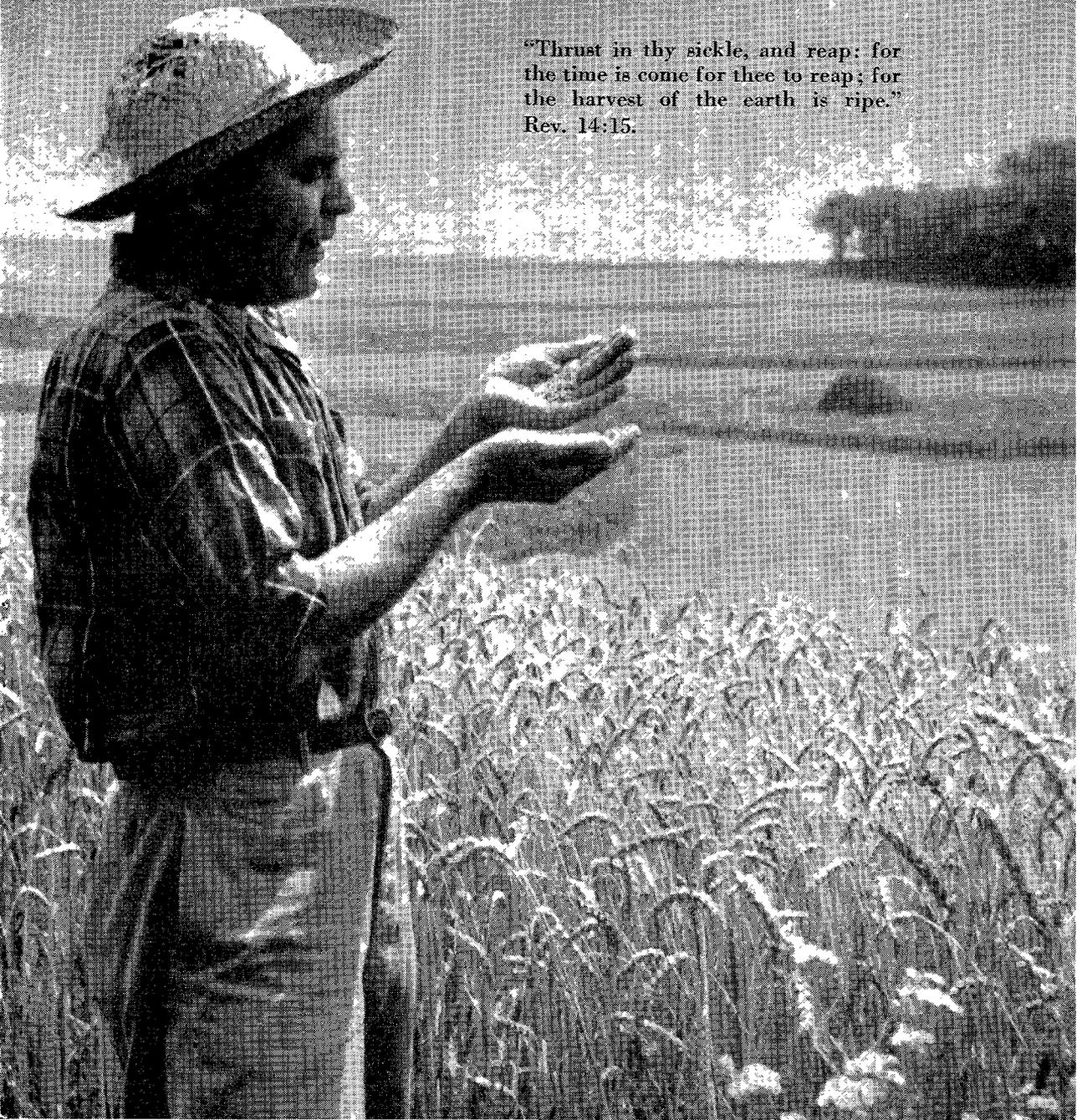


The Ministry

NOVEMBER, 1960

"Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."
Rev. 14:15.





