

A black and white photograph of a pine tree in a field under a cloudy sky. The tree is in the foreground, leaning slightly to the right. The background shows a field with some distant trees and a horizon line. The sky is filled with soft, white clouds.

The
Ministry

SEPTEMBER, 1963

“I Will
Never
Let Go
of You”



(*Heb. 13:5, Goodspeed*)

Once a father and his son went mountain climbing. There were some steep and dangerous places on the path they chose. As they were climbing one of these treacherous places someone called out to the little boy, “Do you have a good hold on your father, lad?”

The little lad replied, “No, but he has a good hold on me.” This exemplifies a significant truth. If I depend upon my grip on the Father for security, I will be likely to stumble and fall. The thing that keeps me going is the knowledge that my Father has a good grip on me.

ROBERT V. OZMENT in *But God Can*
(Fleming H. Revell Company)

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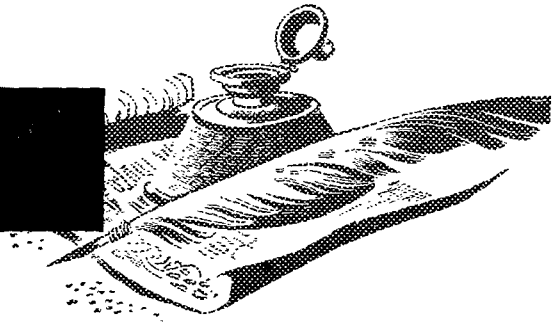
A beautiful sunset in Korea is a significant symbol of the imminent sunset of the world. This old planet has had a long day with a plenitude of opportunities to prepare for the sunset when every man's work is done.

Thank God the fading glory of this world will be superseded by the universal glory of the coming "Sun of righteousness . . . with healing in his wings."

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EDITORIAL



“Be Ye Clean”



BUT what will I tell my children when they ask, ‘Father, why don’t you preach any more?’ His body was trembling, and he could no longer hold his tears when he asked this pathetic question. This successful pastor and evangelist had fallen into immorality. His credentials had just been surrendered. His face was a picture of remorse and agony as moment by moment he became more fully cognizant of what this meant—the loss of all that was worth while in his life, the full trust and happiness of his home, and his service to the church he loved.

Sin is an awful thing! Sin does not pay! Sin is not worth it!

There are some women in the world who seem to delight in gaining the attention and affection of a prominent person. They are clever in arranging circumstances, planning associations, and suggesting warmer friendships. What a tragedy when a man loses his judgment, his loyalty to his family, his sense of sin, and slips into the scheme of the devil.

Sin looks so inviting, so fascinating, so charming, and so necessary for happiness at the moment or in the immediate future. But after it is committed it turns bitter, and leaves nothing but blight, ugliness, and suffering. No, sin is not worth it!

Before me is an eighteen-page letter from the wife of a once-leading minister who lost his way. It is evident that many tears were shed in writing the letter. This wife

was appealing for help. She told how she would often awaken in the small hours of the night and hear her husband praying in another room, pleading with the Lord to return him to his ministry. She wrote, “He would give his whole life to be preaching again. God has forgiven him. I and the children have forgiven him. The church people here have forgiven him. Is there not some way that he can return to the work he loves so dearly?”

The letter was answered with all the sympathy, compassion, and understanding that could be found, but we were unable to offer her much hope that he could be restored to his former position as a leader in God’s church. A man speaking for God, giving counsel for purity of life, must himself be the example (1 Tim. 4:12). This man’s position of influence was vitiated. However, he could continue to be a witness for his Saviour as an active faithful layman.

Satan’s special temptations are directed against the ministry. . . . He tries with all his ingenuity to lead them into sin, knowing that their office makes sin in them more exceeding sinful; for in committing sin, they make themselves ministers of evil.—*Gospel Workers*, p. 124.

Whatever one’s responsibilities may be in the Lord’s work, whether Bible teacher, pastor, executive, or evangelist, he must be clean. “Wash your hands” is the first order of the physical worker; “wash your soul” is the necessity of the spiritual worker. Ministers are chosen vessels for God’s use, and must be pure, free from all manner of pollution to carry a sacred, holy message. “Be

ye clean, that bear the vessels of the Lord" (Isa. 52:11).

F. B. Meyer used Isaiah 52, verse 11, as a basis of his remarks to a group of clergymen. He listed seven ways in which a man must be clean if he is to succeed in the work of the Master. In brief, they were:

1. Clean in habits, in breath, in body, in the whole nature.
2. Clean in appetite.
3. Clean in alliances, making no compromise.
4. Clean from worldly ambitions and aims.
5. Clean from sinful pleasures.
6. Clean from mere emotional religion.
7. Clean morally.

To those who handle sacred things comes the solemn injunction, "Be ye clean, that bear the vessels of the Lord." Of all men, those who have been trusted and honored by the Lord, those who have been given special service to perform, should be circumspect in word and deed. They should be men of devotion, who, by works of righteousness and pure, true words, can lift their fellow-men to a higher level; men who are not unsettled by every passing temptation; men of firm, earnest purpose, whose highest aim is to gather souls to Christ.—*Ibid.*

The wife of a certain minister, who does considerable traveling away from home, asked him one day, "Are you ever tempted?" "Why," he said in surprise, "you never asked me that question before!" "Well," she inquired again, "are you?"

"No," he replied thoughtfully. "And I will tell you why. There are two reasons. First, when I am away from home I have memories of our love and happiness together—pure, sweet, clean, beautiful. And then I have the anticipation of returning home where you will welcome me in warm affection.

"My second reason is this: By the grace and power of God there is built around my life a bulwark of the gospel. Both of these influences are an anchor of my soul. I cannot do this wickedness and sin against my home, and against my God."

May the daily prayer be: O God, keep me pure. May my love for my wife and family become deeper and stronger with each passing day. Bless me with appreciation, tenderness, love, and understanding in the home. Cultivate within me an abhorrence of sin. Enable me to rise above the alluring, infatuating temptations of Satan. Grant that by Thy power I may acquire strength of will, moral stamina, and nobility of char-

acter. May I adorn my high calling with a love and passion for purity of thought, words, and acts. For this I earnestly pray.

A. C. F.

INSTITUTE on MENTAL HEALTH for SEVENTH-DAY ADVENTIST MINISTERS

The ninth annual Institute on Mental Health, jointly sponsored by the Seventh-day Adventist Theological Seminary and the Harding Hospital, will be conducted at the Harding Hospital on October 21, 22, and 23, 1963.

The purpose of the institute is to provide church pastors, hospital chaplains, and educators with information and experience in understanding people and their feelings, and to aid them in handling the emotional problems that they encounter in their ministry. This opportunity to study human behavior can be of real value, and we feel that there is a distinct advantage in studying in this area with people who share a common faith and religious point of view. This institute is not designed to make counselors or psychologists of ministers, but it is hoped that it will add breadth and depth to their ministry and help them to be more effective in their pastoral work.

The faculty for this year's institute will include Dr. Harrison Evans, professor of psychiatry, Loma Linda University; Dr. Charles Anderson, Hinsdale Sanitarium; Dr. L. Harold Caviness, of the Battle Creek Health Center; Elder Charles E. Wittschiebe, Seventh-day Adventist Theological Seminary; and the staff of the Harding Hospital. Each person attending will have opportunity to learn from informal discussions with these well-qualified persons, as well as through participation in the lectures, seminars, and discussion groups.

Ministers interested in attending this year's institute should get in touch with their conference president for the necessary application forms.

Breaking Thought

Barriers



SEVENTH-DAY ADVENTISTS have been called to this critical period of the world's history to perform the greatest publicity job ever undertaken by any religious organization. This great Advent Movement exists for only one purpose: to communicate a distinct and positive message, a message that grows increasingly timely with each passing day—a reformatory message that will stir the religious world, and a universal message that will penetrate to the farthest corners of the earth. We have been told that a voice is to go forth to arouse the nations. This voice is to be heard clearly above today's competitive din. If it is to become effective and more persuasive as a communicator of spiritual truths it will come, not by accident, but by design.

How can we be assured that this vital last-day message will penetrate the hearts of men and women everywhere and persuade them to accept Christ in the setting of the third angel's message? What can be done to break through the barriers of apathy, prejudice, and indifference? What can we do to become more persuasive in communicating spiritual truths? What can we do to accelerate our church program so that we may quickly reach the multitudes?

The presentation of our message is to "be the highest, greatest work carried on in the world at this time."—*Testimonies*, vol. 6, p. 11.

Therefore, we must not slacken our pace, but on the contrary, plan for more effective methods of communication, of dealing with others. We must startle thinking men and women. We must capture their minds with the timely truths designed for this hour.

This study was presented to the members of the Public Relations Advisory Committee at a meeting in Dallas, Texas, March 24-26, 1963.

From reading Psalm 102:13-16 we know that prior to the coming of Christ in His glory He is going to build up His church. It will exert a tremendous influence in the world and make a great impact among all the nations of the earth. God says He will favor His church. The Hebrew word here used means "to deal graciously" or to "be merciful." It doesn't necessarily mean that people will always agree with the church, or that it will be acceptable to them. There will always be those who despise and reject truth. But in spite of this, truth will triumph.

R. S. WATTS

Vice-President, General Conference

Every position of truth taken by our people will bear the criticism of the greatest minds; . . . every position we take should be critically examined and tested by the Scriptures.—*Evangelism*, p. 69.

When the message of God meets with opposition, He gives it additional force that it may exert greater influence. Endowed with divine energy, truth will cut its way through the strongest barriers and triumph over every obstacle. Isn't that why we are meeting here—to find out how we can exert a greater influence in the world? to discover what we can do to break down these barriers?

In the writings of Isaiah will be found a number of profound statements concerning the exaltation of God's chosen people and the role they are to play in the world. Ellen G. White points out that if Israel of old had "been true to her trust, all the nations of earth would have shared in her blessings."—*Prophets and Kings*, p. 370.

Let us now review a remarkable prophecy and also a promise:

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:1-4).

This is a prophecy that God made concerning Judah and Jerusalem. I know that this prophecy has been misunderstood and misapplied. There are three widely accepted interpretations: The first is that this text refers to a millennium when the Jews will be restored to their ancestral home and they will rule the earth and accomplish the conversion of the world. That is the generally accepted interpretation by Protestant organizations. Another says that this text refers to a time when a counterfeit religious revival will take place at the close of earth's history by an apostate Christianity designed to convert the world. But I believe that neither of these fits the prophecy that is made here concerning Judah and Jerusalem. Rather, here is described God's original plan that ancient Israel should become God's agency for the salvation of the world. But since Israel failed, the prediction here made is to be fulfilled by God's chosen people today in giving the gospel message to earth's remotest bounds.

To determine the true meaning of Isaiah 2:1-4 and its significance for the church today, we must study it in its context in chapter 2 and in the context of the Scripture as a whole. It concerns, first of all, Judah and Jerusalem. There is no indication here that it would concern some apostate organization or false churches that would arise to fulfill this prophecy.

Second, "It shall come to pass in the last days" or "latter days," as the Revised Version states. What period did the speaker have in mind? We can only gather this from the context.

How far was this in the future? Notice some of the expressions found in this second chapter. The concept of the last days refers to the manifestation of the majesty of God (verse 10)—that day in which "the

Lord alone shall be exalted" (verses 11, 17); and the last refers to the time when He shall arise "to shake terribly the earth" (verse 19). We have the parallel passage in Micah 4:1-3.

Ellen G. White comments on Micah, the fourth chapter. To my knowledge she doesn't refer to Isaiah 2, but the two are almost identical. She mentions that in this chapter (Micah 4) is revealed one of the many practical lessons "that contain great encouragement" for the church today. These scriptures are "a treasure house of precious pearls, and all need [to study] them."—*Counsels to Parents and Teachers*, p. 456. Surely these words do not describe a counterfeit religious revival.

Notice the expression "the mountain of the Lord's house." This is the usual designation for the Temple—the place the Lord chose as the center of His worship. The Temple became the center and the symbol of Judaism and the Jewish religious system. If the "mountain of the Lord's house" is a figurative expression for the religion of God's chosen people, as we know it is, then the "mountains" must be the other religions of the world. The true worship would be established among the mountains, the verse says, of the earth. This is quite obvious, and the "top of the mountains" is equivalent to saying that the God of Israel will be honored and His truth exalted above all other religions.

It is easy to parallel the exaltation with numerical superiority, and I think that is where we fail. We sometimes feel that when God does exalt His people they must be numerically great, and equal to many of the great religious bodies. The true people of God will always be a minority. However, my own concept is that, before probationary time ends, this great Advent Movement will be one of the greatest modern religious movements the world has ever seen. And so I believe that Isaiah 2:1-4 is especially applicable to God's people and particularly to the Advent Movement today.

Through Israel, God planned to provide the nations of earth with "a living revelation of His own character." As people of all lands saw the beauty of character revealed in the lives of the chosen people, they would be led to acknowledge the superiority of God, and would admit that the truth of the Israelites was better than their own.

“Even the heathen would recognize the superiority of those who served and worshipped the living God.”—*Christ's Object Lessons*, p. 289.

Here is the parallel: “This promise of blessing should have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent of Christ, even as to-day the way is preparing for His second coming.”—*Prophets and Kings*, pp. 703, 704.

But Israel failed—failed to meet the conditions under which God could have fulfilled Isaiah 2:1-4, and many other Old Testament promises. And here is a sad comment: “With fatal shortsightedness, they turned again and again from their glorious destiny, and selfishly appropriated to themselves that which would have brought healing and spiritual life to countless multitudes.”—*Ibid.*, p. 705.

We must lead our people away from the idea that they alone are the true people of God. God has other people who are honest and sincere, and they will one day come and join this great Advent Movement. We must place ourselves in a true relationship with them so that we can win them to God's final cause.

The remnant church today replaces ancient Israel. These Old Testament covenant promises and privileges have all been permanently transferred from literal to spiritual Israel. This is the subject of Romans 9-11. The Spirit of the Lord enlarges on this concept, and here is a key quotation regarding the transfer of the Old Testament promises and the covenants to modern Israel: “That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth to-day.”—*Prophets and Kings*, pp. 713, 714.

Today it is spiritual Israel, who in the past “were not a people” but now are the chosen people of God. They have been raised up to show forth the praises of the One who has called them “out of darkness into his marvellous light.”

CORRECTION

In the July issue of *THE MINISTRY*, page 14, the dates for the threefold fall of Jerusalem at the hands of Nebuchadnezzar should read, “606, 597, and 586 B.C.”—Eds.

Since this transfer has been made to the remnant church, we then have been endowed with great and unique privileges and blessings, and through the truths of His Word we are to reveal God's glory and His excellency. Through His people Christ is to manifest His character and the principles of His kingdom.

We need to comprehend more fully the tremendous impact that the Adventist Church is to make on the Christian and non-Christian world during earth's final probationary time. Today significant events in the religious world have brought more prominently to the front the teachings and work of Seventh-day Adventists.

This does not necessarily mean that the church will be led into the fatal position of universal popularity. We are not to look forward to the time when the whole world will be at our feet. It will never happen. But what will happen is that the Lord will so arrange affairs in the religious world that the significant and testing truths on which the destiny of all professed Christians hang will be brought to the front and become a subject of examination and discussion.

God means that testing truth shall be brought to the front and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated.—*Testimonies*, vol. 5, p. 453.

We know only too well that organized opposition will arise in many quarters. We also know that efforts will be made to thwart the work of God by minimizing the powerful influence of our timely message. However true this may be, if we are to accomplish our God-given task, we must not think abstractly of the world as a massive, inanimate body bent solely on our extermination. We know that in every country “thousands of voices” will be imbued with power to speak forth the truth. Many of these “voices” will come from God-fearing men and women in other persuasions.

We must launch into the greatest publicity program the religious world has ever witnessed. The Seventh-day Adventist Church exists for the sole purpose of communication. In communicating, we must always remember that we are dealing with human beings, and not with organizations. Human beings are influenced through association and fellowship. This principle was demonstrated in the life of Christ. He

MOSCOW ADVENTIST CHURCH CROWDED

WASHINGTON, D.C.—The most crowded church in Moscow is that of the Seventh-day Adventists, Col. Paul H. Griffith, former Undersecretary of Defense, reported here in Washington, D.C., on his return from a three-week visit to Soviet Russia.

