

The
Ministry

JUNE, 1960

In AN EASTERN university there is a tomb of a man and wife who were both professors of astronomy in that university, and the inscription on their tomb is this: "We have loved the stars too dearly to be fearful of the night." What a story that tells of their life together, about the major interest of their life, and about their attitude toward the mysteries that are not yet revealed. If we change just one word in it, it could be the inscription for many a Christian life: "We have loved God too dearly to be fearful of the night."

"Every step of faith and obedience brings the soul into closer connection with the Light of the world, in whom 'there is no darkness at all.' The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect His rays. As the stars tell us that there is a great light in heaven with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The graces of His Spirit, the purity and holiness of His character, will be manifest in His witnesses."—*The Great Controversy*, p. 476.



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JUNE, 1960

IN THIS ISSUE

ARTICLES

The Law in Adventist Theology and Christian Experience	E. Heppenstall 4
Union or Unity	E. E. White 13
Stewardship in Its Larger Aspects	L. E. Froom 16
The Virus of "Net Worshiping"	H. E. Rice 20
Zeal, but Not According to Knowledge	E. R. Thiele 22
The Story of Accreditation at CME	M. R. White 24

EDITORIAL

The Sacredness and High Calling of the Ministry	W. Schubert 11
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REGULAR FEATURES

Research	F. E. J. Harder 28
Pastor	A. O. Dart 31
Music in Worship	H. B. Hannum 33
Shepherdess	D. L. Aitken 35
Bible Instructor	L. C. Kleuser 38
Books for Your Library	40
News	44
Pointers	48

Our Cover

At times in major mountaineering men reach a point from which they cannot return. They must climb upward or crash and die. There is something about the Christian life that demands continuance in the upward way, and it is expressed under various similes. A man cannot plow straight in the furrow of life if he looks back. Paul insisted that we must press onward incessantly if we would win the prize (Phil. 3:14). We must press the battle to the gates, we must wrestle and resist and endure to the end. This is not inconsistent with the doctrine of faith and trust in God, for His grace is to enable the saints in their onward march, or their upward climb:

A Swiss guide's epitaph—"he died climbing"—inspired Amy Carmichael's "The Last Defile":

"Make us Thy mountaineers;
We would not linger on the lower slope,
Fill us afresh with hope, O God of Hope,
That undefeated we may climb the hill
As seeing Him who is invisible.

"Let us die climbing. When this little while
Lies far behind us, and the last defile
Is all alike, and in that light we see
Our Leader and our Lord, what will it be?"

Cover Picture: A. Devaney

The Law* in Adventist Theology and Christian Experience

EDWARD HEPPENSTALL

Professor of Systematic Theology, Andrews University



NO BIBLICAL truth is more important than that which deals with the relationship of the law and the gospel, and it is imperative that we know the full revelation of God on this subject. Walter R. Martin, in his disagreement with the Adventist position, is unequivocal. These two positions are diametrically opposed to each other. Only one of these can be true.

In his book *The Truth About Seventh-day Adventism* we read: "We admire the desire of our Adventist brethren to obey the commandments of God; but we ask, what commandments? If they answer 'The Decalogue,' we reject their effort to bring us under bondage, for we 'are not under the law, but under grace.'"—Page 201.

And again on page 203: "The concept of Law in Seventh-day Adventism, then, leads them to the un-Biblical and at times legalistic position that although they are 'under grace,' by failing to 'keep the commandments' they are in danger of coming 'under law' again."

This emphatic opposition to the idea that the Ten Commandments have any further claims upon the believer demands a clear answer. He believes that if the Christian is under obligation to keep these commandments, he is therefore "under law." And since "under law" is the mark of one who has not yet appropriated and experienced the grace of Christ, then such professing Christians are living contrary to the Word of God, and "under bondage," guilty of Pharisaism or legalism. He assumes that such scriptures as Romans 6:14; 7:1, 4; Galatians 3:23-25 support his prior position on the law.

A careful understanding of the words, terms, and arguments used in these passages is essential to any proper interpretation. In the Greek the word for "under" is *hupo* (ὑπό). It carries with it the meaning of "in subjection to, subject to the dominion of, under the power or control of,

under the law's jurisdiction." "For as many as are of the works of the law are *under the curse*" (Gal. 3:10). The meaning here is that one is subject to the curse, with no escape from it. Paul says in Romans 7:14: "But I am carnal, sold *under sin*," that is, in slavery to, under the dominion and power of.

Biblical Meanings of the Phrase "Under Law"

"Under law," as used in the New Testament, does not always have the same meaning. There are two principal uses of the term.

The first is in Galatians 3:23-25: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. . . . But after that faith is come, we are no longer under a schoolmaster." "Under law" in Galatians can be understood only in light of the context. Several points should be kept in mind:

1. There is a time element involved, where one is said to be "no longer under law." This point of time is the coming of Christ in history: "Till the seed should come" (Gal. 3:19); "before *faith* [the gospel in Christ] came" (verse 23); the verb is in the aorist tense, indicating single action at a point in time; "after that faith is come" (verse 25); "under tutors and governors until the time appointed of the father. . . . But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (chap. 4:2-4).

From these scriptures a change in relation to law with the coming of Christ is definitely indicated. One cannot dismiss the time factor by saying that this applies merely to one's personal experience. The use of the word *faith* in these verses is preceded by the definite article in the Greek, meaning "the faith." It cannot, therefore, refer to the quality of faith in human experience, but "the faith" or the gospel as fully revealed with the coming of Christ.

2. The scope of the term "under law" in this passage has particular reference to the jurisdiction of law in the Jewish economy. When the Scripture says Christ was "made under the law" (Gal. 4:4), it means that He was born under the Jewish system. In 1 Corinthians 9:20, 21

* The word *law* (Heb. *torah*) includes all of God's revealed will, not merely the Ten Commandments. The expression "the law and the prophets" (Matt. 7:12) indicates a twofold division of the Old Testament Scriptures. A more common division among the Jews was threefold: the Law, the Prophets, and the Psalms (Luke 24:44).

Paul says that in order to become all things to all men, both Jews and Gentiles, he is willing to work under the system or jurisdiction of either one: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." Paul will obey every reasonable regulation of the Jewish system in order to win them. He did this when he returned to Jerusalem for the last time. In endeavoring to satisfy the demands of some of the Jewish brethren he sponsored believers who had taken a Nazirite vow and went into the Temple with them, which was a factor in his arrest and imprisonment. In doing this he placed himself "under law [i.e., under jurisdiction]." Paul could not possibly mean "under legalism," or under bondage spiritually, for this would be a denial of his very gospel.

In working for the Gentiles he says: "To them that are without law, as without law." Paul does not mean that he will now live as they live, in terms of lawlessness; but he is willing to live under their system and jurisdiction in order to win them. Missionaries do this when they must live in new countries and under another type of culture and way of life.

3. Just what does "under law" as used in this passage actually mean? In Galatians 3:24 Paul writes: "Wherefore the law was our schoolmaster to bring us unto Christ." "To bring us" is not in the Greek, but the preposition "*eis*" (*εἰς*), meaning "with a view to." The passage should read then: "The law was our schoolmaster with a view to the coming of Christ." The entire law, including both moral and ceremonial aspects, revealed by God, existed with a view to the coming of Christ at that supreme moment in history. The law was intended by God to keep before the minds of Israel and men everywhere that the real meaning and purpose of the law lay in the full and final revelation when Christ would come to this world.

Up until then the law acted as a schoolmaster or tutor. With the coming of Christ they no longer needed the law for this historical function. Thus, before the cross they were "shut up unto the faith which should afterwards be revealed" (Gal. 3:23).

Prior to the entrance of sin Adam had direct access to God, face to face communion. With the entrance of sin this personal access was changed. Sin separated him from direct contact with God. From that day until the cross, God no longer confronted man as before. Instead of the actual visible presence, God revealed His will in terms of law. Man now stands under a jurisdiction of law, a revelation of God's will in command-

ments, statutes, objective requirements, set over against him. Law was not the ultimate revelation of God to sinful man, but it pointed to that ultimate revelation in Christ. Without this coming of Christ the law would have no meaning and no saving message from God. This period until the coming of Christ is thus spoken of as being "under tutors and governors until the time appointed of the father" (Gal. 4:2). This was a period of restricted knowledge of God, of truth, of the work of the Holy Spirit, and of God's answer to the sin problem.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17: 30, 31).

The restricted or limited knowledge of God's redemptive work and solution to the sin problem is contrasted with the new covenant in Christ: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8:10, 11).

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

The distinction between Old and New Testament is not one of disagreement or opposition, but one of progressive revelation towards the fullness of time witnessed by all the law and the prophets, when the Son of God would become incarnate in the flesh, and the Redeemer of mankind.

4. What was God's purpose of "under law" in this jurisdictional sense? Principally twofold: First, to give sin the character of transgression (Gal. 3:19). The Greek word *parabasis*, as dis-

In this issue we print the first of a series of articles discussing certain doctrinal differences between those of Seventh-day Adventists and those presented in the recent book "*The Truth About Seventh-day Adventism*," by Walter R. Martin. Other articles will appear in subsequent issues.
—EDITORS

tinct from *hamartia*, makes sin to be transgression against the revealed and known will of God, against a codified law; therefore, all sin is against God, against His personal will, and not against some human standard. This the psalmist understood when he said, "Against thee, thee only, have I sinned" (Ps. 51:4).

Jesus cannot be our Savior unless He is first our Lord.—Hugh C. Burr.

Second, the law not only gave sin the character of rebellion against a personal God but showed that forgiveness comes alone from God, and taught men the need for a Saviour, to look for a Redeemer in point of time. Until the cross the race of men was legally under condemnation; from a judicial point of view all were lost until the debt of sin was paid at Calvary. The sacrificial system pointed forward to that moment. The sacrifices were not the answer to the sin problem. They expiated no sin. They "can never take away sins" (Heb. 10:11). It is apparent at once that in any court of justice the death of an animal could never pay for the killing of man, or expiate that sin. God never intended that the blood of animals could either pay the price of sin or redeem man.

Hence, when God gave the law with a view to foreshadowing Christ, He had in mind this historical moment when the debt of sin would be paid (Col. 2:14, 15) and the redemption of lost man actually accomplished. The moral law made escape impossible apart from the initiative and act of God at the cross; the moral law made sin appear for what it was, placing the whole race "under sin" (Gal. 3:22). The ceremonial features of the *torah*, or the law, were in reality the gospel in the Old Testament, and complemented the moral law, in that without it the case of man would have appeared completely hopeless.

Thus the law made the coming of Christ as the deliverer absolutely essential. It is this coming that is Paul's concern in Galatians 3. The cross is the redemption of all men; sinners are no longer "under the curse." They are a redeemed race legally (Gal. 3:13; aorist). Thus the law acted as a tutor with the coming of Christ in view. It is this function that ceases at the cross. Law no longer acts as a tutor with Christ in view in terms of time. Christ has come. Christ has borne our sins. Christ has redeemed us. This is no longer a possibility, a hope to be realized. It is an actuality. We do not need the

law to point forward to some future time when sins will be expiated, when the redemption price will be paid. No, it has been done.

This historical achievement of Christ is the center of the hopes of all men. To this the Jewish system with its revelation of law pointed. In their thinking the Jews separated Christ from the law. They put a "veil" over their minds so that they could not see Christ (2 Cor. 3:14-18). Consequently, they made the law an end in itself. Their history is one long record of legalism. The Jews were given a codified law, but this did not make them legalists. They lived under the jurisdiction of law, but this did not in itself make them pharisaical. Their failure to keep Christ in view led to the perversion of law. The law as God gave it was no perversion, nor was it legalistic. The law was the paternal revelation of God's will to be magnified to the full with the coming of Christ.

Walter Martin fails completely to distinguish between the proper and improper function of the law. This has led him into devious paths and a wholly false interpretation.

The second use of "under law" lays particular stress upon the experimental aspect of it. In Romans 6 and 7 Paul shows that the Christian does not live either under the dominion of sin or under the dominion of law.

In Romans 6 the Christian is freed from the dominion of sin: "Let not sin therefore reign. . . For sin shall not have dominion over you: for ye are not under the law, but under grace (verses 12-14). The law reveals how real is the dominion of sin. "The strength of sin is the law" (1 Cor. 15:56). The only way of escape is

It is only the fear of God that can deliver us from the fear of man.—Witherspoon.

by death. "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2). "He that is dead is freed from sin" (verse 7). A life "under grace" frees the believer from sin's dominion.

In Romans 7 we find that the believer must also obtain freedom from the dominion of law. "The law hath dominion over a man as long as he liveth" (verse 1). The dominion of law is the same as "under law."

In reading this chapter through, the condemning power of the law over the "flesh," that is, the carnal nature, is apparent. Paul sees no possibility apart from Christ of escape from this controlling, condemning power of the law. Paul recognizes the divine function of law in making

sin "exceeding sinful" (verse 13), and confesses that the "law is spiritual" (verse 14). Paul cries out for deliverance from this dominion. Deliverance comes as he exclaims: "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (chaps. 7:25; 8:1). How did Paul escape from the dominion of law, that is, from "under law"? He had to die to the sinful nature. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead" (chap. 7:4).

The part that dies to law, however, or to the dominion of law, is not the inner or new man, but "the flesh," described in Romans 7:1-3 as the first husband or the "old man" of sin. Death of the first "husband" is the only way to escape from the dominion of sin and the dominion of law. This carnal nature will not and cannot conform to the law of God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (chap. 8:7). The law condemns that nature which refuses to be subject to it. It has no other choice.

But there is another part of Paul, the new man in Christ, which does not feel this way at all about the law of God. On the contrary, Paul says: "I delight in the law of God after the inward man" (Rom. 7:22). This is the new man in Christ, the Christian. This new man is in harmony with the law of God because *he is born of God*.

Thus it is clear that the carnal nature of man has no other choice but to come under the dominion of both sin and the law; that as long as this carnal nature is permitted expression in the life, this will be its experience in relation to the law of God. The Christian must learn to "mortify the deeds of the body" (Rom. 8:13). He must choose one of two things: The dominion of law or the dominion of Christ. As a Christian, Paul recognizes the seriousness of this choice when he sums up the nature of the conflict and the possibility of living "under law" or "under grace." "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (chap. 7:25). That Paul has in mind the Law including the Ten Command-

ments is obvious, since he quotes from the tenth commandment in verse 7; that commandment which exposes the seat of sin within him.

There is not the slightest hint of any change in the law, in its operation, and its claim upon the individual. But that there is a change somewhere no one can doubt; that change is in the believer. The believer dies with Christ and rises to live with Christ. Certainly there is a change in the believer's relation to the law. What is this change? Does he now disregard the law? Does he now dispense with it? Does he make the law void? Does Paul support Martin's contention that the law of God is no longer binding upon the believer? No! Where hitherto he had found himself with "enmity against the law of God," under its power and condemnation, he now finds himself in harmony with it. And in this new life in Christ he exclaims: "I delight in the law of God after the inward man."

Paul is very emphatic in maintaining the integrity of the law of God. Every time there is the slightest possibility that his hearers might conclude there is any change in the law he cries out, "God forbid." "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31; 7:7; Gal. 3:21).

Paul's concern regarding the law of God makes him cry out not against the law, but against that part of himself that is not subject to the law of God—the old sinful nature (Rom. 7:24). Unfortunately, we find Martin crying out against the law of God. The difference is decisive. To fail to understand the simple difference between "law" as the revelation of God's will and "under law" as man's life situation in the flesh when brought under its dominion, is tragic. It seems incredible that a man who claims to be a serious student of the Bible should be guilty of such gross misinterpretation. But the worst tragedy is that many who will read his book will probably believe it.

The Believer's Relation to the Law of God

Paul makes very clear in 1 Corinthians 9:20, 21 just what the believer's relation to the law is. He says: "Being not without law to God, but under the law to Christ." The phrase "under the law" in this passage is an unfortunate trans-

THE BIBLE FINDS ME

CIn the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.—Samuel Taylor Coleridge.

lation. In the Greek, Paul uses not *hupo* but *ennomos*, which means "in law" to Christ.

It is at this point that Christians should distinguish between law in the Christian life and the "under law" experience. Rashly to conclude that to escape from "under law" is to be free from "law" is to fail to comprehend the very basis of the apostle's argument. Adventists firmly assert that the Christian must be free from "under law," for he is no longer under its dominion, its power of condemnation and judgment. He stands with Paul—"in law" to Christ.

What Paul is saying here is that as far as the

If idleness does not produce vice or malice, it commonly produces melancholy.—
Sydney Smith.

Life is a quarry, out of which we are to mold and chisel and complete a character.—Goethe.

Christian's relationship to God's law is concerned, it is entirely dependent upon his relationship to Christ. If his relationship to Christ is not right, then his relationship to the law is also wrong. Without Christ, without becoming united or married to Christ, he must come "under" the dominion of the law. But when united with Christ, the relationship is no longer one of the dominion of law, but "in law." This places the law in its rightful place.

Christ came to "magnify the law, and make it honourable" (Isa. 42:21). He magnifies it; He is not a substitution for it. To construe that one having been saved from "under law" no longer needs the law of God, is to take a position entirely contrary to the Word of God. For Paul declares: "He is not without law, but in law to Christ." To be "in law" to Christ means to have a heart and mind and will that are no longer at variance with the divine will as revealed in all the Scriptures, including the Decalogue. It is just this enmity against the Decalogue that is changed. This "in law" to Christ is identical with Paul's affirmation in Romans 7:22, "I delight in the law of God after the inward man." Paul says that we are "married" to Christ, the second "husband" (verse 4), not to be free from the law, but free from its dominion. Paul knows only one way of coming into harmony with the law of God—that is by coming into union with Christ. Then "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit" (chap. 8:4).

What the "in law" relationship to Christ does

is to give the Christian a passion for righteousness, a passion for obedience to God's revealed will both in the Old and the New Testament, not out of the pressure of law, but out of this new relationship to Christ (Rom. 7:6).

The Relationship of Love and Law

The most tragic and pitiful effort of Martin to do away with the Decalogue, however, is his separation of love and law.

On page 203 of his book, he writes: "The great foundational moral law of the universe is therefore declared to be unchanging love. This is vastly different from the national or Mosaic law given only to Israel. That law was designed to be fulfilled, even though it was based upon the eternal principles of the moral character of God. And when its fulfillment did take place and the character of God was imputed to the believer and imparted to his life by the power of the indwelling Spirit, the entire Mosaic system passed away; but the eternal principle, its foundation, remained, and is operative today as the law of love, the supreme 'commandment' and the only 'law' under which the Christian is to live."