Prayer of Thanksgiving

Old Dutch Melody
Arranged by Kenneth Downing
(after the version of Eduard Krumszy)

Slowly, with fervent feeling

Voice

Piano or Organ

pp sempre e legato

The first system of the musical score features a voice line on a treble clef staff and a piano or organ accompaniment on a grand staff (treble and bass clefs). The tempo and mood are indicated as 'Slowly, with fervent feeling'. The piano part is marked 'pp sempre e legato'.

We give you, O God, the Lord's blessing. Ho

The second system of the musical score continues the voice and piano/organ parts. The lyrics 'We give you, O God, the Lord's blessing. Ho' are written below the voice staff.



HAROLD M. LAMBERT STUDIOS





Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXIII

NOVEMBER, 1960

No. 11

Editor

ROY ALLAN ANDERSON

Associate Editor

ANDREW C. FEARING

Managing Editor

HARRY W. LOWE

Assistant Editors

E. EARL CLEVELAND

WALTER SCHUBERT

Copy Editor

J. INA WHITE

Consulting Editors

REUBEN R. FIGUHR, WALTER R. BEACH,
EDWARD HEPPENSTALL, LOUISE C.
KLEUSER, W. B. OCHS, H. L. RUDY

Art Editor

T. K. MARTIN

Circulation Manager

WALTER SCHUBERT

E. EARL CLEVELAND, *Assistant*

Overseas Contributors

GEORGE BURNSIDE	Australia
W. MUELLER	Central Europe
J. R. SPANGLER	Far East
H. J. WESTPHAL	Inter-America
WAYNE E. OLSON	Middle East
ODD JORDAL	Northern Europe
ENOCH OLIVEIRA	South America
S. G. MAXWELL	Southern Africa
J. F. ASHLOCK	Southern Asia
G. CUPERTINO	Southern Europe

Editorial Office: 6840 Eastern Avenue, NW.
Washington, D.C.

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A. \$4.00 a year; 40c a copy. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

IN THIS ISSUE

EDITORIAL

Christian Ethics in Evangelism R. A. Anderson 4

ARTICLES

Are You Thankful? J. Justiss 7

Some Principles of Christian Education — L. N. Turner 9

Thanksgiving W. A. Fagal 11

A Discussion of Walter Martin's Comments Relative to

the Sabbath and the Lord's Day—Part 3 .. R. Hammill 12

Stewardship in Its Larger Aspects—Concluded

..... L. E. Froom 18

Fourth Centenary of the Scottish Reformation

..... L. C. Kleuser 20

A Notable Anniversary H. W. Lowe 23

The Biblical Background of Thanksgiving .. H. W. Lowe 24

Collecting God's Book—Concluded G. B. Suhrie 26

REGULAR FEATURES

Health Evangelism—Concluded M. R. White 30

Evangelism S. Harris 33

Pastor A. O. Dart 34

Shepherdess D. L. Aitken 36

Books for Your Library 40

News 44

Pulpit—Pointers for Preachers 48

Our Cover

A completely satisfied farmer is perhaps hard to find, but a bountiful harvest makes a man grateful inwardly, even though he says but little. To look over a field of ripe and waving grain, to shuck an ear of corn, and trickle golden grain through the fingers—who can enjoy such things and not lift the heart gratefully to the beneficent God of the harvest?

Our Lord looked out over the world and said, "The harvest truly is plenteous." One day the harvest, which is "the end of the world," will be gathered in, and the Lord "shall see the fruit of the travail of his soul and be satisfied" (Isa. 53:11, R.S.V.). God's saints, enfeebled and defective though they may appear, shall yet bring satisfaction to the Great Reaper. Marvelous thought! How we should thank God for saving grace in our present and future redemption!