Colonel Griffith, former national commander of the American Legion, is president of a veterans' group called Arms of Friendship, which seeks to enhance world peace through friendly reunions of leaders of the veterans' organizations in various nations.

Colonel Griffith, who is also president of the Religious Heritage of America, Inc., said he insisted on seeing as many religious institutions as possible in the Russian capital, and that after a visit to the Baptist church, a Roman Catholic church, several Orthodox churches, and a Jewish synagogue, he was taken to the Seventh-day Adventist church where a Saturday worship service was in progress. "The service was so crowded we could hardly make our way through the door," Colonel Griffith declared. "All around us were young people—something we did not see in any other church in Russia."

The Adventists have known sharp repression in Russia because of their opposition to Saturday employment, as well as the fact that their religious beliefs largely originated in the United States, he said, but it has not seemed to sap the strength of their faith.

"They had a choir of 30 voices that sang beautifully," he reported. But, significantly, the choir used for songbooks old schoolbooks across whose pages had been pasted typewritten sheets containing the words and tunes of the hymns. The congregation also used tattered old books that had been converted to hymnals by a similar paste-up of typewritten sheets over the original pages.

"They have not been able to print a religious book in 30 years because the state controls all the printing presses," Colonel Griffith said. R. N. S.

was not exclusive. The multitudes followed Him through the streets and sat with Him on the hillsides. He was the most popular figure in Palestine. He was in the world but not a part of the world. And so with Seventh-day Adventists. We are expected to exert an increasing influence on those around us. We must surmount our own inner barriers that separate us from others. We must free ourselves from "exclusivism" and in Christian association let God's wonderful love in our lives appeal directly to the hearts of others.

You ask what is the best form of publicity for the Seventh-day Adventist Church? The answer, I am sure we will all agree, is word-of-mouth publicity. More powerful than gimmicks and gadgets is personal testimony, or witnessing for God. Incidentally, it is also the least expensive medium.

Why should Seventh-day Adventists

hang back in telling people about the attractions of their church? Without this kind of publicity the church would soon languish and die.

It was my privilege a few weeks ago to spend some days in Spain. Seventh-day Adventists in Spain are a classic example of the value of word-of-mouth publicity. In that country the law denies to Protestant churches all use of the usual methods of communication. Regulations require the churches to be inconspicuous in architecture. Their churches do not look like churches. They look like places of business, or like little stores along the street. The authorities don't want them to stand out. No sign or symbol is permitted to mark the building as a church. However, our churches are packed with eager listeners.

In Spain we are maintaining our vitality by word-of-mouth publicity. It is doubtful

(Continued on page 40)

The Holy Spirit and the Church

(Concluded)

G. S. STEVENSON

Editor, Sentinel Publishing Company, South Africa



THE presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*The Acts of the Apostles*, p. 51. As we have already seen, it is the absence of this heavenly gift that is the cause of the spiritual drought, spiritual darkness, spiritual declension and death that the church experiences. And the absence of the Spirit is the result of our neglect of Him. "Whenever the need of the Holy Spirit is a matter little thought of, there is seen . . . spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church . . . is lacking."—*Ibid.*, p. 50. Then let us seek to know more concerning the Spirit, that we may receive this blessing that brings all other blessings in its train.

There are three fundamental facts about the Holy Spirit that every Christian worker and believer should understand. First is His divinity. He is a member of the Godhead in exactly the same sense as are the Father and the Son. This is evident by the way the name of the Holy Spirit is joined with that of the Father and Son in the baptismal formula of Matthew 28:19 and the apostolic benediction of 2 Corinthians 13:14. From the mouth of the Founder of the Christian faith and the pen of its greatest theologian come this united testimony

of the unity of the Godhead of which the Holy Spirit is an integral and equal partner.

Note further the vital interrelationship of the Persons of the Godhead in the sevenfold unity of the faith expressed in Ephesians 4:3-6. "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." In every sense as the Father and the Son are divine, so also is the Spirit. It was through the breathing of the Spirit of God into his nostrils that man became a living soul at Creation, and it is through the operation of the Holy Spirit upon the spiritually inert life of the sinner "dead in trespasses and sins" that new life is imparted to the soul.

This creative, life-saving power is evidence enough, if any were needed, that the Holy Spirit is God. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:10, 11).

Second, just as the Holy Spirit is divine, so is He a person. This seems to be a hard concept for many to receive, owing to the impersonal nature of the word "spirit." We conceive of a spirit as something disembodied and therefore impersonal. So we tend to use the impersonal pronoun "it" to speak of the Holy Spirit instead of the personal pronoun, "He," "Him," or "His," which we apply so naturally to God the Father or to the Lord Jesus Christ. Yet, as Dr. R. A. Torrey so pertinently shows in his book *The Three-Phase Secret of the Holy Spirit*, it is of the highest importance that we decide whether the Holy Spirit is a power that we in our weakness and ignorance are somehow to get hold of and use, or whether the Holy Spirit is a personal being, infinitely wise, infinitely holy, infinitely tender, who is to get hold of us and use us. The one conception is heathenish, the other Christian.

Simon Magus was the first recorded believer who revealed the heathenish concept by seeking to buy the power of the Holy Spirit for his own ends. The apostle Peter rightly condemned that attitude with

the words, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20). J. B. Phillips in his *Modern English New Testament* makes the apostle's horror at Simon Magus' blasphemous suggestion more evident by translating the words into vigorous fisherman's language, "To hell with you and your money."*

Yet the heresy of Simon Magus persists to this day and fails to evoke our wrath and condemnation. Indeed, we all are guilty to some extent of this sin when we talk or think of the Holy Spirit as "the divine influence," or "the divine energy," or "a divine emanation." Nay, brethren, the Spirit is more than all these. He is a person. He has the traits, qualities, and reactions of a person, and the names given to Him in the New Testament are the names of a person. In John, chapters 14 and 15, Jesus promised to send the Paraclete. This Greek word has been variously translated "Comforter," "Advocate," "Helper," "Counselor," and it means all of these and more. Jesus made it plain that the Spirit would be and do all that is implied in the name. To fulfill this office the Paraclete must be a person, just as Jesus is, for the same name is used of Jesus in 1 John 2:1, where the Greek tells us that "we have a paraclete with the Father, Jesus Christ the righteous."

In all His references to the Holy Spirit, Jesus used the personal pronoun "He" or "Him," never "It," even though at times this involved a violation of the rules of grammar—using a personal pronoun to refer to an impersonal noun. Moreover, He described His functions as those which involved personality. The Paraclete was to "abide" with the disciples forever; He was "to teach" them all things; to "bring to your remembrance," and to "testify" of Christ. He was to convince or convict, to guide, to reprove, to reveal Christ and to glorify Him. All of these are actions that cannot be assigned to an impersonal influence, but to a personal being. And our responses to these functions of the Holy Spirit produce in Him the reactions of an infinitely tender and sensitive person. It is this divine Person who can be grieved, resisted, insulted, or blasphemed against (Gen. 6:3; Eph. 4:30; Heb. 10:28, 29; Mark 3:29).

Third, the Holy Spirit, this divine Person and member of the Godhead, is Christ's

personal representative upon earth. He is the true vicegerent of the Saviour. He is here by divine appointment as the personal "presence" of God with man. By His presence with us Christ is with us. In His farewell conversation with His disciples Jesus gave them the assurance of the coming of the Comforter, who "dwelleth with you, and shall be in you," then added, "I will not leave you orphans [margin]: I will come to you" (John 14:16-18). By the coming of the Comforter, Jesus Himself comes to abide with His followers.

This apparent contradiction is a powerful evidence of the personality and divinity of the Holy Spirit. In John 16:7 He declared that "it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Yet in chapter 14:18 He declares that He, Himself, would come to them, and in Matthew 28:20 He promises to be with them always, even unto the end of the world. When He came to be with men, Jesus was "Immanuel"—"God with us." Now He has returned to the throne of Divinity bearing the human flesh that He has taken for all eternity, and has sent the Holy Spirit to be "Immanuel"—"God with us." Since the incarnation of Christ, the Godhead has been linked with humanity, and forever dwells among men by one of the divine Persons of the Trinity.

The promise of John 14:16, 17 was, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." Students of Greek are well aware that there are two words translatable as "another" in English. *ἕτερος* (*heteros*) means another of a different kind; *ἄλλος* (*allos*) is another of the same kind, and it is this relative that is used in this passage. *ἄλλον παράκλητον* is the term used. Jesus was the paraclete or comforter of His disciples while He was with them. He was the representative of the Godhead with mankind during His earthly life. Upon His return to the Father, mankind was not to be abandoned. Ah, no! Another Comforter of the same kind, a divine Person of the same rank, would represent Divinity with humanity. While humanity in the person of Christ ascended to heaven, Divinity in the person of the Holy Spirit would come and abide forever with men. And in Him the very

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Thoughts on God's Magnitude

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IN ANY discussion of an infinite God, man by necessity is hobbled by his finite language. Since the day of Creation when God created man, man has created gods to his liking, each god being created with traits and temper which were best suited to each man's peculiar imagination. Thus we see evolving through the earth's short history an impressive array of deities, semideities, saints, and other objects of worship and adoration.

But what is God? What is His substance? What is His make-up? We as Christians supposedly have spent much time in contemplation of God, yet are universally lacking a full comprehension of His magnitude.

The worship of God has taken many forms. The Buddhist created his god as a squatting or reclining enigmatic image who gazed placidly upon his supplicating worshipers. To the pantheist, who sees God in everything, God takes on a nebulous quality, permeating all with an intangible ethereal spirit. To the polytheist, God is not a single being, but a collection of greater and lesser deities representing objects, thoughts, actions, or deeds. The Greeks and Romans, under this system of polytheism, developed vast numbers of gods for every conceivable situation of daily living. From the great gods such as Zeus and Jupiter the scale descended to such gods as Terminus who allegedly was given control over boundaries and borders. Next we are confronted with the deist, who believes only that God exists and beyond this makes no visible effort to seek after further

information; or similarly, the agnostic, who feels that insufficient information is available or that God is incomprehensible. Beyond this is the infidel, who doubts seriously even the existence of God but believes all is an accidental existence.

The so-called modern-day Christian tends to be somewhat polytheistic. He accepts Christ as his Saviour and then surrounds himself with many other lesser objects of worship. In this class are those who worship power of leadership, others who worship gods of avarice or lust. There are many who worship the god of wealth; others who attempt to worship science or learning. These idols have been set up in competition with the true worship of Christ and most certainly represent man's modern-day attempt at polytheism.

In attempting to prepare an acceptable Christ for our modern-day activities, some authors have tried to modernize Him. Not too long ago a religious paper showed a picture of Christ in Bermuda shorts and a sport shirt speaking to a select audience held in rapt attention. In such characterizations of God it is not so much the attire with which they adorn Christ that is sacrilegious, but more the devaluation of His character and power implied in such characterizations. It would seem that Satan is not particular about which spurious deity we believe in so long as we accept some form of a false god or at least devalue the God we worship.

But what is the character of God? As students of the Bible, we know that one approach to understanding God is to understand His character. We are told that God is love, that Christ was His greatest

manifestation of this love. We know also that God is our Creator. We know that God is our sustainer, and keeps His creation in its perfect clocklike function. We know also that God is a lawgiver, an organizer. Furthermore, we are taught that God is a judge, a ruler. Beyond this we know that God is our Father who is intimately interested in our welfare. These things are all well known to any serious Bible scholar. But beyond this what is the actual substance, the physical make-up of God?

We know from studies of the Scriptures that angels, who are closely associated with God, can at times of their choosing be invisible. But this again leaves us little knowledge or understanding of the true substance and make-up of God, the Creator of these beings. As it states in the Scriptures, the only inclination as to what God looks like and His physical features is man himself, for we are told that man was created in the image of God. But if this image is a physical one, how many and how great are the similarities and differences?

Some Divine Characteristics

If we are to be at least temporarily deprived of a visual image of our God, let us then approach the knowledge of God by studying into some of His characteristics. We are told in Psalm 90, verse 2, that *God is everlasting*. This word *everlasting* is man's feeble attempt to describe a situation for which he has no concept. Where does everlasting begin and where does it end? Is it like a great circle wherein should you start at any point and go far enough you will again return to the original point? If this is what everlasting means, then the plan of salvation must again be repeated and repeated and repeated. This we know is false, as we are told that sin will not appear a second time. In a world where everything is life and death, beginning and end, the word *everlasting* has no meaning. Where all is finite, anything that is infinite is beyond our comprehension.

We are told in Colossians 2, verse 3, that *God has all knowledge*. Again we attempt to seek out a situation for which we have no concept as mortal beings. How can anyone have all knowledge? Does God seek knowledge from some celestial books? Since God is from everlasting, it would be only wise to assume that His knowledge likewise has been from everlasting and not de-

rived from study. Again this is an intangible concept, for all our knowledge is acquired or instinctive. Both of these methods are obviously unacceptable explanations for an everlasting, omniscient God. Another characteristic of God is His ability to sustain all that He has created. In Revelation 19:6 this fact is implied in the statement that *God is all powerful*. Again, this is a concept that is impossible for us to comprehend fully.

To this point we have said only how difficult it is to understand God, and have provided little evidence of the magnitude of God. It would be the sheerest folly to attempt to portray God to anyone as a vivid and real image, as one sees a film projected upon a screen. But rather, let us attempt just a small fleeting glimpse of God by approaching God and God's character in the matter of His great strength, energy, and ability to sustain man. In science we constantly seek our large facts by first attempting to analyze and catalog small portions of the problem. Likewise, in our attempt to understand the magnitude of the power of God, let us approach God by seeking some small object and from this object evolve a microscopic impression as to the power of God.

The Power of God

Several years ago I became acquainted with the game of golf. This is the sport that was described by one sage observer as an attempt to hit one stationary, small ball off a rotating larger ball without striking the larger ball. By taking the golf ball as our small object, let us then see what we can learn from it of God of His energy and power.

As any scientist knows, a golf ball has energy in several forms. There is the energy available to us if we should take a golf ball and burn it. This would produce a certain amount of heat of combustion with the release of gaseous elements, and this amount of energy, though not particularly great, is measurable. The energy the golfer is primarily interested in is the energy displayed when the ball is forceably compressed by impact and then allowed to expand spasmodically and cyclicly to obtain a fairly linear trajectory. Should the golfer be less than adept, part of the club's energy is likely to be expended in rotation of the ball and part of the golfer's energy is likely to be expended in trying to find the

ball in the adjoining woods. The third form of energy contained in a golf ball is atomic energy, and it is to this particular type of energy I wish to call attention.

The average golf ball weighs 1.54 ounces, or approximately 1/10 of a pound. Within this small compressed object is a tremendous amount of energy if man were given the ability to release all this energy and convert it to a useful form. Einstein, in unlocking the atom, gave us a rather simple formula for calculating this amount of energy, and if my college physics serves me correctly, the amount of energy contained in this aforementioned golf ball is approximately equivalent to 1,124,000,000 kilowatt hours of electricity. Perhaps it would be simpler to say that if one should turn on one hundred 100-watt bulbs now it would take 13,000 years to expend the amount of energy available as atomic energy in this one golf ball. But suppose we convert the energy in this golf ball into gasoline. If we should do this, we should have on our hands approximately 37,820,000 gallons of gasoline. For those of us to whom 37,000,000 gallons of gasoline is an incomprehensible quantity, let us say that if one could get a reasonable mileage of 15 miles per gallon, he would be able to drive his automobile on one golf ball for 567,400,000 miles. This is still a most difficult figure. If man somehow could drive his car at 40 miles an hour without stopping, it would take him 1,619 years to expend the available atomic energy in this single 1.54-ounce golf ball.

How does this lead to an understanding of the magnitude of God? Let us suppose that we were suddenly given the ability to create, not life, but simply substance, or mass. This golf ball would be a good example. If we had the ability we would also need the energy, and to create this one golf ball we would again need the 37,820,000 gallons of gasoline or its equivalent energy to expend. In other words, with any huge supply of energy and the ability to create, a predictable light-weighting object could be produced.