He goes to great lengths to stress the position of some who draw a sharp line of distinction between the moral law and the law of Moses. But his confusion of law and love is a far more serious deviation from the Scriptures.

On page 200 he quotes Luke 10:25-28, with Christ's answer to the lawyer's inquiry regarding the way to eternal life as the law of love. Note the statement: "Clearly, the Lord Jesus did not subscribe to the Seventh-day Adventist view that 'commandment-keeping means keeping all of the Ten Commandments,' none of which He mentions in this passage. Christ did not say, 'Keep the Ten Commandments, especially the fourth one, and thou shalt live.' He said, in effect, 'Obey the law of love upon which all the law and the prophets rest, and thou shalt live.'"

But why does this writer not include Christ's answer to an identical question in Mark 10:17-22 by the rich young ruler? Here Christ quotes from the Ten Commandments, and says exactly what Walter Martin claims He did not say. Why did not Jesus give the same answer here that He gave to the lawyer? Did Jesus have two sets of commandments or just one? The very obvious and simple truth is that Jesus knew of no separation between law and love. Any reference to the revealed law of God, whether in the framework of the Ten Commandments or of the two great principles of love, proceeds from the complete unity that Christ insists upon in Matthew 22:36-40: "Master, which is the great command-

ment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments *hang all the law and the prophets.*" The term "law" here refers to the Pentateuch, which includes the Decalogue. Jesus says that "the law" and the two great principles belong together. To take any other position is to be at complete variance with that of our Lord.

Furthermore, on page 193 we find the author declaring that in the fulfillment by Christ of the law, the Lord Jesus Christ "instituted the universal principle of divine love as the fulfillment of every aspect and function of the law."

But how could anyone make "the law" as embodied in the Pentateuch or the Old Testament belong to the period before Christ, and the universal principle of divine love to the New Testament period? In Luke 10:25-28 the same lawyer is indicated as the one giving the answer to his own question. It was the lawyer himself who repeated the two great principles of love in reply to Christ's searching question. How did he know them so well? Because they were part of the one law given to Moses and to the Jews from the very beginning. Listen to Moses as he quotes the law in Deuteronomy 6:4, 5, the Shema or creed to be repeated every Sabbath day: "Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other somewhat higher.—Thomas Huxley.

house, and when thou walkest by the way, and when thou liest down, and when thou risest up." No clearer instruction on the "supreme commandment" is found anywhere in the whole Bible. This "supreme commandment" of love was the governing principle, the foundational principle, of the Mosaic law as it is of the entire Bible.

In the previous chapter, Deuteronomy 5, Moses had just repeated to the people again the ten commandments of the Decalogue. He follows this up with the great commandment on

MINISTRY INDEX IN PREPARATION

Work is in preparation on a comprehensive subject index of *The Ministry*, going back to 1928, when this workers' journal was first published. The time involved is considerable. If some of our readers have prepared a subject index for any of the years, we would like to correspond with them, as it may save us some time. Address Editorial Office, *The Ministry*, Takoma Park, Washington 12, D.C.

love. Moses knew nothing of any fictitious separation between love and law that Martin sets forth. For any man to be in disagreement with Christ, with Moses, and with Paul is tragic indeed.

Jesus in His Sermon on the Mount knew of no separation between love and law. His spiritual interpretation of the Ten Commandments is the eternal position of God. Christ sets forth the true spiritual meaning as contrasted with the externalism of the Jews. What Christ is seeking to change are the people to whom He originally gave the commandments. Christ is saying that only in the framework and under the experience of love to God and man do the Ten Commandments have any power or vitality.

A careful reading of the Bible reveals that there are numerous written expressions of the will of God. The Sermon on the Mount is one of them. The New Testament is just as specific on this point as the Old Testament. It seems that Martin wants just one law, "the law of love." He wants nothing in the form of a written code such as given to Moses. Then why stop with the Ten Commandments? From the point of view of obedience, the two great commandments are no easier to keep than are the ten. To change the law, to insist on the elimination of a codified law given to Moses, does not help whatsoever. Is it just the Decalogue that creates a problem for the experience of the believer? The Decalogue, including the law of Moses, cannot be cut out of the Bible and set aside by itself while the commandments of love remain in force. Either all must go or all must remain.

Love is first a gift, the gift of God, not a law. In Jesus Christ we learn that in the gift of His Son we are loved supremely by God. It is this love that creates oneness, the unity of all law. It is love that sets forth God's will whether expressed in the Ten Commandments, the Sermon on the Mount, or any of the other revelations of God's will. Each is a revelation of God's great heart of love. What we all need to see is that the laws of God are not arbitrary. God requires

of us obedience to all His commandments, not because He wants to exercise authority as the Supreme Being in the universe but because God Himself is like that: every commandment of God is the expression of love for His creatures. God does not change. It is in the experience of oneness with God that all of God's requirements have meaning and power for His creatures.

We do not eliminate or abrogate the law in order to become free men, to escape bondage. It is the center of our devotion that counts, the lordship of Christ, not the dominion of law. "If ye love me, keep my commandments" (John 14:15).

To live by love means that a man is saved, not by the right creed in either the Old Testament or the New, not by the right law, but saved when his heart is right, when he has come into the love relationship with God. This is the test of all true religion.

What Christ, Moses, and Paul are saying is that obedience to the law of God cannot be commanded upon the old sinful nature and get an obedient response. No conscious choice of any law from God, even the two great commandments, can be imposed from without. This comes alone from being a new man in Christ, the beloved of the Lord, the bride of Christ.

The Law of God or the Standards of Men

The conflict today is between the law of God and the laws of men. There are systems of morality in the world today, also in other religions and other cultures, which grow out of their own cultures and are a form of self-discovery. The same is true with the religious standards set up by men. They are not the laws of God, because they come not by revelation in His infallible Word but wholly from the creations of man's own thinking and the perversities of man's mind and heart. These systems may appear to have much that is desirable. They may come so close to the genuine revelation from God that it is hard to distinguish between them except by the Holy Scriptures. They aim at the development of man. They propose to make man religious. Plato and Aristotle had their systems; so did Immanuel Kant and almost all the philosophers. But they simply produced a humanistic morality and religion with claims to a way of salvation apart from that of the Bible.

NOTICE

A Seminary student would like to obtain one copy of *The Ministry* for October, 1942. Anyone who has a copy to spare, please notify *The Ministry*.

The law of God is a revealed law; it is not produced by man. It is not the product of human findings and human struggles toward the light. The Decalogue is not a product of its day, nor is the Sermon on the Mount a product of the local culture of Christ's time. The law of God wherever and whenever it is found in the Bible is never a set of mores belonging to the moral order which that particular society developed or changed, either by time or by circumstances. God's law is the law of His kingdom.

The law of God as well as the gospel tests all human laws, and all human manipulations of His laws, and all human systems of salvation. God's will is the judgment of all other laws. There is nothing relative about God's law. This is true of the entire revelation of God in His Word.

The moment a man seeks to submit his life to the truth of the Bible, to do the will of God, he finds that obedience to God cannot possibly be done within the framework of human pressure, human systems, human interpretations, and abstract law. *It can be done only in a love relationship to Christ, with a deep sense that all sin is against God.* This loving obedience is the opposite of all pressure of society, human laws, and governments. In the joyful restoration to acceptance and fellowship with God the believer comes into the glad liberty of God's children and grateful obedience to God's revealed will in His Word.

Such a standard of righteousness cannot possibly be changed. It cannot be thought of as varying with the times. The standard of God's law demands it be seen, understood, and accepted in the framework of God's love revealed in Christ. The law of God can be obeyed only within the framework of a radical Christ-centered way of life. The great tragedy of the Christian church and of our time lies in two extremes. The first is the result of the self-centeredness of man. Man is born loving him-

PROMOTING HIS GLORY

¶ I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this.—David Livingstone.

self alone. He makes the moral law of God an end in itself rather than an expression of a new relationship to God. In doing this he becomes guilty of legalism. This has been the besetting sin and failure of the Jews throughout their history. This is the rational treatment of God's law as applied to the natural man. The other extreme is that which swings the pendulum and believes that the Decalogue no longer has any claim upon the Christian. The word of our Lord is right to the point:

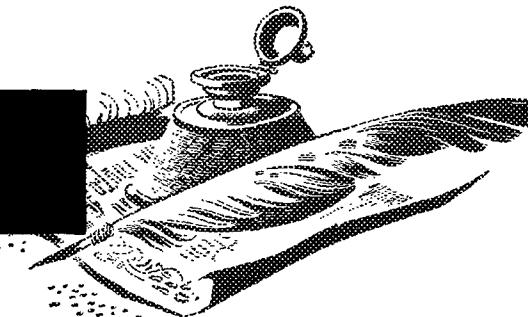
"Howbeit in vain do they worship me, teaching for doctrines the commandments of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making

the word of God of none effect through your tradition, which ye have delivered" (Mark 7:7, 9-13).

In pointing to the Decalogue nothing could be clearer than Christ's condemnation of the man who interprets even one of the commandments so as to make His law of none effect.

Seventh-day Adventists stand firm at this point. We reject both extremes. We refuse emphatically to reduce the law of God either to some vague feeling in the heart, or to something outside of one's personal relationship to God. Seventh-day Adventists believe that man has no inherent worth by any system of morality. Our salvation is solely within the realm of God's sovereign grace. As believers in salvation by grace alone, what life expression are we to give to the concept of being alive unto God? Is it not the expression of saying with Paul: "I delight in the law of God after the inward man," and with Christ: "I delight to do thy will, O my God: yea, thy law is within my heart"?

EDITORIAL



The Sacredness and High Calling of the Ministry

TOWARD the end of a wonderful ministerial institute a handsome young minister said to me: "The instruction received during this week has rekindled in me the old conviction of the honor of being an ambassador for Christ. I have now determined to stay in the ministry permanently. I have been a district leader for three years, but I was never quite sure whether it was the right thing for me to do. Before I went to college I was positive that I was called by the Holy Spirit to the work of the ministry, but in my senior year the Bible teacher discouraged me and tried to persuade me to prepare for a lucrative profession, a career outside our organized work. This teacher said: 'I have regretted many times that I ever entered denominational work, especially in the ministry. I am thankful, and

proud of the fact, that my three sons did not repeat my mistake. If I could live my life over again with the experience I now have, I would not enter denominational work.'

This young minister continued: "I was constantly on the verge of handing in my resignation, but now I am determined to be a soldier of Christ until the work is finished. The question is settled now once for all."

"The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God."—*Gospel Workers*, p. 18. Therefore, loyalty to Christ's work and to His chosen ministry ought to be the main attribute of every minister in the different branches of denominational work. It is a great satisfaction that practically all our ministers and Bible professors are loyal

Christians who esteem it a great honor that the brethren "laid their hands upon them," dedicating them to the greatest and noblest work of soul winning. Although the salary may be small and the world does not honor nor recognize them, in the sight of Heaven they are the greatest. They also will encourage our gifted young men and women who are good speakers and have a basic appreciation and love for people, and who are convinced they are called by the Lord, to prepare for the all-important task of soul winning.

It is true that professors in the Bible department and other qualified men will sometimes have to advise young men not to enter the ministry when it is apparent they do not have the qualities necessary to make successful soul winners. But it is grieving to the Holy Spirit when a humble, talented young man who has been blessed by God with all the necessary qualifications to make a powerful soul winner is persuaded to use his gifts in studying for a more remunerative profession. "Let every Christian educator . . . encourage and assist the youth under his care in gaining a preparation to join the ranks."—*Education*, p. 271.

It is a source of joy that our educators in academies and colleges are inspiring our young students to prepare to respond to overseas mission calls which require a spirit of sacrifice and adventure for the Lord. Young people of that type are the hope of the church.

It is gratifying to see all over the world scores of ministers' and missionaries' children following in the steps of their devoted Christian parents and preaching the gospel of grace. This indicates that these children were so convinced of the value of their parents' mission that they decided to follow in their steps.

A few months ago in Turin, Italy, I witnessed a sight that made an indelible impression upon my mind. Elder G. Cupertino, secretary of the Ministerial Association of the Southern European Division, and his wife were surrounded by their three sons, all of them ministers in the Italian Mission. How happy those parents were! The entire family in the work! Those parents did not regret being messengers of Christ. Surely in their childhood those three young men must have witnessed the wonderful work their parents were doing in helping the needy, caring for the sick and shut-ins, encouraging the youth to a

noble lifework, and bringing people to a knowledge of the truth, and therefore they decided to surrender their lives and potential ministerial abilities to the service of their Master also.

It must be acknowledged that not all ministers' sons are called to the ministry by God, because Heaven may have bestowed upon them other gifts enabling them to become medical doctors, teachers, farmers, accountants, et cetera. But these, too, can testify to the love of Christ in their respective professions or work.

He who thinks lightly of or speaks against the ministry challenges the Lord's wisdom in saving the world by the "foolishness of preaching" the gospel of salvation. Let us honor our God-given ministry in our private lives, around the family altar, and in the church, so that our calling may be exalted before the world, and a great harvest of souls may be gathered in.

WALTER SCHUBERT

Letters to the Editor

(Continued from page 15)

could be done prior to their retirement that would be all the better. There is a rapidly growing retired minister list—a great potential reservoir of soul-winning ability—which is not being used.

Truly, the soldier of the cross must remain in the warfare for the kingdom of God. While some change of occupation is imperative for health reasons, the gospel worker cannot take off the armor of service without facing the day when he will have to give an account of his stewardship at the judgment bar of Christ. His responsibilities will taper off as infirmities and lessening strength must be considered; but then his brethren will lighten the load and cheer him on.

While eventually each worker will end his life's career as a church member, he will be happiest while remaining close to his fellow believers. Never should he become the responsibility of his non-Adventist relatives. Those who can spend their sunset years in the midst of believing kinfolk are most fortunate; but life does not provide the same privileges for all. Therefore the church is privileged to place its loving and sheltering arms around these valiants of the cross.

Ministers who retire now with forty years of denominational service and with Social Security status, receive a total payment that is adequate for normal needs. The retired man should be happy to do what he can for God as a labor of love. As one who is on the retired list, I can testify that I am happier now in continuing to preach and assist at workers' meetings and evangelistic campaigns, as a labor of love, than when I was on the regular list.

JOHN L. SHULER

THE MINISTRY

Union or Unity

EDWARD E. WHITE

Educational and Religious Liberty Secretary, Australasian Division



THE Seventh-day Adventist Church holds some doctrines which distinguish it markedly from other denominations and which tend to a form of exclusiveness that is foreign to a people with worldwide interests. There are many sincere Christians in other communions, and it is in the best interest of the church that we mingle with them whenever possible, without, of course, compromising our faith. Accordingly, when after initial contacts a suggestion came to send an observer to a National Conference of Churches organized by the Australian Council for the World Council of Churches, the division committee decided to send one. As a people we have preached a great deal about the union of churches and the religious revival preceding the second advent of our Lord, so here was an opportunity to see history made and possibly prophecy fulfilled!

The conference met in Melbourne from February 2 to 11 and was followed by a church union consultation on the 12th. There were more than 400 delegates representing 16 denominations participating, and 3 denominations observing. The predominating group, approximately one third of the total, were from the Church of England, one fifth were Methodist, another fifth Presbyterian; Congregational and Church of Christ each had about 5 per cent of the total. The main purpose of the conference was to give the various church bodies with their differing faiths opportunity to confer on such matters as would affect a possible unity, in view of the greater suc-

While Seventh-day Adventists are not members of various ecumenical bodies, we do attend as observers, believing that it is our duty to keep informed as to the latest religious movements, and to join in any witness for Christ that does not compromise our special beliefs. It is also sometimes possible to speak in opposition to trends that we do not like.

Dr. E. E. White recently wrote this report for us of a meeting of the Australian Council for the World Council of Churches. Our Australasian Division has a home base in our three unions in Australia, and a mission field in the three unions of the South Sea Islands. Our brethren therefore have to keep abreast of any plans that may affect their work of witnessing to the whole of the territory under their care.

cess a united church would presumably have on the millions who do not profess Christianity.

As well as general talks, which were open to the public, there were two other main features of the conference, namely Bible study and commissions on specific topics. All the studies, commissions, and general discussions were conducted in a friendly, brotherly spirit and the doctrinal differences that divide so many communions were hardly mentioned until the very last day.

The Bible study consisted of six studies on the First Epistle of Peter, each followed by group study and discussion on the same theme, wherein groups of about twelve or more studied silently for half an hour and then shared their thoughts for the next hour. A study booklet with suggested questions for discussion had been circulated to all delegates and observers a few weeks before the conference opened.

The five commissions had as their special themes—

1. *The Authority of the Word of God.* The members of this group formed into subgroups, studied the reason for, and the scope of, the authority of the Scriptures. Their final report to a full session of the conference was unanimously accepted, but it contained many phrases that were capable of double interpretation, and it would be far from the truth to say that all believed the Scriptures to be divinely inspired and that they were the sole rule of faith and practice. In the discussions it was evident that the Bible, as interpreted by the church concerned, was the authority, thus giving added point to the statement in *The Great Controversy*, page 596:

"Though the Reformation gave the Scriptures to all, yet the self-same principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church."

2. The Evangelistic Task of the Australian Churches. Here, concern was expressed with the lack of contact and of appeal to thousands of "unchurched" Australians, and of the formal, almost superstitious beliefs of many nominal church members with regard to baptism and marriage. Further, the responsibility of Australian Christians to the peoples of Asia, Africa, and the Pacific Islands was stressed, particularly in view of the rising tide of nationalism. Emphasis was laid on lay evangelism as is now being urged by our own church, and the problems of many different churches in a new housing area and of different missions to overseas territories were briefly mentioned.

3. Ethical Problems of Economic Aid. This section found itself involved some-

of industrial workers. Their whole program of life has been bettered by trade unions and now is virtually controlled by them. Recommendations were made that Christians should actively participate in these activities, maintaining their status as Christians, and should infiltrate Christian principles, so to speak, in the industrial community. The new idea of having industrial chaplains and the possibility of Christians' engaging in the various social service occupations, was discussed.

Our own opinion on these matters is that it is highly dangerous for the church to become involved with the instruments of state. We can agree that wherever a man may find himself in his lawful occupation, he should manifest true Christian principles and manifest a witness that will attract his industrial associates to seek to know more of his hidden power.