"O Father, we would thank Thee,

For all Thy love has given,

Our present joy of sonship,

Our future joy in heaven;

The life which sin had blighted,

So wondrously restored

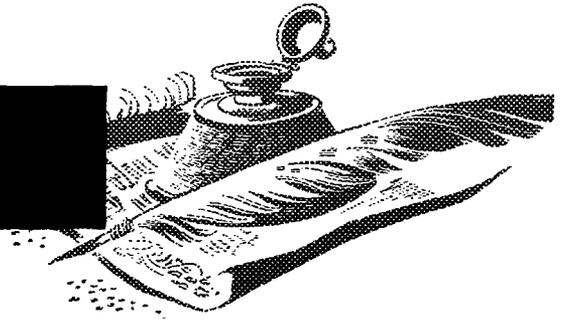
By our mysterious union

With Jesus Christ our Lord."

—ADA R. GREENWAY

Cover Picture: Eva Luoma Photos

EDITORIAL



Christian Ethics in Evangelism



THE question of proselyting is being discussed in many Protestant circles today; all of which brings up the question of what we are to understand by proselyting. And further, who is to decide whether one who senses a divine call and goes out to proclaim the message of God, calling sinners to repentance, is actually doing the work of an evangelist or is "sheep stealing"?

Proselyting is not easily defined. The word itself has different shades of meaning attached to it as different groups discuss the issue. Then, too, the matter of religious freedom is definitely involved. Does a church have the right to emphasize what it believes to be truth or is its witness to be restricted under the charge of proselyting? And when or how does a preacher become a proselyter?

If we could be sure of the correct definition of the word it would help in clarifying the issue. But no such clear-cut definition seems possible, and for several reasons. One is that any growing language, such as English, is constantly expanding. New words are being added while old words may change their meanings and at times even become obsolete. Shakespearean English, while beautiful, is scarcely understood by some today.

Anyone concerned with the use of words naturally keeps a dictionary close at hand, but even a dictionary may not give the complete current meaning of a particular word. That was forcibly impressed upon me years ago when a group of us students were discussing the derivation and pronunciation of a certain word. We had

turned to several dictionaries seeking the correct pronunciation, but even the dictionaries did not agree. Each of those voluminous books had doubtless been correct at the time it went to press. Perplexed, we at last appealed to our old English professor, who for years held the chair in English at the Melbourne University. His sage reply was surprising. After listening to our perplexity, he said: "You don't expect dictionaries to always agree, do you? Actually, a dictionary is only a history of words and their definitions, revealing their use at the time that particular book was published. The correct pronunciation and even the correct meaning of words must be taken not from dictionaries, or even from classroom professors, but from living authorities such as leading lecturers, for these men by their use of the language set the standard."

It was a new thought to us, and coming from such a high-ranking professor, whose exactness was proverbial, it was all the more impressive. In later years that principle was emphasized anew, for we were called to ministerial work in England, and there we learned that the correct use and pronunciation of words was determined by the speech of the official B.B.C. radio announcers. Not all who spoke over the radio could be held up as a standard, but these official announcers of the British Broadcasting Company were chosen with great care and could be regarded as authorities in the language.

Now let us apply that principle to this word *proselyting*. If the dictionary is not absolute, but is rather a history of how words *were* used ten, twenty, or even fifty years ago, then the definition of a word

even in Webster's Dictionary may not be exactly correct, for the word may be undergoing a change, current usage giving it a somewhat different connotation. And such is actually the case with the word *proselyting*. In recent times several different church groups have been discussing this question, and it has been interesting to note the different meanings they have assigned to the word, each being equally sincere.

The following is a case in point. Four years ago one of the leading religious journals of this country stated in effect that the leaders of the Seventh-day Adventist denomination condemn proselyting as a means of gaining membership. This pronouncement caused consternation among a few of our workers and laymen. Some went so far as to charge the General Conference leadership with the loss of their evangelistic vision.

"How can we carry on our work," they said, "without proselyting?"

