration, with Elijah. Here was a symbol of the dead who will be raised at Christ's coming and of the living saints who will be translated. Moses was the beginning of the harvest, Elijah, the grand consummation.

The company who rose from the grave at Christ's resurrection were shaken from their tombs when He breathed out on the cross, "It is finished." This was the first group resurrection. The sickle had begun to reap. The fruits of Christ's death and resurrection were already visible. These resurrected ones first appeared on earth, then in heaven, where they are seen as elders around the throne of God.

A special group resurrection prior to

Jesus' coming fulfills Daniel 12:2. "All who have died in the faith of the third angel's message come forth from the tomb glorified."—*The Great Controversy*, p. 637. (See also *Early Writings*, p. 285). Those who pierced Him, plus the overt enemies of God's truth in all ages, also awake to life. It is fitting that through this resurrection God makes possible a witnessing, on the part of a unique group of saints and sinners, the miracle of the Second Advent. Both special groups deserve to see Him in His majesty—one to their shame, the other to their eternal glory.

There is a resurrection for the righteous when Jesus comes, and a resurrection of the wicked at the close of the millennium. Each major resurrection is preceded by a judgment. The first offers the rewards of judgment, the second the penalties (John 5:28, 29). A wonder of the resurrection is its orderliness, its symbolism, its reality. It is a window to the mind and purposes of God, a revelation of His orderly plan and providence.

IX. *Superabundant Life*

A crowning resurrection wonder is life always within our grasp. Hezekiah faced death and he cried for life. Fifteen years were granted him and they passed quickly away.

Eternity will never diminish in prospect or reality. Life will always be there facing us as a blessed expectancy. "And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold."—*The Great Controversy*, p. 678.

X. *Reunion and Reorientation*

The climax of the resurrection will be reunion and reorientation. We shall see

our loved ones again. Our fondest dreams will come true in the land of God tomorrow where the skies are always blue and where life measures with the life of God. What a day that will be! Husbands and wives embracing each other; parents and children in an ecstasy of gladsome reunion. Sinners saved, warmly thanking the witnessing ones who brought the words of life to them. Reunion without the slightest fear of separation again. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Lord, hasten that wonderful day.

And reorientation. Life as we know it will be gone, with all its occupations. Preachers will not preach, undertakers will not bury, physicians will not treat the sick, dentists will not operate, lawyers will not plead cases, statesmen will not argue disarmament before the councils of men. Other assignments await these servants of the Lord. Policemen will be unnecessary, for criminals will be gone. Standing armies, navies, weapons of war, have no meaning in such a place. No more taxes, winter cold, icy streets, or blizzards. Hurricanes, tropical suns, scorching heat, will be no more. There will be reorientation to the new life. Life will be perfect there, as Adam enjoyed it, and better. The resurrection is the wonder that makes these marvels possible to us.

And so, while men of science are discussing the wonders of the new scientific age of space and space travel and engineering skill, observe that none have the wonder of the resurrection life to offer. This is the reward of religion. This blessed hope is the gift of God through Jesus Christ, and this cataclysmic event is what the Christian contemplates at this spring season when the flowers and the bursting seed remind us that because He lives we shall live also.

* *Weymouth's New Testament in Modern Speech* by Richard Francis Weymouth. Copyright by Harper Brothers.
 † *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

A PHENOMENON

¶ What a curious phenomenon it is that you can get men to die for the liberty of the world who will not make the little sacrifice that is needed to free themselves from their own individual bondage.—Bruce Barton.

PASTOR -- Shepherding the Flock



No More Tears

ADLAI ALBERT ESTEB

Associate Secretary, Home Missionary Department, General Conference



Text: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

INTRODUCTION

The coming of Christ will usher in a new era for man. There will be no more tears. This is the promise of God and it is sure and certain, for it is "the word of a Gentleman," as Dr. David Livingstone used to say, and you can bank on it! There are 3,543 promises in the Bible and most of them have some relationship with man's redemption from sin and his eternal salvation, which means freedom from pain, suffering, and death. From that glorious hour there shall be no more pain, no more sorrow, no more tears!

Let us contrast the "now" with the "then."

I. Now

1. At the present time—plenty of tears!
2. Solomon cried out in his day, "Behold the tears" (Eccl. 4:1)!
3. The history of man is a story of suffering, sorrow, and tears.
4. Rivers of tears in times of war, famine, or disaster.
5. "There never was a time when there was greater need for the exercise of mercy than today."—*Welfare Ministry*, p. 15.
6. Population explosion.
 - a. First billion in 1850 (it took millenniums).

A sermon outline for May 11, 1963, when the Disaster and Famine Relief Offering is to be taken in all the churches.

- b. Second billion in 1930 (it took 80 years).
- c. Third billion in 1961 (it took 31 years).
- d. At the present rate of increase there will be 4 billion people on earth by 1976—15 years.
- e. By A.D. 2000, at the present rate, it is estimated there will be close to 7 billion people on the earth.
7. Disasters increasing: "In fierce tornadoes and terrific hail-storms, . . . tempests, floods, cyclones, tidal waves, and earthquakes, . . . Satan is exercising his power. . . . These visitations are to become *more and more frequent and disastrous.*"—*The Great Controversy*, p. 590. (Italics supplied.)
8. In His day "Jesus wept" (John 11:35), but He *also did something* about the suffering of His time.
9. Jesus did three things: "He saw" the people, He "was moved with compassion on them," and He began to teach and preach and heal in all the villages. (See Mark 6:34 and Matt. 9:35, 36.)
 - a. *Vision*—He saw the suffering people.
 - b. *Emotion*—He had compassion on them.
 - c. *Action*—He began His great work of ministry to man.

10. These "Big Three"—vision, emotion, action—are still the three indispensables of evangelism! "Christ prefaced the giving of His message by deeds of love and benevolence."—*Christian Service*, p. 113.

11. The challenge of today.

a. "Behold the tears"! But "to merely pity human distress is human; to relieve that distress is Godlike."

b. Our opportunity: The Disaster and Famine Relief Offering, May 11, 1963.

c. We need this opportunity—

(1) That we may understand the mercy of God.

"Take away poverty, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate and sympathetic heavenly Father."—*Welfare Ministry*, p. 18.

(2) To develop a Godlike character.

"While the world needs sympathy, while it needs the prayers and assistance of God's people, while it needs to see Christ in the lives of His followers, the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine pattern.

"It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering."—*Welfare Ministry*, pp. 17, 18.

II. THEN

1. When Jesus comes, "God will wipe away all tears." The kingdom of heaven will be set up.

2. *Then*, no more suffering or pain or sorrow.

3. *Then*, no more disasters or hunger.

4. *Then*, no more Disaster and Famine Relief offerings.

5. Who knows? This may be our last opportunity! Who knows?

6. *Until then*, benevolence is a Christian virtue. You will find a good indication of a man's character by looking over the old stubs in his checkbook.

7. *Until then*, benevolence is a test of our character.