5. The Life of the Local Congregation. The report from this commission pointed out the need for the lay ministry to assist the ordained ministry in every activity of the local church, and to enlarge the vision of the church to comprehend more than a meeting place on Sunday and a few social activities. It was suggested that efforts be made to unify the churches by exchanging pulpits; by "guest" services, where one congregation carries on its usual order of service but invites another denomination to be its guests for that particular service; by united evangelistic campaigns, youth clubs, and so on. The difficulty of interfellowship was shown in that differences of faith and belief would be insignificant if congregations could unite in worship together readily. The fact that different denominations exist shows that these differences do matter.

It must be stated again that there was a general air of Christian fellowship throughout, and differences of opinion were stated in a very amicable atmosphere. All the delegates and observers were housed in five residential colleges of the University of Melbourne, so that at mealtimes and between meetings there was opportunity to mingle freely.

The extra day of church union consultation brought two obstacles to church union to the fore. They were the admission of members of other churches to the sacrament of the communion and the recognition of the ministry of the non-Anglican communions who had not been consecrated to this work by a bishop. These questions

A man who trims himself to suit everybody
will soon whittle himself away.

what in politics, for two of its recommendations were addressed to the Federal Government, directing its attention to the needy nations on Australia's doorstep and the contrast to our own national wealth and food surplus. One other suggestion was of particular interest to Adventists in that we made personal approaches to the Minister for Territories recently on the same topic, namely the abandonment of the prohibition of Pacific Islanders' entering Papua and New Guinea. Seventh-day Adventists employ many Solomon Islanders in the Territory of Papua and a temporary solution had been suggested in our interview that would help our mission work for the time being. In the commission, emphasis was also placed on the necessity of individuals' supporting aid programs, although a little difference was noted when methods were discussed. Some favored an official interchurch central fund to be administered from this central source, others favored local projects with direct contact with the local community assisted. Throughout, the main concern seemed to be with the inhabitants of Asian countries.

4. The Church in a Changing Industrial Community. The important fact recognized in this group was that since the Industrial Revolution of the last century, the church has become less and less a factor in the lives

LETTERS TO THE EDITOR



were left unresolved, but the general feeling was that in due course the Spirit of God would guide in these matters. If union of churches was at that stage impracticable, at least unity of aim and purpose and a recognition that the church was the body of Christ would serve as a strong connecting link.

In summarizing we would say that some good was accomplished. Gatherings of this kind prevent members of different faiths from erecting a high barricade between themselves and others and from sniping at them, and they enable all to understand better what the other man believes and why. Unity, and, indeed, union of churches is not in itself an evil, provided that a unified creed is not an adulterated statement of ambiguous meaning. The Spirit of Prophecy points out that the danger lies in what a united church will do when it enforces its desires by using the machinery of the state.

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.—*The Great Controversy*, p. 444.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.—*Ibid.*, p. 445.

The particular issue will be on compulsory Sunday observance, which will bring enlightenment concerning the obligation of the true Sabbath. Then those who still obey a precept based upon tradition will set up an image to the beast and will worship the beast and his image. (Rev. 13:11-17; 14:9-12.)

It cannot be said that such a prophecy was fulfilled by the recent Conference of Churches, but, bearing in mind that the last movements will be rapid ones, the discerning observer can detect trends that are but another sign of the imminent return of our Lord and Saviour and the preparation, or otherwise, of the inhabitants of the world to receive Him.

We have been wisely counseled that the ministry is a lifelong calling. (*Gospel Workers*, p. 94.) The apostle Paul counsels the Christian to continue to please God, who has chosen him to be a soldier. (2 Tim. 2:1-5.) Paul places much emphasis on the Christian's consecration, and especially that of the gospel minister.

To what extent would this hold true in the light of our present sustentation plans and our Government's provision for the aging? Granted that some are more vigorous at seventy than others are at sixty, mentally as well as physically, is it possible for boards to set a definite ruling for each worker who retires? Hardly, because of the varying circumstances. Committees and boards that must deal with this problem are placed under great responsibility, and the question arises as to whether comparisons with workers retiring in the same age bracket can always enter into the decisions.

Although the denomination's growing sustentation responsibility is not a new plan, the Government's arrangement to supplement the worker's pension is more recent. For this reason the gospel worker should carry some responsibility before God as to how he will spend his last years of usefulness to the cause. Each minister and worker will eventually have to render an account of his stewardship.

Workers who have spent many years in the Master's service and have been accustomed to counseling with their supervising brethren, may need the unhurried, impartial advice of their brethren. The retirement experience is an epoch in a worker's lifetime suggesting many adjustments in which understanding brethren directing the work at large can play a helpful part. The matter is of sufficient importance to merit careful study before the time actually comes. These senior men and women must never become "unknown soldiers," for they have served loyally and faithfully and often have borne the heavier burdens when the prosperity our cause now enjoys was unknown in our ranks. Our retired workers are greatly loved by God's people and still carry a great influence which the cause cannot afford to lose. Our brethren in authority are aware of this and desire to be conscientious in their counsel, as well as in financial arrangements affecting retiring workers.

When a worker reaches retirement age he should expect to make room for younger workers. While those in leadership must guard against abrupt arrangements that might necessitate breaks in well-entrenched plans and projects—plans that have taken years to inaugurate, and at heavy expense to the denomination—retirement should be well anticipated and carefully planned.

Would it not be well if consideration could be given to utilizing the services of the retired ministers in the finishing of the work? and if this

(Continued on page 12)

Stewardship in Its Larger Aspects

Accountability to God

L. E. FROOM

Former Editor of THE MINISTRY MAGAZINE

THE crime of the ages is the base prostitution of money. Covetousness is one of man's fiercest foes. More suffering has come to the human race through the curse of gold than perhaps through any other source. It has inspired the most dastardly and villainous deeds in the history of the world. Empires have been wrecked, nations ruined, continents have been plunged into the most bloody and devastating wars, families and individuals have engaged in the bitterest feuds and quarrels, not because of penury and pinching poverty but because of a wrongful, wicked abuse of money. Covetousness, "the sin we are afraid to mention," is one of the most deadening and damning sins mentioned in the Bible. One of the Ten Commandments deals with it exclusively; and this marks it as one of the fiercest foes of a man's life.

The sin of covetousness will not go unpunished. Divine displeasure was visited upon Achan because he coveted and grasped the wedge of gold and the Babylonish garment. It fell upon Gehazi, who ran after Naaman and, with lying words, received two talents of silver and two changes of raiment, and the leprosy of Naaman came upon him. Death smote Ananias and Sapphira, who kept back part of the price. That's the sin I am talking about. There are thousands who are withholding and using God's money systematically and habitually. The eighth commandment does not say, "Thou shalt not steal—except from the Lord." Ah, we must each stand before the judgment seat of Christ for our gettings and our givings, our accumulations and our expenditures, our motives and our methods. These are all to be brought under the searching scrutiny of Him whose eyes are "as a flame of fire."

May I interject a word here about the relation of spirituality to money? I realize that to many the money question is a delicate theme. That gross and filthy metal that we call money, that we pretend to despise in seasons of spiritual exaltation, is to be eschewed. Our spiritual sensibilities are so delicate that we are prone to soar above so sordid a subject. When a preacher speaks on money, he is bound to be

criticized by some who clamor for the "gospel." But if the money question is not included in the gospel, then Jesus spent a large portion of His time preaching and teaching something besides the gospel, and a large portion of the New Testament deals with a theme foreign to the gospel. Applied Christianity demands the discussion of the money question. It is often the acid test of all our profession.

We might suppose the greatest spiritual Teacher of the ages would confine Himself to discourses on faith, hope, and love. It comes as a distinct surprise to many to learn how much Jesus had to say on the right or wrong use of property or money. It was the theme of the majority of His addresses and parables. One verse in every six in Matthew, Mark, and Luke are on money, we are told, as are also sixteen of the twenty-nine major parables.

What Jesus Thought and Said About Money

It is immaterial what men think, but it is of greatest consequence to know what Jesus thought and said about money. Just scan swiftly the mountain peaks of His teaching. Begin with the world's greatest sermon, in Matthew 6:19-34. Catch the phrases, "Lay not up for yourselves treasures upon earth," "No man can serve two masters," "Take no thought . . . what ye shall eat, or what ye shall drink," "Seek ye first the kingdom . . . ; and all these things shall be added." In Matthew 19:16-22 we find the interview with the rich young ruler. Note the words: "Sell that thou hast," "give to the poor," "come and follow me."

The trouble was that the young man did not regard himself as steward, but as owner. Had he had the true vision, it would not have been hard to part with the Lord's money. God put Abraham to the test, but would not let him carry it out. Christ put the young ruler to the test, and he failed. If he had started to carry it out, Jesus doubtless would have stopped him. He did not want his money; He wanted to save his soul. "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23).

When Jesus had finished talking to the young ruler, Peter asked, "What shall we have?" and Jesus assured him of an hundredfold of material necessities, and eternal life. (Matt. 19: 27-29.) Then in Matthew 20 is the parable of the householder; in Matthew 21, the vineyard and the unfaithful husbandmen; and in Matthew 22, the Pharisees seek to entangle Him on taxes and tithes. He replies, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Thus Christ recognizes the right of the state to tax the citizen. The connection is clear and logical that He refers to titheing in the same sentence, when touching our relationship to God.

In Matthew 23 Jesus pronounces the woe on the literalist tithers who so grossly violate the whole spirit of titheing. In Matthew 25 is the parable of the talents. The Master repeats the principle again and again, that God has placed these talents in trust, and we are responsible to Him. In Mark 12 Jesus sat over against the treasury and drew the lesson of the widow and the two mites. Giving money—a part of our religious life—watched over by Christ! What a thought! Then in Luke 12:15 is this: "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." And next in chapter 12 is the parable of the rich fool, and the question, "Then whose shall those things be?"

In Luke 16 is found the parable of the unjust steward. That is the climactic key. *Steward!* and God's ownership! How can we make such a survey without being profoundly impressed that concerning this monetary question there is not only peril but abundant guidance and help?

In order to escape the snares of gold we need the potent protection of God's grace through the security of this stewardship-relationship with God. Especially is this true in these last days of rampant covetousness. References on stewardship shine through the Bible from Genesis to Revelation, strung like a veritable milky way across its pages—1,565 of them. So I have no apology to offer for thus leading your minds for a little time into this financial phase of the question of stewardship.

Rightly understood and practiced, titheing is an act of worship as essential as prayer and praise. Worship is the giving of self to God. Money is in a sense a part of self, representing brain and brawn. "What shall I render unto the Lord?" asks the psalmist. Praise, adoration, worship, heart, life and money is the answer. Such an acknowledgment is no less an act of worship. The Chinese Christians call the tithes

"fragrant money." Incense, with its rising column of aromatic smoke, has ever been a symbol of devotion. "And the Lord smelled a sweet savour."

True, the essential point is not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possessions, but the possessor. Profession is not enough. Reality must go with the profession. Consecration needs to be carefully watched to see whether it be reality or sham. And the tithe is the most tangible, personal, practical, proportionate, and powerful way of acknowledging the ownership of God and the stewardship of man devised since the creation of the world.

Spirituality Not Communism, at Pentecost

This was not communism or socialism, not a leveling up or down. The core of communism is "ourselves"; the heart of stewardship is "others." They are as far apart as the poles, as dissimilar as day and night. Socialism is a false and phantom philosophy of life. Here is the bitterness of it—it dwells in a utopia of half-truths. It proclaims noble ideals of equality, fraternity, and justice—without God. But in actual experience it falls before the relentless fact that men are selfish, suspicious, covetous—and with no power of self-regeneration. But stewardship acknowledges God as sovereign owner of property and means. It affirms possession under Him to be the challenge to faithful administration. While claiming no rights of ownership, we cannot honestly perform the duty of trusteeship by transferring administration to the collective body of society. The individual himself, and no other, is responsible to God.

Stewardship was gloriously real in the time of the early rain. Under the latter rain stewardship is destined again to come to its appointed place. When the Holy Spirit came down at Pentecost to dwell in men, He assumed the charge and control of their whole lives. There was to be nothing that was not under His inspiration and leading. So it follows of necessity that the disciples' possessions and property, and their expenditures of money, were subjected to His rule. Their income and expenditure were controlled by the Holy Spirit, and governed by this principle. It would not be a full and adequate salvation that did not provide deliverance from the malign power of money.

The lesson of Pentecost is the assurance that when the Holy Spirit comes in His fullness into the heart, earthly possessions lose first place, and money is valued only as a means of proving our love to God and doing service to our fellow men. God and I are partners and co-

workers. Words are abundant, cheap, easy. But as we exercise *faith* by resting on the Sabbath, the rebellious world's busiest day, and as we pay our tithe into the Lord's treasury in the same spirit, we are likewise exercising the same faith. We cannot serve God *and* money, but we can serve God *with* our money. The complaint as to the tremendous need of more money for God's work today is simply an evidence of the limited measure in which the power of the Holy Spirit is known among us.

Possession Not Ownership

Let us now turn back from the strictly money phase to a review of the mighty principles that form the foundation stones of stewardship. Think once more of God's *ownership*. The world is the Lord's, because He formed it. Without His perpetual upholding it would crash to chaos. God has proprietary rights, therefore, in all the things of man. It is true that man possesses; but *possession* is not *ownership*. Tithing indicates whether we acknowledge that we are only trustees or pose as owners.

Vital energy in whatever form—physical, mental, moral, or spiritual—is a trust from God. Apart from Him we can do nothing. We cannot produce or earn anything without the Creator's continual cooperation. Every person coming into the world is a debtor to God and dependent upon His benefactions. We are living on God's time, doing business on God's capital, furnished on condition that He is to receive one tenth, He being the preferred Creditor, and His part coming first. Hence tithing is an acknowledgment of God's ownership on God's own terms. This perpetual proviso is fundamentally right and will be binding as long as man endures. Such is the true Christian philosophy of money or property. If I become delinquent I violate my trust and become an embezzler, a defaulter, forfeiting my right of copartnership with God. Woe betide the one who violates such a trust!

Such an acknowledgment of the sovereign dominion of God becomes a tremendous spiritual compulsion, and life, the operation of a principle and a privilege marking its enlargement, for I consciously take God into partnership in the whole of life. It is a continual confession of my limitation and dependence, and His loving care is continually before me. Thus tithing becomes, as it should be, basically an affair of the heart, whereas stewardship makes of life a sacred calling. I am God's man and He is my God, which is the true new covenant relationship.

Man a Steward, Not a Trustee

Trusteeship as a term in this connection is too cold and formal. At best it is only suggestive. A trustee administers the estate of a dead or absentee testator. His service is controlled by legal checks and requirements. Jesus uses the Oriental term "steward," not only a trustee and a servant, but a friend. A steward is the interpreter of the mind of his living, loving Lord. And one of the steward's privileges is to share what he helps produce. This appellation connoted the whole Christian attitude toward property, income, wages, and wealth.

"Steward" is from the Greek *oikonomos*, from which we derive the word "economist." Stewardship is not an office of servility, but a confidential relation of trust. A steward is responsible for administering the interests of his chief partner in his absence. He is not a mere servant. It is our joyous privilege to rise from the plane of legal servantship to friendship. Abraham, who rendered tithes, was "called the Friend of God," whereas a servant "knoweth not what his lord doeth."

As to the propriety of God's claim to the tithe, an analogy from secular life may be permitted. We are familiar with, and give assent to, the ethics of human obligations. It is a rule of honor among all men to render payment of sufficient value for the use of money or property owned by another. Such is the basic law of our economic system. The State levies taxes, the lender exacts interest, the landlord collects rent. These are all paid in acknowledgment of another's ownership, and are reminders of our obligation and the limitation of our rights and authority. These are all recognized as legitimate.

But above government, society, corporate bodies, or individuals, stands God. And God's ownership, implying man's stewardship, carries with it solemn responsibility and accountability. And to Him there is positive, personal, periodic, primary duty that we acknowledge first in the payment of tithe. God does not need our tithes. All ten tenths He can take as He pleases. But the practice of the principle is needed by man. God wants not our money but our affection, our confidence, and our trust in our divine, loving Partner.

Tithe Established for Man's Benefit

God never establishes any arbitrary law or institution—spiritual, moral, mental, or physical—that is not for the benefit of man. The tithe is no exception. It is not for God's benefit, but for our own. If it had not been for our character development, God would not have or-

dained it. As we know, "the Sabbath was made for man, and not man for the Sabbath" (Mark 2:27). Likewise, the tithe was made for man, and not man for the tithe. God's laws come into being with the things to which they apply. They are the result of the relationship created.

Stewardship was operative the instant Adam was created a "living soul" by his Maker. So it was not rooted in expressed legal enactment. If there had been no third party Adam would still have been answerable to God. It will bear repeating that all God's laws are for the spiritual and temporal happiness and well-being of His creatures. Every "thou shalt" has back of it a basic need for doing just what is commanded. God's laws do not *create* duties, they *define* them. Thus every moral law was a necessity before its enactment. Such is the eternal foundation of stewardship.

Now just a few words in conclusion about the application of the principle of stewardship. It applies to the nine tenths as well as to the one tenth. The paying of the tithe does not give us license to use the rest as we see fit. It involves our getting, holding, and spending according to the will of God. Furnishing the governing motive both in getting and in giving, stewardship touches every use of money. This is where stewardship is so much deeper than tithing, as it is usually understood, for it covers the whole life. It requires the fullest consecration in rendering to God His own, doing in every part of life what Christ would have us do, recognizing His ownership and lordship at all times. This is applied righteousness and a demonstration of faith.

Principle of Stewardship Includes More Than Money

The principle that personal consecration comes before purse consecration, self-consecration before wealth consecration, is thus expressed in the words of Scripture, "They . . . first gave their own selves to the Lord" (2 Cor. 8:5). The giving of money is no substitute for giving ourselves. Reserved seats in the kingdom are not on sale for cash. Peter said to Simon Magus, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Let us beware of the doctrine of Simon Magus. A liberal offering of service or money illy covers a faulty and inadequate consecration. On the other hand, if we profess to give ourselves and then withhold our means we are dangerously near to being followers of Ananias and Sapphira, who kept back part of the price. Everything is a sacred trust to be held or used as God indicates. Here

is the crucial point of stewardship. To the man who fails here it means failure in everything.