But we look further than our 1/10-pound golf ball. Let us look to our earth, which weighs 1,300,000,000,000,000,000,000 pounds. Consider or at least attempt to consider how much energy would be necessary to create our earth on which we live, keeping in mind that it took only 37,820,000 gallons of gasoline to create one golf

ball. Beyond this, attempt to contemplate the complexity of the earth with its many, many minerals, its great expanses of water and land, its varied and complicated vegetation, its animal life, including man and that unknown quantity—the spark of life that fires all living creatures and plants.

Unending Magnitude

So far we have confined our attention to the earth and the amount of energy it would take to create the earth. Let us look further. The earth is one of nine planets that circle the sun, and in size is only the middle-sized planet of our solar system. Therefore, let us stretch our imaginations a little farther and see how much energy it would take to create, and create alone, this planetary mass of these nine planets and their adjacent moons, keeping in mind the energy required to create one golf ball. But then we must account for the sun. The sun has been estimated to be of such magnitude that it could easily contain 1,000,000 earths. Again, remembering that one golf ball requires 37,820,000 gallons of gasoline, how much energy would be required to create the sun?

Shall we stop here? Our comprehension of the required creative energy has probably already stopped; but for completeness, let us go on further.

Our sun is only one of many stars in the Milky Way. Within the limits of the Milky Way it has been estimated that there are approximately 100,000,000,000 stars, most of which are larger than our sun. How much energy did it take to create these? How large is our God becoming? Let us go on. Man has been reaching farther and farther into space, and to date has not found any outer boundaries. Our Milky Way is a galaxy. So, consider millions of galaxies that represent man's now-limited knowledge, each containing a hundred billion stars, most of which are larger than our sun, which is able to contain a million earths, and then at this point again contemplate and think how much energy is available to our God. All of these millions and billions of stars and galaxies must be kept in perfect order. God sustains all of these, constantly maintaining their perfect symmetry and intricate courses of celestial travel.

A Glimpse of God's Love

How great is our God? What mortal can

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Phobos—“Fear”

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Phobos is one of those important words of the New Testament that are frequently overlooked by the Bible student. Yet it is a word the usage of which depicts man's relationship to God, his fellows, the judgment, authority, death, and salvation.

The usual translation of *phobos* is “fear,” but it is a very neutral word and can describe that which is good or bad, depending on the context. In early Greek it always has the idea of fleeting terror—stricken—an idea that is certainly contained in the root of the word. The corresponding verb *phobomai* means “to be affrighted, to flee.” *Phobos*, therefore, expresses the protracted state of terror or alarm. Anyone possessed by *phobos* is thus in a state of alarm as a result of having been struck with the awesomeness of something or someone.

There are two other words translated “fear” in the New Testament. *Deilia*, which denotes “cowardice”; and *eulabeia*, whose basic idea is “reverence.” *Phobos* is so neutral a word that it is used to express the ideas not only of its own root but also of *deilia* and *eulabeia*. It must be borne in mind, however, that no matter what meaning the context may demand that we attach to a Greek word, the root idea is almost always there. Let us examine critically some of the various meanings of *phobos* in so far as it expresses the ideas of *deilia*, *eulabeia*, and its own root meaning.

Phobos has the meaning of “cowardice” in Hebrews 2:15. Sinners are afraid of death because it terrorizes them. They are struck with the awesomeness of it and become cowards as a result. Here the root idea of *phobos* is evident together with the obvious idea of cowardice. Let us thank God that Christians need not fear death,

for they have the perfect peace of a life in Christ.

In many cases where *phobos* is translated “fear” in the Revised Version the force is that of *eulabeia*, “reverence.” We read in Acts 9:31 that the Palestinian churches were “walking in the fear of the Lord.” This undoubtedly means that the Christians were living reverent lives. They had a reverential awe from being struck with the holiness of God. They realized they were living in the shadow of eternity, were always conscious of the Almighty, and always remembered that they had to give an account at the last day. Read Acts 5:11 and 19:17 and note that souls were saved as a result of this *phobos* being present in the church.

Perhaps this is the need of the Advent Church today. Perhaps we need to think seriously of this neglected principle of soul winning, for we can never fulfill our mission until the church is “walking in the fear of the Lord.” Except we possess this constant awareness of God we are no better than the heathen whom Paul condemns in Romans 3:18, because “there is no fear [*phobos*] of God before their eyes.”

Let us examine *phobos* now in areas where it possesses the full force of a state of protracted alarm. In Acts and the Synoptic Gospels it describes the reaction of an individual who comes face to face with the divine power in action. Note the reaction of the exorcists at Ephesus (Acts 19:17); the disciples when they saw Jesus walking on the sea (Matt. 14:26); and the guards at the tomb when the heavenly messengers rolled away the stone (Matt. 28:4).

We are told to “fear God” (1 Peter 2:17). That is, live in a state resulting from having been struck with God! Why? *Phobos* exercises an antiseptic influence upon an individual's character and leads

Ministry Magazine Back Numbers

Since the publication of the *Ministry Index*, many of our readers have been asking for back numbers of *Ministry* magazines to complete their files. We are glad to supply these, but there are a few issues which we can no longer furnish. If you have old *Ministry* magazines on your shelf or in your attic, and you are NOT planning to complete your own files, we would appreciate it if you would make them available to us for the benefit of others who need them. We are interested in obtaining issues from 1928 through 1956, inclusive. If your supply includes any of the following, we would greatly appreciate hearing from you, as we are in urgent need of these to fill current requests:

All issues or volumes prior to 1938

1938: July

1941: December

1942: April, September, October, November

1944: March, April, September

1945: January

1951: August, September, October

1954: March

1955: January, May, September

1956: December

1957: February

to a chaste life (1 Peter 3:2). It leads to a correct relationship to governmental authorities, for the Christian realizes that they are ordained of God (Rom. 13:7). It is the source of holiness (2 Cor. 7:1). It keeps Christians in a proper mutual relationship and prompts respect one for the other (Eph. 5:21). It is connected with the godly sorrow that results in repentance (2 Cor. 7:11). It prompts an examination of one's spiritual life.

Phobos is also used in a bad sense in Romans 13:3. Paul characterizes it as the ungodly's emotion. He expressed the connection that a religion based on legalism reduces a man to a slave; and the dominant emotion of a slave is *phobos* (Rom. 8:15). A religion dominated by law is dominated by fear and is therefore inadequate, for the Christian religion is one of love.

Phobos is also used to express that which prevents a man from bearing witness. See John 7:13 where it is recorded that men did not follow Jesus, because of fear of the Jews. Other uses expressing this kind of fear may be found in John 19:38; 20:19; and 1 Peter 3:14.

This, then, is a great word and deserves study. Should the Christian be fearful? No, for he must never be a coward and lack the essential heroism of Christianity. Yes, for he must always possess that feeling of reverence in the presence of the Creator. The secret of great soul winning is plain—the church must walk “in the fear of the Lord.”

Thoughts on God's Magnitude

(Continued from page 14)

say? We have only touched upon His power, and the rest of His attributes are similarly beyond our full comprehension. Consider at this point a God all powerful, Creator and Sustainer of such a magnificent and inconceivable creation, who was willing to condescend to a sacrificial death—the sacrificial death of Christ upon the cross. Through this fragmentary understanding of the power of God and of His divine sacrifice we can catch a fleeting glimpse of what real love is; namely, that God would sacrifice His Son to save a degenerate and disobedient world. Applying this sacrifice to man, it would be like man dying for a small invisible bacteria. Many men die because of bacteria, but where would one find a man who would be willing to die that a bacteria might live?—a bacteria dedicated to the destruction of man. A glimpse of God? Yes, this is all we have been allowed. God in His love has allowed us only limited comprehension of His magnitude. To know more of Him at this time and in our present state would be too much for mortal man to survive.

Soon Christ will be returning in a glory and magnitude of beauty beyond understanding or words of man—this powerful Creator, so dedicated to His subjects that He would come and die for them. Thus when all discussions of God are closed, and all mortal knowledge is assembled, assessed, and systematically reviewed, one is again forced to say that all he knows for certain is that his Redeemer liveth and is soon to return to redeem His ransomed from this earth.

Was Job's Experience Necessary?

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THE book of Job is the record of one godly man's experience, but it has significance for all men. The realities of life that are illumined by the story are of such importance that it should be understood by all. The poetic

style of the book, as well as the many metaphors employed by Job and his friends in their discourses, may make it difficult for many to follow the argument with sustained interest, but its basic truths are of easy comprehension.

Satan presented himself in a gathering of the sons of God, and when challenged by God as to why he should be there he made the claim that he was the king of the earth. It was his, and he had the run of it. This claim was refuted by God's pointing to Job. Job was His servant, and did not acknowledge Satan. How, then, could he be earth's sovereign? Satan countered by accusing God of interference, and Job of self-interest. If he appeared to be God's servant, it was only because God (unfairly) protected Job and all his possessions. Otherwise, he would not be God's servant.

God then informed Satan that He had withdrawn His protecting hedge from all of Job's possessions, but not from Job's person. Armed with this permission, Satan departed and immediately made a clean sweep of Job's family and wealth. Job felt that he had been stripped naked (Job 1: 21). Satan used both men and nature as his agents in this destruction: The Sabeans from the south and the Chaldeans from the east raided Job's cattle, asses, and camels, killed his servants, and departed with their booty; a fire from heaven and a tornado from the desert destroyed his seven thousand sheep, with their shepherds, and killed his whole family. It was a most fearful se-

ries of disasters; enough to crush the spirit of any man. Nevertheless, Job remained steadfast in his allegiance to God.

Satan, not yet satisfied with the destruction he had wrought, returned and repeated his claims and charges, and God further withdrew His protecting hedge, reserving this time only Job's life. The enemy then afflicted Job's body with loathsome sores from head to foot, and Job sat among the ashes, the sign of extreme humiliation and distress.

It should be kept in mind that the story reveals Job's need of this experience. His righteousness, to which God Himself testified (Job 1:8), tended to become self-righteousness (chap. 32:1), and this endangered his eternal welfare (chap. 40:8). This treatment of him was not simply an exhibition that God was here putting on to demonstrate to Satan and the angels how much His servant could really bear. Not at all. Job's recorded speeches show that he gravely misunderstood God's true character, and he confesses at the end of the trial that his knowledge of God before these calamities was only hearsay (chap. 42:5). If Job had not been in need of discipline, God would never have permitted the enemy even to touch him. The story illustrates the character of God as well as the character of Job, and we must not allow the enemy to blind our eyes to the fact that it shows God to be "very pitiful, and of tender mercy" (James 5:11). God knows how to make His servants "a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9) without causing them unnecessary scourging and suffering.

Here, however, is a picture that cannot be painted too vividly, and should never be absent from the consciousness of God's people, especially the youth: God is the protector of all who trust in Him, while Satan,

the cruel destroyer, is ever seeking opportunity to ruin man, and is never lacking in means and the will when God permits (1 Peter 5:8). "The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy."—*The Desire of Ages*, p. 471. Whom shall we love and serve—the Source of every good and perfect gift (James 1:17), or the source of every evil (John 8:44)?

We do not know how long it was before Job's three friends heard of his calamities and came to comfort him. They made a rendezvous so that they might go to Job's home together (Job 2:11), and since they lived some distance apart from one another it may have taken considerable time to complete the arrangements. In the meanwhile, Job had become the object of wonder and execration to the whole neighborhood (chap. 30:1, 9-12). They would come to look at him, and spit, a common method of showing disdain. No wonder Job cursed the day he was born.

The three friends, his "miserable comforters" (chap. 16:1, 2), began to advise him to repent of his wickedness. They said many good things, but their words were entirely misplaced. They expatiated on the results of transgression, plainly indicating their conviction that Job was a great sinner (chap. 11:6); and they finally accused him of definite sins (chap. 22:5-10). They were plainly mistaken, and their attitudes reveal how possible it is to say good and wise things and yet be entirely in the wrong, because the truth is misapplied.

The implied and overt accusations of his friends led Job to justify himself, and in so doing, to accuse God of injustice. He was innocent and God knew it (chap. 10:7), but God destroyed the innocent with the guilty (chap. 9:22). Job said it was in God's heart to torment him (chap. 10:13, 14), even when He created him and gave him life (verses 8-12). God had vexed his soul and taken away his right (chap. 27:2). Then Job proceeds to specify every sin he might have committed and for which he would have deserved punishment, and declares himself innocent of all (chap. 31).

Job's friends had failed to convince Job that he was a sinner. Elihu, who had been listening silently to the whole discussion, now takes up the argument. He points out that God brings trials upon men as discipline, "That he may withdraw man from his purpose, and hide pride from man.

He keepeth back his soul from the pit, and his life from perishing by the sword." "To bring back his soul from the pit" (chap. 33:17, 18, 30). "God is mighty, and despiseth not any: he is mighty in strength and wisdom. He preserveth not the life of the wicked: but giveth right to the poor. He withdraweth not his eye from the righteous: but with kings are they on the throne" (chap. 36:5-7). Therefore, Job's accusations of God and the imputations of injustice to Him were altogether out of place, and real wickedness (chap. 34:7-9).

Finally, God Himself answers Job. He does not explain to him just why the calamities were allowed to come upon him. That has been done by Elihu. But He directs Job's attention to the infinite greatness of the Creator, to His controlling power exercised continually, and to His sustaining power. He feeds the birds and the beasts. It was He who gave to each his special powers of speed, of freedom, of strength, of beauty, and it is He who controls such animals as are beyond the control of man, such as leviathan and behemoth. The implied truth in all this is that One of such majesty and power, of such constant care for all and control over the wicked, could not possibly mistreat Job. For that just would not agree with what we may learn of God in nature.

Job was overwhelmed, and now, seeing God in His true light, he repents humbly and sincerely. No sooner had he repented than his false accusations and bitter denunciations, his "words without knowledge," were forgiven, were as though they had not been. Job had spoken concerning God what was not right (chap. 42:8).

Now comes the final test. Could Job pray for the three friends who so cruelly accused him falsely? He could; and he did. "And the Lord turned the captivity of Job, when he prayed for his friends" (verse 10). How glorious is God!

Job's two faults were (1) that he completely misunderstood God, and (2) that he was self-righteous. The experience cured him of both. It was a glorious victory.

Job Summarized

1. Satan's claim to be the king of the earth is disproved by the existence of God's servants in it (Job. 1:8).

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This is the conclusion of an article that appeared in the March issue of THE MINISTRY. We regret the delay in its appearance. These articles were part of an Andrews University presentation and discussion that aroused considerable interest.

Grief in Human Experience



ANOTHER characteristic often seen is the loss of normal patterns of conduct. There will be restlessness, aimless movements, a continual searching. The careful person will now become careless. The tidy housekeeper will become quite "sloppy." The person who before could concentrate even to the point of becoming absent-minded now can't even remember how to pick up the telephone or how to dial a number.

Still another characteristic that occasionally occurs is the appearance of traits of the deceased in the life of the bereaved. The oldest son may start to act like his father; the oldest daughter like her mother. Frequently the individuals in the family will get some of the "symptoms" of the disease that took away the loved one. After the father has died of heart trouble, particularly if at an early age, the son closest to him may start having pains in the region of the heart. Less frequently the bereaved may take over the work of the deceased. In a sense, the dead person continues to live vicariously in the living one. This is a form of identification with the dead that can easily become very unhealthy—it may lead to the smothering of the individual's own personality. You see this now and then in politics when the wife of a senator or other officeholder will carry on in his stead. If the woman is in politics herself to a degree and has a natural bent in this direction, then it can be quite wholesome. But if she forces herself into such a pattern as a labor of love, then we can expect emotional troubles sooner or later. The negative possibilities here are seldom seen, since the conduct of the bereaved is considered to be a rare type of devotion to the memory of the dead—almost heroic in its nature.

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Some Symptoms of Abnormal Grief

I. Hidden Factors

Now let us examine the symptoms of abnormal grief. We have already said that physical distress accompanies normal grief. For this to be pathological is more a matter of intensity and of duration. An unusual degree of illness of a chronic type, with all kinds of morbid emotional overtones, becomes "abnormal." For physical distress to go on for months and years raises the suspicion that other factors not seen are at work. This needs a careful look by the pastor. Consultation with the individual's doctor is certainly in order. This would be an excellent area in which to work together.

II. Delayed Reactions

A second characteristic of abnormal grief is the delayed-grief reaction. This is to say that grief does not work itself out in a normal way in the weeks following the death. Sometimes it breaks out, often in bizarre forms, years later. It may be a large factor in bringing about a condition of mental illness.