When asked to define the word they immediately turned to Webster's Dictionary, and it was an old one at that. It seemed to be a new thought to them that in thirty or forty years there might be a change in the meaning of the word. Later we asked the editors of that particular journal what they meant by that statement. Were we now expected to close down our public evangelism? Perish the thought! "What we mean by proselyting," they said, "is when attempts are made to undermine people's confidence in their local pastor or even their church organization, and then by surreptitious and deceptive methods to lure members away from one church to another."

Then this proposition was put to them: What if an evangelist goes to a certain city and by use of right methods of publicity gathers an audience comprised of all types of people—Christians and non-Christians alike. What if during the course of that preaching campaign some who were already Christians felt convicted by the Spirit of God that they should leave their former church and join the church of the evangelist. Would that be proselyting?

"No," they said, "not in our understanding, provided the evangelist's methods were straightforward and he was not deliberately trying to undermine the spiritual standing of a fellow minister of another Christian body."

The matter of baptism was brought up as something right to the point. What if the evangelist happened to be a member of the Baptist Church, and some from other churches should come under the conviction that baptism by immersion is, after all, the Biblical method, and then presented themselves for baptism, what should he do?

"There would be nothing else to do," they said, "but for this evangelist to lead them forward in this divine ordinance, even though in so doing it meant their severing from their former church affiliation. Nor would such persons be regarded as unfaithful apostates from Christ, but rather as faithful children of God who seek only to walk in the fullness of what they believe is revealed light."

The same principle is true concerning other doctrines, such as the Sabbath, which requires that one attend church on a different day of the week. "The right for one to change his church affiliation is a clear principle of religious liberty. But when an approach is made in a subtle, deceiving manner, even involving misrepresentation, the sole objective being the winning of someone away from his former faith to join another church, that we consider is proselyting."

A proselyter in this definition then is one who stoops to deceptive methods to gain his ends. It is not so much *what* he does but his method, *the way he does it*, that decides his classification.

Such surreptitious methods have always been condemned by us as a people. Even as far back as 1926 the General Conference took action, which was later set forth in the *General Conference Working Policy*, stating clearly our attitude to Christians not of our faith. And this statement is placed in the hands of every missionary going abroad. We here quote the first five paragraphs, because this points up our position and leaves no room for misunderstanding on either side.

Statement of Relationship to Other Societies

In the desire to avoid occasion for misunderstanding or friction in the matter of relationship to the work of other [mission] societies, the following statement of principles is set forth as a guidance to our workers in mission fields in their contacts with other religious organizations:

1. We recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.

2. Wherever the prosecution of the gospel work brings us in touch with other societies and their work, the spirit of Christian courtesy, frankness, and fairness should at all times guide in dealing with mission problems.

3. We recognize that the essence of true religion is that religion is based upon conscience and conviction. It is therefore to be constantly our purpose that no selfish interest or temporal advantage shall draw any person to our communion, and that no tie shall hold any member save the belief and conviction that in this way he finds true connection with Christ. When change of conviction leads any member of our society to feel no longer in accord with us in faith and practice, we recognize not only his right but his duty to change his religious affiliation to accord with his belief.

4. Before admitting to church membership anyone who is a member of another church, every care shall be exercised to ascertain that the candidate is moved to change his religious affiliation only by force of religious conviction and out of regard to his personal relationship to his God; and wherever possible, consultation shall be had with those in charge of the church or mission with which the applicant is connected.

In emphasizing the need for Christian courtesy and understanding between fellow Christians, however, there must not be the slightest attempt to water down our message or to soft-pedal any phase of truth. On the other hand, our evangelists and missionaries all over the world are encouraged to go forth fearlessly to proclaim the full message God has entrusted to us. Yet while witnessing before their fellow men and calling their hearers to repentance and holy living, they must ever be careful to give no cause for misunderstanding, and especially to leaders of other Christian groups. Enthusiasm to declare the message of God must make an evangelist or a foreign missionary even more guarded not to violate the clear principles of Christian ethics.