Think for a moment of "money getting." Man was made with an acquisitive faculty. Wherever civilization is established, the coining of money is one of the first steps in the advance from barbarism to civilization. And the higher the civilization and the more widely industrial it is, the more money becomes a necessity and the more widely it is circulated. The

A warm, blundering man does more for the world than a frigid wise man.—Cecil.

uncivilized manage to get along by bartering. But in civilized lands there is an ever-conscious necessity for money. And the tendency is to make "money getting" the universal occupation. With multitudes it becomes the prime object for which they live.

Ours is pre-eminently a money-getting age, more so than in any previous period. There are greater money perils than at any previous time. Let us watch lest it become the ruling passion of the life, for through the love of money man becomes sordid, selfish, grasping, and indifferent toward God. But the recognition of stewardship lifts life to an altogether different level. "Opportunity with ability makes duty." It involves honesty and justice in all dealings with our fellow men. There is no worthy stewardship that does not include a man's relation to all other men. Where this is operative, no dishonest dollars will be brought into God's storehouse.

Moreover, recognition of the fact that God is over all will forestall bitterness and strife between employers and employees. It will give a decided character to all business transactions. Life will not be divided into secular and sacred. Our business will be as sacred as we regard a prayer meeting, and will be conducted in the fear of God.

Again, ours is a wealth-accumulating age. There is a strangely paralyzing power about money. The tendency is to hoard and lock up from the service of God His gold and silver and to devote it to the aggrandizement of self. Another force then becomes master of the soul. The more men have the more they want, and extravagance follows in the wake of wealth, for the increase of riches multiplies our wants. There is, of course, a wide difference between our wants and our needs. Things regarded as luxuries when the salary is meager, become

seeming necessities when the income is increased.

Money is the great creator of wants, chiefly artificial. Without money we are in actual want. With money we are in artificial want. We as stewards need to watch in this age of wild expenditure. Inexcusable extravagance—robbing God of His money, fostering selfishness and pride, and ministering to the lower instincts and appetites of our natures—is one of the sins of the time.

Economy Result of Stewardship for God

Stewardship leads to economy, which is vastly different from stinginess. "Time is money"; but money, unlike time, can be saved, whereas both can be spent, wisely or unwisely. There is equal disaster in covetous greed and prodigal waste. Stewards are representatives as well as servants. They will so live as to manifest the spirit of their Master. Their lives will be marked by freedom from ostentatious show. One tenth for God will never sanctify nine tenths used in self-indulgence. Money is the supreme means the world has for gratifying its desires. But we are not to be "of the world." We are to show in our disposal of money that we are guided by an unworldly principle. We are to walk as they that have "crucified the flesh with the affections and lusts" (Gal. 5:24).

One of the most effective ways of manifesting and maintaining crucifixion of the flesh is

never to use money to gratify it. Let us fill the life with the larger thoughts of the spiritual power of money. Our whole life may thus be strengthened by the way we deal with money. So, when the principles of stewardship are given mastery in the life, the soul is illuminated, the purpose is fixed, social pleasures are pruned of unwholesome features, the business life is conducted under the sway of the golden rule, and soul winning becomes the passion. Such are the bountiful blessings of God's provisions in a life of faith and faithfulness.

Truly it is a solemn thing to be a steward. Stewards are required to keep and to render accounts. Every bookkeeper faces the coming of the auditor. It is serious business to have and to handle the silver and the gold of the Creator of all things, the Judge of all the earth. If it is a crime for a cashier to embezzle the funds deposited with him; if it is a crime for an executor of an estate to appropriate funds he holds as a trust for another; if it is an injustice for an employer to hold back the wages of a fellow man, what about willful guilt of embezzlement as a steward of God? The terrible possibilities should solemnize our trust. But happy the words, which may be ours, "Well done, thou good and faithful servant."

Such are some of the principles of man's stewardship and God's ownership. Wondrous relationship and partnership, and training school for character.

The Virus of "Net Worshiping"*

H. E. RICE

Associate Secretary, Medical Department, General Conference

A CERTAIN disease I wish to explore and review with you results from the infectious bite of the virus of net worshiping. The disease appears to be unaffected by race, by climate, by diet, or by hot or cold, but rather to be endemic to every land. It is most prevalent in the second and third and fourth generations of great movements or causes. The story of the outbreak that gave this virus its name is such a simple story that at first glance it does not even appear to be the case history of a disease, but rather the story of some simple man who went fishing long, long ago, and who was thankful for a good catch.

Our age is known for certain new diseases, and medicine has made such progress that it is reported today that there are cures available for which as yet no diseases have been found. However, this particular virus is as old as the race. It is not a new disorder unique to this generation. Our particular cause and organization is least resistant to its infection, however, for the very reason that it is most prevalent in the second and third and fourth generations of churches and causes.

The early attack that named this virus is recorded as a case history in the book of Habakkuk 1:15, 16. The story is so simple. No infection appears evident at cursory examination, but to the more alert observer

* A chapel talk given in the General Conference office.

it is there. A man cast a net into the sea, and forthwith drew out a draft of fish, and then the virus struck. The net became holy. The catch became secondary. This demonstrates the usual course of this disease, though it has several types of manifestations. Usually, the means becomes the end. The method becomes the goal. The infected then burns incense to the methods which in themselves appear as sacred destinations. In this slow and subtle way great and glorious crusades stealthily and imperceptibly become but careers. Those who sally forth to change the world must have a net, for worlds cannot be changed bare-handedly.

Nets Are Necessary but Not Holy

Nets are right and necessary but not holy. Machinery and organizations are needful to gather human energy from many divergent sources and bend and channel it to a common goal, lest otherwise it all be dissipated and expended in useless counter-balancing of other energies. No man can carry out the great commission to take this gospel to every corner of the world all by himself and all alone. Thus, we devise a church, and pool our single efforts to a common goal. Thus we develop conferences and institutions; and we appoint deacons, elect officers, designate committees, pass resolutions, and fabricate our net.

A good net it is indeed, and with it we go forth to change the world. Let us beware lest we become virus smitten and make the machinery our goal, and lest our dedication be to the perpetuation of the organization rather than to the saving of a world. Let us beware lest a vision become a job, lest a cause become a career, lest a purpose metamorphose from salvation to sustentation. Our job is to change the world, and all of our machinery and institutions and policies are but tools to accomplish this grand end, and not ends within themselves.

Hardened Reporter Becomes Frightened

Recently a friend of mine, who chances to be a hardened newspaper reporter, took a trip behind the iron curtain in Europe. I recognize I am confessing to having dubious friends, for newspaper reporters tend to become a trifle callous as they look at successes and failures, tragedy and fame, piety and crime, virtue and vice, all with the same fishy, unemotional, analytical, and somewhat cynical eyes. They are seldom

emotionally moved by the festivities of the winners in life, or by the tears of life's losers. This reporter, returning, told me he was scared, not so much by what he had seen, as by the implications of what he had seen. He does not frighten easily. He had attended a great gathering of communistic youth. These uncounted thousands had assembled in a great outdoor arena at a communistic youth festival. The bands played and the flags waved.

The speaker mounted the rostrum and began to speak to that vast throng of young men and young women. He began a chant first almost in a whisper, and then slowly intoned louder and louder. This chant was taken up by the multitude and at length they were shouting this chant in unison: "We are changing the world! We are changing the world!! We are changing the world!!!"

It was the implication of a generation of youth dedicated to changing the world that frightened my friend, and well it might frighten us. They were not debating nets, or resolutions, or ways or means, or methods, but rather unitedly they were keeping their purpose before their eyes. Forsooth, they have changed the world and they are changing it today.

Net Never to Become Holy in Itself

Have you ever heard of a quotation that begins, "With such an army of workers as our youth, rightly trained . . ."? The Communists have stolen our task. It is our task to change the world! Let us ever keep our minds focused on this grand objective and always burn our incense to our unchanging purposes and our constant goal. The net, the method, the machinery, must never be lightly changed nor irresponsibly amended, but on the other hand, it must never become holy in itself, nor be taken too seriously, nor its perpetuation become our goal. God does not even need our ways and means. He only gives us a part that we may walk more closely with Him.

We are a church. The vaulted arch, the hanging chandeliers, the soft light filtered through stained-glass windows, has a strange effect upon the mind. It leads us to believe that the God who throws the stars across the sky, who rolls the endless waves against the shore, who scents the dainty flower, who guides the birds in flight, is now, by some strange limitation of His power, dependent on the framing of our

feeble words for the accomplishment of His purposes.

We write our resolutions and debate each phrase, assured in our simplicity that God needs our devisings! God does not need our plans or resolutions! We need rather, by piety of lives, by largeness and compassion of our hearts, by simplicity of faith, to fit our lives into those greater plans and resolutions of our God.

So let us come and go, full mindful of the importance of our task to change the world, not so much by holding in our hands our lettered resolutions, but rather holding by our hand the hand of the Omnipotent, and holding in our hearts the greater resolution to live our lives in close communion with our God, expressing His vast love, in service to mankind.

The Catch Is Still the Prize

It is so easy, Lord, to take this net
I cast, then haul to shore, by tides beset,
And think my net is holy, and forget
The catch is still the prize.

Let me, like that old servant long ago
Whose eyes were closed and so he did not know
The hills with holy angels overflow,
Be made to realize

God's work is holy, not a blind career.
Ah, let me hear Thy voice speak to my ear,
"Put off thy shoes, the ground is holy here."
So I am made aware

There are no jobs to fill within Thy fold,
No money-changing sacrifices sold,
But stories of Thy love that must be told.
This is my humble prayer.

Zeal, but Not According to Knowledge*

EDWIN R. THIELE

Professor of Religion and Philosophy, Emmanuel Missionary College



PAUL in his letter to the Romans (10:2) speaks of his countrymen as possessing a zeal that was not according to knowledge. Such zeal is not confined to the enemies of God but is often witnessed among those who are endeavoring to carry on the work of the Lord. The result is never good. Zeal not according to knowledge may be a thing of danger as well as weakness. It prompts a man to move, but often in the wrong direction. It results in tearing down rather than building up, and frequently causes a man to do the work of the enemy rather than of God. Paul was zealous but wrong at a time when it would have been a virtue for him to be less zealous but right.

Zeal not according to knowledge may nullify the effectiveness of a man's service for God, for his judgment does not exceed his knowledge. It may result in personal embarrassment, as was the case with Ahimaaz, the son of Zadok, who in his zeal outran Cushi but was asked by David to step aside because he had no tidings. To a

much greater degree than we are willing to admit, our lack of power in the work of God is often directly due to our lack of knowledge.

Zeal not according to knowledge may involve a man in many needless difficulties and perplexities, may cause him to think unkindly and unjustly of God, and may cause him to bear an untrue witness of the Lord. Such was the case with Job when he declared, "The Lord gave, and the Lord hath taken away" (Job 1:21), not realizing that it was Satan and not God who had taken away his children and his goods. It was Job's lack of knowledge of the workings of both God and Satan that caused him to complain that the arrows of the Almighty were within him (chap. 6:4), that the Lord had broken him with a tempest and had multiplied his wounds without cause (chap. 9:17), and that He "destroyeth the perfect and the wicked" (verse 22). It was lack of knowledge that caused Job to be "full of confusion," believing that the Lord hunted him as a fierce lion and also showed Himself marvelous to him (chap. 10:15, 16).

We must admire the fidelity and integrity of Job although we cannot admire his knowledge when he declared that he would

* This study was given to the workers of the Lake Union Conference at its tenth quadrennial session held at Detroit, Michigan, March 9-12, 1959.

trust the Lord even "though he slay me" (chap. 13:15). And we can only pity him in his ignorance when in his pain and bitterness he cried, "He teareth me in his wrath . . . : he gnasheth upon me with his teeth. . . . God hath delivered me to the ungodly, and turned me over into the hands of the wicked" (chap. 16:9, 11).

It was Job's lack of knowledge, causing him to justify himself rather than God, which kindled the wrath of the Lord's spokesman Elihu (chap. 32:2) and drew from him the blunt rebuke that, "Job hath spoken without knowledge, and his words were without wisdom. . . . Therefore doth Job open his mouth in vain; he multiplieth words without knowledge" (chaps. 34:35; 35:16).

When "the Lord answered Job out of the whirlwind" it was with the piercing question: "Who is this that darkeneth counsel by words without knowledge?" (chap. 38:1, 2). It was then that the Lord set before Job the fierce dealings of Leviathan, the seven-headed monster which to the ancients was a symbol of Satan and was "king over all the children of pride" (Job 41:34).

Then at length the eyes of Job were opened and he saw what he had not seen before—that it was Satan and not God who had brought to him all his woes, and that at length drew the belated admission: "Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. . . . Wherefore I abhor myself, and repent in dust and ashes" (chap. 42:3, 6). Of what did Job repent? It was his zeal without knowledge, drawing from him his bitter complaints and his misleading testimony concerning the nature and works of God.

In discussing this question today it is not our purpose to dampen the ardor or quench the zeal of any spokesman for God, but to increase the effectiveness of our witness by helping to make sure that our zeal is accompanied by knowledge.

Modern Christianity, unfortunately, is largely divided into two camps—one that places its emphasis upon blind faith in preference to a serious pursuit of knowledge, and the other, that regards the traditional faith of our fathers as an outmoded relic which is to be replaced by a modern, scientific, materialistic but basically godless technology. Many believe that it is necessary to make a choice between Biblicalism

and intellectualism—between an anti-Biblical scholasticism and an anti-intellectual Biblicalism. This is tragic, for there is no basic conflict between faith in God and His Word, and the highest intelligence. There is no need of making a choice between piety and knowledge. Both are Christian, and both are eminently Godlike.

What is needed in this age of increase of knowledge is a Christlike union between holiness and learning, between a search for godliness and an earnest search for truth, between a respect for character and integrity as well as for scientific realities.

What is needed more than ever before is such a high regard for truth and such an eager passion for knowledge that men will be willing to pay the price, whatever it may involve in the expenditure of effort, time, or money, that will secure the essential, unanswerable evidence needed in our modern age to make truth secure against the attacks of the most learned skeptics.

It is unfortunate that so often we have allowed ourselves to act as if we regard zeal to be a substitute for knowledge, as if prayer can replace earnest inquiry and research, or as if pulpit eloquence can take the place of right or reason.

Let it be remembered that a diligent, honest, persistent inquiry for, and insistence upon, truth constitutes one of the most proper and urgent activities of the true child of God. There exists no necessity for drawing a line between saints and scholars, between holy men of God and competent, informed, intelligent leaders. Daniel, trained for three years in the learning and tongue of the Chaldeans, was as much a saint as were the untutored fishermen of a later age. Moses, who was learned in all the wisdom of Egypt, was no less a man of God than if he had been clothed in a leather girdle or had subsisted on a diet of locusts and wild honey. Paul, who sat at the feet of Gamaliel, was as true and effective a follower of Christ as were the unlettered Peter and John.

God never places a premium upon righteousness at the expense of reason, nor does He ask men to underestimate intelligence in order to secure a proper respect for integrity. We are never asked to substitute a shallow and hollow piety for brains, or a zeal without knowledge for a rigorous endeavor at investigation and verification of all facets of truth.

(Continued on page 39)

The Story of Accreditation at CME

Part I: Obtaining the Charter (C Rating)

MARGARET ROSSITER WHITE

Historical Records Librarian, Vernier Radcliffe Memorial Library, Loma Linda, California

WHEN the College of Medical Evangelists was incorporated in 1909, there was a provision in the charter which gave "power to grant such literary, scientific, and professional honors and degrees as are usually granted by literary, scientific, medical, and dental or pharmaceutical colleges, and particularly the honors and degrees of Bachelor of Arts, Bachelor of Science, Doctor of Medicine, Doctor of Surgery, and Doctor of Dental Surgery, and in testimony thereof to give suitable diplomas under the corporate seal." Soon after the incorporation the college was inspected by representatives from the Council on Medical Education and given a C rating to operate as a medical college. From 1911 to 1917 the college operated under a C rating. In 1917 the rating was raised to B, and in 1922 the much-coveted A rating was attained.

There is much of interest and inspiration in the story of how these ratings were gained. In each instance there were certain problems, pressures, and providences which made them inevitable and significant steps forward. Each of these years—1909, 1917, and 1922—marks a hard-earned victory for the college and the denomination.

Margaret Rossiter White gives this information of interest regarding the Vernier Radcliffe Memorial Library and her work and research there: "The library was named after Dr. Jean Vernier-Radcliffe, a graduate of the old AMMC at Battle Creek, who came to Loma Linda to teach in the early days, and later, with her husband, gave a large donation to be used in building a library for the Loma Linda Division of CME.

"Through the efforts of Mrs. Norman Matthews and Mrs. Elsa Lonergan and others, the section housing the Historical Records in the new library was established in 1954. I joined the library staff in 1956, and during the first year spent the major portion of my time indexing the unpublished letters of Mrs. E. G. White which have come to us through the files of Elders Burden and D. E. Robinson, Doctors Kress, Magan, and Mary McReynolds. We also have many interesting documents pertaining to our medical work and the establishment of the College of Medical Evangelists, and a tremendous volume of correspondence from the files of the administrators.

"The correspondence files of Elder Burden and Doctors Wells Ruble, Percy T. Magan, and Newton Evans are the chief source of the material for these articles. It has been a gigantic task to go through the routine letters of admissions and interoffice details and find the key letters which shed light on the problems and policies of forty and fifty years ago, and there are still thousands of pages to scan, but these are the best documentary evidence to what was said and done back there."

For convenience we shall divide this narrative into three parts: C (1909), B (1917), and A (1922). But the story is not as simple as A, B, and C. The full story compiled from available board minutes, documents, and correspondence recently unearthed would be a very long one. In its larger sense the story of accreditation involves the whole of CME and is interwoven with many other factors: objectives, standards, fund raising, building, personalities, public relations, and denominational history. It is obvious, then, that the matter of selection is difficult.

Some of the events described here have been told and retold, but as the years pass there is an increasing number of people who are unfamiliar with the names who made history at CME, and whose dedication, foresight, and industry may well be an inspiration to us who follow.

Medical School Urgently Needed by Denomination

At the beginning of 1908 the Loma Linda "College of Evangelists" was offering courses in three fields: Evangelistic Medical—"designed to qualify workers with all the ability of physicians to labor, not as physicians but as medical missionary evangelists"; Nursing; and Gospel Work. Elder John Burden and others at Loma Linda were beginning to feel the necessity of providing courses that would qualify physicians for legal practice, or at least to continue their course in State medical schools. In a letter to Mrs. White, dated February 18, 1908, Elder Burden wrote:

You will notice from our plan that we have in mind to develop the medical school here sufficiently to qualify physicians to practice under the recognition of the State. As yet we have few students who are taking the medical course direct.