8. The kingdom of heaven, *then*, for us, depends upon what we are doing *now*, BEFORE JESUS COMES!

"When the nations are gathered before Him, there will be but two classes, and *their eternal destiny will be determined* by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637. (Italics supplied.)

When I visited Korea in the autumn of 1961 we visited the Cross Orphanage in Pusan, operated by C. S. Shim. This orphanage is one of 27 orphanages in South Korea operated by Seventh-day Adventists, providing for 3,700 orphans. Brother Shim's story is a moving recital of the love of God at work in this world. During the Korean war Brother Shim was in the newspaper business. He was a faithful member of the church.

One Sabbath he was walking home from church carrying his hymnbook under his arm. Suddenly a blinding flash occurred, and he was knocked unconscious. When he came to, he looked around and saw no other person alive. He stood up, and shrapnel fell down his trouser leg. Then he saw his hymnbook. He picked it up and found a large hole almost through the book, and he realized that this book had saved his life. He looked up and thanked God for sparing him, and he dedicated the rest of his life to God's service.

Soon after this experience Brother Shim and his wife had to flee from Seoul as the fighting swept over the city. They put automobile tires around the wheels of their cart, loaded on all the cart could carry, and started on the road south, fleeing for their lives.

They had not gone many miles when, turning a bend in the road, they saw a number of people lying dead—civilian tragedies of the war. Then they noticed a little stir and discovered a baby still alive and trying to nurse at its dead mother's breast. Now what would Brother Shim do? He and his wife talked it over and made a decision. They couldn't leave that baby there to die, and although the cart was full, they made room and picked up their first orphan. Before they had gone thirty miles they had picked up forty-eight orphans! Now he has several hundred!

Brother Shim saw his work cut out for him. He was concerned and began to do what he could. Today he has two orphanages, one for children with TB and the

(Continued on page 33)

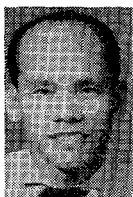
EVANGELISM -- Winning Men for God



Minister-Colporteur Evangelism

F. M. ARROGANTE

President, Northern Mindanao Mission



A NEW phase of evangelistic approach is being tried and is succeeding in Northern Mindanao Mission, South Philippines. The method being used is the combination of the gospel minister and the literature evangelist in an

evangelistic campaign.

From the inspired writings of Ellen G. White we read:

In our tent meetings we must have speakers who can make a good impression on the people. The ability of one man, however intelligent this man may be, is insufficient to meet the need. A variety of talents should be brought into these meetings.—*Evangelism*, p. 70.

In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word. The same ministry of angels attends the books that contain the truth as attends the work of the minister.—*Testimonies*, vol. 6, p. 316.

While the so-called Protestant or Catholic evangelistic approaches have been applied and showed success, this new phase is something worthy of observation.

The Advent message has come to prominence these days, and the people are taking knowledge of us and our work. At the first appearance of the minister or colporteur in the community he is usually asked

what he represents and what his religion is. Evasion and concealment of identity sometimes leads to a certain degree of unfavorable attitudes on the part of the people and to some kind of embarrassment in us.

A minister-colporteur evangelistic team, composed of one minister as the head evangelist, one intern as the assistant evangelist, and two women colporteur-evangelists, ventured to crack the strongest Catholic-dominated town through the direct-method approach.

Backed up by the cooperation of the members of the surrounding churches who offered their financial and moral support, and aided by several lay preachers and lay Bible instructors, the minister-colporteur team is at present achieving evangelistic success.

In their precampaign visitation the minister says: "Good morning, Mayor ——. My name is Severino Balansag, a Seventh-day Adventist minister, and I have come to visit your family in the interest of your soul's salvation, et cetera."

Likewise the colporteur introduces herself: "I am Mary Penaguiton, a Seventh-day Adventist book representative. We are cordially inviting you to come to a nightly cultural, educational, and religious lecture, which will be given at the Community Gospel Center beginning Sunday, July 8. My visit this morning has to do with . . ." And she proceeds with the canvass of her book.

This method of stating at once their identity, is proving a success. People are

In this picture are Pastor S. J. Balansag, evangelist; D. D. Somoso, assisting evangelist (intern); Mary Penaguiton and Emma Mella, colporteur-evangelists; and Nita Tulibas (extreme left) a lay Bible woman trainee. Little Rosy Joey is the daughter of Pastor Balansag.



won by a friendly attitude, by visiting, and by showing them the living example of Christians who have the faith of Christ in their hearts and who keep the commandments of God. Our helpers also know how to care for the sick and the needy, and by doing this the love of the people is easily gained and prejudice is broken down.

Previous to this, canvassing in this town had been very discouraging. With this new approach, however, an increase in orders and deliveries is being observed.

The Community Gospel Center has definitely proved that the minister-colporteur evangelistic team, as envisioned by the servant of God, can succeed. Pastor Balansag reports twenty persons ready for the first baptism. Another thirty are considering their decision, and there are others whom we expect will make a decision soon. With the use of projectors and a set of Hope for Today lessons or scripts, as prepared by the Far Eastern Division home missionary department, a good number of rich and influential families of the town are now seeing, hearing, and accepting God's warning messages.

May the Lord bless the efforts of all our people everywhere to preach the gospel in all the world, and so hasten the coming of Jesus and the beginning of eternal life.

Bible Marking Plan in Australasian Division

GEORGE BURNSIDE

Ministerial Association Secretary
Australasian Division

I DO NOT LIKE to recommend any method to the field until I have tried it out several times. Having now proved the benefits of the Bible marking plan, I pass on to you my observations.

In Apia, Samoa, and Perth I believe it was quite a factor in maintaining an audience of from five hundred to twelve hundred every night of the week, and it produced an excellent harvest of souls. This is the way we work:

1. The cheapest edition of the Richards' Bible is supplied to those attending. I avoid the word "join" lest some should fear they are joining a church. A red or blue pencil is also provided, according to the subject



for the evening. For instance, when studying the Sabbath or the Ten Commandments we use a blue pencil.

2. The name and address of each person is written on the back of the Bible box (when they are first handed out), then the date is stamped on it each night as he or she enters the theater.

3. The page of the Bible is announced, with the reference. This saves any hesitation on the part of those who are not familiar with the Bible. The old method used in the Bible marking class, where the text only was announced, caused embarrassment to many of the best people, and hence they would not take part.

4. I tell the people just which words or phrases in the text to underline.

5. The Bibles are handed in each evening after the meeting.

6. After attending nine meetings they can then take their Bible home. (The number of meetings could be decided on according to the length of the series.)

7. A very brief duplicated outline giving the text, page number, and a brief comment is provided each night.

There are great possibilities in the plan, and I can recommend it.

Evangelism Field School in Japan

D. L. VENDEN

Bible Department, Japan Missionary College



JAPAN MISSIONARY COLLEGE has for a number of years followed the highly profitable plan of arranging its theology curriculum so that fourth-year theology students take part in an actual evangelistic effort somewhere in the field. Classes are arranged during this year so that for one quarter the students may concentrate on evangelism, both in study and practice. Frequently the students have moved from the college during this quarter and lived in the city where the effort was being held.