The following report from St. Andrews, Scotland, appearing in the *New York Times*, August 18, 1960, reveals that Adventists are not the only ones charged with proselyting, however the word may be defined. We are not surprised that the World Council of Churches should find some problems in this area of relationships. The recommendations by the special committee will be read with interest:

A code of fair conduct to discourage proselytizing between members of the World Council of Churches and to establish a policy of mutual aid was submitted today to the Council's policy-making Central Committee.

A special subcommittee, after studying the question for four years, reported that there had been a

great increase in these appeals for individual conversions.

Sometimes, the subcommittee charged, the appeals had been made with "very little church consciousness."

The subcommittee said the principles it was recommending had wide acceptance among the 172 Protestant, Greek Orthodox and Anglican church groups in the World Council.

"But many churches in many areas are troubled by some form of proselytism," the report continued. "And our membership in the World Council of Churches brings us a compelling incentive for working out new relationships to each other."

Among the principles advocated as a guide for member churches were the following:

¶That Council churches respect the convictions of others and recognize the right of a mature individual to change his church allegiance.

¶That direct consultations should be held between the churches concerned when an individual wished to change. If sound reasons were apparent, no obstacles should be placed in his way.

¶That when a church "seemed to be inadequate" other churches should first try to help that church renew its strength.

¶That member churches should aid others by offering fraternal workers and sharing resources rather than establishing a "competing mission."

Outline Goes to Committee

The suggestions will be considered by the full Central Committee before its annual session here ends August 24, and may be placed before the entire membership.

The problem of what one delegate called "sheep stealing" has troubled the World Council of Churches for years. There have been objections from Greek Orthodox members about activities of missions in the areas where the church is predominant. There have been complaints from the Church of Scotland about the growth of the Churches of Christ in the new housing areas of Scotland.

The World Council has been concerned about what it contends is the continuing suppression of religious liberty [in certain areas of the world where state religions dominate].

We republish this report not because we agree with every statement it contains but because it shows how other Christian groups are trying to find their way through the very real problem in relationships. And little need be added to emphasize the importance of our workers being correctly informed. Nobody at the General Conference, least of all among the leaders, wants in any way to change our time-honored position in respect to the truth or our worldwide evangelistic concept. And certainly nobody here at headquarters is confused on the issue. The opportunity that

came a few years ago for thoughtful study and candid discussion of our beliefs with Christian leaders not of our faith has resulted in clarification of many vital issues.

While ill-informed critics may create doubts in the minds of some as to the present attitude of our leadership to the wonderful truths that have made us a people, anyone who knows the facts also knows how groundless such charges are. Never in our history have Adventists been so united on prophetic interpretation and doctrine as we are today, and particularly in the

area of Christology. Our preaching is centering more and more in Christ, His sacrifice, His priestly ministry, and His second advent. And this is as it should be, for the messenger of the Lord says: "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Evangelism*, p. 188.

To make Christ known to all men everywhere is our only objective, and we pray that in all our contacts with others they may take knowledge of us that we have been with Jesus.

R. A. A.

Are You Thankful?

JACOB JUSTISS

Pastor of the Cincinnati District



FOR every action in the physical world there is an equal instantaneous reaction. This in turn may set up interactions with consequences beyond our imagination. But nature works that way to keep the physical world in balance.

Constant receiving without reciprocal giving is foreign to the natural order. Should not we as Christians keep a balance in our spiritual nature by the same process? Shall our devotions consist in asking and receiving and thinking always of our wants without the instantaneous reaction of thanksgiving so natural in everything about us? Said David as he reviewed every good and perfect gift, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm 107:8). If those who take the name of Christ uttered thanksgiving consonant with their blessings, the spiritual impact upon unbelievers would be beyond our imagination.