Now here was optimism! Optimism bordering on presumption, according to all human reasoning! There was practically nothing by way of facilities, buildings, budget, or conference support. The teaching staff consisted of three sani-

tarium physicians (Doctors Julia White, J. R. Leadsworth, and Cora Abbott) in addition to Dr. George Abbott, who was president, Elder Burden as Bible instructor, George McCready Price as librarian and science instructor, and a few others listed as "practical instructors." But they were very serious about starting a medical college! The chief basis for proceeding toward this goal was the instruction Mrs. White had given that at Loma Linda medical workers were to be trained with the "qualifications of physicians."

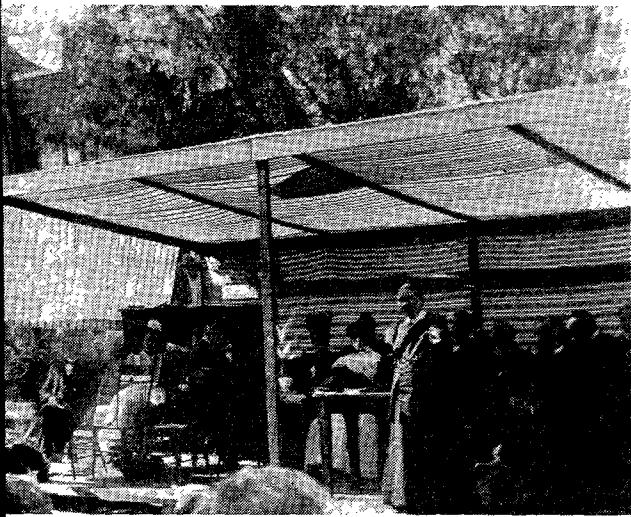
The need for a denominational operated medical college was, of course, urgent. A tremendous interest in medical work as a most effective means of promoting the gospel in all parts of the world had been snowballing in the thinking of Seventh-day Adventists since 1863, when Ellen G. White had penned the first of her impelling messages regarding healthful living. The number of sanitariums (79 in 1908) was rapidly increasing, and there were pressing calls from mission fields for medical workers. There was such a demand for physicians that it was becoming difficult for the officers of the Medical Department of the General Conference to devote their time to its general interests.¹

Up until this time (1908) the physicians of the denomination had received their training either in State schools or at the American Medical Missionary College, operating at Battle Creek (basic sciences and some clinical instruction), and at Chicago, one hundred and twenty miles away (clinical sciences). The AMMC, founded by the Seventh-day Adventist Medical Missionary and Benevolent Association in 1895, stated in its first bulletin that it had been "organized and planned with special reference to the work of the medical missionary." But now it was no longer connected with the denomination, although many of its faculty and students were Seventh-day Adventists. Much counsel had come from Mrs. White, warning both teachers and students against going to Battle Creek because of the change in objectives and loyalty to the principles upon which it had been founded.

Hundreds of young people interested in obtaining a medical education were confused as to what course to follow and where to go. At the first hint that there might be a medical college at Loma Linda they started writing in from all parts of the world to learn if it were really true that they could obtain a medical education there.



View of Loma Linda Sanitarium as it appeared when Mrs. White first saw it in 1905.



Sunday, April 15, 1906 " . . . the beautiful building and grounds of the Loma Linda Sanitarium were . . . dedicated to the service of God. . . . I was present at the meeting . . . and spoke . . . for nearly half-an-hour."—Ellen G. White, *Review and Herald*, June 21, 1906.

In 1907 Elder Burden had pointedly asked Mrs. White, "Is this school that you have spoken of simply to qualify nurses, or is it to embrace also the qualifications for physicians?" Mrs. White had given the answer, "Physicians are to receive their education here."—*Medical Ministry*, p. 76.

Already there were eight students at Loma Linda who had completed one year of medical training, who were pinning their hopes on the uncertain possibility of being able to continue their work. Obviously, a decision had to be made. "We have to face the issue," wrote Elder Burden to Dr. W. A. Ruble, medical secretary of the General Conference, "or else turn down some of the plainest messages from the servant of the Lord we have ever received."

Plans and Problems in 1908

In early February, 1908, an educational council was held at Loma Linda to consider the future of the medical school. This was composed of the faculties of Loma Linda and San Fernando and the executive committee of the Southern California Conference. Shortly afterward Elder Burden wrote Mrs. White of the meeting:

There was perfect agreement among all present in the conclusions reached and the plans laid. It would have done you good, Sister White, to see the spirit of unity and the desire of all that the work at Loma Linda should be made just what the Lord designed it to be.

After carefully considering the light that has been sent to us, . . . all were unanimous in their decision that it must be the Lord's plan that a medical missionary school should be carried forward here.²

At this meeting Prof. W. W. Prescott suggested that plans for the future of the college should be laid before the General Conference at its next council, which was to be in Washington, D.C., in April.

Elder Burden was invited to attend the council but was unable to go. However, before it convened he wrote many long letters to leaders who were to have a voice there, such as Dr. Ruble, medical secretary of the General Conference, and Dr. G. H. Heald, editor of *Life and Health*. He called their attention to the urgency of the situation in view of the fact that it would soon be time to plan for the second year for those who had already entered upon their medical course.

Another strong argument referred to recent legislation in California. Heretofore California had been one of the most difficult States for medical practitioners who seek to gain recognition. In 1907, the legislature, acceding to the pressure of the osteopaths, required only that all students entering medical colleges should have a high school preparation and should pass State Board examinations in ten fundamental studies. This, following shortly after the opening of the college, Elder Burden considered a "divine providence."

It cannot be denied that at first the idea of a medical college was hard to sell to many of the influential leaders. Elder Burden summed it up very correctly years later when he mentioned that one of the factors that held back the development of the medical college was doubt that we have "ability as a people to conduct a creditable school."

The greatest question mark was on the point of finance. Loma Linda had already acquired a debt, and to add to this seemed injudicious to many who were particularly concerned with the financial support. Elder Burden, in his conviction that now was the time to go ahead with a medical school, apparently minimized the financial load it would entail. His first summary of basic needs was: Buildings and proper laboratory facilities, \$10,000-\$15,000; clinic in San Bernardino; small hospital in Loma Linda. He recognized that this did not take into consideration housing for students or additional salaries for the teaching staff.

Some of the brethren saw that a much greater expenditure would be necessary if they were to "conduct a creditable medical school." But to

Mrs. White, Elder Burden's proposed expenditures seemed large. After receiving a letter from Elder Burden explaining some of the plans and needs, she wrote: "I dare not advise you in such large plans as you propose. You need to make the Lord your wisdom in these matters. I do not feel that you should plan for such large outlay of means without you have some certainty that you can meet your obligations."—Ellen G. White letter 82, 1908. Quoted in *The Story of Our Health Message*, p. 377.

Summary of Viewpoints Regarding Medical Course

Elder W. C. White was intensely interested in the medical school from its beginning. He was invited to the council at Washington but was unable to go because of a very heavy program of work at Elmshaven. However, in early April preceding the council he made a hasty trip to southern California to survey the opinions of his brethren in regard to the medical school. After returning home he wrote to Dr. Ruble and others and summarized the viewpoints held by different ones into four categories:

1. That the Loma Linda school modify its present plans, giving up most of its special work and operate simply as an ordinary sanitarium nurses training school.
2. That the Loma Linda school be developed along the lines of the recommendations in the resolutions adopted at the October convention held in Loma Linda. (Practical work without degrees.)
3. That in addition to the above, a legal corporation be formed under the California act which would permit graduates of the school to practice their special lines in California.
4. To work toward the end of someday establishing a regular medical college.

The merits of these different plans Elder White considered in a long circular letter sent out to the brethren from Elmshaven. Of the first viewpoint he said, "I had supposed that we had left that proposition way behind." Of the second one, "These recommendations, I am told, were fully endorsed at the Pacific Union Conference." (These resolutions may be read in *Pacific Union Recorder*, Nov. 14, 1907, pp. 2-4.) He stated that Elder Burden and his associates seemed to think that plan No. 3 would be "a more correct working out of the pattern." As for himself, he thought that "we would probably work for a few years on plan No. 2, and then develop plan No. 4." Elder Burden wrote a long letter to the council in which he considered at length these four plans and sent a copy of his letter to Mrs. White.

The council was a great disappointment to

all those who had so carefully planned and hoped. According to the reports of actions and events as given in the *Review and Herald* of April and May, 1908, the matter of a medical school was not even considered, and there was no mention of Loma Linda. One line in the story of Loma Linda from the notebook of Elder Burden tells us: "The matter of broadening the scope of the school at Loma Linda was largely held in abeyance until the matter could be carefully considered by the General Conference."

Question Sidetracked at 1909 General Conference

The next General Conference was still more than a year in the future. In the meantime much study was given to the problem. In March, 1909, the executive committee of the Southern California Conference and the board of trustees of the Loma Linda Sanitarium met and prepared a "memorial to be presented to the brethren in council." This memorial outlined the steps that had been taken so far to meet the Spirit of Prophecy counsel regarding an educational center at Loma Linda and a school for the training of gospel medical missionary evangelists. It also included a request that the Loma Linda college be recognized and included in the sisterhood of denominational colleges.

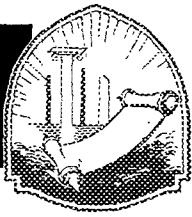
The 37th session of the General Conference, held in Washington, May 13 to June 6, 1909, came and went, and the subject of a medical college was still "in abeyance." At the close of the third meeting of the Medical Missionary Department, Dr. Ruble said that the impor-

(Continued on page 37)

All the Medical Workers in Southern California in 1900.



RESEARCH--Theology, History, Science



How Do We Know? (Concluded)

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NOTWITHSTANDING the priceless worth of knowledge, the stupendous advances that have been made in accumulating it, and the seemingly unlimited possibilities for future learning, there are certain limitations on its acquisition. These limitations are inherent, both in the defective nature of the sources of knowledge and in the inadequacies of the human mind.

Experience is really a very meager source of knowledge. No history can be learned this way, for linear time moves only one way and does not allow us to relive the past. We can know by experience only those things that happen to us personally. Because our lives are so short, our bodies so frail, and the sphere of our activities so small, if we never learned anything except by experience, we would know very little, indeed.

The testimony by which others report their experiences opens a much broader area of knowledge. This gives us access to the cumulative experience of the human race. It constitutes a race memory. This is a source indispensable to the development of any civilization. Without it every generation would, like the lower animals, begin with no more available knowledge than that to which its ancestors had access thousands of years ago.

All that we have learned from our own and preceding generations is knowledge of this category. This includes most of what we know. However, it is a highly defective source. Witnesses are seldom fully reliable. Their observations may be faulty. Their interpretations may be false. Their prejudices may be glaring. Their honesty may be ques-

tionable. Their memories may be tricky. The imperfections of language may render their account incomprehensible or deceptive. Important, vast, and fruitful as this source of knowledge is, it must almost invariably be critically discounted and used with a caution bordering on suspicion.

Philosophers used to hold that in pure reason man has a source of knowledge free from the limitations of experience and testimony. In the mind he is unfettered by the limitations of time and space and independent of the inaccuracies of human testimony. However, the philosophers have amply demonstrated that human reason is neither pure nor free. A philosophy can be more truthful than the assumptions on which it is based, and these assumptions grow out of the limited and faulty experience of the philosopher.

Furthermore, reason can be a source of knowledge beyond our experience only if the natural processes *beyond* our experience are uniform with those *within* our experience. During the nineteenth century the concept of invariable uniformity in nature was the sacred foundation of all the sciences. Anyone rash enough to question its truth thereby branded himself an ignoramus. Then, early in the twentieth century doubts concerning its validity began to appear and spread through the various sciences. But the physicists continued to cling firmly to the concept of absolute uniformity until a few years ago when Dr. Heisenberg, one of the most respected among them, discovered that within the atom, electrons do not always behave with uniformity.

Natural Processes Not Necessarily Uniform

The possibilities of knowledge are further restricted by the shortcomings of the human mind. Basic to our thinking and to our living are the problems of time and space. However, we can comprehend these only relatively, never absolutely.

For example: If time is real, it either had a beginning or it existed eternally. Our logic tells us that one of these propositions must be true. There is no other possibility. Yet our minds cannot conceive of either one being true! We cannot picture time as never beginning. If there was never a *first* hour, how could there be a *second*, a *third*, and so forth? On the other hand, we cannot admit that time had a beginning. The instant we say that once there was a first hour, our minds demand to know what there was before that *first* hour!

We have a similar problem in considering space. Either space is limitless or comes to an end somewhere. No other logical possibility exists. If we try to conceive of space as continuing without end, we find in a few moments that this is impossible for us.

Not only in questions of time and space but also in all other areas of thought, we can cope only with that which is relative to the finite and temporal. When confronted by an absolute or an ultimate, our minds are at a loss. Whenever we approach problems of infinity or eternity our intellects can produce only meaningless gibberish.

Knowledge Often Fragmentary and Contradictory

At best our knowledge is always incomplete. Our sources and our minds can deal only with the finite, the partial, the circumscribed. Because of this, much of the knowledge we do gain is contradictory.

Three country yokels were preparing for their first trip to the city. Their mother, whose arthritis made walking upstairs painful, had heard that in the city there was a marvelous contraption that made stairways unnecessary. She repeatedly insisted that the boys be sure to examine an elevator very carefully, so that they could give her a good description of it when they returned. In one of the skyscrapers the boys decided to make their inspection. The oldest, who was mechanically inclined, asked to see what makes an elevator work. He was taken to the top of the building and shown the motors, gears, and pulleys. The second was

more of a house boy and was interested in the part that the people occupied. He stepped into an elevator and looked it over very carefully from the inside. The youngest was interested in construction. He asked to see the foundations and structure of the elevator. He was taken to the subbasement, where he could look up the elevator shaft.

When they returned home their mother listened eagerly as her now sophisticated sons described the wonders of the city, climaxing their narrative with the description of an elevator. The oldest said, "An elevator is a big engine." The second disputed this. "Oh, no!" he said. "An elevator is a small room." The youngest disagreed with both of his brothers, saying, "It's not like that at all! An elevator is a dark, narrow hallway of varying length standing on end!" So, much of our knowledge is just as fragmentary and contradictory as that.

Besides our having incomplete and contradictory knowledge, our interpretations of it are often completely false, because we see and explain life as centered in man. Experience proves this to be unsatisfactory. Our universe gives indications of another depth of reality that is unseen. Our own life demands for its ultimate fulfillment a reality outside and beyond ourselves.

Even if our sources of knowledge were not incomplete, contradictory, and false, they still would not fulfill the demands of our beings. At their best they tell us what was, what is, and under certain conditions, what may become. But there is that within us which is not satisfied by mere existential knowledge. It demands evaluation. It seeks a comparison of that which *was* with that which *should* have been. It questions that which *is* in its pursuit of that which *ought* to be. It looks beyond that which may become in its quest for that which *ultimately shall be*. When our sources of knowledge assure us concerning a set of facts that these things are *true*, we still want to know, "Are they good?"

Fourth Dimension of Knowledge

This is another dimension of knowledge that confronts us at the extremity of our mental processes. Our three sources of knowledge cannot penetrate it. We have no access to it unless by some means *it* reveals itself to *us*. Christianity declares that this is possible! The Christian religion identifies this other dimension outside and beyond ourselves as *God*. We live with a

sense of obligation. We feel that we are being judged from beyond ourselves. Christianity calls this universal human experience conscience, and interprets it as a relationship in which God makes demands and judgments upon man.

In addition, it is maintained that God has spoken from beyond concerning Himself in the events recorded in the Bible, particularly in the life of Jesus Christ. In this revelation of the divine character and will is to be found the knowledge which supplements our inadequate knowledge. It supplies the basis for a synthesis of our contradictory knowledge. It provides a normative criterion for the identification of false knowledge gained through experience, testimony, and reason. For these almost incredible claims the Christian offers no proof. He recognizes that they can be accepted only by taking the leap of faith. Without this they are foolish utterances. But to him who accepts such a concept in faith it proves more adequate to the problems of life—yes, to the perplexities of the twentieth century—than any alternative philosophy ever offered mankind!

Christian Education Includes All Dimensions

The Christian school introduces its students to all three of the *human* sources of knowledge and seeks to develop a facility in their use. It endeavors to inculcate the youth with an urge to roll back the frontiers of human knowledge. It encourages the most intense and critical employment of every instrument to enlarge the bounds which circumscribe our information. These methods, activities, and objectives the Christian school holds in common with all other institutions of learning.

In addition, it seeks to bring each student into contact with that other, deeper dimension of knowledge through which only an understanding of our being, our existence, and the things that concern us most deeply can be acquired. The Christian school holds that divine revelation is not merely another source of knowledge but that it offers a unique kind of knowledge which makes all other knowledge meaningful. It reveals the Infinite in which our finite has its roots. It reveals the Eternal on which our temporal is based. It reveals the perfect by which our imperfection is judged. It reveals God as the source of all knowledge, irrespective of how, when, where, or by whom it may be discovered.

"From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain."—*Counsels to Parents and Teachers*, p. 360. "He [God] is the originator of every ray of light that has pierced the darkness of the world."—ELLEN G. WHITE in *The Review and Herald*, Nov. 10, 1891.

Thus, revelation offers more than knowledge. It imparts wisdom. It bestows insight.

In recognizing this place of pre-eminence for revelation in its epistemology, the Adventist school becomes not merely a link between man and his past, but a bridge between man and God! This we were told more than a half century ago by one who was herself a medium of revelation: "Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all."—*Education*, p. 14.

Only through receiving by faith the self-revelation of God, can the inadequacies, the contradictions, the falsifications, of other knowledge be resolved. Only by a complete commitment to the God thus self-revealed can the basic conflicts of human experience be solved.

Throughout our lives we will be conscious of tensions between what *is* and what *should* be, between what we *are* and what we *ought* to be, between what we feel we *must* do and the limitations on what we *can* do, between the demands of our *individuality* and the requirements of *society*. The solution to these can be found only in a knowledge of the character and will of the self-revealing God. This knowledge is absolute and ultimate. It is the revelation of the Infinite and the Eternal.