The most recent school of evangelism was completed early last December. Six students, along with a teacher and his family, moved more than three hundred miles from the college to another place in Japan to be associated with the Japan Union evangelistic team of W. I. Hilliard and P. W. Nelson in the first series of meetings to be held in the new Toyama Evangelistic Center. The five men students lived in one upstairs room at the center, while Miss Oseko stayed with the Bible instructors who are associated with the team.

The series began with an intensive campaign of three weeks, followed by a Bible marking study plan similar to that described in *THE MINISTRY*, September, 1962. In this way the students had a wide variety of opportunities to assist in and observe different phases of real evangelism.

The field school climaxed with the students themselves holding a short series of meetings in a nearby village while the center program continued. They prayed, planned, and prepared; and preached to a full house every night. The thrill and blessing realized by the students were surpassed only by the joy of those who had been teaching evangelism at seeing these students in action. The union team is following up the interest aroused by this effort, as well as continuing the program at the center in Toyama.

Pictured are the students with the union team, the Japanese pastor of the Toyama church, the center Bible instructors, and D. L. Venden, who accompanied the students from the college.

No More Tears

(Continued from page 29)

other the Cross Orphanage with 320 orphans. It was a work of faith from the first, but God has supplied all their needs. Our orphanages in Egypt, in Holland, and the needs of hundreds of other areas have also received assistance from God's people who are concerned for the needs of others.

We are glad for the part the Disaster and Famine Relief Committee has had in helping Brother Shim and many others to care for these thousands of homeless waifs that loving hands have picked up along a Jericho road that runs through Korea and every country on earth. They are now pro-

vided with a Christian home, a school, the necessities of life, and loving care.

Somehow I felt a warm glow in my heart when I visited the Cross Orphanage and saw what Brother Shim has been doing. When Jesus comes I am confident that this man and his helpers will hear some sweet and familiar words spoken in a language they will understand—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I wonder whether Jesus will say that to us? I hope each of us will hear it as we put in our **DISASTER AND FAMINE RELIEF OFFERING** on May 11, 1963.

And someday, **THEN**, and may it be soon, "God shall wipe away all tears"!

Answers to Questions

(Continued from page 34)

ing fermentation. There were those who were selling this product and making monetary offerings to the work of the Lord. Regarding this, she wrote: "The love of money will lead men to violate conscience. Perhaps that very money may be brought to the Lord's treasury, *but He will not accept any such offering; it is an offense to Him. It was obtained by transgressing His law, which requires that a man love his neighbor as himself.*"—*Testimonies*, vol. 5, p. 360. (Italics supplied.)

What more can we say than this? It is the voice of the Lord's messenger that has spoken, and the church is counseled to hear this voice. Money does strange things with men. The reaching of goals becomes more and more a pressure upon ministers and church members. We take pride in reaching the goals set before us. But we should never lose sight of the fact that "above the tribunal of the church is the tribunal of God." The church may glory in financial goals reached, but it is God who rightly evaluates both the means whereby the monies were obtained and the sources of these incomes. Financial campaigns are essential, and God's work is advanced through the money brought into the treasury through the endeavors of His people. Let us evaluate rightly God's attitude regarding the gifts from the liquor dealers, however, for in this respect God has indicated that their money is stained with blood; a curse is upon it; "*He will not accept any such offering;*" and "It was obtained by transgressing His law."

WESLEY AMUNDSEN

[Editorial comment: Obviously, personal motive and conviction is involved in this question. A conscientious solicitor who passes none by may feel justified in accepting a gift from anyone, provided the objects for which the money is to be used are carefully explained. Whether the source from which money comes or the object for which it is to be spent is the dominant factor may involve a personal decision. But equally obvious, to deliberately search out wealthy persons of notoriously questionable background only to get their money may involve the church in deep misunderstandings.]

Answers to Questions

From time to time we answer readers' questions and present provocative material in this section. While they are glad to do this in the interests of objective study, the editors reserve the right to select what they think is profitable for discussion, although the views expressed may not always be those of the editors.

Question: In the December issue of THE MINISTRY there was an excellent article entitled "Money Isn't Everything," by Wesley Amundsen, but is the writer correct in questioning the wisdom of accepting money from the manufacturer and seller of intoxicating liquors?

Answer: The question is a natural, for it has to do with gifts of money, and therefore it touches upon a vital commodity in today's world of values. We would call the attention of our inquirer to the fact that it is not the "writer" of the article who raises the question as to acceptance of money from the sources mentioned, for it is "the Lord's messenger" who challenges our thinking in this field of inquiry. We shall bring forth a few more references on this subject as found in the writings of Ellen G. White.

Regarding the nefarious influence of the liquor traffic in the popular churches and upon the lives of millions of men, women, and children, we read: "The liquor interest is a power in the world. It has on its side the combined strength of money, habit, appetite. Its power is felt even in the church. Men whose money has been made, directly or indirectly, in the liquor traffic, are members of churches, 'in good and regular standing.' Many of them give liberally to popular charities. Their contributions help to support the enterprises of the church and to sustain its ministers. . . . [Here follows a comment that accepting such persons as members is tantamount to sustaining the liquor traffic.]

"But above the tribunal of the church is the tribunal of God. He who declared to the first murderer, 'The voice of thy brother's blood crieth unto Me from the ground' (Genesis 4:10), will not accept for His altar the gifts of the liquor dealer. His anger is kindled against those who attempt to cover their guilt with a cloak of liberality. Their money is stained with blood. A curse is upon it."—*The Ministry of Healing*, p. 340.

We recognize that these words were written primarily for nominal Christians, some of whom were

in the liquor business. However, the principles apply equally to all Christian churches.

Certainly we should regard God's attitudes toward the type of offerings with which we are dealing at present, as being paramount, for "above the tribunal of the church is the tribunal of God."

From the book *Temperance*, page 232, we have this statement in a similar context:

"This very man may make large donations to the church; but will God accept of the money that is wrung from the family of the drunkard? It is stained with the blood of souls, and the curse of God is upon it. God says, 'For I the Lord love judgment, I hate robbery for burnt offering.' The church may praise the liberality of one who gives such an offering; but were the eyes of the church members anointed with heavenly eyesalve, they would not call good evil and iniquity righteousness. The Lord says, 'To what purpose is the multitude of your sacrifices unto Me? . . . When ye come to appear before Me, who hath required this at your hand, to tread My courts?'"

To accept gifts of money from the liquor dealer on the basis that we might consider his gift as a sort of penance or atonement for his evil, most certainly would be most reprehensible in view of the following statement:

"Neither the law-maker nor the liquor-seller is ignorant of the result of his work. At the hotel bar, in the beer-garden, at the saloon, the slave of appetite expends his means for that which is destructive to reason, health, and happiness. The liquor-seller fills his till with the money that should provide food and clothing for the family of the poor drunkard. "This is the worst kind of robbery."—*Gospel Workers*, p. 386.