Why Give Thanks

God has bestowed upon us a love unfathomable. Let us think of this love as manifested in the sacrifice of Jesus: How He bore our sins; how He was bruised for us; how He paid the penalty for us that we might be joint heirs with Him, sons and daughters of God; how He opened to us a new and a living way, saving us from

eternal separation which is eternal death. "We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with His human arm of sympathy and love, and lifted us up."—*Testimonies*, vol. 5, p. 316. Even now as our divine Advocate He pleads for us. As we meditate upon this unmerited favor our soul should leap in gratitude. Whether we praise Him demonstrably through shouts of gladness and testimony to others, or silently by renewed vows, further support of His work, or just a silent tear—this is thanksgiving. Thanksgiving should be the breath of the Christian's soul and as natural as breathing the air around us. Wave lengths of gratitude, bounding and rebounding from the hills and valleys of human existence and a needy world, should be tuned to God.

Negligence of God's People

Many of God's people do not really sense the need of giving thanks. But the word itself, *thanksgiving*, with a present-participle ending, is suggestive of present continuous action. This, true thanksgiving is and should be. How easy it is to push into the inner recesses of the mind the wonderful blessings of God; indeed, take them for granted! Health is a blessing often forgotten until sickness comes. Then it is remembered that good health is a gift from the Lord and that daily we should thank Him for it.

If God's people would raise their voices in praise for His many blessings, worldlings would be more aware of God's goodness and protective care and more inclined to glorify Him. But "because the Lord's professed servants are not in co-operation with Him, the love of God, which should flow forth from them, is in great degree cut off from their fellow men. And a large revenue of praise and thanksgiving from human hearts and human lips is prevented from flowing back to God. He is robbed of the glory due to His holy name. He is robbed of the souls for whom Christ died, souls whom He longs to bring into His kingdom to dwell in His presence through endless ages."—*Christ's Object Lessons*, p. 383. We, through neglecting to be thankful, disrupt the cycle of salvation and kill the spiritual interactions whose results would have been beyond our imagination.

Thanksgiving in Adversity

Thanksgiving may come from the heights of bountifulness or the depths of adversity. In the latter we are mindful of a blind song writer singing, "Praise Him! praise Him! Jesus, our blessed Redeemer!" and of a disaster-struck person saying, "When peace, like a river, attendeth my way, When sorrows like sea billows roll; Whatever my lot, Thou hast taught me to say, 'It is well, it is well with my soul.'"

If we were more thankful our lives would be more spiritual; we would triumph more easily over affliction; and the darkest of our defeats could be used as a basis for greater strength. Rather than robbing God of praise, trials should add thereto.

Neglected Areas of Thanksgiving

A thankful, praiseful attitude should be reflected in our prayers. "If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer. We would abound more and more in the love of God and have more bestowed to praise Him for. You who complain that God does not hear your prayers, change your present order and mingle praise with your petitions. When you consider His goodness and mercies you will find that He will consider your wants. Pray, pray earnestly and without ceasing, but do not forget the praise."—*Testimonies*, vol. 5, p. 317.

There should be more giving of thanks in our church services. Said the psalmist:

"Let them exalt him also in the congregation of the people" (Ps. 107:32). Israel was instructed: "And all the people shall say, Amen" (Deut. 27:26). "There is too much formality in our religious services. The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no responses to what is said. The impression that is thus given to the unbeliever is anything but favorable for the religion of Christ. . . . There should be wide-awake, active churches to encourage and uphold the ministers of Christ and to aid them in the work of saving souls. Where the church is walking in the light, there will ever be cheerful, hearty responses and words of joyful praise."—*Ibid.*, p. 318.

God is Mindful of Our Thanksgiving

Is God mindful of the thanksgiving and praise rendered Him? Yes! And even more so if it comes through tears of affliction and distress. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Peter 2:19, 20).

I am reminded of the difficult chore my father had in administering a certain distasteful medicine to me. Worried over my physical condition, believing the unpleasant-tasting medicine to be the cure, yet knowing my abhorrence for it, he never failed to thank me when I took it. And so it is with God. He is ever mindful of our spiritual health, even though we do not see the need for the experience or that we merit the bitter cup. If in patience we suffer, still thankful for His care, God will surely bless us.