Surely, every addition to revealed knowledge is an addition to human power. Revealed knowledge is, indeed, power. There is no revealed knowledge that is not power. I would rather excel others in revealed knowledge than in any power. Truly, the only jewel that will not decay is revealed knowledge. It is revealed knowledge that Solomon termed wisdom. And Wisdom, speaking through the revelatory experience of this wisest of all kings, declared:

*Take my instruction instead of silver,
And knowledge rather than choice gold;
For wisdom is better than jewels,
And all that you may desire cannot
compare with her.
(Prov. 8:10, 11, R.S.V.)*

PASTOR -- Shepherding the Flock



Orphan Children

ARCHA O. DART

Assistant Secretary, Home and Parent Education

WHERE is Sister Greenwood?" I asked while visiting one of our smaller churches one day. "She is usually very faithful in her church attendance, and I missed her this morning."

"Oh, haven't you heard?" replied the pastor soberly. "She died this week. We had her funeral Thursday."

Instantly I thought about her two little children, Leroy, age eight, and Judy, age six. "And who is looking after her children now that they are left orphans?" I inquired.

"The same neighbor who took them to her home when Sister Greenwood first got sick," replied the pastor. "I do wish they could be in a Seventh-day Adventist home, but I do not know a single family in our small church who is in a position to take these children. What have you to suggest?"

"Why don't you put a little notice in the union paper stating the fact that these two children are in need of a home?" I suggested.

The notice was prepared all right, but by the time it appeared in the union paper and the letters of inquiry began coming in concerning these children, their uncle had come and taken them to his home. Upon learning of his sister's death and realizing that he was next of kin to these children, he had borrowed money as quickly as he could and had journeyed hundreds of miles to get them. He would have been perfectly willing to let some Seventh-day Adventist family have them, but inasmuch as the pastor had nothing definite to offer at that time, he took his niece and nephew back home with him. So far as I know that is the last contact we as Adventists have had with those children. The neighbor did receive a letter from the uncle after he arrived home thanking her for her kindness to the children, but no one from the church has heard from them since.

After the children had gone, letters of inquiry began coming in to the pastor. Some couples were eager for them. One couple especially

were bitterly disappointed when they found that they were too late. Leroy and Judy are out of our hands now, but what can we do to prevent a similar tragedy occurring again in one of our churches?

Do we as a church have a moral obligation resting upon us to see that the orphans of church members are placed in Adventist homes? "Let Christians open their hearts and homes to these helpless ones. The work that God has committed to them as an individual duty should not be turned over to some benevolent institution or left to the chances of the world's charity."—*The Ministry of Healing*, p. 203. "Many a father, when called upon to part from his loved ones, has died resting in faith upon God's promise to care for them [his children]."—*Ibid.*, p. 202. "God calls upon us to supply to these children, so far as we can, the want of a father's care."—*Ibid.*, p. 203.

While orphans are drifting into institutions and into non-Adventist homes, there are many childless couples among us who are longing for children. Some of these people have had their names on adoption waiting lists for months and even years—waiting, hoping, praying. Now when we have homes needing children and children needing homes, all we lack is a plan and a little organization.

The conference committee could appoint someone such as the educational superintendent, who is in charge of the Home and School Associations in the conference, or someone who is interested in children to be director of the Child Placement Bureau. Couples desiring to adopt children could register their names with him. He could acquaint himself with these couples, see what kind of homes they had to offer, and learn which couples prefer older children and which desire infants. True, the younger the child the easier it is to mold and shape his character, but children are left orphans at every age. Homes are needed for the ten-, twelve-, and

fourteen-year-olds as well as for the younger ones. With this kind of arrangement in case of emergency, when a child is made an orphan suddenly, the pastor could notify the conference director, who in turn could get in touch with the couple best prepared to adopt this particular child. As a rule a child does best when he is placed in a home that is similar to his own.

In some conferences a receiving home might be advisable. This would have the advantage of always being open and ready to receive a child at any time, day or night. It would also give a couple the opportunity of observing a child before making any decisions, and for the placement bureau to determine whether the couple were capable of adopting a child.

There is another class of orphans who need our assistance very much. They are the children of widows and widowers who are not up for adoption but who do need a temporary home—a boarding home for children. Many an Adventist parent has been forced to leave his child with nonbelieving relatives, or board him wherever he could, for lack of a Seventh-day Adventist boarding home for children.

The ideal would be a home on a farm where the children could have plenty of space to play and to enjoy God's wonder book of nature. They would be delighted to watch the horses, the cows, the sheep, and the goats. They would love to play with the puppies and the kittens, to feed the chickens, the turkeys, and the ducks. They would also thrill with the idea of having a little garden of their own that they could plant and cultivate and eat the fruit therefrom. Each child could be given certain chores to perform suitable to his age and ability. Of course, the home should be close enough to a church school to permit those who are old enough to attend.

The lives of many a childless couple would be made happier and greatly enriched if they would buy a little land and open a small boarding home for children. This would be missionary work of the highest order. The sale of their surplus produce—berries, fresh vegetables, eggs, or milk—together with the board money, would enable them to be self-supporting missionaries in every sense of the word.

There are so many children today in need of just such a place as this.

Many of these children could be rescued through the work of orphan asylums. Such institutions, to be most effective, should be modeled as closely as possible after the plan of a Christian home. Instead of large establishments, bringing great numbers together, let there be small institutions in different places.—*Ibid.*, p. 205.

Many a child would be saved to the church and saved in the kingdom of God if each conference had a Child Placement Bureau and several boarding homes to care for the children who need our care.

Our hearts are stirred with righteous indignation when we learn that 400,000 children under twelve years of age are left on their own without supervision every day while mother works. But what are we doing about it? Are we investigating to see whether some of these children belong to our members? If so, why are they without supervision? Can it be that in this land of plenty this number of parents are forced by actual necessity to neglect their children? Or have the dignity of homemaking and the charm of motherhood become so blurred in the smog of material wealth that mother would rather be a robot in an office than queen of her home? Our church members should know that homemaking is an art and motherhood the greatest of careers.

"A child left to himself bringeth his mother to shame" (Prov. 29:15). Fathers and mothers must be led to realize that parenthood cannot be treated lightly. This responsibility cannot be accepted or rejected on the whim of the parent. "Next to God, the mother's power for good is the strongest known on earth. . . . Her influence will reach on through time into eternity."—*The Adventist Home*, p. 240. More important than earning money, more necessary than seeking advanced degrees, more urgent than occupying a high position in the church, is training the child for God. "Parents should allow nothing to come between them and the obligation they owe to their children."—*Ibid.*, p. 264. "You owe your first duty to your children."—*Ibid.*, p. 267. "Mothers who sigh for a missionary field have one at hand in their own home circle."—*Ibid.*, p. 245. "The Lord has not called you to neglect your home and your husband and children. He never works in this way; and He never will."—*Ibid.*, p. 246.

In his public sermons and in his pastoral counseling the minister should exalt the work of the mother and emphasize the necessity of the mother's being with her child during his formative years. All should be led to understand that "the Christian mother has her God-appointed work, which she will not neglect if she is closely connected with God."—*Ibid.*, p. 234. But what if she is not "closely connected with God" or of necessity must work and is neglecting her child? Should the church neglect him also? Should we pass "by on the other side" while he attends a worldly kindergarten or is cared for by non-Christian people?

A Seventh-day Adventist Child Day-Care Center can be a real haven of refuge to these little ones. Properly conducted by competent, God-fearing persons, the center can be a real home where the child receives love and security. It can be the answer to many a widow's prayer. Forced by necessity to earn the living and yet determined not to break up her home, the mother can leave her children in good hands at the center while she works, and still have them with her the rest of the time when she is at home.

A Child Day-Care Center is a real asset to any church. Not only is it a necessity for certain families of the church, it is a blessing to the community. As an evangelistic agency it is unique. The seed of truth can be sown in the little child's mind at a time when impressions are the most lasting. "Too much importance cannot be placed on the early training of children."—*Child Guidance*, p. 193. Then, too, the families of these children are often attracted to the gospel from what the children learn at the center. Many a parent or relative has found his way into the church through the center. Being entirely self-supporting, the Child Day-Care

Center is one of the most economical methods we have for evangelism.

The center endeavors to teach the child—

1. To have correct attitudes.
2. To play and work with others agreeably.
3. To be courteous and kind.
4. To be reverent and respectful.
5. To develop a taste for good music.
6. To benefit by character-building stories.
7. To enjoy wholesome food at the proper time.
8. To develop the habit of regularity.
9. To love to obey promptly and cheerfully.
10. To regard life as sacred.
11. To care for the body as the temple of God.
12. To have a wholesome outlook on life.
13. To develop a cheerful, happy disposition.
14. To know God as the One who loves little children, cares for little children, has a place for little children here, and has a home for little children in heaven.
15. To love God, who gave us lovely homes with mothers, fathers, brothers, sisters, interesting pets, delicious foods, sweet-singing birds, beautiful flowers, and the greatest gift of all—Himself.
16. To be God's child.

The church that cares for the orphans of the believers and of the community will have a rich award.

MUSIC IN WORSHIP



Mediocrity in Sacred Music

H. B. HANNUM

Professor of Music, La Sierra College

HIGHER than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress."—*Education*, p. 18.

Perfection, high ideals, high standards, the best in everything—such are the hopes we have as a people. No minister is satisfied to preach a poor sermon. He is always striving to improve his work, if he is a conscientious worker. We are sure all our workers are earnestly aiming for top achievement.

The musician is trying to excel and perfect his abilities to the glory of God. He is studying to show himself a good workman, and to present to God the finest music available. In our

colleges there are many musicians who have the highest standards and who are inspiring our young people to reach the highest attainment in musical skill for the honor of God, who should be worshiped with the best music that has been written.

But how often he hears from workers and laymen alike: Don't give us music over our heads! We don't want the music of Bach and Brahms! We are common people and we want common music. Why don't you give us something that we like, something that we can understand? We want music that is popular with the masses of the people. We like this luscious, soulful, popular religious music we hear over the radio and the television.

It is an amazing experience to college musicians to be told to lower their standards, to give the people what they want. For this is exactly what must be done when the wishes of the masses are taken as a guide. In matters of music taste it has never been safe to follow the leading of popular majorities. The musical taste of the majority of the public is not high in either secular or religious music. It is the high privilege of the school and the church to hold up a higher standard than that represented by majority opinion.

The musicians chosen to teach in our colleges have made a special study of the field of music, and some have specialized in the music of the church. They know that the masterpieces of Bach, such as his beautiful motets, chorales, *The St. Matthew Passion*, and the great choral works of Handel, Mendelssohn, Brahms, and others, represent the highest achievement of man in creating music. Truly many of these works seem inspired. These musicians also know that there are many superior hymn tunes, many of which appear in our *Church Hymnal*. These musicians also know that some of our workers and laymen are not in sympathy with these high ideals.

People without sufficient musical background set up their own taste as a criterion for the church. We should learn to recognize the authority of those who have made sacred music a special study, and not set up our own taste as a standard. Just because we like something does not make that thing good. We recognize this principle in other things. It is just as valid in the field of taste in music.

It is difficult sometimes to realize that great popularity is not necessarily an index of great worth. Many an inferior song has become popular with the masses. The history of religious music shows that the people have often sung and loved music of little value. In our own denomination some of the music from *Christ in Song*, which was greatly beloved at one time, has proved to be unworthy and inferior music. This does not mean that those who love this music are inferior or lacking in spiritual experience. It simply means that there is better music available to the church, music of greater power and beauty.

We may like a certain style of organ playing represented by such men as Paul Carson and Lorin Whitney. We may like a certain style of crooning religious songs. We may like the lush and sensuous orchestral settings of some religious music. In these days there is a lot of this type of thing being sold for religious music, and it may have a strong sentimental appeal to us, and the

majority of people may like this kind of religious music. But there are many highly trained musicians, musicians trained in the best traditions of religious music, who emphatically denounce this music as being unworthy of use.

The writer does not believe it is a sin to use this music. He is not an extremist. If our people get enjoyment from this music and wish to enjoy it in their homes, that is a matter of personal taste. But he does object strongly to having this standard of music held up as the choice of the church, representing the standards of our denomination. This does not represent seeking the best, reaching for the highest standard in our music. It is mediocrity in music. As a church we should not be satisfied with this. If our musicians were given encouragement they could do much to raise the standards in all our churches.

The spiritual standards would also be raised, for the finest hymns and religious music are far superior in spiritual values as well as artistic values. The church would not suffer a spiritual decline by accepting a higher standard in religious music.

When one learns the great religious choruses of the masters, such as "How Lovely Is Thy Dwelling Place," by Brahms, he experiences something that makes him dislike the unworthy and trivial music so often used. The same is true of great hymns. When one has learned twenty or thirty of the best hymns ever written he no longer takes the same interest in the weak and insipid hymns frequently sung.

The impact of the mediocre and even "secular" religious music on television and radio upon our churches is frightening to serious Seventh-day Adventist musicians. It is most serious to our musicians to realize that this inroad of secularism and mediocrity is being accomplished in the name of spirituality and sincerity of purpose. People whose spiritual purpose cannot be questioned often fall under the influence of this inferior music. They are guilty not of sin but of bad taste.

It is time to seek the help of thoroughly trained musicians to lead us away from such errors in bad taste so that the church can present to the world a message associated with the best in religious music. This is not an impossible goal.

The church would do well to give this matter serious study, for there is an increasing number of young people in the church who are longing to be fed by a better class of music than is sometimes used. In music as in all other things we should be eager to learn and to use the very best.

SHEPHERDESS -- Her Vital Partnership



Solitude and the Golden Staff

DOROTHY LOCKWOOD AITKEN

HURRY, Aunt Anne," Merrilee called from the front door. "We'll be late."

No answer came from Aunt Anne's bedroom, so Merrilee quietly walked down the hall, pushed the half-open door a bit wider, then stopped. Aunt Anne knelt by the cedar chest in front of the window.

"I'm sorry, Aunt Anne, I didn't know," Merrilee apologized as Aunt Anne rose from her knees and put on her hat.

"That's all right, Merrilee. I always have to have a few minutes of solitude before I go out to give a talk like this. There are so many young hearts to impress and so many eager faces turned to me, it quite takes my breath away unless I prepare for it first."

Merrilee's heart almost burst with pride as the president of the ministerial auxiliary introduced Aunt Anne: "We are so happy to have with us one who has been a minister's wife and a missionary for nearly thirty-five years. We know she can tell us many valuable things that will help us when we go out into the Lord's work."

Aunt Anne rose.

"I'm so glad to see such a fine group of women who are aspiring to the greatest vocation any girl can choose. Some of you are secretaries. Some are nurses. Quite a number of you are musicians. All have worked and studied and practiced to get your diplomas. It has not been easy.

"A young girl said to me one day, 'There's one thing about being a minister's wife—you don't have to study or practice or get a diploma —just find a young minister.'

"Well, girls, she was never more wrong. True, because she is married to a minister she is a minister's wife. But if the minister is the shepherd of the flock, don't you think the minister's wife should be the shepherdess?

This is the third in a series of talks to young ministers' wives by Dorothy Lockwood Aitken.

"Now, it is true the conference does not expect the wife to get a Shepherdess degree or diploma. She does not have to study or practice in order to fill the shoes of a minister's wife. But a girl who is sincerely interested in the Lord's work and in helping her husband as he shepherds the flock will leave no stone unturned to know the things she should know to be of the greatest help to him. And if I may say it, it is to every young man's advantage to choose that sort of girl for his shepherdess.

"A nurse is a distinct asset to a minister. There are so many ways in which she can help those around her. She is a special help if they go to a mission field. She can give health lectures at meetings; she can give treatments to ill persons around her. Being a nurse is one very good qualification. But we aren't all nurses.

"A secretary is a wonderful help. She can type her husband's sermons, write his letters, keep his files. I've often wished I was a secretary. But we aren't all secretaries.

"Music plays a big part in the life of the parish, and if the minister's wife can sing and play and lead the choir, the meetings of the church as well as the public meetings are enhanced. But not all of us are talented in this way.

"I think we do not all need to have all of these things, though they help a lot. The main thing we need is a consecrated life and a burning desire for souls. Even the most talented minister's wife—one who can nurse, type, make music—will not be a true shepherdess unless she is consecrated. Too often the nurse-shepherdess is turned from her main purpose (that of aiding her husband) by offers of high wages in a hospital. 'Tis true, that is also humanitarian work, it is noble work, and often it is necessary in an emergency for her to help financially. But too many take up steady work,

neglecting their duties as true shepherdesses because they are lured away by good wages.

"The same is true of secretaries and other professional women. One said to me once, 'I just can't give up my career for his. Why should I? I don't want to spend all my time at home, and we surely need the money!' That's true. Most ministers could do with more money. But a true shepherdess does not simply stay at home. She is busy. Her day is full of activity in the church and community—visiting interested people with her husband, calling on the sick and shut-ins, giving Bible studies and helping the poor. And girls, if you do not want to give up your career for his, you had better not marry a minister. Really you aren't giving up your career anyway, you are just concentrating on his—bringing yours into use when necessary. Decide, my dear young ladies, to consecrate your lives to soul winning. That is the work to which your husbands have been called—the highest calling or profession a man can have.

"All of you are married or engaged to young men who are still studying. Study with your men. Know some of the things being discussed in class. Encourage them to discuss these things with you. Go with them in their field evangelism. Don't always have something detaining you on the nights your husband has to go out to preach or to help in efforts. By being with him you not only give him moral support but you also learn many useful things yourself.

"But, girls, I want to speak to you now for a few moments about something far more important than interest and enthusiasm. You may give all your time and talents to helping your husband. To outsiders you may seem to be the most wonderful shepherdess—it may seem to come natural to you to mix with people and to know how to assist your husband. But that is not enough.

"I said that the Shepherdess must be consecrated. Up to now we have spoken only about being consecrated to your husband's work. But being consecrated to God is more important. Give yourself to God—every day. The first thing on awakening lay your life, your plans, and ambitions in His hands. Take time for solitude. Life is such a hustle and bustle. There is never enough time for everything. There is so much to be done for the Lord we hardly know where to start. If you put off this hour of solitude until you can work it into your schedule, you will never get it in.

"Keep a tryst with the Master every morning. Make it early, before the family awakens and the cares of the day start piling up. You will find it buoys you up over many obstacles and

gives you strength and poise. Do you have an unpleasant visit to make? Must you bring hope and comfort to someone when you feel there's none to give? Stop a moment before going out. Spend a few moments in quiet solitude with your Maker. You'll be surprised how light-hearted you will feel as you go about solving that weighty matter."