Back in the 1880's, when the manufacture of cider was quite prevalent among apple growers, including Seventh-day Adventists, Ellen G. White wrote an interesting letter on the subject of temperance. The letter begins with the words "I have been shown" and continues with counsel and exhortation regarding the evils of cider making, especially when allow-

(Continued on page 33)

BIBLE INSTRUCTOR



Wanted: Bible Instructors

ROSALIE HAFFNER

Bible Instructor, College View, Nebraska



AS I inched my way through the crowd at the recent General Conference session, a familiar young face caught my eye. After we had exchanged greetings, I asked the usual question, "What are you doing now?" and was happily surprised at the unusual answer I received from this young woman who had been one of my students during the brief time I spent as a dean of girls in one of our academies. "I am in college taking a Bible instructor's training course," she replied enthusiastically.

In academy, Felicia had been active in many missionary endeavors, including a youth campaign the students held. She had been on the front row when we organized a class to teach students how to give Bible studies. Now this summer, she told me, she had just returned from participating in a field school of evangelism. So intent is she on sharing her enthusiasm with other young women that she wants to plan a promotional program to give in nearby academies to interest others in becoming Bible instructors.

Will Felicia have any difficulty getting a call to Bible work when she finishes college? I doubt it! But why are there not more Felicias being attracted to this "sacred calling," "the woman's part of the gospel ministry"?

Is there a place in our work for young, college-trained Bible instructors? The typical answer to this question is generally somewhat vague, leaving the impression that the problems of inexperience and matrimony make the training of young college girls for Bible work almost pointless.

I well remember one pastor for whom I

worked telling about one of his first pastorates. The people of the church went to their conference president, complaining that their new minister was too young and inexperienced, to which the wise leader responded, "Oh, I think a few years will take care of that!"

I began as a young, inexperienced Bible instructor. Certainly those first few years in the work were not nearly so productive and fruitful as I might wish. But I am thankful that because of God's mercy and the patience of the brethren, I am still in the Bible work and have left the ranks of the altogether inexperienced. Especially grateful am I for the training I received from a veteran Bible instructor. After struggling alone in the work for about two years until I was almost to the point of questioning my calling, she came along and worked side by side with me for several months. The practical value of observing firsthand such an adept soul winner was worth more than all my college training. May I hasten to add that I do not underestimate formal education; in fact, I feel the need for more of it. However, I do believe that a regular internship plan, allowing a young graduating Bible instructor to work with a mature, experienced woman would not only produce a better quality of workers but would ensure a larger number of them staying by the work.

There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working.—*Evangelism*, p. 475.

The problem of matrimony is often mentioned as one of the reasons for not encouraging the training of young women for Bible work. It has always been rather interesting to

me to note that we have not stopped promoting nursing, teaching, or any other profession to our young women because a good number of them find their way to the altar. Actually, according to a survey taken among conference presidents in North America, it was found that about 50 per cent of the Bible instructors were married women. Furthermore, when asked which they preferred—married or single workers—the men almost unanimously responded that it made very little difference to them so long as the workers were qualified to do an effective and productive job.

Even in a day when it was not nearly so popular for women to work as it is today, Mrs. White wrote:

When it is possible, let the minister and his wife go forth together. The wife can often labor by the side of her husband, accomplishing a noble work. She can visit the homes of the people and help the women in these families in a way that her husband cannot. . . . We need women workers to labor in connection with their husbands, and should encourage those who wish to engage in this line of missionary effort.—*Ibid.*, p. 491.

What better training then, could we give our young prospective minister's wives than to prepare them for the Bible work?

One further observation on the matrimonial situation is that a good number of our Seventh-day Adventist young women remain in the single-status group. It is a known fact that there are more available single women than men, and many young women who refuse to marry outside the church are working throughout our ranks in conference offices, classrooms, hospitals. The denomination could not function without them! Why should not many more of these single women be devoting their time, energy, and consecration to the most important of all professions, the Bible work?

Our students are to be educated to become Bible workers. . . . It should be the aim of our schools to provide the best instruction and training for Bible workers. . . . I am also led to say that we must educate more workers to give Bible readings.—*Ibid.*, pp. 474, 475, 477.

Obviously, young women are not being encouraged in this direction as much as they should be. In a survey taken during the school year of 1961-62 there were less than twenty women in eight colleges who were enrolled in some course that would lead to the Bible instructor profession. Furthermore, the survey indicated that in a ten-year period there had been about seventy women enrolled in a Bible instructor's course, and of that number less than 25 per cent actually found employment in some phase of Bible work. No doubt there are many

and sundry reasons behind these figures, but one thing is certain—if the Bible work is to grow and thrive, there must be a new emphasis placed upon it.

Every year the retirement list takes its toll of Bible instructors who have bravely and faithfully worked through the heat of the battle. Who is going to carry on in their place? I believe that in the ranks of our colleges are many dedicated and capable young women who will respond to the call to carry on this great work. But we must find them and give them a vision; we must educate them and hire them; and we must train them by the side of veteran workers.

I believe that our conference presidents are evangelistic-minded men who see the need for more Bible instructors. In the survey referred to earlier, the comment was made repeatedly by these administrators, "Tell me where I can find a good Bible instructor!"

I believe in our colleges. The purpose of their existence is to train young people for service. What branch of service could be more important than the Bible work, outside the ministry itself? Our college Bible teachers need to be kept informed as to the needs in the field; and our conferences ought to be kept informed as to the availability of young women of the right caliber who are interested in this work.

If leaders and educators would catch a new vision of the importance and exalted position of this work and would recruit and prepare many more young women, we would have "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."—*Ibid.*, p. 471, 472.

I believe that the God who prepared the inexperienced Joseph in heaven's own special training course; He who called the sweet singer of Israel in his youth and anointed him to be king; He who placed a beautiful young woman in a heathen court to deliver His chosen people; He who chose a weak, sickly young girl to be His messenger to the remnant is still calling young women to His service. I am grateful that the Lord called me in my youth and inexperience to have a part in His work; I am glad that I can give the very best years of my life to the sacred work of being a Bible instructor.

The underlying cause of all weakness and unhappiness in man has always been, and still is, weak habit of thought.—Horace Fletcher.

SHEPHERDESS -- Her Vital Partnership



Is a Minister's Wife "Lucky"?

LAVONNE BIERWAGEN

Minister's wife, Arizona



THE other day I received a letter from a woman, two sentences of which read: "You are so lucky to be married to a minister. I always wanted to marry a minister." I wrote back and assured her that I was "lucky" to be married to my husband no matter what he was. With the hope of helping her to be content with her lot, I added that I supposed being a minister's wife looked quite glamorous from the outside, but that even with it's compensations it wasn't all glamour; it involved lots of hard work.