III. Distorted Behavior Patterns

A third way of showing abnormal grief is the presence of distortions in the way of behaving. Persons do what we would call odd, queer, peculiar things, as compared to what they usually do. The woman who, for instance, wanders off by herself

every evening or goes down to the grave every evening to cry, or wanders alone to the seashore, or who sits hour after hour without talking—these can be indications, if long continued, of abnormal grief.

Sometimes we see radical changes in attitudes toward friends and relatives. Of course, when you don't like a person before a loved one dies, you are not likely to like him after the death. But if you have cared for individuals before the bereavement and now turn away from them, this may indicate the presence of deeper emotional trouble than one ordinarily expects.

Hostility of an extreme kind that lasts long is closely related to the preceding. For example: The man who continues to hate God intensely for taking his wife. The survivors who hate the medical staff and the institution in which the individual died. This may be aggravated by a paranoid reaction—a continued feeling of being persecuted, abused, mistreated.

IV. Permanent Loss of Life Patterns

Another symptom of abnormal grief is in lasting loss of patterns of living. We have already said that temporary lapses can be normal. This is often the effect of shock. But if this continues indefinitely, we are dealing with a pathological condition. The careful man now is practically a hobo; the careful woman is almost never neat; the thrifty wife is now a reckless spender; the modest and reserved woman is apparently enjoying the company of gigolos.

V. Agitated Depression

Finally, you may see what is called an agitated depression. This almost explains itself. For this, referral to a psychiatrist is definitely in order. Out of this can come attempts at suicide or a much slower form of self-destruction in neglect of the body or in the use of alcohol or drugs.

Some Remedial Actions

Having dealt with symptoms briefly, we can explore for a few minutes what can be done for persons suffering grief. To begin with, we should certainly allow the person to "ventilate" his grief. We should avoid saying, "Buck up. Pull yourself together. Keep a stiff upper lip. Think about something else." This is a common approach in our Western culture. Many Orientals can find relief in expressing grief almost without restraint. In some groups,

mourners may even be hired to express the family's feelings. We Westerners, however, have to be strong and silent, taking our grief real well. This is especially true of the men. Here the woman can often get relief easier and sooner because society expects her to be "weaker" and more emotionally free.

Efforts to deflect the expression of grief are common. One of my counseling friends told me this story: He went to the home of his wife's parents at the time her father had died. When he entered the home, a number of friends and relatives were sitting in the living room. He asked, "Where's mother?" "She's upstairs. She's prostrate with grief. We tried to keep her from thinking about it and tried to help." He went up and sat down by the bed. Then he said, "You miss him a lot, don't you?" Then she began to cry, deep, welling sobs. As she began to quiet down, he said, "You lived with him for a long time, didn't you?" Again the tears. He was in effect verbalizing the things she was feeling, thus giving her a channel by which her tears could flow normally and drain out these feelings. He did it with understanding, of course. An hour later she was downstairs preparing supper for the whole group. Why? Because the tension level had been reduced to the point where she could momentarily handle it. Her grief had found a normal expression. Sometimes we mistakenly try to keep persons from talking about the deceased; even try to keep them from thinking about him. We suggest taking a trip, doing something. Yet we must allow some thinking about the person who has gone, some expression of feelings; in fact, we should encourage this. Grief work must be done when it normally should or it will be done later with more serious consequences to the individual. We ought not to rush in with a text too quickly. We sometimes use texts to block the grief work. There is enough time for the matter of accepting God's will in the situation. Human grief needs expression. Even Lazarus' sisters cried a great deal. The Lord evidently did not stop this; in fact, He joined them. After this came the comforting statement demonstration of "I am the resurrection and the life."

Admitting the reality of physical death and the great pain that it causes does not make us less spiritual. However glorious the future, the present centers on the fact that the loved one is gone and that a great

loss has been suffered—a loss that stirs up a mixture of feelings about the deceased, about God, and about the unhappy situation the survivors find themselves in. Certainly the Lord knows how we feel in these circumstances and is patient and generous enough to allow us time to get our bearings.

Other types of circumstance can also bring on grief reactions. In mentioning the following items, I must acknowledge a particular debt to Richard Young.

Other Types of Grief Reactions

Divorce will often create a grief situation. Here one sees many of the symptoms of normal (or abnormal) grief. To some men and women this ending to a marriage is like the loss of a loved one, the shattering of a life. This is particularly true in women who have been unusually dependent and are frightened at the prospect of facing life alone.

Separation, but usually on a more modified scale, can bring grief symptoms. A son going into the Army can bring this about also. Sometimes the parents fear he will be killed, and so by anticipation he is practically dead on entrance into the Army. The Army's call almost means, "My boy is going to die." For some women, the last child's departure from home has a measure of grief reaction in it. You mothers remember how you felt when your child went off to school for the first time. You were proud he was growing up and yet regretful at losing your baby. Someone else, you thought, will now have charge of him for a large part of his day. Mother is not needed so much any more.

Sometimes a sudden loss of property can cause grief reactions. This is especially true if a man has depended heavily on the possession of things for his sense of security. Retiring from a job, particularly if one has the feeling of being "shoved," is another area in which grief reveals itself. Many a man feels cut off from one of his basic reasons for being, from the activity that gave him a sense of worth and status, a sense of being needed. Obviously, men approaching retirement age should plan constructively for the change. Many do not, and even when they do, it may still have the emotional impact of an amputation.

For some parents, putting a mentally retarded child into an institution is almost equivalent to seeing the child die. Often

there is a great deal of guilt felt. Some have said at such a birth, "Why did we have a baby like this? What did we do that was wrong?" Now they may feel that they are attempting to evade a burden that is rightly theirs, to get out of "doing penance." Even the feeling of relief for these persons brings with it an overtone of guilt.

An amputation too is much like a grief situation. A woman losing a breast in an operation for cancer can suffer a great deal of emotional distress. She may feel herself to be less of a woman, less desirable to her husband. This can add to the shock of losing the breast. Frequently soldiers who have lost limbs through war injuries have felt unwilling to return to their wives, thinking that they were less men than before and that the wives would share their own reduced image of themselves.

For some children, a move to a new neighborhood may bring on grief symptoms. The child feels he has lost all his friends; he has left all the familiar places. Mixed with this can be strong feelings of resentment and hostility against the parents for making the change. A more common experience of childhood resembling bereavement for adults is the loss of a well-loved pet. Most parents have arranged for at least one "funeral" like this in the course of their family's existence.

Synopsis of Discussion

Homesickness was pointed out as a type of grief situation.

Catherine Marshall's book *To Live Again* was recommended for its frank and delicate discussion of the emotional distress many widows feel because of unrelieved sexual tensions.

A reprint from the April, 1960, issue of *Good Housekeeping* was recommended as being one of the finest, simplest descriptions of grief work available anywhere.

The most comprehensive work to date on grief, *Understanding Grief*, by Edgar N. Jackson, was called to the attention of the group.

It was pointed out that what is normal and what is abnormal in grief would depend on the standards set by any given culture. The statements made in this exposition of grief work arise out of customs and mores of our North American culture.

A short discussion followed on funeral procedures, funeral sermons, and procedure in the funeral of a suicide.

The Goal of the Church Development Service



THE church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, vol. 6, p. 29.

Any department or procedure that we establish within our church must contribute to this missionary purpose or it is ill-conceived. Soul winning is the lifeblood of our church.

How does the church development service fit into this missionary purpose?

Probably the first thing that the church development service suggests to one is fund raising for new churches and schools. This is a vital work in our soul-winning endeavors. The churches and schools we erect become a standing testimony of our faith. The buildings themselves tell the value we place upon the work carried on within their walls. There are always more people who pass by our churches and other institutions than pass through their doors. And to those who pass by the building says something. It should be a reminder of God, and correctly represent "present truth."

People have continued to go hungry rather than enter a shabby restaurant to eat, and the bread of life may be refused if it is presented in an unrepresentative building. A beautiful picture needs a proper frame, a bouquet needs an adequate vase, good food needs a well-set table in a proper atmosphere. Our message, the most important ever committed to man, must be represented by buildings that are functionally adequate, and that witness in favor of the message. This is why funds must be raised for churches, schools, and other buildings.

And when the funds are raised and the buildings occupied, then what?

If after the new buildings are in place, we are not utilizing them in a greatly expanded and more effective plan of soul winning than we were able to carry on in the old buildings, then we are missing the mark.

D. R. MANZANO

Pastor, Florida Conference

As the church development service educates our members for more dedicated stewardship it means greater growth in Christ as in a larger way they enter into His plan of keeping His work advancing by their gifts and offerings. Increased giving makes them stronger Christians.

The apostle Paul, in his ministry among the churches, was untiring in his efforts to inspire in the hearts of the new converts a desire to do large things for the cause of God. Often he exhorted them to the exercise of liberality.—*The Acts of the Apostles*, p. 342.

When Paul sent Titus to Corinth to strengthen the believers there, he instructed him to build up that church in the grace of giving; and in a personal letter to the believers he also added his own appeal.—*Ibid.*, p. 344. (His appeal is found in 2 Corinthians 8:7, 11, 12; 9:8-11.)

Unselfish liberality can do for the remnant church what it did for the early church.

Unselfish liberality threw the early church into a transport of joy; for the believers knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit? In the eyes of believers and unbelievers it was a miracle of grace. Spiritual prosperity is closely bound up with Christian liberality.—*Ibid.*

Self-sacrifice, self-denial in every church would change the order of things.—*Counsels on Stewardship*, p. 261.

When the Lord sees His people restricting their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully for Christ's sake, then the work will go forward with power.—*Testimonies*, vol. 6, p. 104.

The church development service works primarily in helping churches raise funds for building projects. Yet because it effects more dedicated stewardship, it means more funds for other areas of church work. As the necessary buildings are completed, and the pressure of an unfinished task weighs upon us, cannot our membership be led to give as sacrificially and as systematically for evangelism and for missions as for a new church building?

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income."—*Patriarchs and Prophets*, p. 527. Some gave a third (see *Testimonies*, vol. 4, p. 467).

What would it mean to souls and to Christ if today our membership gave this proportion not merely of their income, but of their time and talents to soul winning and the cause of God?

The goal of the church development service is a finished work, a church prepared to meet her Lord.

A prepared people means that our members will be in the church—not as Achan, Gehazi, or Ananias and Sapphira, whom Satan overthrew because of their love of money—but in the church as Noah and Paul, who by love for Christ, hazarded all for God and the gospel. When Noah entered the ark for the last time and the Lord shut him in, he did not leave hundreds of dollars in the banks of the city, he was not leaving thousands of dollars invested in the stocks and bonds of his day. His pocketbook was empty. Noah had spent all of his possessions, all of his talents, all of his time, in finishing the work that God had given him to do.

This will be the experience of the remnant whom Christ greets with peace at His appearing.

Don't miss the point—God's purpose in sacrificial giving is:

Not the gift, but the giver—
Not the possession, but the possessor—
Not your money, but you for God!

The Holy Spirit and the Church

(Continued from page 11)

presence of God and of Christ would be with us, for where one member of the Godhead is, all are present through the mysterious unity of the Triune God.

And so the Holy Spirit comes to live with us and in us, to transform our lives and impart the power needed for victorious living and triumphant witnessing. This Holy Spirit is waiting for the church and its members to accept Him as their divine controller so He can use surrendered lives for the glory of God. "We cannot use the Holy Spirit; the Spirit is to use us."—*Gospel Workers*, p. 285. Without Him we are powerless, but with Him in control all power is given. "Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe."—*Christ's Object Lessons*, p. 328.

"There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies."—*Gospel Workers*, pp. 284, 285.

"What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord."—Ellen G. White, in *Review and Herald*, Feb. 18, 1890.

How long must God wait for his church to accept this proffered power? "If all were willing, all would be filled with the Spirit."—*The Acts of the Apostles*, p. 50. God is ready now to give what the church needs, but He will not bestow His Spirit upon an unwilling people. Shall we not pray that God will make His people willing in the day of His power (Ps. 110:3)?

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A New Approach in the Midwest

The Story of What Happened in Washington

D. A. DELAFIELD

Associate Secretary, White Estate



FIVE HUNDRED Seventh-day Adventists is a sizeable portion of the total church membership of the Washington, D.C.-Takoma Park area. This figure is only slightly higher than the number of persons who completed the Prophetic Guidance Course in the Sligo and Takoma Park churches during the past year.

In the Takoma Park church, 190 enrolled, and 170 graduated. Classes were

held from January 3 to April 25, 1962. At Sligo the course ran from September 6, 1962, to January 23, 1963. About 390 sent in test sheets on Lesson 1. Approximately 300 finished. Sixty-one of these were upper-division students of Columbia Union College. These young men and women earned two hours of upper-division college credit for their work, supplemented by extra assignments.

The likelihood that these 500 Adventists will finish their course of Christian life successfully has been greatly increased. Apostasies from among this group will be small. The Prophetic Guidance Course does something to people's confidence in, and love for, the truth.

To care for the crowds who attended the two class sessions, the services were moved from the basement chapels to the main auditorium, in each case. Total attendance



Prophetic Guidance class students receiving their certificates in Takoma Park Church, Washington, D.C.

ek Service

during the 32 weeks of the two sessions ran between 8,000 and 10,000 persons. A revival spirit was brought into the churches and a deeply spiritual leavening influence.

At Takoma Park the oldest student was 93—the youngest, 11. At Sligo, one student approaching 80 graduated. There were several who were only 10 years of age among the graduates. So the lessons appeal to a wide variety of people.

As you read the testimonials of the three men whose cooperation was indispensable to the success of the classes, ask yourself the question "Why don't I try this 'new approach' in the midweek service in my own church?" If two large churches could successfully swing big class groups, how much easier it would be in a smaller church!

Town-and-Gown Cooperativeness



activities at least one program in adult education.

Today when more and more the church is stretching out its arms in an attempt to more adequately meet the needs of its parishioners, there has been a decided endeavor on the part of the church body to include among its "special" Just recently this type of program was dramatically evidenced when about four hundred persons signed up for a special course in "Prophetic Guidance" under the direction of D. A. Delafield and Arthur L. White. The classroom was the Sligo church, the college-community church in Takoma Park. This group met for an hour and a half each Wednesday night for a full semester. Part of this group included sixty-one persons who took the class for college

credit as arranged with Columbia Union College. For those registering for credit there were special reading and research assignments, and of course, examinations.

This is another possible area where church and college can cooperate in an adult-education program. The credit students, especially the regular college students, appeared to enjoy the off-schedule class, and they were able at the same time to stimulate an increased interest among the noncredit group for active participation in class discussion. This type of program could very well be tried in other college communities not only for its own intrinsic values but also as another device of town-and-gown cooperativeness.

CHARLES B. HIRSCH

President, Columbia Union College

A Place in Every Pastor's Adult-Education Program



The recently concluded class in "The Gift of Prophecy in the Church" proved to be not only popular at the Sligo church but meaningful to the approximately 400 regular students and auditors who participated in the course. Enthusiasm ran high and was sustained until the very end. Several non-Adventists were interested, and many of our own people's faith in the gift of prophecy in the church was greatly strengthened. The plan of studying this material should find a place in every pastor's adult-education or Wednesday night program. I recommend it without qualification.

WILLIAM LOVELESS
Pastor, Sligo Church

Protection From Subtle "Reformers"



Among a group of leaders in a local Methodist church someone stated recently that "there are no modern-day prophets." One Sunday school teacher of the church asked, "What about Sister White?" So innocently was the question introduced that he was surprised at the animated discussion that followed.

How did he know about Ellen G. White? He was one of the more than 200 who attended the Prophetic Guidance Course

Editor's Note

These reports represent Prophetic Guidance classes conducted in two of the denomination's important churches, and testimonies of church and school leaders who participated in the classwork in the national capital area. This material truly represents a new approach in the midweek service and suggests a practical and proven method for building Wednesday night attendance.