Alone with God—
Blest the hours I spend
In divinest fellowship
With my Lord, my Friend.
Heaven seems to open wide
By His blessed side,
And my soul is satisfied
When I'm alone with God.

Several days later, as Aunt Anne and Merrilee were finishing the dishes, Merrilee asked, "You look tired, Aunt Anne. What have you been doing all afternoon?"

"Oh, I had a disagreeable afternoon, Merrilee. I had two calls to make, and both were unpleasant. I had just finished one and was on my way to the other when I met you downtown this afternoon."

"You looked rather upset about something."

"Well, I was," Aunt Anne sighed. "Two ladies in the church aren't on speaking terms with each other, and both of them are to blame. They both talk too much. If women could just learn to control their tongues, so many misunderstandings and heartaches could be avoided. That's one thing that is very important for a minister's wife, Merrilee. Never pass on a choice bit of gossip from one to another. If you hear something about someone, whether it is true or untrue keep it to yourself. It is hard to do, but unless you want trouble and more trouble for your husband, it is the only thing to do. It took me a long time to learn that, and I've been in some very embarrassing circumstances, but I *think* I've about learned that after all these years."

"And I'm supposed to know it already?" Merrilee laughed.

"No, you too will have to learn by experience. Sometimes we do not realize what we are doing until it is too late. Or we put confidence in someone who betrays that confidence. It's best to keep still to begin with." Aunt Anne added more soap to the dishwater.

"One of the finest and most cultured women I know really is wonderful when it comes to that. She listens patiently and sympathetically to everything one says to her, but she never offers her opinions nor passes on some bit of information that would delight the one who is conversing with her, although sometimes I have

known that she knew a lot more about what was going on than the person who was supposedly enlightening her. She always tries to bring out some good point in the person who is being criticized. And she invariably ends up with, 'We must pray for her that she will change her ways, and I'm sure she will.' Always the one bearing the gossip, which she supposed would be most welcome, changes the subject, and she seldom tries to pass on her gossip to my friend again. She knows that it will do no good and that it will stop right there. And to gossips that is no fun.

"As a minister's wife you will hear many things which may shock you and which would make juicy morsels to pass on to others, but you must not. Things you find out through your husband's conversation or correspondence must be kept to yourself no matter how very much you want to tell someone. And don't forget that many times the friends you trust and tell things to may turn against you someday, and they will then tell all. It is just safer to keep things to yourself."

"Yes, I agree it is," Merrilee folded the dish towel and put it away. "Did your two friends make up, Aunt Anne? I mean the ones you talked to today?"

"No, they didn't, Merrilee. That is the sad part. They will not speak to each other, though both come to church and sit on opposite sides of the church from each other. I guess they think that is the way they will do in heaven too. Of course, when I asked one what she would do if the other were in heaven, she informed me that she had no worry about the other one's getting there!"

Merrilee laughed heartily. Aunt Anne smiled as she dried her hands. "They do not realize how ridiculous they both are acting. And I couldn't do a thing with either of them."

"My, you must have had a terrible job! I hope none of our members ever do such things."

"Oh, they will, Merrilee, and you can't take sides. You have to be neutral and sweet to both of them. Of course, it makes each of them jealous when they see you talking or shaking hands with the other, but you have to be nice to each of them and not too friendly with either one."

"But that must be hard, especially if you know one is in the right."

"Yes, it is. Sometimes one is in the right and the other in the wrong, but usually the one in the right is so proud of her righteousness that she will not speak to the other, and she is just as bad as the one in the wrong."

"Oh," sighed Merrilee, "it is really complicated, isn't it?"

"A church quarrel is all right for your husband to worry about because it is his duty, but unless your husband asks you to get mixed up in it, stay out of it. You can do your husband harm by mixing into things that are not your business. Let him run the church. You will have enough to do to take care of your home and do the visiting and missionary work that is your part."

"Don't worry. I don't like fights. I'll stay out of them, I promise."

"And remember not to talk about them to other church members. The shepherdess' golden staff is silence, you know."

"The golden staff of silence. That sounds poetic, Auntie. When I get to talking too much I'll try to remember that."

Marc appeared in the doorway. "It takes you two a long time to do a few dishes. You should have let me help you!"

As the two figures walked across the campus, Aunt Anne stood watching them in the gathering twilight. "Isn't it wonderful to be young and full of ideas and plans for the future? But there are some things I wouldn't want to live over again, and one of them is this afternoon." She turned away from the window and sat down in her big armchair. "Trying to reconcile those two stubborn women was harder than a day's work. And not nearly so profitable." She laid her head back and closed her eyes.

The Story of Accreditation at CME

(Continued from page 27)

tant point in the mind of the committee in assigning the topic for the day, "Preparation for Medical Missionary Work," had not been fully touched. Shall we qualify in legally recognized schools, or is it possible and advantageous to make preparation in special missionary schools such as Loma Linda? he asked. A few remarks by Dr. J. R. Leadsworth followed. Otherwise, in the nineteen meetings of the department, Loma Linda was not mentioned.

On June 1, Mrs. White gave a sermon titled "Plea for Medical Missionary Evangelism," and read a paper on "The Loma Linda College of Evangelists." It was in this setting that she made the oft-quoted statements: "Make it [Loma Linda] especially strong in the education of nurses and physicians"; and "Loma Linda is to be not only a sanitarium, but an educational center."⁸

The next day at the general session a resolution was brought in to the effect that "those qualifying for medical practice secure such

preliminary and medical education as is accepted in this country and abroad."⁴ This was interpreted by some as nothing less than asking Seventh-day Adventist young people who desired a medical education to attend schools of the world. Others denied the implication. A discussion followed, and the resolution was passed.

"Well," said Elder Burden to Mrs. White at the close of the session, "the conference is closing now, and no action has been taken to encourage us to go ahead with advanced medical training. What shall we do now?"

"Go forward as you have done in the past," she answered. "Follow the instruction you have been given in the past regarding a medical school."

(To be continued)

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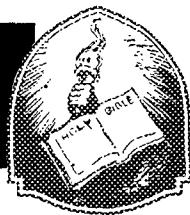
¹ *General Conference Bulletin*, 37th session, May 14, 1909, p. 9, "The President's Address," by A. G. Daniels.

² *"A Divine Providence"* (unpublished manuscript, chap. 15), p. 4, "Plans for a Medical College," by John A. Burden.

³ *General Conference Bulletin*, 37th session, June 4, 1909, p. 308, "The Loma Linda College of Evangelists," by Ellen G. White.

⁴ *General Conference Bulletin*, 37th session, June 3, 1909, pp. 292-295, "Conference Proceedings" (35th meeting, June 2, 5:30 A.M.).

BIBLE INSTRUCTOR



Camp Meeting Bible Work

LOUISE C. KLEUSER

CAMP meeting is a season of refreshing for the minister and Bible instructor as well as for the laity. But the camp meeting, more than any other occasion, requires the spiritual services of our workers. Much of their time, however, is taken up with duties of a less ministerial nature. Too often the lodging and feeding of our believers crowd out the true spiritual ministries so many need and have come to camp meeting to receive. Without this spiritual ministry both workers and believers may return home disappointed because this need has not been met. When we count this loss to the laymen, the camp meeting may in the lives of some lose its true appeal. After all, the Lord ministers to them through our ministry.

It is during the camp meeting that workers live very close to the people. We would not merely convey the idea of the location of their lodging; it is far more the closeness of a spiritual fellowship. Each camp meeting draws many new believers, and to these hungry souls the camp meeting objectives and blessings must be interpreted by our ministerial workers. The Bible instructor helps to initiate those new in the faith to the program as well as to the sources of spiritual blessing. While all meetings have been planned for our members, some meetings are indispensable to them at this

stage of their Christian experience. In fact, it is the ministerial family of their home church and the church Bible instructor who can best guide them to truly profit by their first camp meeting.

The Bible instructor's routine program during camp meeting may absorb her time and strength without the responsibility of shepherding new believers; but this must be done by someone, and they are more responsive to her efforts than to those of laymen. This will keep the Bible instructor busy. At times her attention may have to be divided by more than one responsibility. It is then that her feelings must be well under control; cheerfulness, calmness of manner, and courteous service will be called for every hour of the day. "Serving tables" will be interspersed with ministerial duties, but these added responsibilities are not without special blessings to the worker. So the variety of her camp meeting program, while hardly of a vacation nature, does supply by-products of faithful service recognized by the Master, and the peace of an enriched Christian experience.

Receiving a Personal Refreshing

The greatest objective of the camp meeting is perhaps that of helping our believers to return to their homes with renewed confidence in

the message. Next, we aim to give the flock an enlarged vision of assisting the home church in the task of evangelism for this hour of history. Most of our gatherings accomplish well this purpose. But while the workers center their attention on helping the laymen, they must always be conscious of their own need of grace and reviving. No pressure of work should cause them to neglect themselves. There is great need of a continuous infilling of the Spirit if we are to minister to the flock acceptably.

The Bible instructor also needs the spiritual uplift of the early morning devotional meeting. She should lend the influence of her personal example to the Sabbath school and those planned meetings that bring a definite response or witness from the membership. Here we meet struggling members who come to camp meeting to learn from the leaders and from their fellow Christians. As we move among the constituency, encouraging the disheartened, strengthening the weakening hands, and lifting the eyes of worldlings upward, it will mean much to each person we serve.

In the apostles' day Lydia of Thyatira found time to attend Paul's prayer band by the river-side. One wonders if there she made contacts that soon necessitated the organizing of a church that first met in her home. To the alert Bible instructor the annual camp meeting will provide added opportunities for Bible and personal work. We, with many others, deplore the trend that ties down our skilled Bible instructors to routine tasks, which in themselves are very important to our people but which could be accomplished by laymen who are not as busy with the essential spiritual responsibilities of the flock. Lay sisters would be willing to assist us if we would take the time to teach them.

Here we wish to cautiously venture a suggestion: While the Martha type of Bible instructor is much needed at camp meeting, the Lydia and Priscilla type—teaching and establishing new believers in the gospel message—must not decline in our ranks. Perhaps in the organizing and managing of worker personnel in the future this problem might receive a little closer study. Today we are not as hard pressed for helpers to manage lodges and cafeterias as in the earlier days of our work, and while we are studying to make our camp meetings profitable and spiritual seasons for all who attend, we would be happy to see the services of the Bible instructor used more effectively. Until our conference leadership opens the way for this, however, our Bible instructors will work with the management to make the camp meeting an enjoyable feast for all who attend. The point here

is that we should be alert to give the greatest efficiency to God's work, and the Bible instructor is one of the team who leads in making the camp meeting all God expects it to be.

Zeal, but Not According to Knowledge

(Continued from page 23)

On the other hand, it should also be made clear that knowledge can never substitute for holiness, nor reason for righteousness. The one must never be critical of the other. Both are necessary, both are Christian, and both are intrinsic attributes of God. And both must coexist in the life of the man who would be re-created in the full image of God. The true Christian will be an informed and intelligent Christian, and the most effective witness for Heaven will be the man who can give the most effective testimony to the certainty and value of truth.

He who will come closest to God must not only possess faith, but he must add to his faith virtue, and to his virtue knowledge. The one who climbs highest on the ladder of godliness will be the one who advances farthest in the realms of clear, sound Christian thinking as well as Christian living.

True Christian leaders will be men of competence as well as compassion, of enlightenment as well as reverence, of proficiency as well as piety. The freedom to know is as much a right and as much a duty as the freedom to believe.

God is as much a God of knowledge as a God of love, of power as of mercy, and the secret of His power lies in the supremacy of His knowledge. Love without knowledge is blind and weak. Without knowledge God would never be in a position to play His omnipotent role as Ruler of the universe. It is His omniscience that is the secret of His omnipotence. He can do all things because He knows all things, and He does all things well because of His wisdom as well as His love.

The knowledge of God is thorough, correct, intimate, and infallible. The perfect knowledge of God constitutes the first and greatest challenge to man to be diligent in his pursuit of knowledge. The better we know God the better we can be His witnesses. The better we know the Word of God the better can we preach that word. The more we know of the love of God the better we can preach and live that love.

And the better we know the message for these times, the better will we be able to proclaim that message and finish God's work.

Every unsolved problem of our age is a challenge to greater knowledge. Every unfinished task constitutes a challenge to a more diligent seeking of knowledge. The many amazing accomplishments by men of the world should constitute a powerful stimulus to men of the Word to acquire

greater knowledge that they may accomplish a greater work. The increasing magnitude of our problems and the growing intensities and perplexities of our times constitute a challenge to the acquirement of greater knowledge. Only as we realize this and only as we give ourselves diligently to the acquirement of knowledge will we be in a position to effectively carry out our great commission and complete the task before us.

BOOKS -- For Your Library



The Temple of Jerusalem, André Parrot, Philosophical Library, New York, 1955, 112 pages, \$2.75.

The author is curator in chief of the French National Museums, professor at École du Louvre, Paris, and director of the Mari Archaeological Expedition. A scholar in his field, he also authored *Discovering Buried Worlds*, *The Flood and Noah's Ark*, *The Tower of Babel*, *Nineveh and the Old Testament*, and *Golgotha and the Church of the Holy Sepulchre*.

The building program as portrayed in this book throws much light on the glorious era when Solomon built the first Temple at Jerusalem. Chapters 2 and 3 deal with the temple of Ezekiel, its altar, the spring of living water, the ministry of Haggai and Zechariah, the profanation by Antiochus Epiphanes, and the capture of Jerusalem by Pompey, furnishing interesting detail in the light of modern archeology. Chapter 4 describes Herod's Temple, supplying the background for many of Jesus' teachings and miracles. The destruction of Jerusalem in 70 A.D. is vividly portrayed, with many new points for the reader's study.

The last section of the book, under the title "The Haram Esh-Sherif," carries the reader through the Byzantine Era, the coming of Omar, the Crusades and the return of the Moslems, closing with stimulating information on the present conditions in the Holy Land. A revealing bibliography adds value to this work, as well as many maps and illustrations. The author's solid spiritual tone and Biblical emphasis recommend his book. Ministers, teachers, and Bible instructors will find it a source of good information.

LOUISE C. KLEUSER

It Began on the Cross, Guy Schofield, Hawthorne Books, Inc., New York, \$5.00.

A former editor of the London *Evening News*, Mr. Schofield has done an expert job in painting a picture of events between the end of the book of Acts and the death of the last man to have

known one of the twelve apostles personally, or from about A.D. 39 to A.D. 155.

Here is a swift-moving historical narrative with deft pictures of the chief characters of three generations. Here are traditions and legends from which the well-read and much-traveled author picks what secular history seems to suggest as the truth. This is a period on which the New Testament is silent and of which we know next to nothing—the travels of the apostles (apart from Acts), the astonishing spread of Christianity, the conflict with Roman imperialism, the persecutions, the graphic end of Jewish nationhood in A.D. 70, the deaths of the first Christian leaders, the cynicism of a dying world, the sweetness of noble souls in an ignoble age. All this is brought together, the publishers claim, for the first time.

"Here are the Roman emperors strutting on their imperial stage—Caligula, the slavering lunatic; megalomaniac Nero with his calculating mistress, Poppaea; Vespasian, the rough, homespun soldier; Domitian the paranoiac; Trajan, who conquered wherever his sword flashed; restless, quizzical Hadrian."

You will not readily leave this story of the heroes and heroines who, unknown to history, eagerly passed on the torch of truth from Peter and Paul while the personal influence of Jesus of Nazareth was still a vibrant, galvanizing memory. Even when picking a delicate course through folklore, legend, pseudohistorical documents and exaggerations the author highlights many an arresting thought that will provide valuable background for preaching material and for devotional thinking.

H. W. LOWE

Basic Evangelism, Dr. C. E. Autrey, Director of Evangelism for the Southern Baptist Convention, Zondervan Publishing House, Grand Rapids, Michigan, 1959, 183 pages, \$2.95.

This fine book should awaken a deep interest in the ranks of all administrators, evangelists, pastors, and teachers of applied theology.

Dr. Autrey is a successful Baptist evangelist in his own right, and before being called to his present position, he was professor of evangelism at the Southwestern Baptist Theological Seminary.

The reading of the book makes one aware that the author is a lover of lost souls, and a profound Christian. The book not only gives valuable instruction in the science of soul winning but also inspires to a better Christian life. Above all, it urges a revival in evangelism in these solemn times of the world's history.

In this textbook of basic evangelism the author discusses in a logical and mature pattern the following subjects: Biblical Background, Visitation in Evangelism, Conservation of Results, Pastoral Evangelism, Theological Basis of Evangelism, Dynamics of Evangelism, Evangelistic Invitation, The Evangelistic Church, Rural Evangelism, Preparation and Performance in Revival, and Evangelism Beyond the Doors of the Church.

In my opinion this book is the finest of its class in recent years. Every Adventist minister will find some new approaches or ideas in his endeavors to win souls for Christ. It merits a careful study by all who are praying, "Thy kingdom come."

WALTER SCHUBERT

Through Sunlight and Shadow, Evelyn Bauer, Herald Press, Scottdale, Pennsylvania, 1959, 221 pages, \$2.95.

This is a simple narrative of the experiences two young people encountered during the first years of their mission service in India. Nothing is glamorized. Evelyn Bauer describes simply the hardships, difficulties, and disappointments, as well as the pleasures and satisfactions, found in service for others. Their failures and successes in trying to learn a new language and adjust to a new country and its people are faithfully described.

Just when the young couple feel they have reached the place where they can begin to work for the people of central India in earnest, Mrs. Bauer is stricken with polio. Her realistic description of her experience in trying to hold onto life and her faith in God are graphically portrayed in this story.

The book is informative and may be read with profit, especially by those who may be considering mission service in India.

J. INA WHITE

The Other Side of Rome, John B. Wilder, Zondervan Publishing House, Grand Rapids, Michigan, 1959, 159 pages, \$2.50.

The author, a Baptist minister in Texas, rightfully claims to have seen the "other side" of Rome. Being well acquainted with Rome's doctrines, he writes strongly, yet without vindictiveness. He does not stoop to destructive criticism, but fearlessly points out the error in a system of religion so basically opposed to the Scriptures. And just why? Speaking for himself he states: "Parents and pastors need a book of facts to show their people what Catholicism has been, what it is, and what it hopes to become." There is a crying need for such a book in our land, where complacency and tolerance are not always virtues. The book is penetrating and direct, but not bitter, and it is not rabid. It is fair

and well documented. Subjects discussed: Tradition; the Mass; Images; Relics; Indulgences; the Pope; the Glitter and the Gleam; Rome, Hearth and Heartbeat; and Prelude to Darkness.