At the close of earth's history, when all the redeemed shall gather around the great white throne, a wonderful anthem of thanksgiving will be sung—"Worthy is the Lamb that was slain to receive power, . . . and glory, and blessing" (Rev. 5:12), and this will be the theme of the saints throughout eternity.

He who wishes to secure the good of others has already secured his own.—Confucius.

Some Principles of Christian Education

L. N. TURNER

Principal, Sydney High School, N.S.W.

MANY church members are confused and unhappy about the problem of Christian education. They are vividly aware of the fact that the aims of Christian education are profoundly different from those of worldly systems. Consequently they find it disturbing to have to admit to themselves that the content of courses offered in Christian schools often approximates quite closely that offered by schools at large. They remember with some disquiet that Christ discarded everything taught by the schools of His day, and they wonder whether we are slipping back to a less significant type of Christian education.

We must remember that we cannot hope to be prepared for citizenship in the kingdom of heaven till we have learned to live successfully in the society of men in this very complex civilization. It is well to remember, too, that in the time of Christ education had failed to uncover any real scientific truth or any worth-while philosophy. Furthermore, it was an illiterate age. Most people fitted into their place in society without being able to read and write. But today things are very different. We must acquire a multitude of skills and amass a large stock of knowledge if we hope to serve our fellow men in the tradition of Christianity.

It is reasonable to expect that Christian schools will borrow more and more of the material of worldly education.

If Christian education is not to justify itself by its difference in content from the schools of the world, how are we to know when a school is offering an education that can be labeled genuine Christian education?

It is not a difficult thing to set down the main principles of Christian education. We have only to examine the pronouncements and practices of Christ as He educated His disciples for their role as foundation citizens of the kingdom of heaven.

In the first place, Christ emphasized the nature of the group that was to constitute His school. Every man in the group, with

the exception of Judas, joined the school at the personal invitation of Jesus. They all entered the school as dedicated men. Their goals may not have been very clear to themselves, but they all planned to follow Christ. That involved a renunciation of their possessions and their previous social connections. Jesus left no room for doubt concerning His own feelings on the importance of this act of renunciation. He spoke of it often. "If any man will come after me," He said on one occasion, "let him deny himself" (Matt. 16:24).

The effect of this renunciation was to draw them together and weld them together as a team. They went out two by two and they were led to lean on one another. During a lively and eventful three-and-a-half-year period they argued away their differences, they dissolved their bitternesses, they withdrew together from their fears. They emerged from the terror of the crucifixion as the church of God.

As long as our schools and colleges place real emphasis on the significance of the group that constitutes the school, so long as it is a special group that has renounced the world, they are fulfilling the first principles of Christian education. In the society of such a group there is a world of power.

In the second place, Jesus never ceased to strive to develop in His disciples a sense of the reality of the kingdom of heaven. He spoke of it continually, sometimes as if it were a present reality, sometimes as if it were a consummation for which all things waited. The disciples learned to think of it as something within them, as something all about them, and as something that had a new kind of reality, for it was a kingdom that would emerge more clearly as the illusions of time and sense dropped away. It was a kingdom that grew more real to them as the years went by, for Jesus never ceased emphasizing the differences that lay between the principles of His kingdom and those that operated in the world that they had left behind.

This awareness of the kingdom of heaven

is one of the cardinal principles of Christian education. And so long as our schools are striving to make the kingdom of heaven a reality to their pupils they are doing a great deal to measure up to the standards of Christian education.

After all, there is nothing more important to the conduct of our lives than perspective. It enables us to give reasonable emphasis to all the main things in life. No doubt Abraham could see that there was real value in wealth, social intercourse, and political influence, but as he looked up into the heavens he began to discern the dim outlines of a city "which hath foundations, whose builder and maker is God" (Heb. 11:10). That perspective alone made all the difference between his fortunes and those of his nephew, Lot.