Suggestion: Why not start planning now to present this series dealing with the prophetic guidance of the Lord in the Advent Movement and particularly the life and work of Ellen G. White, and announce the first class for late September or early October. If you will plan an extra or two besides the regular weekly class sessions, the group of enthusiastic students will finish the class before Christmas!

conducted by D. A. Delafield in the Takoma Park church from January 3 to April 25, 1962. This good Methodist missed only one of the sixteen Wednesday evening classes, and that was during the week a new baby was born in his home. When Arthur L. White spoke at the graduation service on April 25, this Sunday school teacher was one of the 170 who marched onto the platform of the Takoma Park church and received his certificate of graduation from the Prophetic Guidance Course.

The Prophetic Guidance Course has been one great factor in confirming his faith in the threefold message of Revelation 14, and he is being drawn ever closer to the remnant church.

Many members of long standing in the headquarters church have borne testimony that their confidence in the Spirit of Prophecy has been more firmly established by their taking this course.

Preliminary to each class discussion, Elder Delafield presented a special ten-minute "Adventures in Prophecy" message, emphasizing current events and the unfolding of the prophecies of *The Great Controversy*.

One of the greatest blessings that will come to any church where the Prophetic Guidance Course is conducted will be the fortifying of its members against erroneous doctrines by subtle "reformers" who claim to espouse the threefold message but quote and misquote the writings of Ellen G. White, and adroitly bring in subversive be-

liefs. Ellen White wrote the following lines as she reminisced on the earliest days of the Sabbathkeeping Advent Movement: "There was fanaticism among some of those who had been believers in the first message. Serious errors in doctrine and practice were cherished, and some were ready to condemn all who would not accept their views. God revealed these errors to me in vision and sent me to His erring children to declare them."—*Testimonies*, vol. 5, pp. 655, 656.

This course establishes a balanced view of the invaluable gift of the Spirit of Prophecy and shows how God used it to keep His people true to the Bible.

W. J. KEITH
Pastor, Takoma Park Church

Welcome to Prophetic Guidance Class, Number One

FLOYD STRUNK

Associate Pastor, Sligo Church

(Elder Strunk explains the *how* of conducting a Prophetic Guidance class.)



IT WAS an exciting experience for me when D. A. Delafield welcomed approximately four hundred enrollees to the first class in Prophetic Guidance in the main auditorium of the Sligo church, and announced to the expectant group the plan of procedure for the first class period.

The people were in a state of anticipation. Quickly they picked up Lessons 1-8 and the textbook, *Treasure Chest*. They were ready to go and eager to follow their teacher as he led them into the inspiring study of *The Spirit of Prophecy in the Advent Movement*. I was happy to be a student in this class. Every member of the Sligo pastoral staff took the course and graduated.

According to the new plan, only sixteen nights are required to complete the Prophetic Guidance Course of twenty-four lessons. We were able to enroll at Sligo about one out of six members, which is a pretty good average. Having passed through the

THE MINISTRY

series, I think it might be well to give the basic plan for presenting the twenty-four lessons in sixteen thrilling class sessions.

The Plan in Brief

I. ON THE FIRST CLASS NIGHT:

1. Begin the first of a series of sermonets on the general theme "Adventures in Prophecy." Show how the prophecies of Ellen G. White regarding spiritualism, church union, the resurgence of Rome, Sunday laws, et cetera are being fulfilled *now*.

2. Have on hand supplies (Lessons 1-8 and the textbook, *Treasure Chest*) to pass out to your class. Loose-leaf notebooks should be available to students who wish to purchase them. Be sure every student is signed up and enrolled in the course. One dollar should be charged for the textbook.

3. Preview and assign Lesson 1. Explain that the lesson must be studied during the week ensuing and the test sheet filled out prior to class session No. 2.

4. Close promptly one hour and a half after the meeting begins.

II. ON THE SECOND CLASS NIGHT:

1. Present another ten-minute "Adventures in Prophecy" sermonet. Be sure to present *current historical support* for the prophetic statements.

2. Accept new enrollees. This may be done the third class night also. But the third or fourth class night at the latest, represents the deadline.

3. Review Lesson 1. Have the students turn to the test sheet (which should already have been filled out) and answer the review questions from their test sheets. Allow changes to be made on the test sheet. In this way, the discussion of the different questions will contribute knowledge to the student. Collect test sheet No. 1.

4. Preview and assign Lessons 2 and 3. Urge the student to set aside a definite day and hour each week to study the lessons.

III. ON THE THIRD CLASS NIGHT:

1. Present the third "Adventures in Prophecy" sermonet.

2. Review Lessons 2 and 3. Pick up the test sheets. Preview and assign Lesson 4. Now you are under way. The class is ready to shift to high gear.

On the fourth night, review Lesson 4 and preview Lessons 5 and 6. Thereafter, stagger the assignments between one and

two lessons weekly until you have finished in the prescribed sixteen nights. This way, you will average one and a half lessons for each class period. A free copy of the basic organizational folder may be secured by writing to the Prophetic Guidance School, Box 200, Glendale 5, California.

Remember, it takes several weeks prior to the first Wednesday night class to get started. You must order supplies in advance and be well organized. Keep in mind that the test sheets are corrected by the school in Glendale and returned to each student individually. Test sheets are, however, gathered in bulk at the class, and mailed in bulk by the class secretary to the school in Glendale.

Be sure to write to White Publications, General Conference, Seventh-day Adventists, Takoma Park, Washington 12, D.C., for a free set of "Adventures in Prophecy" sermonets. The supply is limited. I am informed that there will be no reprinting. *Please write at once.*

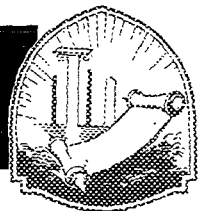
Remember, this is a class hour, not a sermon hour. Teach, don't preach. And be generous with the Prophetic Guidance School. Take up at least one good offering. Better two. The cost to the correspondence school per student for each graduate is about \$2.50. Remember, they are counting on your free-will gifts of appreciation.

Plan in advance for a special graduation exercise to climax the session. Having attended all the meetings in Sligo, I heartily recommend the plan. When are you going to get started?

**Prophetic Guidance School
Box 200
Glendale 5, California**

**(A Correspondence School of the
Voice of Prophecy)**

Write to this address for enrollment envelopes and supplies. Each enrollee pays \$1.00 for textbook. A special instruction sheet for instructing the class will be sent upon request. Start your class in September if possible.



Christ Our Lord

(Part 2)

Prototokos—Firstborn

W. E. READ

Former Editor, "Israelite" Magazine



IN THIS article we shall give consideration to Christ our Lord as the "firstborn." The expression "firstborn," or as we find it in the Greek, *prōtokos*, is applied to Jesus of Nazareth seven times in the New Testament.

Two of these are with reference to His birth through Mary: "She . . . brought forth her *firstborn* son" (Matt. 1:25; Luke 2:7).

Three are rendered also by the word "firstborn," but in other connections: "That he might be the *firstborn* among many brethren" (Rom. 8:29). "The *firstborn* of every creature" (Col. 1:15). "The *firstborn* from the dead" (Col. 1:18).

Two are rendered by "firstbegotten": "When he bringeth in the *firstbegotten* into the world" (Heb. 1:6). "The *first begotten* of the dead" (Rev. 1:5).

It is used in the Septuagint quite often in connection with a physically first-born child, but it is also used symbolically in both the KJV and the LXX as for instance:

"Israel is my son, even my *firstborn*" (Ex. 4:22). "Ephraim is my *firstborn*" (Jer. 31:9; LXX Jer. 38:9). "I will make him my *firstborn*" (Ps. 89:27; LXX Ps. 88:28).

This emphasizes the fact that *prōtokos* is one of those words that at times have a wider meaning than that of physical generation. With this in mind, let us now consider:

I. *The Privileges of the First Born*

The Divine Record reveals that the prerogatives of the first born descended from Abraham to Isaac, and by a special providence to Jacob. But the dignity of the first born was lost by Reuben, the first-born son of Jacob, as a punishment for his incestuous conduct (Gen. 35:22; 1 Chron. 5:1).

The prerogatives and privileges of the first born were then divided, as can be seen in the following:

1. The first-born son enjoyed *the right of sovereignty and rulership*, which meant authority over the younger, similar to that possessed by a father.¹ This phase of the birthright was seen particularly in the kings who reigned over Israel and Judah.

After Reuben's default this aspect of the first-born prerogatives was transferred to Judah.² Judah thus became distinguished from the other tribes, and the authority attached to the first born made the possessor, except in a few instances, the successor to the royal throne.

2. The first born enjoyed the privilege of *the priesthood*. The honor of exercising this office was transferred from the first-born son of each family to Levi (Num. 3:12-16; 8:18). Because before this, the first born served as priest in the family, and now because Levi and his sons were chosen to this office, arrangements were made for all the regular first-born sons of the Israelit-

ish families to be redeemed (chap. 18:15, 16).

3. The first born also received a *double portion of the estate* (Deut. 21:17). Jacob bestowed Reuben's additional portion upon Joseph by adopting his two sons (Gen. 48:5, 15-19).

But this division of the privileges of the first born was not to be forever; all these privileges are to be reunited in the person of the Messiah:

(a). *The Sovereignty, the Inheritance, and the Dominion Come to the Messiah.* This seems clear from several passages: "Unto thee shall it come, even the first dominion" (Micah 4:8). "Until Shiloh come, and unto him shall the gathering of the people be" (Gen. 49:10). "Until he come whose right it is; and I will give it [the kingdom] him" (Eze. 21:27).

(b). *The Priesthood Comes to the Messiah.* "Thou art a priest for ever after the order of Melchizedek" (Ps. 110:4; Heb. 5: 6; 7:21).

"He shall be a priest upon his throne" (Zech. 6:13).

"We have a great high priest . . . Jesus the Son of God" (Heb. 4:14).

Thus as Jesus the Messiah is the "first-born," it was proper that all branches of the first born's privileges and prerogatives which had been scattered should be reunited in Him. The priesthood of both Levi and Aaron, as well as the kingdom concept of Judah and David, were but types and foreshadowings of the blessed ministry of Jesus the Son of God.

II. The Meaning of the Term "Firstborn"

Thus far we have considered but briefly what was involved in the word rendered "firstborn." We will now look more closely into the question, and seek to ascertain the meaning of the word and particularly its usage, so as better to understand what is meant by the texts in the New Testament referring to our Lord as the "firstborn."

1. In the first place, it should be noted that the word *firstborn* does not always mean the *first son to be born in a family*. It is sometimes used to denote a status of dignity conferred upon, or invested in, a person. There are several instances of this, and we will list them as follows:

a. David was a "firstborn" (Ps. 89:20-27), and yet he was the youngest in the family of Jesse (Ruth 4:22; 1 Sam. 16: 10-12).

b. Jacob became the "firstborn," even though Esau was the actual first born (Gen. 27:19, 29, 33-37).

c. Joseph, while he was the first son born to Rachel, was Jacob's eleventh son, for he had ten already by Leah and the maids of Leah and Rachel.

d. Solomon was chosen as David's successor before Adonijah. Adonijah was David's fourth son (2 Sam. 3:4), but after the death of his three older brothers, he was the eldest surviving son, and normally would be heir to the throne. But David chose Solomon (1 Kings 1).

e. Ephraim, the second son of Joseph, was chosen before Manasseh the first born (Jer. 31:9; Gen. 41:50-52).

f. Levi, Judah, and the sons of Joseph were chosen in place of Reuben, Jacob's first-born son.

g. Levi's three sons are listed as Gershon the first born, Kohath, and Merari (Gen. 46:11), but in the listing of these sons and their descendants in Numbers 4, they appear as follows: Kohath, the second (chap. 4:1-21); Gershon, the first (verses 22-28); Merari, the third (verses 29-33).

h. Then there is the case of Simri the chief ("for though he was not the firstborn, yet his father made him the chief") (1 Chron. 26:10).

i. Even the Jews in their ancient writings recognized that the expression is not always meant in a numerically exact sense, for they refer to Adam as the world's first born even though he was *created*, and not *born*.⁵

2. In the second place, it should be observed that the term *firstborn* is used sometimes in a symbolic sense, and without any reference at all to the physical birth. Mention has already been made of this, but we will observe still further:

a. God declared concerning Israel (as a people): "Israel is my son, even my firstborn" (Ex. 4:22).

b. God declared also concerning Ephraim (also Israel): "I am a father to Israel, and Ephraim is my firstborn" (Jer. 31:9). In verse 20 we read of "Ephraim my dear son."

c. The term is applied to the members of the church of Christ. We read of the "church of the firstborn" (Heb. 12:23).

d. It is applied to Christ our Lord (Col. 1:18; Heb. 1:6; Rev. 1:5).

e. There are instances also in Biblical literature: In the *Expositors Bible* there is

a statement that the *Wisdom of Solomon* celebrates her high prerogative as the "first-born" of the Creator. In *Irenaeus Against Heresies*, book III, chapter III, sec. 4, we read that Polycarp called Marcion the "firstborn of Satan."

3. In the third place, let us notice further what the term *firstborn* meant as applied to the people of Israel, and how God speaks of them in His Holy Word:

They were: A chosen people, a holy people, a special people (Deut. 7:6, 7); a distinct people (Ex. 33:16, R.S.V.); a separated people (Ex. 33:18); a distinguished people (Ex. 33:16, Rotherham); a favored people (Deut. 7:6, 7, Knox); a peculiar people (Deut. 7:6, Young); a people of inheritance (Deut. 4:20); a people chosen above all people (Deut. 7:6).

Even the Apocryphal literature agrees in this concept of Israel as a people being firstborn, the only begotten. Notice the following excerpts:

"We thy people whom thou hast called thy firstborn, thy only begotten, thy beloved" [most dear].⁴

"Thy chastisement is upon us [Israel] as (upon) a firstborn, only begotten son."⁵

What a wonderful list of adjectives is used to describe God's ancient people as they were called to be His "firstborn" (Ex. 4:22)!

This is something of what God meant when he spoke of His "firstborn." What applied to Israel as a people, applies in a much fuller sense to the Messiah—to Christ our Lord. In the term "firstborn" then, the emphasis is not necessarily on physical generation, but on status of dignity, of honor, of pre-eminence. All the "firstborn" prerogatives were attributed to Jesus, but in a much fuller and more complete sense.

This is recognized by commentators quite generally. We quote from Adam Clarke:

I will make him my first-born. I will deal with him as a father by his first-born son, to whom a double portion of possessions and honours belong. First-born is not always to be understood literally in Scripture. It often signifies simply a well-beloved, or best beloved son; one preferred to all the rest, and distinguished by some eminent prerogative. Thus God calls Israel his son, his first-born, Exod. iv. 22. See also Eccles. xxxvii. 12. And even Ephraim is called God's first-born, Jer. xxxi. 9. In the same sense it is sometimes applied even to Jesus Christ Himself, to signify his super-eminent dignity.⁶

That the characteristics of Israel, as listed

above, applied to the Messiah our Lord can be seen from the following:

He was chosen (1 Peter 2:4); He was holy (Heb. 7:26); He was above all (Eph. 4:6); He was separate (Heb. 7:26); He was favored (Luke 2:52); He was distinguished (Luke 4:19-22).

III. The Types and Foreshadowings of the True First Born—Christ

Several of those to whom the term *firstborn* was applied in the Old Testament Scriptures were individuals or groups who in some way, even though inadequately, constituted a foreview of the Messiah, the true first born. We might consider a few examples.

Joseph.—Joseph, as we have already seen, was raised to the rank of the first born (1 Chron. 5:1, 2). In this connection we might think of the words of Ellen G. White: "The life of Joseph illustrates the life of Christ."⁷

David.—We can surely consider David as a type of Jesus our blessed Lord. We read: "Glorious are the promises made to David and his house, promises that look forward to the eternal ages, and find their complete fulfillment in Christ."⁸

Then Ellen G. White quotes Psalm 89: 27 which was primarily applied to David: "I will make him my firstborn, higher than the kings of the earth."⁹

A highly respected Biblical interpreter of long ago wrote:

I will make him my firstborn—as he calls me Father, so I will make him my son, yea, my firstborn; the firstborn had divers privileges above other sons. This and the following passage, in some sort, agrees to David, but are much more fully and properly accomplished in Christ, and seem to be ascribed to David here chiefly as a type of Christ, and that the mind of the reader might be led through him to Christ.—*Joseph Benson Commentary*, vol. 2, New York, 1857.¹⁰

Solomon.—Solomon was called by the Lord "my son" (2 Sam. 7:14); "I have chosen him to be my son" (1 Chron. 28:6). "My son" was an expression used by God in His designation of Solomon: "I will be his father, and he shall be my son." This is applied also to the Messiah, as we read in Hebrews 1:5: "I will be to him a Father, and he shall be to me a Son."