Having carefully read the entire book, we recommend it to our workers, not merely for its information but as a helpful missionary tool to assist others in investigating Catholicism in the light of Bible truth. The author knows the Scriptures and the prophecies relating to this system of religion and practice. The book is different and will hold the interest of the reader. Our ministers and evangelists will here find some excellent source material to meet the more recent problem of Catholicism in the study of Bible prophecy. LOUISE C. KLEUSER

Meet Martin Luther, Ruth Gordon Short, Zondervan Publishing House, Grand Rapids, Michigan, 1959, 194 pages, \$2.95.

Born in New York City, Mrs. Short lived there after her marriage to Dr. James Short, specialist in internal medicine, until the close of World War II, when the Shorts moved to California. The family is well known to Adventists; their two sons and two daughters, with their families, are dedicated to ministerial, medical, and educational work. Mrs. Short has two hobbies: good music and good books. Since she is well known to the reviewer, we cheerfully add that she is also an ingenious mother and a devoted member of our church. More recently Dr. and Mrs. Short accepted a call to our medical work in Korea. Daughter Beatrice and her husband are in ministerial work in Cambodia.

Meet Martin Luther, Mrs. Short's third book on the Reformation, is novel in its message, and wherever possible she lets Luther speak for himself. In a fast-moving, readable style the author presents graphic word pictures of this great Protestant leader whose real character has never been truly revealed. It is with pleasure that THE MINISTRY announces the publication of this valuable book. College and church librarians, kindly take notice.

LOUISE C. KLEUSER

The Holy Spirit, His Person and Work, Edward Henry Bickersteth, Kregel Publications, Grand Rapids, Michigan, 1959, 192 pages, \$2.95.

This is the companion volume to an earlier book by the author, entitled *The Trinity*. It is a complete study of the personality, the Godhead, and the divine work of the Holy Spirit. Perhaps a single extract from a chapter dealing with the sealing of the Spirit will show the freshness of treatment that makes this subject live in the minds of its readers.

"The allusion to the seal as a pledge of purchase would be particularly intelligible to the Ephesians, for Ephesus was a maritime city, and an extensive trade in timber was carried on there by shipmasters of the neighboring ports. The method of purchase was this; the merchant, after selecting his timber, stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possessions at the time; it was left in the harbor with other floats of timber; but it was chosen, bought and stamped; and in due time the

merchant sent a trusty agent with a signet, who, finding the timber which bore a corresponding impress, claimed and brought it away for the master's use. Thus, The Holy Spirit impresses on the soul now the image of Jesus Christ; and this is the sure pledge of the everlasting inheritance."

This book has been recommended for personal and class study and as the basis for prayer meeting revivals. A glance at the table of contents, with an outline for each chapter, reveals inspirational and instructional points of emphasis. The chapters cover: The Witness of Scripture; The Distinct Personality of the Holy Spirit; The Eternal Godhead of the Holy Spirit; The Holy Spirit Anointing the Son of Man; The Spirit the Author of the Holy Scripture; The Holy Spirit Striving With the World; The Holy Spirit Quickening the Soul to Life; The Holy Spirit Sanctifying the Believer; The Issue of the Holy Spirit's Work. The author's messages have profoundly influenced the minister and his ministry. Here is inspiration, enrichment, and enlightenment on an important phase of the Godhead.

LOUISE C. KLFUSER

Design for Preaching, H. Grady Davis, Muhlenberg Press, Philadelphia, 1958, 307 pages, \$4.75.

A man may possess vast theological knowledge, rich spiritual concepts, and a personal relationship with God, and yet come short of his high calling as a minister if his avenues of communication are vague, stilted, unattractive.

Dr. Henry Grady Davis, professor of functional

theology at Chicago Lutheran Seminary, has attempted in his book *Design for Preaching* to pull away from the traditional formulas of sermon preparation and to suggest a fresh, functional approach. It seems his purpose is to encourage a man to think large thoughts and then skillfully to develop those great ideas for pulpit presentation.

Some twenty years ago a young minister asked Dr. Davis, "What do you do to your thought when you preach?" Both the inquirer and Dr. Davis had been taught the processes of homiletics in their respective theological seminaries, yet at the time neither man could give a satisfactory answer to that intriguing question. Then more recently a famous clergyman, who had already won distinction as a preacher, inquired in a letter, "What method do you propose to your students as they go about the task of preparing their sermons? Specifically, how does the text come alive from a basic statement of truth about God to the living existential person-to-person relationship?"

The author endeavors to answer these two similar questions. Basically his reply is that a sermon begins from a central generative idea, then grows. All other sections of the sermon are merely parts of the original idea. Stimulating illustrations come from inside the sermon and are not pinned on simply for interest. Of course, we recognize that this concept of a seed thought growing into a mature beautiful plant is not new, but Dr. Davis has given the idea new development in the field of homiletics. His book deals primarily with sermon design, a description of what takes place in the process of preaching actual sermons.

He analyzes many hundreds of sermons of all grades from the worst to the best by men of all persuasions. Although it would seem he has been influenced by those who are not theologically conservative, nonetheless the book provides valuable illustrative material from these men of varied backgrounds. The ideas discussed are valid for any type of preaching. He works on the premise that mode, tense, proper use of voice, the principles of logic, and the right choice of words play a decided part in aiding the minister to say more effectively what is to be said.

Although the author specializes in presenting skillful ways of handling the topical sermon, the expository preacher would enhance his own presentations by adapting the counsel given in this volume to his special type of preaching.

The bibliography supplies a list of books for those interested in expanding the study. After each chapter there are helpful specific readings and suggestions for the reader to follow when he applies the principles discussed.

If I should choose one chapter of this book above any other that I believe will be a beneficial influence to my future ministry, it would be chapter 15, "Writing for the Ear." The 38 pages of this chapter, if adopted, would embellish any man's vocabulary, his mode of sentence structure, and his personal communication, enabling him to say a great deal and suggest more in a few choice words. A. C. F.

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NEWS - From Current Journals



¶ Lack of chapels for worship services at Federal prisons was deplored by Senator Warren G. Magnuson in Washington, D.C. He said that he will seek addition of \$70,000 to the annual Department of Justice appropriation act to build a chapel at McNeil Island Penitentiary in his own State, and that he hopes this will "engender a drive for chapels to be built at other federal prisons at the earliest possible moment." Senator Magnuson said a "sad state of affairs" was disclosed by Deputy Director Frank Loveland of the Bureau of Prisons when he inquired into facilities for worship services at U.S. prisons. Mr. Loveland told him that "none of our prison institutions have chapel buildings. At nine of the 32 institutions we have been able to set aside and adapt space to chapel accommodation. The other federal penal or correctional institutions must use the auditorium or a portion of the dining hall for religious services."

¶ Bishop Hanns Lilje, head of the Evangelical Lutheran Church of Hanover, Germany, says that Christian theologians face "a huge unfinished task." The modern world, he said, "seems to have lost entirely its capacity to understand Christian categories of thought and faith." While man has reached great heights in science, his religious life has not developed "beyond the horizon of an immature youngster of 15," the German churchman said. Worse than modern man's religious immaturity, he declared, is the fact that "the Christian church seems to have lost to the same degree the capacity to speak about its beliefs in a manner which should convey the impression of something real and alive. The language of the theologians seems to have become so artificial, so self-centered and so remote from real life that one can only dream of the times when theology took the lead in the universities and was the most formative influence in the intellectual life of Western nations."

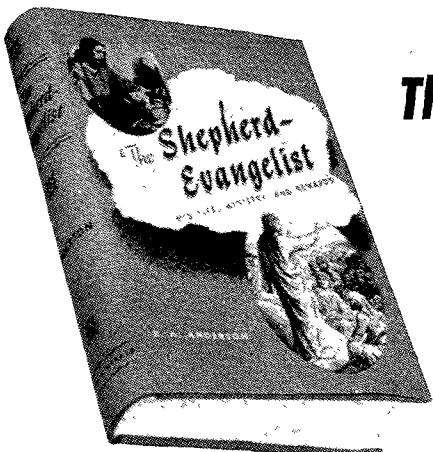
¶ American Protestant and Eastern Orthodox churches shipped more than 356,300,000 pounds of relief supplies for distribution to hungry, homeless, destitute, and underprivileged people overseas last year through Church World Service, an agency of the National Council of Churches. The total, valued at \$25,778,359, represented about 10 million pounds more than in 1958. The CWS material-aid program is made possible, Dr. Wilson pointed out, through contributions in response to such major annual appeals as the "One Great Hour of Sharing,"

observed during Lent by churches across the country, and similar appeals within denominations; the annual "Share-Our-Surplus" drive conducted at Thanksgiving time; commodity collections of CROP; and special fund appeals by the agency and the churches to meet emergency situations overseas.

¶ Additional funds for earthquake victims in Arequipa, Peru, were voted by the Disaster Relief Committee of the Seventh-day Adventists at the denomination's world headquarters here (Washington, D.C.). C. W. Bozarth, committee chairman, said that \$3,000, added to another \$2,000 from the church's headquarters in South America, will be used to continue operation of an emergency field kitchen in the stricken city. The quake left 63 dead and more than 200 injured. In response to a request for aid from South Viet Nam the committee also voted to send 50 bales of relief materials to that country. "On the other side of the ledger," Mr. Bozarth noted, "West Germany has sent word that it no longer requires assistance."

¶ A Dutch father has given his newborn son the names of all twelve of Christ's apostles, the Dutch Radio reported. It said a registry office clerk argued with the father, saying the boy would have lots of trouble filling forms when he grew up, but the man insisted on all 12 names.

¶ A new indulgence aimed at strengthening the mutual love and devotion of Roman Catholic married couples has been announced by the Sacred Penitentiary, one of the tribunals of the Roman Curia, the Vatican radio reported. It said the Penitentiary has issued a decree saying that if a Catholic couple "kiss the wife's wedding ring with piety, either together, or individually, and recite the invocation, 'O Lord, grant us that, loving You, we may love each other and may live according to Your sacred law.' . . . they will receive a partial indulgence of 300 days." The Penitentiary said that a "similar prayer" also will suffice to gain the indulgence. An indulgence, according to Catholic teaching, is the remission of the temporal punishment due for sins which have already been forgiven. Plenary indulgences remit all of the punishment, and partial indulgences forgive part of it. The church grants indulgences in virtue of Christ's assurance to St. Peter and his successors, the popes: "Whatsoever thou shalt loose on earth, shall be loosed in heaven." The Vatican radio said the new decree aims at strengthening conjugal love and



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fidelity, especially at the present time when the natural and divine rights of marriage are frequently violated.

¶ During 1959 the Methodist Church spent a record \$28,804,000 for mission work in the U.S. and overseas. This was an increase of \$1,720,000 over the previous year. It is of interest to note that according to the *Watchman-Examiner*, February 11, 1960, 54 per cent of this total was spent for work in 44 countries overseas and 34 per cent for work in the United States and Puerto Rico. Another significant fact was that as in the past, the largest single source of mission revenue among the Methodists came from 1,800,000 Methodist women who are members of 31,000 Women's Societies of Christian Service (WSCS). These women gave \$9,132,000 of the amount mentioned above, which was an increase of nearly \$400,000 over the amount they raised in 1958.

¶ A record \$182,000 was paid at auction in London for a thirteenth-century illuminated manuscript copy of the Apocalypse (The Revelation of St. John the Divine) by a New York rare-book dealer. The buyer, H. P. Kraus, broke a 30-year dollar-price record set by the late J. P. Morgan, who paid \$158,400 in 1929 for the Bedford Book of Hours. With the purchase of the Apocalypse, Mr. Kraus also topped his own previous high of \$109,200 for a twelfth-century illuminated manuscript of the Gospels.

¶ Older people do not generally attend worship services more frequently than younger ones, according to a survey of nearly 7,000 Protestants, Roman Catholics, and Jews over 21 in the Detroit metropolitan area. Harold L. Orbach, of the University of Michigan's Department of Gerontology, who conducted the survey during a five-year period, reported that his study "failed to show any general trend in attendance with age or indication of an increase in religiosity in the later years." He said the proportion that attended services once a week ranged from 43 to 49 per cent, but showed no

steady increase with age. He noted, however, that women in all age groups attended churches or synagogues more often than men, with those between 40 and 65 going most frequently. Among Protestants, Mr. Orbach said, only Negro men had a persistent increase in attendance with advancing age. Among Catholics, men showed a decline in attendance with age, while women had a steady level of attendance, with "some suggestion of an increase in old age," he continued. The only group which exhibited a trend toward increasing religious attendance with age for both men and women are the Jews, Mr. Orbach said.

¶ Members of United Church Women of North Carolina, at their annual meeting, pledged to fight vigorously against the display and sale of obscene literature and recommended "the removal from office of any official who refuses to do his duty" in enforcing State laws against such matter. The women adopted a resolution which expressed alarm over "the national problem of our newsstands being flooded with obscene literature." Commending news-dealers "who have voluntarily removed this evil from their stores," they promised to arouse other citizens about the problem, and to patronize "only those places of business that abide by the law."

¶ Special medals are being distributed by banking firms in West Germany and West Berlin to commemorate the 37th International Eucharistic Congress that will be held here (Munich, Germany, July 31-August 7, 1960). On one side the medals, coined in gold and silver, depict the Lord's Supper beneath a cross. On the other side is the official emblem of Munich and the coat of arms of Joseph Cardinal Wendel, Archbishop of Munich and Freising.

¶ Recruitment of more deaconesses to strengthen the work of the Methodist Church was cited as one of the denomination's major needs at the annual meeting of the Methodist Woman's Division of Christian Service. Mary Lou Barnwell, of New York, supervisor of more than 400 Methodist deaconesses in this country, said that church agencies are constantly calling for more women workers, not only for present programs, but to undertake new ventures, such as assistance to handicapped persons and unwed mothers, and chaplaincy work in hospitals, prisons, and industries.

The Advancing Years

(Continued from page 48)

Some of these homes provide the influences spoken of by the servant of the Lord. It was encouraging to visit our homes for the aged in the city of Melbourne, Australia, recently. These homes are in a beautiful setting, and allow for companionship, a little gardening, and the comforts of life in the declining years. In North America and elsewhere homes for the aged are becoming a creditable part of our denominational organization. It is evident that the blessing of God is resting upon the church's compassionate care of many of its faithful elderly believers.

H. W. L.

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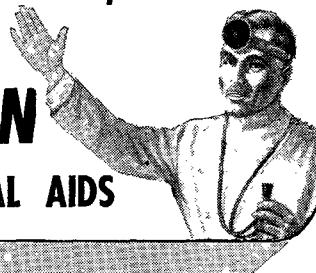
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PULPIT -- Pointers for Preachers



CARELESS COUNSEL SOME questions posed by laymen can be answered with clear-cut, scriptural evidence. Others are resolved with quotations from the Spirit of Prophecy. Some questions are not directly answered in either. However, the church members expect guidance from their minister. In this delicate area, conservative counsel (minus the pharisaical spirit) is the safest. Laxity in small things has often proved destructive of larger moral values. It is a man's privilege to have liberal opinions, but it is not the minister's prerogative to open doors that are better closed, or to point to exits not previously discovered by the inquirer. Succeeding pastors will forever be plagued with slack pronouncements, for will not the saints say, "Elder —— said that it is all right to do it?"

E. E. C.

"FOR THIS CAUSE A PREACHER was asked to CAME I"

conduct the funeral of a certain person related to some Adventists of good standing. Now, a funeral is a sad and somewhat difficult occasion, and some of us find conversation difficult because of the solemnity of the event. Quite often the wise preacher, after initial condolences and comments on family events, says rather less than on other occasions. Silence that is not allowed to become embarrassing is often more eloquent than loquacity.

This man, however, had things to talk about, and he talked. He had just bought a new car, one of the latest, and he waxed enthusiastic about it on the way to the cemetery, on the way back, and in the home with the bereaved relatives and friends when the sad day's work was done, so much so that the family wrote a letter to headquarters about preachers who ought to be car salesmen instead!

It is a great shame when a man of the gospel leaves the impression that he is chiefly concerned about something else. Men with sideline interests will sometimes argue that the church does not control them twenty-four hours of the day. That may be true, but it is also true that a minister, whatever extracurricular activities he may enjoy, is a minister *all the time*, on duty and off duty. He cannot escape the inexorable responsibilities of his office.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). How personally convenient it would have been for Jesus to have foresworn His kingship and thus escape the fearful responsibility of representing—even before the Roman proconsul—the truth of God. But that was not

for Him! At all times, in all places, before all men, He had one purpose—to let men know that He was God's witness. Can the minister be anything less than that, on duty or off?

When a financial crisis in 1896 was causing some of our leaders to engage in political talk, Ellen G. White said: "Would we know how we may best please the Saviour? It is not in engaging in political speeches, either in or out of the pulpit. It is in considering with fear and trembling every word we utter."—*Testimonies to Ministers*, p. 331. That is not kill-joy counsel. It is a call to remember our high calling in Christ Jesus wherever we are and whatever we do.

H. W. L.

THE ADVANCING YEARS

MORE and more programs for the care of the aged are in evidence, not only in government but also in private church circles.

Recently two experts in this field addressed an important meeting of the Church of the Brethren Homes Conference in Columbus, Ohio, on this important subject. Miss Donahue, one of the foremost experts on the aging, told 65 trustees and administrators from 13 institutions that care for the aged and the aging requires, first of all, homes, real homes, and not just substitutes. "Happiness is not built by brick and mortar, but in large part by human relatedness," she said. Ward arrangements of former days are not successful in any large measure in the care of the aged. Institutions that foster individuality, privacy, and natural opportunities for companionship among residents are what is really needed.

Another expert pointed out that older people, besides wishing to retain what he called "independence and economy," want to "remain in the stream of life." Continuing, he said that elderly people increasingly have capacities for independence and self-sufficiency.

Long ago we were told by the servant of the Lord: "The aged also need the helpful influences of the family. In the home of brethren and sisters in Christ can most nearly be made up to them the loss of their own home. If encouraged to share in the interests and occupations of the household, it will help them to feel that their usefulness is not at an end."—*Ministry of Healing*, p. 204. For long years we did not do as much as might have been expected for our aging members, but it is gratifying to notice that in recent years more and more homes for the aged have been established in different parts of the world.

(Continued on page 46)