That letter started me thinking about my role as a minister's wife. True, I had thought about it many times before—even back in my senior year in academy when my "minister" and I were finding each other's friendship quite enjoyable and one of our mutual friends presented me with a *Youth's Instructor* article, "Do You Really Want to Marry a Minister?" At that time I hadn't been asked to marry the minister, but I read the article and weighed the possibilities, and I knew what my answer would be.

I think of the times I have been tempted to complain and even have yielded to the temptation when the pressures of the task seemed too much for me. Recently, while spending about six hours a day helping my husband in his evangelistic endeavors, I must have let some of my feelings slip out about how I was neglecting some of my home duties and our children. For my husband, in his typical humorous way, brought my smiles back by saying, "Don't worry, you'll get your reward. When Gabriel asks me what you've been doing, I'll tell him."

What are some of the things a minister's wife might be tempted to complain about? Could it be the boxes of songbooks, attendance gifts, borrowed films and projectors, stacked in an already too-crowded living room awaiting an evangelistic crusade? But think of the reward of people won as a result of the endeavor. The inconvenience is so short in comparison. The salvation of souls should be our greatest objective, and for this we can endure.

There are the many hours spent in travel, if your members are scattered or you have more than one church. But think how happy the people are to see the minister's wife too. They expect to see her and they have a right to. It doubles the influence of the minister. And there are some people the minister's wife can help that the minister cannot.

Then there are the many irregular, odd jobs the minister's wife finds herself involved in by being married to a man who is a public speaker, a student and researcher, a business administrator and fund raiser, a counselor and social worker, a public relations and religious education director, a youth leader, and many more.

It may be that the minister's wife is asked to conduct cooking classes or parent classes, and all the details fall on her shoulders. Yet, think of those who will determine to build stronger, healthier bodies and be better parents and homemakers as a result.

Could it be that the loud speakers and the tape recorders are piled in a corner waiting for the Ingathering caroling? That's the way it is at our house now (November). But I'm not going to say a word. When the time comes I'll bundle up the girls and put the baby in

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the stroller and off we'll go, caroling to help with the load of our three churches. You see, I remember the joy that came to hearts old and young last year when our girls went from door to door among the rich and poor, singing "Silent Night" and "Away in a Manger." They usually received larger donations than the adults did with the tape recordings.

Yes, I'm "lucky" I married a minister!

The Original Language of the New Testament

(Continued from page 19)

Codex Bezae, but also the Bezan variants which abandon Semitisms found in other MSS, the net increase of Semitisms is sometimes inconsequential, while in other respects this MS actually reveals fewer Semitisms than found in the B Aleph text; and 2) oftentimes the data are concentrated in limited areas of the text, thus detracting from the supposed homogeneity of the Bezan text."²⁴

Yoder's conclusions do not necessarily indicate that the Bezan text is not reliable, but they definitely show that the basing of its reliability on its more numerous Aramaisms is no longer possible.

Thus we find new discoveries and new studies modifying previous points and enlightening different aspects of the problem, but nothing has arisen to change the generally held opinion that the New Testament books were all originally written in Greek, though admittedly influenced by translated Semitic documents and the Semitic milieu of its contents and the Semitic background of the writer in some cases.

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Ministerial Loyalties

(Continued from page 15)

we may be led to compare and compete in the various areas of "success." This may involve the house in which a colleague lives, the furniture he has in his home, the car he drives, the membership of his churches, the number of baptisms for a given period of time, or his latest call in terms of a so-called step-up or step-down.

As I understand it, the real issue for the faithful God-fearing minister is his sincerity and dedication to the task he is called to do. In my opinion, some of the most successful ministers that I have known are those who have just returned from the mission field or other lines of service that has required much sacrifice and who have very little, if anything, in terms of worldly possessions. A minister's "success will be proportionate to the degree of consecration and self-sacrifice in which his work is done." —*Evangelism*, pp. 628, 629. It is high time for all of us as ministers to unite in bringing honor to our fellow ministers by saying nothing that may bring disgrace or may in the eyes of our laymen lower the sacredness and importance of the holy office of the gospel minister.

We should today, rededicate ourselves to do and say only those things that will bring honor and respect to the high calling of the ministry.

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Spanish Church

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BOOKS -- For Your Library



***The Supreme Court and on Church and State*, Tussman, Joseph, ed., Oxford University Press, New York, 1962, 305 pages, \$1.95.**

The value of this (soft-bound) book lies in its collection of twenty-nine cases in which the U.S. Supreme Court has made decisions relative to the interrelationship of religion and government in America. The earliest case is from 1815; the latest is the 1953 decision (*Fowler v. Rhode Island*) upholding the right of unpopular religious groups to conduct meetings in public parks where popular churches are permitted. The majority of the cases in this compilation are from within the past twenty-five years.

The cases are preceded by an introductory essay endeavoring to analyze the American constitutional problem connected with the relation or separation of church and state. This compilation of church and state decisions is the only one currently available in a handy edition. Although the reader looks in vain for the Sunday law decisions, the selection seems representative. Until a better annotated collection is composed, the little Tussman volume has its place on the shelves of those who wish to have within reach the major Supreme Court decisions on church and state.

LEIF KR. TOBIASSEN

***Who Was Who in Church History*, Elgin S. Moyer, Moody Press, Chicago, Ill., 1962, 452 pages, \$5.95.**

The purpose of this volume is to give brief biographical sketches of about 1,750 outstanding men and women who have had a definite part in building the framework of the church from the time of Christ to our present era. I became fascinated when thumbing through the pages, finding familiar names, and discovering interesting information and illustrations pertaining to their ministry. This book will be of value to a student, teacher, or pastor who needs ready information about the foremost personalities of Christendom.

In the selection there are theologians, preachers, missionaries, writers, musicians, philosophers, humanitarians. There are the orthodox and conservative theologians, as well as the liberal Bible critics. No person now living is included.

Under "White, Ellen Gould (Mrs. James White)" one senses that the author is not fully sympathetic with the Seventh-day Adventist history and belief concerning Ellen G. White. We could wish he had done a little more checking with the primary sources. We are confident, however, the Moody Press, a reputable publisher, is desirous that a work

such as this be impeccable, and that most of the information in this volume is factual and unbiased.

This is a worthy book and could well be listed in one's personal library for handy reference along with encyclopedias, dictionaries, church histories, and biographies.

ANDREW FEARING

***1,010 Sermon Illustrations From the Bible*, Charles L. Wallis, Harper & Row, 1963, 221 pages, \$3.95.**

The author of this book is the editor of *Pulpit Preaching*. He has done an outstanding job of arranging Bible stories and illustrations under two-hundred-and-one headings. Each item centers in a narrative situation appropriate for use in sermons. Full Scripture references are given. The illustrations are cross-indexed under a variety of related topics and indexed under special days of the Christian and civil calendars.