Israel.—The people of Israel were called by Yahweh "my son" and "my firstborn" (Ex. 4:22), but the fullest realization of these concepts was to be seen in

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MUSIC IN WORSHIP



Church Music and the Bible*

PART I

C. MERVYN MAXWELL

Professor of Bible and Religion, Union College, Nebraska



I THINK I am musical. After all, almost everyone is. But I am not a musician. I am a minister, a pastor. It's my job to "preach the Word."

Now you who sit here in this chapel this morning will soon be scattered around the world. When this happens, you will find that your relationship with your local churches will be very different from anything you can remember in the past. College graduates are expected to take leading positions in their churches. You will therefore be sitting on boards and committees that, among other things, help determine the music for the church services and evangelistic meetings.

I would like to talk to you on the important subject of church music. In recent years a great deal has been written in our denominational journals about church music, but in all that has been said very little has been quoted from the Bible. Since I am a minister rather than a musician, I would like to help to fill the gap here by presenting a Biblical philosophy of church music under seven heads.

1. It should be *peaceable*. Whatever else must be said about church music, this much is basic: Our behavior in respect to it must be gentle, loving, and peaceable. James says, "The wisdom that is from above is . . . peaceable, gentle, and easy to be intreated" (James 3:17). As we pray to God to give us

guidance from above, we must remember that any wisdom God gives us in answer to our prayer will not make us belligerent, dogmatic, or selfish. Paul calls on us to "live peaceably with all men" (Rom. 12:18). There is no room here for proud little groups clinging to their own private philosophies at all costs! In music as in all other areas of life, "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

It would probably help us a great deal to be "peaceable" if people with different viewpoints on the question of religious music would avoid dogmatic statements as to their positions. We sometimes hear people making strong statements condemning everything that Bach wrote, or on the other hand, condemning out of hand everything that Rhodeheaver published. This is most unfortunate. Take Bach first: There is probably no one who cannot enjoy some of the things that Bach wrote, and there is probably no serious musician among us who really recommends playing for church all the things written by Bach. There are probably not many Adventists, even of the least musically educated, who cannot enjoy Bach's "Jesu, Joy of Man's Desiring," or his "Air on the G String," while on the other hand, there are but few accomplished organists who are willing to play in church such thunder-and-lightning pieces as Bach's "Prelude and Fugue in D Minor," and probably none would ever play in church his "Fugue in G Major," called "The Jig."

On the other side of the picture, there are probably very few "gospel song" people

* This article was read to the students of Union College at a chapel service, and is submitted to the MINISTRY on the recommendation of the college music faculty.

who recommend absolutely everything that could be called a gospel song. We hardly ever hear any more such amorous songs as "He Whispers His Love to Me," and I suppose almost any Adventist would feel that "Do Lord, O Do Lord, O Do Remember Me" is out of place in an eleven o'clock church service! I am sure I have never heard anyone, however much of a "Rhodeheaver man" he may be, sing No. 182 in Rhodeheaver's *Gospel Solos and Duets*, vol. 2, "I Wonder How the Old Folks Are"!

It is an unfortunate thing that in debating great questions people attempt to simplify the views of the other side in order to counteract them with the least possible effort, and in doing so oversimplify them to the point of caricature. In this way both parties in a debate are soon arguing against ideas that actually neither party really holds. In a matter so important as the selection of music for our religious services, this must be avoided at all costs.

It would also help us to be "peaceable" if we would respect generously the sincerity of those who disagree with us. It would help, for instance, if people would remember that the accomplished church musician of today is not clamoring for permission to play his special kind of music for the purpose of showing off his skills. There is, on the contrary, a strong self-effacing movement going on today among church organists. They do not play quiet, nondescript pieces because they have some perverse passion to be disliked! They do it because they want to interfere as little as possible with what the minister is doing. I have read this in music magazines. On an occasion so sacred as a church service they believe that they should not attract attention to themselves.

Our first Bible principle, then, is that as we seek to do the right thing in respect to church music, we must be "peaceable." "The wisdom that is from above is . . . peaceable, gentle, and easy to be intreated."

2. The second Biblical principle is that *church music should be spiritual*. Both Ephesians 5:19 and Colossians 3:16 speak of "psalms and hymns and spiritual songs."

In the writings of Paul "spiritual" means that which has to do with the work of the Holy Spirit. The work of the Holy Spirit is described in John 14 and 16 as being to "reprove the world of sin, and of righteousness, and of judgment," to guide us "into all truth," to take the place of Jesus among us.

Other verses teach us that it is the work of the Holy Spirit to bring us the new birth (John 3:5), to teach us how to pray and offer praise (Rom. 8:26), and to produce in us such fruits of the spirit as love and joy (Gal. 5:22, 23).

From these texts it is evident that music suitable for a church service ought to be religious, that it should reveal Christ, and that it should be redolent of the earnestness, faith, and joy of the born-again Christian.

Very much could be said on this point, of course, but let us go on to the third point.

3. Ephesians 5:19 and Colossians 3:16, the Bible verses just quoted above, indicate that *church music should very often be directed to the congregation*. The first of these verses exhorts Christians concerning "speaking to yourselves" in psalms and hymns and spiritual songs, while the second speaks of "teaching and admonishing one another" in spiritual songs. These verses go on to say that we should also make melody to the Lord, but the point I want to make is that they tell us to sing to one another.

This is a highly significant point. I have been amazed as I have read articles on our topic recently which have said that church music should always be directed to God and never to the people! This is certainly not what the Bible says.

The Bible says that many of our songs should be of the testimony-exhortation-teaching type rather than always of the prayer-and-praise type.

Many of the psalms fit into this testimony-exhortation category. Psalm 23 is a good example. It is true that David addresses the last few verses of this psalm to God when he says, "Thou anointest my head with oil," but the first part is addressed to the people. David is talking to us, not to God, when he says, "The Lord is my shepherd."

A study of the rest of the psalms reveals the same thing. Many of the ones that have been set to music and have proved their usefulness in religious services are indeed directed to God, such as Psalm 43, "Send Out Thy Light," and Psalm 84, "How Lovely Are Thy Dwellings."

On the other hand, many of the other psalms are directed to men, such as Psalm 2, "Why Do the Heathen Rage?" which Handel included in his *Messiah*; Psalm 24, "The Earth Is the Lord's"; Psalm 27,

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EVANGELISM -- Winning Men for God



Ten Commandments for Obtaining Personal Decisions*

L. VAN DOLSON

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THE critical moment in an orbital space flight is not the immersion of the capsule in the Atlantic after its re-entry into the earth's atmosphere, but probably the moment of decision that immediately precedes the launching. If an error takes place at this time, the whole mission will most likely be abortive.

The critical moment for a soul being launched into the kingdom of heaven is likewise not the moment of immersion in the water of the baptismal tank, but that psychological moment when the Holy Spirit has everything in readiness and only the person's specific decision remains to be made. Months, even years, of preparation go into the final countdown for the launching of a space vehicle. It is just as important to carefully prepare the individual soul for his moment of decision.

At a time as critical and important as that of the decision crisis God certainly does not leave His agents to depend on last-minute, hit-or-miss methods to bring the person successfully through the decision. He has, in fact, given us a wealth of instruction to enable us to understand this most delicate science of all. From this information ten specific rules have been selected that might be termed Ten Commandments for Obtaining Personal Decisions.

I. Personal

Decision appeals must be made personal.

*Presented at the Pre-session Ministerial Association meetings, San Francisco, 1962.

They must be tailored to fit individual interests and personality. This presupposes that the one laboring for the decision has become well acquainted with the prospect and that the new believer himself is aware of the interest in him as a person rather than as a statistic.

II. Progressive

Decisions must be progressive. We should build a habit of positive responses. Such responses can begin first with a desire that is common to all, such as a prayer concerning personal problems or for someone in the family. Other areas for specific responses might be listed as follows:

1. Acceptance of Christ as Saviour.
2. Expression of desire for heaven.
3. Indication of desire to be ready when Christ returns.
4. Loving acceptance of God's will as expressed in His law.
5. Decision to keep the Sabbath.
6. Acceptance of vital truths.
7. Decisions to conform to Christian standards.
8. Commitment to be baptized and to join the remnant church.
9. Commitment to service for Christ.

III. Planned

The approach must be planned. The Holy Spirit is just as able to inspire the planning of an approach as He is able to give the right words or text when the appeal is being made. Before going to his

home, prayerfully outline the approach, and select texts that will meet the needs of the interested one.

IV. Prayerful

The decision should be sealed with prayer. It has been proved that the most effective way to get a person to voice his decision is to ask him to do so in a simple prayer.

V. Positive

The appeal should be positive. This calls for a sanctified use of the power of suggestion and a positive way of phrasing the appeal.

VI. Pointed

Close and pointed appeals must be made. (See *Testimonies*, volume 1, pages 646, 647.) Appeals must be specific, definite, and to the point. It is essential that the interested person understand the decision being made in the same way that the worker intends it to be understood.

VII. Persuasive

Appeals to the impelling motives must be used to make decision appeals truly persuasive. A decision is only really meaningful when the interested person really *wants* to do, or have, that toward which your appeal is directed. Creating real desire is essential before decisions can be successfully urged. The greatest impelling motive is, of course, love.

VIII. Practical

The course of action must be presented as practical. We must teach "how" as well as "why," and then give practical help in the achieving of the desire. It is my conviction that in the matter of leading to an acceptance of Christian standards, true conversion and a belief in the Spirit of Prophecy are essential to full and meaningful decisions. We are told that we should "talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off."—*Evangelism*, p. 272.

IX. Patient

We must be patient in our decision ministry. We dare not force or compel. Even God doesn't do this. At our recent field school in Fresno, Elder E. C. Banks put this thought in a very unique way when he stated, "Premature birth creates many complications and problems." He pointed

out that this was true spiritually as well as physically.

X. Persevering

We must also be persevering. *Evangelism*, page 298, indicates that some under conviction need to be urged, but this does not mean they should be forced. With some who are hesitating we need to get down to the basic root of the problem. Sometimes we are surprised to learn that it is, after all, some very simple little problem or misunderstanding that is causing the person to hesitate.

Through the combination of honest, fair, and tactful methods combined with the convicting power and guidance of the Holy Spirit, we can *lead* rather than *drive* people to personal decisions. In a spirit of love and genuine interest in those for whom we are laboring we can guide them to such an appreciation of Christ that they will truly want to entrust their all to Him. Only such decisions as are obtained in this manner can be meaningful and lasting.

British Union Launches Five-Day Plan

Reported by K. A. ELIAS

President, Welsh Mission

IT BEGAN with a keen layman of the Cardiff, S. Wales, church. Thrilled with the *Review and Herald* reports of what was happening in the States, he wrote to America for further details of the Plan to Stop Smoking, with the idea of promoting it here. Once in possession of the facts, he inspired the Cardiff church board to support him in his approach to the mission committee, which enthusiastically endorsed the plan. Both board and committee proved their interest by providing money from their funds to make the scheme workable.

About this time Pastor B. F. Kinman, secretary of the temperance department of the British Union Conference, was made

aware of what we were trying to do, and he generously decided to put the weight of his department and experience behind us, so that our venture could become the pilot scheme in the British Isles, from which experience could be gained and the plan could spread throughout our territory. His department made their financial contribution, and so the stage was set for one of the most encouragingly successful drives of recent years.

Right from the beginning the Public Health Department of the Cardiff City Council has been behind us, and they have helped in every way possible. They couldn't have been more enthusiastic if it had been their own campaign. Following our interview with Dr. Anderson, the assistant medical officer of health, the department's new lecture room was put freely at our disposal; the chief administrative officer, Mr. Williams, was assigned to help us; and Mr. Goodwin, the public relations officer, set to work with a will to provide the publicity we needed. Even the Parks Department did their bit by supplying the flowers to decorate the lecture room! We could not have had better cooperation than was granted to us.

The publicity drive opened with an interview by one of the reporters of the *Western Mail*, resulting in a fourteen-inch report in his paper. He followed this up with eighteen inches three weeks later, and in this article he announced that the editor was assigning one of his ace reporters, Peter Kane, to take the course and to report his progress daily. This Mr. Kane did brilliantly. Naturally skeptical at first, he warmed to his task as the days went by and announced at the end that he was through with smoking once and for all. So impressed was he with the facts presented, that on the Monday following the clinic, with the full encouragement of his editor, he wrote an article for the leader page, running to some fifty-six column inches, setting out the dangers of smoking. He concluded his article by saying: "Now I know the facts, I shall never smoke again."

Shortly before the class began, Gareth Bowen, ace reporter of the *South Wales Echo*, and contributor to the news in the Welsh program of the B.B.C. TV service, registered to take the course. At the same time he arranged to report his experience to his TV audience each evening, and this he faithfully did. His final broadcast in

this connection came on Whit Tuesday evening, when he announced his complete victory over the weed and strongly supported the principles for which the class stood.

Further TV coverage was given us by T.W.W., the independent television network that covers Wales and Southwest England. On Friday evening, May 31, an excellent account of the proceedings, consisting of comment and interviews with the lecturers and students, and lasting for eight minutes, went out on their popular "In the News" program at the peak viewing time of 10:15 p.m. Mr. Cole, himself a non-smoker, was interviewer and producer of this program.

To complete the publicity, the B.B.C. Welsh Home Service played its part. Before the class began, an announcement was made in the *Perspective* program guide, telling of what we were doing and encouraging folks to join. On the opening night Mr. Bevan, of the Cardiff B.B.C. office, attended as an observer. He meant to come for only one night, but he was so intrigued that he followed the course right through, and on Friday evening at seven-forty-five put out a fine fifteen-minute report featuring again our lecturers and students in the Home Service for Wales. He commented, "I came as an observer; I stayed as a patient; I am now a non-smoker."

So great was the public demand for help of this nature that after two advertisements had appeared in the press we had to ask them to cancel all future ads, as we had more names than we could handle. Instead of one class, we were forced to conduct two each evening, and in all, eighty students participated. We have now a waiting list of forty or fifty for our next class.

Each evening's program consisted of an introduction followed by one of the films *One in Twenty Thousand*, *Cancer by the Carton*, or *Time Pulls the Trigger*. Pastor Kinman handled the psychological aspects of the problem, and Dr. Mera, a member of our Cardiff church, lectured on the medical implications. To conclude each meeting the control booklet pages were distributed and briefly reviewed. These pages contained detailed instructions about diet and exercise and rest, which the students were expected to follow daily, and we are extremely grateful to our American

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SHEPHERDESS -- Her Vital Partnership



Witnessing Through Music

MRS. MERLIN FOLL

Minister's Wife, Lansing, Michigan



SHORTLY after we moved to Parkersburg, West Virginia, where my husband had been called to be the pastor of our church group there, I began playing the organ and directing the choir for the Congregational church of Belpre, Ohio, which was just across the river from our home. I liked the opportunity there was to witness to others.

The church had a membership of about three hundred, and about twenty were in the choir. Among the choir members was a Latin teacher from the local high school, the city school board chairman, the head of the board of deacons, the church treasurer, the Sunday school superintendent, to name a few. There is a close association there, and week by week as we met to practice the church music we had pleasant conversations about religion, et cetera.

Six months later they asked me to give a forty-minute talk to their Ladies' Service Class on the topic "Why I Am a Seventh-day Adventist." There seemed to be a sincere interest in the difference between our religion and other religious groups. I was surprised at the lack of prejudice at such a gathering, and I felt that the evening was very profitable.

A few months later they asked me to give the same talk to the Ladies' Fellowship, which consisted of all the ladies' classes in the church. Here again I found the same sincere interest in our beliefs, and I gave out sixteen copies of *Your Friends the Adventists*, and enrolled four in the Bible correspondence course.

Shortly after this, their local pastor resigned, so they came to me and asked whether my husband would be willing to preach to their group,

since he was free on Sunday mornings. Of course he was willing, and continued this service for some months. They wanted to hire him as their regular pastor, for they truly enjoyed the Bible preaching, which was so new to them. They had never heard anything like it. My husband spoke on all the points we believe, and explained the prophecies, and they really enjoyed these subjects. The only pastoral care he gave them was to care for their sick.

During this time our choir was progressing nicely. We combined the choirs of the Seventh-day Adventist church of Parkersburg, West Virginia, and the Congregational choir of Belpre, Ohio, in a cantata at Christmas time, under the direction of Dr. Marion Brown. As these fifty voices united in telling the gospel story, hearts were drawn together, and our people made a good impression on the Congregational choir members during the combined rehearsals. The cantata was given in our Seventh-day Adventist church on Sabbath afternoon and the Congregational church on Sunday evening. The community appreciated the cooperation between the two churches, and we received a nice write-up in the papers about it.

Everyone enjoyed this experience so much that we planned to sing another cantata together in the spring, about the resurrection story. This too was quite successful, so we decided to join our voices again and sing at Christmas.

Then we unanimously decided to try a combined choir anthem once a month. We sang together on Sabbath morning in our church and the next day in the Congregational church. This was done for six months, and was appreciated by both congregations. In this way the Congregational folks became accustomed to

attending our church, and since my husband didn't feel free to preach on baptism in their church, he spoke on that subject on the Sabbath when the combined choirs would sing, and so they witnessed a baptism, heard the Bible truths on that subject, and sang during the baptism. They were quite impressed with this service.

At camp meeting time we combined our choirs for three different meetings; thus they stayed through a number of good meetings. Some came to other services, also.

Whenever we had a series of evangelistic meetings we always included at least one special song from the Congregational group, so many attended meetings at different times.

All this time they were watching us very carefully. One day a woman wearing much jewelry and make-up said, "You have something I wish I had—your lack of make-up. You look so natural, and your sincere ways are so different from the way we are."

One night at one of the combined-choir rehearsals, while some of us were arranging the platform, one of the choir members (the head deacon) asked my husband just why we kept the Sabbath. They had a nice discussion for nearly an hour on the platform by the altar of this church. My husband says that was one of the most unusual places he ever gave a Bible study on the Sabbath.

When the World Day of Prayer came it was scheduled to be held in the Congregational church. Those on the committee decided not to follow the planned program, and instead invited a Jew, a Lutheran, a Universalist, and a Seventh-day Adventist to tell, in ten minutes each, the high points of their beliefs. The church was packed, and an interesting discussion followed. Questions were asked later. Many of the Congregational members were impressed with the fact that Elder Foll was the only minister with a Bible and how quickly he turned to the Bible to find answers that were asked. One woman sitting next to one of our Seventh-day Adventist members said, "I wish they'd ask our pastor that question. He'd tell them." Our member said, "Who is your minister?" She replied, "Why, Elder Foll, sitting over there on the end."

Thus the seeds of truth were planted in many hearts. In the heart of one young lady they were bearing fruit. Miss Carole Donahue, the Sunday school secretary and one of the altos in the choir, was stirred with this whole experience. She wanted to know more, and so began searching the Holy Scriptures. She was the choir librarian, and many times as we

worked on the music library together our discussion was on religious topics.

Finally she and her girl friend began coming to our home for Bible studies. We couldn't hold studies at her home for various reasons.

After a series of lessons she decided to step out and be baptized. In the meantime, we had accepted a call to Lansing, Michigan. She was baptized the last Sabbath we were in West Virginia, and we invited her to come with us and try to find work to earn money so she could attend a Christian college and become a missionary nurse.

So this young woman, Carole, began her Christian life in a new family, and a new State. In fact, it was a completely new life for her. Her parents and friends gave her a lot of trouble when she informed them of her plans and her baptism, but we all prayed earnestly, and when the time came to bid her parents good-by, they were kind and cordial to all of us.

In Michigan, Carole adjusted quickly to her new way of life, found a job, and was able to get off on Friday night and Sabbath. The head supervisor told one of the clerks she didn't know why she hired Carole when she had to be off on Friday night and Saturday, but she felt she should. And so Carole happily saved her small earnings and looked forward to attending college.

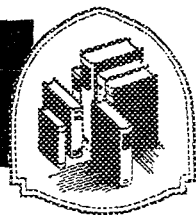
As soon as the college summer schedule began, Carole moved to Andrews University and found a pleasant job working in the bindery. She was so happy when she could actually begin classes in a Christian college. What joy was hers when the first Week of Prayer came. She had never experienced anything like it.

Carole's parents actually act proud of her now, and when she went home at Christmas time they were very friendly and kind. However, they are poor and help her very little. She has joined a band that goes out to give Bible studies to others on Sabbath afternoons.

We are very happy for this one precious soul. We feel that many will yet join the remnant church as a result of our seed sowing. A one-year subscription to *These Times* was sent to every home in that Congregational church, as a special project of our Parkersburg church, so we are praying for a rich harvest there someday.

No other knowledge is so firm, so consistent, so far-reaching, as that obtained from the study of God's word. Here is the fountain of all true knowledge.—*Counsels to Parents and Teachers*, p. 499.

BOOKS -- For Your Library



Christendom, Einar Molland, Th.D., D.D., A. R. Mowbray, London, England, 1959, 35 shillings.

In this volume Dr. Molland has set forth the doctrines, constitutional forms, and ways of worship of the various Christian bodies. A Norwegian by birth, he has rendered a great service to Christians as a whole. This book first appeared in Norwegian in 1953. It was so well received that in 1959 it was translated and published in English.

Only rarely does one find an author so well informed and yet so absolutely fair. If his review of Seventh-day Adventism is any evidence of his attitude to other groups, then he is to be commended for his Christian spirit and accuracy. In his statements of our theological concepts he has left nothing to be desired. His portrayal of us as a denomination and the work we are doing reveals an acquaintance that is commendable and is a contrast with other writers who not only garble the facts but all too frequently misinterpret them, giving entirely erroneous ideas. For one to encompass all of the various branches of Christendom and yet be accurate seems almost impossible. But this author has succeeded. Dr. Molland reveals both scholarship and Christian courtesy.

Anyone desiring true portrayal can find it in these pages. It is naturally difficult to cover such a vast field within the limit of 400 pages. To be exhaustive is impossible. But here is an author who has mastered the art of being concise as well as correct. This is something every scholar appreciates. Among all the books in this particular field we would put *Christendom* at the top of the list. Thank you, Dr. Molland, for a very fair and readable volume.

R. ALLAN ANDERSON

Memoirs of Childhood and Youth, Albert Schweitzer, The Macmillan Company, 124 pages, paperback edition, 1963, \$.95.

This autobiography contains high lights of events in the life of Albert Schweitzer that determined the course of his life. Schweitzer's philosophy and theology are far removed from ours, but there are lessons of value in his dedicated life. So simply and beautifully is this book written that the reader feels he has had a personal visit with this great man. As one reads the various episodes of his childhood and youth, he can see the impact of each on Dr. Schweitzer's character, personality, and philosophy of life.

One is impressed with the discernment of the young, developing mind, and with the consistent yielding of his will in his desire to "do right."

For inspiration, for enjoyment, as well as for information, the reading of this small book is of value.

BESS NINAJ

You Can Witness With Confidence, Rosalind Rinker, Zondervan Publishing House, Grand Rapids, Michigan, 1962, 105 pages, \$1.95. (Paperback, \$1.00.)

Rosalind Rinker was for many years a writer-missionary in China. Later, when she returned to the United States, she served in Inter-Christian Fellowship, with headquarters in New York. She has written a number of books concerning personal prayer and worship.

Her recent book, *You Can Witness With Confidence*, is composed of counseling studies in which she gives suggestions on the thoughtful, skillful, and tactful way of personal and group witnessing for the Saviour to friends, relatives, Christians, non-Christians, and strangers. The chapters are short, only two or three pages in length. Each is followed with a series of questions for discussion or meditation.

The first few chapters of this book tell of the author's early attempts to lead others to Christ and her many failures at this time, for she was using the wrong approaches. Then, using love and sympathetic understanding as the first requisite for witnessing, she was more successful. She defines a witness to Jesus Christ as one who knows Him and is interested in introducing others to Him.

ANDREW FEARING

The Children's Bible Story Book (Old Testament), by Peter Palmer and illustrated by Manning de V. Lee. McGraw Hill Book Company Inc., 1962, 224 pages, \$3.95.

Bible storytelling is an art, and Peter Palmer has achieved this skill. She differs from many Bible story writers in that she does not invent scenes or attempt to modernize the Bible teachings. She truly reproduces the narrative and gives the plain meaning of the Biblical chapters from which they are drawn. Another point in which she scores is that she has been able to find and present stories from the less popular books of the Old Testament, such as the Psalms, Proverbs, and the books of prophecy.

We do not find this author "talking down" to the children, but where simpler words than those found in the King James Version are necessary, she uses them.

Peter Palmer and Manning de V. Lee have worked together before. They produced the stories and illustrations in the very popular *The Children's King James New Testament*. In *The Children's Bible Story Book* Mr. Lee has drawn a sequence of four pictures for each story. They are so descriptive that even very young children could follow and understand the story by the pictures alone.

This book is illustrated on every page, giving a total of 400 pictures for 100 stories, and at the end of the book there are 17 full-page four-color portraits of well-known Old Testament characters.

A well-planned book that will be interesting to all who wish to make the Bible "live" to children and will be loved by the children themselves.

J. INA WHITE

***Twenty-four Talks for Sunday School Workers Meetings*, J. Vernon Jacobs, Zondervan Publishing House, Grand Rapids, Michigan, 1961, 62 pages, \$1.00.**

This is another of the "know how" series for Sunday school teachers that would be equally useful to ministers and Sabbath school teachers everywhere.

These twenty-four short talks are primarily prepared to bring inspiration and challenge to teachers at conferences or institutes. And they will indeed do much to increase the spiritual atmosphere on such occasions and deepen the consecration of the listeners to the cause of the Master.

Especially good are the chapters "Making God Real to the People," "Spiritual Ancestry," "Discovering Hidden Treasure," "Prescription of a New Life," and "Teachers Must Grow."

ANDREW FEARING

***The Role of the Minister's Wife*, Wallace Denton, The Westminster Press, Philadelphia, Pennsylvania, 1962, 175 pages, \$3.50.**

The author, Dr. Denton, served as pastor of churches in three States before becoming pastoral counselor of the Midwest Christian Counseling Center in Kansas City, Missouri, in 1958.

This book, which is a psychological and sociological study, is the result of field work and research—personal interviews, counseling, and the use of questionnaires. All the situations presented and conversations recorded are authentic.

After outlining the role of the minister's wife in Biblical times, during the Protestant Reformation, and early America, Dr. Denton considers the present-day minister's wife—her role in particular situations, her various opportunities, and her problems.

The book is not a manual of instructions for the minister's wife, but presents her position as to what she believes her work to be in the home, church, and community, and how she feels about what is expected of her.

Dr. Denton declares the purpose of the book is "to aid those women who are married to, or



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engaged to, ministers to better understand and prepare for their important roles."

Although the position and tasks of the Adventist minister's wife differ somewhat from her sister shepherdesses, she may find this book worth while and helpful.

BERTHA W. FEARING

***Origin and History of Seventh-day Adventists*, Arthur W. Spalding, Review & Herald Publishing Association, Washington, D.C., 1961, four volumes, 1,598 pages, \$23.00.**

Inspiration and blessing came my way as I read A. W. Spalding's *Origin and History of Seventh-day Adventists*. This is living history—a vivid account of an inward fire, struggles for truth, adventures of pioneering days; a story of people who blazed the trail in the inception and progress of a message and movement throughout the world.

These four volumes are replete with human interest, and graphically portray the fervent spirit, courage, and devotion of the men and women whom God used to illuminate the world with truth for a special hour.

The more I read, the more I wished I were a pastor again. I believe I would like to present much of this material in a series of meetings for my people. We would be strengthened as we reminisced on the way God has led in the formation and growth of the Advent Movement. There are many new Seventh-day Adventists among us who have but a fragmentary knowledge of denominational history. A clear insight into the sacrifices, struggles, and controversies, the searching for truth, the missionary adventures, providential leading, and growth into a world ministry, would surely sharpen the present and future convictions of the individual church member.

These four volumes are a revision of two former books, *Captains of the Host* and *Christ's Last Legion*. Many changes have been made in the original text to conform to new sources of information. Scores of additional illustrations have been included, and many of these have never before been available. Each volume has an amplified and individualized index. Each has an appendix with added interesting information. Footnote references to these are found at the close of the chapter. These denominational history volumes will be an excellent reference set for a minister's personal library, and would be a valuable asset to every Seventh-day Adventist home.

ANDREW FEARING

Search to Belong, Christmas Carol Kauffman, Herald Press, Scottdale, Pennsylvania, 1963, 341 pages, \$3.50.

This heart-warming story is based on the actual experience of a boy who did not know who his parents were and his intense search to find them.

His first three years were spent in a children's home. The kindness of Sister Lora, who was the first to teach him the meaning of love and acceptance; the consideration of Miss Ranger, the teacher who understood; and, somewhere, the longing of a lonely mother who wondered what had happened to her baby boy; the love and consideration of foster parents and their desire to get closer to the boy they had taken into their home and into their hearts; will grip the interest of the reader.

The reader may also sense and understand what it means for a child not to know who he really is; what it is like to feel unwanted; how difficult it is for him to be convinced that his foster parents really care, even though they may be the kindest people in all the world.

This book is beautifully written and holds one's interest to the end.

IRMA RITCHIE

Breaking Thought Barriers

(Continued from page 9)

whether there is anything more effective or more persuasive than the spoken word. "But there remains a factor without which no publicity can be helpful," says Ralph Stoodly, in *A Handbook for Church Public Relations*. "Backing the broadcast, and the news story, the form letters . . . the signboards and the posters, . . . there must be reality. There must be a church that is a church. There must be a fellowship of Christians worshipping together, studying together, working together, building better lives, a better community, and a better world."—Page 244. And I would add, instilling in the minds of all the hope of the soon-coming of the Lord Jesus.

To close I quote from Howard B. Weeks, in his good book *Breakthrough*:

"Our own attitudes toward the society in whose midst God has placed us will determine our success in communicating perhaps more than will any present unfavorable attitudes of that society toward our church. Let us not regard the community merely as a field of conflict from which we may retreat with a handful of the faithful, burning over the rest as barren ground. Rather, let us regard it as a society of God's children, to all of whom He would have us minister, and all of

whom He would, if possible, save."—Page 30.

When we show this attitude toward the society around us, the prophetic picture of Isaiah 2:3 will be quickly fulfilled:

"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord. . . ; and he will teach us of his ways."

Christ Our Lord

(Continued from page 30)

the coming One, the Messiah, as even Jewish scholars recognize.

We quote from the Midrash:

"R. Nathan said: The Holy One, blessed be He, told Moses: 'Just as I have made Jacob a firstborn, for it says: *Israel is My son, My firstborn* (*ib. iv, 22*), so will I make the King Messiah a firstborn, as it says: *I also will appoint him firstborn* (Ps. LXXXIX, 28)."¹¹

Another Jewish scholar writes:

"As Israel is God's son, so the Messiah, the King of Israel, is God's son, too."¹²

Israel was God's "well-beloved" (Isa. 5:1); so also was Christ (Mark 12:6). Israel was "my son" (Hosea 11:1); so was Jesus (Matt. 3:17). Israel was called out of Egypt (Deut. 1:27); the same is true of Emmanuel (Matt. 2:15). Israel was the "son of man" (Isa. 51:12); the same was true of Christ Jesus. The truths of Psalm 110 and Daniel 7:13 are fully realized in the life and ministry of Jesus our Saviour (Matt. 26:64; Acts 2:34-36; Eph. 1:20-22). In the light of these considerations we can truly rejoice that Christ our Lord, the Messiah, is God's "firstborn," the One "unspeakable" (2 Cor. 9:15), He who is incomparable, who is pre-eminent over all. It was this "incomparable" One, this "firstborn" of heaven, who was given to be our Saviour. This has been well expressed:

"God had promised to give the First-born of heaven to save the sinner."¹³

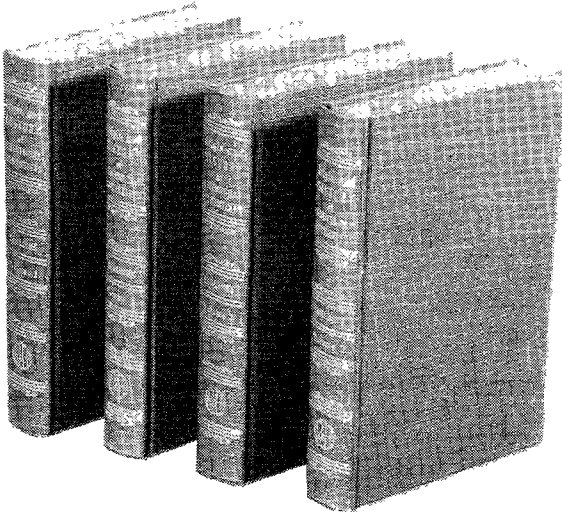
REFERENCES

- 1 Gen. 25:23; 27:29.
- 2 1 Chron. 5:1, 2; Gen. 49:8-10.
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Was Job's Experience Necessary?