Motivation for preparing this volume was found in the evaluation of numerous sermons submitted for publication in the homiletical journal *Pulpit Preaching* edited by Dr. Wallis. He estimated that more than 75 per cent of these sermons used the Bible in an incidental manner, and many times the Bible was merely a point of departure and return. The sermons contained an abundance of illustrative matter taken from secular literature, thus the conviction grew on Dr. Wallis that as pastors we miss the most important source of illustration—the Bible. The minister who is tempted to use "strange fire" by mixing "storytelling with his discourses" (*Evangelism*, p. 210) will find this work refreshing and valuable. The ministerial student would do well to take note of the two-hundred-and-one topics alphabetically arranged—a tremendous aid in setting up a filing system.

J. R. SPANGLER

***These Are My People, The New Testament Church*, Harold S. Bender, Herald Press, Scottsdale, Pennsylvania, 1962, 126 pages, \$3.50.**

The Conrad Grebel Lectures for 1960. (Grebel was an influential leader in the sixteenth-century Swiss Anabaptist movement. It is in his honor that Bible-centered principles of the Christian church are to be established by this lectureship.) Harold Bender is dean of church history in Goshen College Biblical Seminary, holding degrees from universities in America and abroad. He is president of the Mennonite World Conference and chairman of committees on historical research and peace problems. He was also editor of the *Mennonite Encyclopedia* and is now editor of the *Mennonite Quar-*

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terly. In the field of New Testament ecclesiology Bender presents a work of true value for church administrators, ministers, and college and university Bible teachers. It is not an essay on Anabaptist Mennonite thinking but is an intelligent, forthright picture of the concept of the true New Testament church. Chapter titles: 1. The People of God. 2. The Body of Christ. 3. The Holy Community. 4. Believers, Disciples and Saints. 5. The Lord's Ministers. Replete with Scriptural context, this work is well documented with an extensive bibliography of recent renowned writers. The book fosters devotional thinking and supplies stimulating information.

LOUISE C. KLEUSER

Render Unto Caesar: the Flag Salute Controversy, David R. Manwaring, University of Chicago Press, Chicago, 1962, 321 pages, \$5.50.

This is a carefully developed and competent analysis of the legal conflicts in which the Jehovah's Witnesses were involved over their refusal to participate in the ceremonial saluting of the American flag that was required in many public schools. The well-documented book is useful also to the general student of religious rights as defined under the U.S. Constitution. In interesting fashion the author explains how the Supreme Court, which in 1940 had declared the compulsory flag salute constitutional, three years later reversed itself and upheld the Witnesses in their refusal on religious grounds under the First and Fourteenth Amendments. References are also made to other legal problems in which the Witnesses were involved, particularly their right to unimpeded door-to-door solicitation (in which case in 1943 the Seventh-day Adventist General Conference successfully intervened by way of an *amicus curiae* brief). The Manwaring volume is indispensable to those who wish to be up to date on constitutional problems confronting religious minorities in the United States. The Adventist reader will be intrigued by the author's carefully documented analysis of the fierce local persecution of Jehovah's Witnesses in so many communities.

LEIF KR. TOBIASSEN

They Were There . . . When They Crucified My Lord, Lester Heins, Augsburg Publishing House, Minneapolis 15, Minnesota, 1963, 77 pages, \$1.75.

This small paperback is written as letters to those personalities mentioned in the scriptural accounts of the sufferings, death, and resurrection of

Christ. Letters to such people as the owner of the two donkeys used in the triumphal march into Jerusalem; to Nicodemus, Lazarus, and Simon of Cyrene; to the man with the sponge at the cross; raise questions that are thought-provoking but which will never be answered this side of eternity. However, questions such as these are stimulating and cause us to meditate about those who were standing by at the time our Saviour walked on this earth. The illustrations throughout this little book add to the interest and clarity of the text.

IRMA RITCHIE

But God! V. Raymond Edman, Zondervan Publishing House, Grand Rapids, Michigan, 1962, 152 pages, \$2.50.

The by-line of this devotional volume reads: "Little lessons of large importance learned from the Holy Scriptures, with poems by Annie Johnson Flint." The author is the president of Wheaton College, Wheaton, Illinois, an office he has held since 1940. Dr. Edman has taken the little conjunction "but," pointing out its difference from the word "and." Interesting enough, the thoughts following the conjunction "but" are always contrary to those preceding it. Lessons are thus drawn from scriptural references that place God on one side of the scale and man's problems on the other. Thus we find the term "but" is between man's problems and God's solution.

These short chapters contain a wealth of thought that can be easily expanded into prayer meeting or vesper meditations.

Worth the price of the book alone are the heart-warming poems of Annie Johnson Flint, which greatly enhance the thirty-five short chapters.

J. R. SPANGLER

Harper's Topical Concordance, Charles R. Joy, Harper and Row, New York, 1962, 628 pages, \$8.95.

This is undoubtedly one of the most complete and thorough topical concordances in the English language. It has been reprinted eight times since it was first published in 1940. This comprehensive concordance is much larger than any previous edition. Dr. Joy has added thousands of new statements in this work, making it especially useful in our modern times. Some of the new topics added are: "Segregation," "Integration," "Unemployment," "Morale," "Reverence for Life," "Secularism," "Aggressiveness," "Tolerance," and "Self-respect." Alphabetical arrangement by subject makes for quick and convenient use, and the subject heads give first and last topics on each double-page spread for easy location of subjects. I am often asked to recommend good books for a minister's library. This is one reference guide that really ought to be in the hands of every minister, teacher, student, speaker, and writer.

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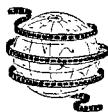
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	<input type="checkbox"/> F-2124	<input type="checkbox"/> Are You Tied in Knots?
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	<input type="checkbox"/> F-2126	<input type="checkbox"/> Learn About Cancer—and Live!
T-2127	<input type="checkbox"/> F-2127	<input type="checkbox"/> Your Wonderful Eyes
	<input type="checkbox"/> F-2128	<input type="checkbox"/> Danger Spots Around Your Home
T-2129	<input type="checkbox"/> F-2129	<input type="checkbox"/> When Someone You Love Is Injured
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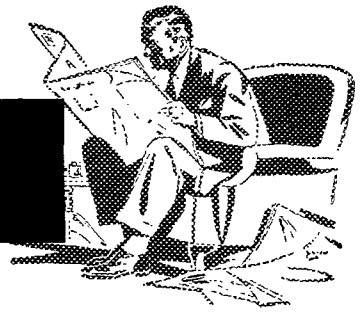
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	<input type="checkbox"/> F-2132	<input type="checkbox"/> How to Stop Smoking
T-2133	<input type="checkbox"/> F-2133	<input type="checkbox"/> Dangerous Drugs
	<input type="checkbox"/> F-2134	<input type="checkbox"/> Don't Blame Others for Your Illness!
T-2135	<input type="checkbox"/> F-2135	<input type="checkbox"/> Eat Right and Stay Young!
	<input type="checkbox"/> F-2136	<input type="checkbox"/> Your Ears and Your Personality
T-2137	<input type="checkbox"/> F-2137	<input type="checkbox"/> Be Glad You've Been Sick!
	<input type="checkbox"/> F-2138	<input type="checkbox"/> Choosing a Good Doctor
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NEWS -- From Current Journals