(Continued from page 18)

2. God put a hedge about Job and about his possessions so Satan could not touch him or them (verse 10).

3. Satan acted within the liberty given him of God. He could not exceed his limits (chaps. 1:12 to 2:6).

4. God testified to Job's righteousness (chap. 1:1, 8). Therefore the thesis of Eliphaz and his friends that the innocent never suffer (chap. 8:6, 11, 20) was false.

5. Job accused God of being unjust (chaps. 9:17; 27:2): (a) He knew Job was innocent (chap. 10:7), yet (b) He mobilized all His forces against him (verses 16, 17; chaps. 16:9-14; 19:6-12), and (c) paid no attention to Job's complaints (chap. 30:20, 21).

6. Elihu pointed out that God's dealings were disciplinary, designed to keep men from sinning (chap. 33:14-18). Job's accusations against God were therefore unjust, and deserving of punishment (chap. 34:34-37).

7. God accuses Job of darkening counsel by words without knowledge (chap. 38:2), of condemning God to justify himself (chap. 40:8). The wonders of creation, God's power over them; His care for the animals and birds; His giving to each its special qualities; and His restraint of leviathan and behemoth—all go to prove that God could not be unjust to Job.

8. Job repented, and God immediately forgot Job's speeches (chap. 42:5, 6, 8).

9. God was displeased with Eliphaz for misrepresenting Him. But Job interceded for him and his friends, and God restored to Job more than he had lost.

10. Conclusion: Job was righteous, but the loss of possessions and health, and the calamity of his friends' accusations brought out in him (a) a profound misunderstanding of God's character, and (b) a tendency to self-righteousness.

The experience cured him of these two faults, and saved him.

British Union Launches Five-Day Plan

(Continued from page 35)

brethren who made these important documents available to us. Group therapy included class discussion and the partner system ("buddy" system, as it is called in the States), which is such an important part of the plan.

Of the eighty students who began the classes, almost seventy continued right through, and of this number fifty-five to sixty were successful in stopping smoking by the end of the five days. Among those successful were the journalists and radio men indicated above; health visitors and inspectors; two university examiners; an accountant; a physiotherapist; two doctors' wives; a schoolteacher; two managers and a secretary of one of these executives; plus many others rarely contacted in our day-to-day work. All came as strangers and went away as friends.

In closing we would like to pay a special tribute to Dr. Mera, who supported us so enthusiastically. Without his help the scheme would have been impossible. Not only did he do everything we asked him but he devoted a week of his annual holiday completely to this plan. He won the hearts of all present, and in spite of the language difficulty (he comes from Hungary) he contributed immensely to the wonderful victories won.

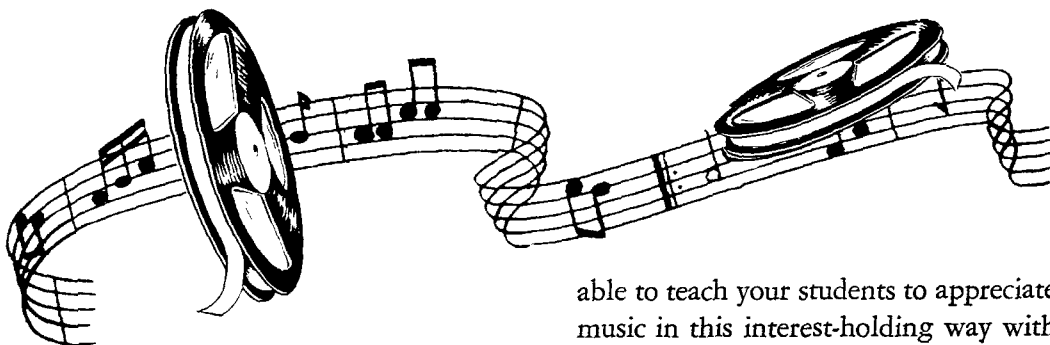
God certainly blessed our joint endeavors, and we look forward eagerly to more of these classes being conducted, with trained personnel, throughout the British Isles. Please pray that God will bless each student and teacher taking part, that the results will be eternal.

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NEWS -- From Current Journals



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

CHICAGO—Protestant Episcopal Bishop Francis Burrill of Chicago has formed a committee to search for more effective methods of evangelism. The group, he said, may find that the new approach to spreading the gospel "may be a diocesan-wide preaching mission, corporate instruction classes, advertisements, or some way more attuned to our time." Warning that "we are failing to evangelize in an effective way," Bishop Burrill said: "Perhaps we have forgotten how to reach out to the newcomer, the lonely, the nonbeliever, or maybe we have become enmeshed in things of secondary importance and excuse ourselves for lack of time. The truth of the matter is that we do not make the effort; we have become lazy and self-satisfied. No layman is truly a Christian until he has brought someone to Christ. I am not interested in people as numbers and statistics, but as persons loved of God whom we are commissioned to reach."

PASADENA, CALIF.—Protestant efforts to combat social evils need a renewed recognition of "evangelism as a method and spiritual regeneration and sanctification as the dynamic of social change," a noted theologian-editor stated here. Dr. Carl F. H. Henry of Washington, D.C., editor of *Christianity Today*, declared at Fuller Theological Seminary that Protestant forces have been neglecting the "spiritual reserves" of religion and have been preoccupied with "alternate forces" such as education, legislation, and nonviolent public demonstration as means of social manipulation.

INVERNESS, SCOTLAND—A 44-year-old African minister from Southern Rhodesia was elected moderator of the Free Presbyterian Church of Scotland at its general assembly here. He is the Reverend Petros Mzamo, a member of the church's recently formed Southern Rhodesia Presbytery. Mr. Mzamo becomes the first colored moderator of any denominational body in Scotland. Following his election, one of his sponsors, the Reverend Donald MacLean, of Glasgow, commented: "This gesture will show

the Africans in Rhodesia, as well as our own people at home, that it is not the country in which a man is born, it is not the culture in which he is brought up, nor the color of his skin that matters—but the fact that he is one who professes the true Christian faith." In a message to Queen Elizabeth, signed by Mr. Mzamo, the Assembly pledged its loyalty to the throne and expressed its opposition to the Queen's 1961 visit to Pope John XXIII. "We would respectfully remind Your Majesty," the message said, "that this is a Protestant realm and that Your Majesty's conduct in paying deference to the See of Rome is obnoxious to God and detrimental to the true, temporal and spiritual prosperity of Your Majesty's realm."

NASHVILLE, TENNESSEE—Plans for the Southern Baptist Convention's first nationwide conference on music, February 11-13, 1964, at Louisville, Kentucky, were announced here by the church music department of the denomination's Sunday school board. The conference will commemorate 20 years of organized music work in the SBC. Sponsoring the meeting will be the music department in cooperation with similar units of State conventions. Addresses, by speakers to be announced later, will emphasize music in evangelism, worship, and education. On the program will be nationally known musicians, concert artists, and music educators. A conference high light will be the world premiere of a new oratorio, "Behold the Glory of the Lamb," by T. W. Dean, professor of theory and composition at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Written especially for the conference, the oratorio will be performed by a large massed choir accompanied by the Louisville Symphony Orchestra.

TORONTO, ONTARIO—Ecumenical to a remarkable degree in life, the late Pope John XXIII was honored in death by the most ecumenical gathering for a requiem mass that Canada has ever seen. In St. Michael's Cathedral, draped in black and purple, Coadjutor Archbishop Philip F. Pocock celebrated the mass, which was the Toronto Catholic archdiocese' official service of mourning. Seated in pews of honor were Anglican bishops, a Baptist leader, a representative of the United Church of Canada's moderator, rabbis, political leaders, and members of consulate staffs. More than 1,500 persons jammed the cathedral. They heard Archbishop Pocock say it would be futile to preach

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a eulogy on the life of the late pope. But, he said, the legacy left to the church by the pontiff was "a clearer glimpse of the Fatherhood of God and a deeper appreciation of the virtues of fatherhood—love, mercy, forgiveness and providence."

BELFAST, NORTH IRELAND—Dissenting voices were heard here after the General Assembly of the Presbyterian Church in Ireland overwhelmingly approved a statement deprecating an "aloof" attitude toward the Roman Catholic Church. The statement said: "We cannot afford to hold aloof from this historic church, but when a hand is held out to us we must grasp it in the spirit of Christian faith and love." Although the statement won majority support, six of the younger clergy of the Presbyterian Church promptly issued a joint statement emphasizing that "the recognition of Rome as an historic church cannot mean that we accept her as a Christian Church in the full New Testament sense or as set forth by the Reformers." The clergymen further asserted that "the hand stretched out to us which we are urged to grasp is obviously the hand of absorption." They quoted the encyclical *Ad Petri Cathedram*, issued in 1959, in which Pope John discussed the question of Christian unity and said: "Allow us to cherish the hope of your return to which we still cling in a fatherly spirit." "As we most emphatically reject any suggestion of a return to the Roman faith, we cannot see how we can grasp the hand outstretched to us without either dishonesty on the one hand or compromise on the other," the clergy declared.

LONDON—History was made here when an Anglican requiem was conducted for Pope John XXIII with two leading Roman Catholic laymen attending. The service in the 600-year-old private chapel of Lambeth Palace was led by Dr. Arthur Michael Ramsey, archbishop of Canterbury. The Catholic laymen present—by special permission of their ecclesiastical authorities—were the Earl of Longford and Sir George Rendel. In a brief address, Dr. Ramsey said the service was being held in tribute to Pope John's ecumenical example, through which "there has come to many a new longing for the unity of all Christians, and a new knowledge that however long the road might be, charity makes all the difference." "Let us give thanks," he said, "for the one baptism in which we share already.

Let us grieve that, as today's liturgy reminds us, we are not yet one in the Eucharistic feast."

LAKELAND, FLORIDA—Beginning next year, ministerial candidates in the Florida Methodist Conference will have to pass psychological tests. The annual conference meeting here adopted the new regulation. It had been under study for a year by the conference Board of Ministerial Training and Qualifications. A Board statement said the main reason for the requirement is to "enhance each candidate's self-understanding of his own motives and methods in the ministry."

WASHINGTON, D.C.—A college-credit course in pastoral care for the mentally ill will be offered here to clergymen and professional church workers in the Washington area through cooperation of the Church Federation of Greater Washington and Wesley Theological Seminary. The class will meet on 12 consecutive Mondays at St. Elizabeth's Hospital, the 7,000-bed institution of the District of Columbia for the mentally ill. Instruction will be provided by the Protestant chaplain's department of the hospital. Such training has been given to clergymen here for 14 years, but this marks the first time it has been offered for college credit in cooperation with the Methodist-related seminary.

Church Music and the Bible

(Continued from page 32)

"The Lord Is My Light"; and Psalm 91, "He That Dwelleth."

As a matter of fact, most of the praise songs in church hymnals are directed to the people! "Before Jehovah's Awful Throne" is directed, not to God, but to "ye nations"; "The Lord in Zion Reigneth" is a statement directed to "all the world" rather than to the Lord in Zion; and the ever-acceptable "We Gather Together" is a simple statement by Christian believers explaining to one another why they have come to church. Even "A Mighty Fortress Is Our God" is not directed to God, but to the people. It does not say, "Thou art a mighty fortress, O God," but "A mighty fortress is our God." It is not a statement addressed to God but an affirmation made about God.

If we were to take out of our hymnals—not to say our Bibles—all the hymns that are not directed to God, there would not be many hymns left. But this is not necessary. The Bible says that much of our church music should be directed to the people. "Speaking to yourselves," it says, "in psalms and hymns and spiritual songs."

(To be continued)

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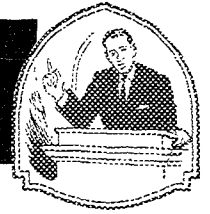
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PULPIT -- Pointers for Preachers



REUNION OR REBIRTH?

THE big word of the moment in Christian circles is *ecumenicity*. It is bandied about with abandon, as though it contained the solution to the ills of separation. Some men blandly offer it as the one thing that will impress the unbelieving world.

We find it hard to believe that Christian leaders are so naive that reunion means to them the end of division in Christendom. Reunion cannot possibly throw an aura of placidity over the future of the church in the world. When there is one universal church there is more likely to be compulsion, repression, persecution of the type delineated in Revelation 13.

The professor of Ecumenical Studies at Union Theological Seminary, New York, Dr. R. D. Hyslop, recently exploded with courage when he referred to "the ecumenical heresy." He described it as a conviction that church reunion "is the supreme good in the very moment in history when the supreme need is for its rebirth."

Reborn from above is vastly more important than reunited from below! Rebirth should be our prevailing passion, not reorganization!

H. W. L.

ONE LIMB I AM indebted to J. L. Tucker's *Quiet Hour Echoes* for the following story. "For years Oscar Schesgall had been indecisive about carrying out an ambition. One day, he was in the park. Looking up, he saw a squirrel jump from one high limb to another. It appeared to be aiming at a limb so far out of reach that the leap looked like suicide. It missed, but landed safely on a branch several feet lower. Then the squirrel climbed to its goal and all was well. An old man sitting on the bench said, 'Funny, I've seen hundreds of 'em jump like that. A lot of 'em miss, but I've never seen any hurt in trying. I guess they've got to risk it if they don't want to spend their lives on one limb.'"

Many a potential soul winner sits perched on a lower limb—afraid to take a chance. The physician "takes a chance" every time he practices surgery, and he sometimes loses his patient. Do you find him sitting in a corner afraid to operate again? The answer is an obvious No. The physician numbers each failure as a contribution to medical science. Is this less true of the science of soul winning?

Shell shock ill becomes the man of faith. The paralysis of fear tends to permanent inertia. Fear can only be overcome by prayer and faith-inspired effort. Was the last effort a failure? *Run another!* It is a practice among aviators that when one is involved in a crash, they send him back into the air as soon as possible to bolster his confidence. You,

sir, try it again! Or are you satisfied to spend your ministerial life on one limb?

E. E. C.

THE WITHERED HAND

CHRIST met a man one day with a withered hand. It was useless. The hand is a symbol of accomplishment, power, service, ability, and effectiveness. With a helping hand a man can master almost anything. A withered hand would denote the opposite. It was inadequate, could accomplish nothing. Jesus said, "Stretch forth thine hand." The man did so, the Master touched it, and the hand became whole.

The combination of the man's willingness to entrust his withered hand to the Lord and the power of God's touch wrought a miracle. Whatever the "withered hand" may typify for you, I do not know—the soul, the mind, the personality, the will. One may feel that if he had the gifts of ability and talent of a fellow minister he could really accomplish something of value. If only he had the speaking ability of his evangelist friend he would do a far greater work than he is accomplishing now. "He [Christ] invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God."—*The Desire of Ages*, p. 297. God has not called any of us to disappointment or failure. He has not called us to be ineffectual in our living or in our witnessing. He has invited us to accept the touch of His power that we may go forward in victory. He can bring evangelistic fervor and soul-winning success into a "withered" experience. "You need power, and this power God is willing to give you without stint. He asks only a humble, contrite heart, that is willing to believe and receive His promises."—*Gospel Workers*, p. 35.

A. C. F.

A House or a Home?

The houses in which Christians live speak for us, sometimes more plainly than the words we say. Pictures on the walls, books on the shelves, phonograph records, provisions for recreation and entertainment, as well as other furnishings, bear unimpeachable testimony either for or against the Saviour. The way a house is kept indicates whether it is only a house or a home.

—VIRGINIA ELY in
Stewardship: Witnessing for Christ
(Fleming H. Revell Company)