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

WASHINGTON, D.C.—The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, said Roman Catholic leaders have embarked on a great venture in faith in the Second Vatican Council and are considering “changing the habits of a millennium. The Catholic Church has had the courage to face the fact that the Constantinian Age has ended,” he declared. It was an era in which the Christian cause had come to be allied with the power of the civil state, seeking by law to propagate the Christian faith and make it part of the fabric of society. “There is an arresting honesty about the Catholic Church’s evaluation of itself at this Council,” he told worshippers at Washington Cathedral. “Our Roman brethren are ready to enter the new age—an Age of the Unknown—facing it with faith, prepared to give up the worldly power that led it into so circumscribed and narrow a way,” he stated. “Suppose in the succeeding meetings of this Council the Roman Church so cleanses itself of these divisive and arrogant securities on which it has so long relied that it is sincerely converted to the Holy Spirit,” Dean Sayre declared. “Will we Protestants then be humble and truthful enough to acknowledge that the Reformation has thereby been fulfilled and that the way is thus open to reunion with the Catholic Church? Or would we defy the Holy Spirit so far as to deny that God, moving in His own way, could convert a Church which we, through the Protestant Reformation, had failed to convert?” he asked.

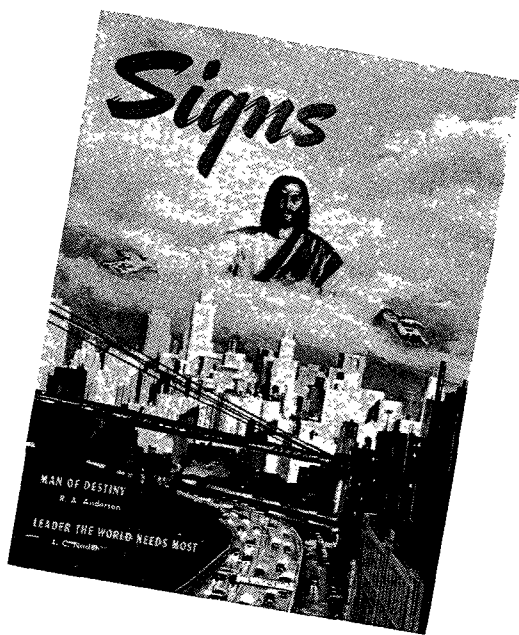
CHICAGO—*The Christian Century* began its seventy-ninth year with a new format and a new subtitle identifying itself. Long known as an “undenominational weekly,” the *Century* henceforth will be known as an “ecumenical weekly.” It also will be published in an attractive, handier, more compact form—8½ by 11 inches. In an editorial detailing the changes in its January 2 issue, *The Christian Century* editors wrote: “Finally, we have dropped ungraceful and negative ‘undenominational’ and substituted graceful and positive ‘ecumenical’ as our front-page subtitle.” The editorial said it anticipated that most readers will “bristle” at the changes. “That is the usual reaction for the unfamiliar. But we hope you will wait a few weeks before you give a final judgment. You may change your minds.”

JERUSALEM—Greek Consul General George Papadopoulos announced here that his government has promised to send olive saplings as a contribution to the restoration of the Mount of Olives, one of the holy places in the Jordan-ruled Old City. A reforestation project at the Mount of Olives is slowly being carried out. Last year a gift of saplings was sent from Rome. The Greek consul’s announcement coincided with the observance of Arbor Day in Jordan, which was marked by planting ceremonies attended by King Hussein, ministers of his government, and various Christian and Moslem religious leaders.

BAD GODESBERG, GERMANY—Ordination of women to relieve an acute clergy shortage was approved here by the synod of the Evangelical Church of the Rhineland in West Germany. Ordained women will enjoy full ministerial rights and will be authorized, in principle, to preach and administer the sacraments. They will hold the title of “pastoress” and wear robes corresponding to those of pastors. Before a woman may be appointed a parish minister, however, she must obtain the consent of the bishop and approval of the parish. A woman minister who marries must resign or take a nonministerial assignment, the synod ruled. Exceptions to this rule are possible under certain circumstances, but must be authorized by the bishop. Parish members who object to a woman pastor at weddings, baptisms, and confirmations may be served by a male pastor. Dr. Joachim Beckmann, president of the Rhineland church, reported the church is experiencing a constantly growing clergy shortage, accentuated by the increase in membership from 2,400,000 to 4,172,000 since 1945. Of 1,416 pastoral offices, 220 are now vacant, while an additional 220 pastors are needed to reduce the current ration of 3,000 members to each pastor.

MINNEAPOLIS, MINN.—Acceptance of the book of Genesis as “literal,” including the account that the earth was created in six 24-hour days, was urged here by a Chicago pastor and radio preacher. “If the Genesis story is not regarded as factually reliable, it will immediately throw suspicion on the entire Bible,” said the Rev. Allen Blegen, pastor of Immanuel Lutheran church, Chicago, and director of “The Hope of the World” broadcast. “This would work its way all the way to the life of Christ

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and cast doubt on the record of His life," he noted. Mr. Blegen lectured on the disputed first eleven chapters of Genesis at the national midwinter evangelistic conference sponsored by the Lutheran Evangelistic Movement. Much of the modern criticism of the Genesis story grows out of a theory developed by a German scholar who held there were several different authors of Genesis, Mr. Blegen said. "The New Testament words of Jesus plainly teach us that Moses was the writer of the Genesis record." Although Moses lived much later, it was possible he could do this through oral stories and written records that were available, and through the direction God gave him, Mr. Blegen continued. He said a new book, "The Genesis Flood," written by "excellent scientists," claims that science substantiates the Biblical Creation story and Flood story. "In their minds they believe the flood caused the layered strata of rock, silt, and other materials, rather than the millions of years of geological ages." The movement is made up of fundamentalist-leaning Lutherans from several bodies, but has no official connection with any of them.

DALLAS, TEX.—A plea for less timidity and more plain speaking in today's sermons was made by two speakers at the annual evangelism conference of the Baptist General Convention of Texas here. Dr. Brooks H. Webster of Park Place Baptist church, Houston, chided ministers generally for being too timid in their preaching. Urging more preaching on repentance, he said: "Repentance is a way of life that demonstrates itself in changed living. . . . There can be no living by the rule of the Ten Commandments or living up to the beatitudes of Christ without repentance." That word, he added, is mentioned 108 times in the New Testament. Dr. K. Owen White of Houston, the State convention's president, speaking on the same general theme, said this is a time for "plain, positive preaching. This is not a day for theological jargon. This is a day for the preaching of the Bible, a day to make the way so plain that no man can possibly misunderstand. . . . Could it be that we are more concerned for statistics than for souls?" "Could it be," said Dr. Webster, "that we have neglected the basic lesson of evangelism—repentance?"

Pointers

(Continued from page 48)

VIOLENCE AND DEATH THEY tell me it was a rather quiet week on TV. There were only 105 shootings, six stabbings, fifty fist fights, nine beatings, one whipping, and twenty-one other assaults, plus one death by suffocation. Another scene revealed rattlesnakes slithering across the ground toward two trussed-up people.

One so-called entertainment showed in detail how to smash a man to death with repeated hand blows to the head and heart. To prove the effectiveness of the method viewers were then shown a close-up of the dead man's face.

Is it not deplorable that the programs which often obtain the highest rating of listeners are the ones that spew out the most dreadful sound and fury, pandering to the lowest instincts of viewers? A prominent psychiatrist, Fredric Wertham, has suggested that "we have become conditioned to an acceptance of violence as no civilized nation has ever been before. We have silently passed an amendment to the sixth commandment—"Thou shalt not kill"—it is perfectly all right to enjoy watching other people doing it, the more the merrier, and as brutally as possible."

One television writer recently deplored the fact that with so many violent shows on the air he had to think up new methods of crime and punishment, exotic new settings for suspense and tension. He felt he had to keep devising more and more suspense in order to keep up with the program's popularity.

We are told in *The Ministry of Healing*, page 366, "Better than any other inheritance of wealth you can give your children will be the gift of a healthy body, a sound mind, and a noble character."

The emphasis here is placed upon a sound mind and a noble character. May God forbid that television be one more avenue to "standard-condition" us. There are worth-while programs on television, to be sure, but they are not the cheap vaudeville skits, burlesque comedy, lewd dancing productions, and vicious stories of crime that clutter so much of program time.

After children have watched TV programs they are oriented toward the sensational, the violent, and, in too many teen-agers, toward criminality of all kinds. One parent honestly admitted his difficulty in gathering the children for family worship after they had watched sensational television. Our readers are reminded that a statement on television was issued by the General Conference Committee in December, 1956. It is available in MV Leaflet, No. 49, entitled "Television—A Decision of Togetherness," copies of which may be obtained at eight cents each from your Book and Bible House.

May God give wisdom and courage to all who must deal with this ever-present problem.

A. C. F.

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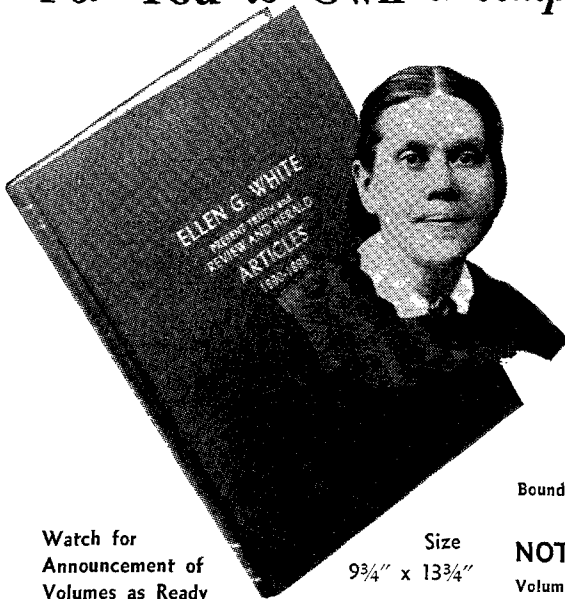
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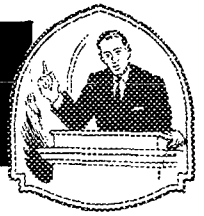
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APRIL, 1963

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PULPIT -- Pointers for Preachers



"BULL IN A NET" TO BE called and not answer, to be sent and not go, and to know and not proclaim—of such a man it may be said, He is of all men most miserable. The professions are literally cluttered with fugitives from the gospel ministry, men who, like Jonah, went the other way. In effect they told the Master to get somebody else. Whether for money, prestige, or pleasure, these men have turned aside from the holiest of callings. With money, influence, and status, they are yet unhappy, for in the stillness of morn even sleep is of the restless sort. He is a man on the run who sees in his shadow an assailant.

To be sent and not go creates an eternal uncertainty. But what considerations prevented his going? Was the territory unpromising? Did his wife object because of living conditions? Or did going to that lonely outpost seem the long way to the top? Is there a man less happy than the one who was sent but didn't go.

Then who is he? The man who knew, but wouldn't proclaim? Possibly. Said Jeremiah, "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones" (Jer. 20:9). The desire to communicate is basic. There is no oppression like suppression of speech, whether self-invoked or externally imposed. The command to "go" into all the world and preach the gospel to every creature is less a command than a privilege. It is "sweet release" to the gospel minister to tell what he knows. Denied this privilege, he is in truth "as a wild bull in a net," "full of the fury of the Lord, the rebuke of thy God" (Isa. 51:20).

E. E. C.

LET'S GROW EXPANSION and growth are goals constantly set before the church. This is certainly proper, for growth is important. But not all growth is healthy. Cancer, tumors, and even warts are types of growth, but they are most undesirable. Nothing can be more detrimental to the human body than unhealthy, diseased growth.

What about the church? Satan is not adverse to denominational expansion as long as it is of a religious pathological nature. From time to time I notice printed pleas for personnel to help staff a church institution. Qualifications of ability and skill are always mentioned as necessary, but generally nothing is said relative to spiritual requirements. True, in this age of scientific advance and specialized skill, the world emphasizes know-how rather than character. The airline patron is far more interested in the pilot's ability and skill than

whether he is the husband of more than one wife. God may be foreign to Russian scientists, but the fact still remains that they lead the world in space exploration. I seriously doubt that there was any prayer or consecration on their part that helped get man into orbit.

Character and Godlikeness seemingly have little or nothing to do with success today. Satan in these last days is eager and helpful in the planning of colossal empires of industry, science, and even religion, to show that it can all be done by men who have little or no connection with God.

Would it not be well for the builders of God's church today to perpetually keep in mind that "without me ye can do nothing." Some interpret this phrase as significant only in spiritual development. But that which passes away is always "nothing." The millennium, a veritable museum of man's achievements, will be replete with scenes of "nothing." Let not the church add to the grandeur of Satan's year of jubilee, but incessantly remind itself that "only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good" (*The Desire of Ages*, p. 362).

R. J. S.

THE TOWEL AND THE BASIN RELIGIONISTS usually argue heatedly over things they do not understand, not over matters that are commonly understood. D. L. Moody had a word on this: "It isn't the passages I don't understand that worry me; it's the passages I do understand."

How men have argued and fought over the intricacies of the theology of grace! Yet we all know how sadly man needs outside help to be found only in God. Better were it never to fight, but to bend low by the cross of Christ, seeking to find the experience expressed in the immortal words: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

A clergyman columnist says he was meditating at the communion service on John's account of the Last Supper, and he realized how easy it is to differ about the historic controversies over the bread and wine—transubstantiation, consubstantiation, et cetera. Then it occurred to him that there was meaning to the towel and the basin, and he wondered why we highlight the historic controversies, but subdue deep experiential meaning in the emblems of humility and service.

H. W. L.

(Continued on page 46)