Jesus placed great emphasis also upon faith in the revelations of God, especially those that Jesus Himself made available to His people. He urged His disciples to believe in the improbable, and insisted that it was the capacity to believe unreservedly in things that lay beyond the reach of the senses and the highest power of human understanding that was the key to unlock doors that otherwise closed firmly upon the prying fingers of mortality. He taught them

On Choosing a Text

When in Boston, during the latter part of his life, Doctor West was invited by Doctor Clarke of the First Church, to preach for him. About an hour before the services were to commence, Doctor West requested his friend to give him a text. At this Doctor Clarke was alarmed, and asked if it were possible that he was going to preach without notes and with no other preparation. "Come, come," said Doctor West, "it is my way; give me a text."

Doctor Clarke selected Romans 9:22: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?" Doctor West looked over the Bible a few minutes, turned down leaves here and there, and then went into the church, where he preached a cogent, logical discourse, an hour and twenty minutes long, on that subject.

The strong men of the congregation were intensely interested, and Doctor Clarke, on coming from the pulpit, exclaimed, "Why, Doctor West, it would have taken me three months to prepare such a discourse."

"Ha, ha, ha," was the reply, "and I have been studying it out twenty years."—*Church Management*.

to think of a reality that lay all about them but evaded the searching senses of unlimited power against which rude humanity was insulated—power that dwarfed the mightiest resources of men. Indeed, He spoke calmly of power to remove mountains as one of the casual possessions of bright, untarnished faith.

In this age of science, when men insist on feeling for the hard, demonstrable reality of each fact before risking their weight upon it, Christian education must dare to teach the mystical and unscientific concept of a reality that lies beyond the reach of knowledge and yet materializes under the warm hand of faith. Christian education can take in all the facts of science and make use of all the methods of science so long as it retains its right to believe as Jesus taught.

Finally, there are three related concepts touching the function of life which Jesus taught with such emphasis that they have come to be thought of as the very hallmark of Christianity.

The first of these is the concept that our life is not our own; it is a gift that we hold for a limited period while we develop it and add to it, as it were, new potentialities and strengthened tendencies before we pass it on. As Jesus showed in two or three powerful parables, we are like managers who have been given executive responsibilities to develop our lives for the most complete glory of God and the benefit of men. Inactivity, failure to strive, to make the most of our opportunities, is a cardinal sin in the kingdom of heaven. The secret of life is to work, to pit our powers against the circumstances that would hold us back, to grow more and more adequate as our capacities expand under exercise, to lay at the feet of the Master a life that is immeasurably more developed than that which our parents conferred upon us.

This is the very essence of Christ's philosophy of life. The Christian education that does not lay great stress upon the glory of development through ceaseless effort, that fails to make its pupils aware of the high expectations of our Creator, is not a clear echo of the education that Jesus imparted to the twelve.

Again, Jesus spoke in unmistakable terms of the function of this development. His pronouncement was so startling that few worldly men have been able to believe that it makes sense. He taught that the highest

(Continued on page 42)

Thanksgiving

W. A. FAGAL

Director, Faith for Today



INGRATITUDE is one of the most common of humanity's faults. Even Christ seemed disappointed and surprised as He met it in His day.

Ten lepers with equal need received identical blessing in response to their common plea. The greatest desire of their lives was for healing from the dread disease that had necessitated their separation from society. Christ gave them what they hardly dared hope for, that which no other being on earth could give them—health. After years of hopeless isolation their thoughts turned instantly toward home and family as the fact of restored health dawned upon their dulled sensibilities. They hurried off to the priests, who declared them well and granted permission for them to return to their communities. Only one man sought out the Master to give Him thanks. Christ's amazed response was, "Were there not ten cleansed? but where are the nine?"

Were Christ on earth today, He might well ask the same question of our entire generation. The ratio of nine to one, with 90 per cent of us forgetting or neglecting to give Him thanks, is probably about the same. Ingratitude is today one of our most common sins.

A soldier in the American Third Army was sent to a rest camp after a period of active service. When he returned to his outfit he wrote a letter of thanks to General George Patton. The general in his reply stated that for thirty-five years he had tried to give comfort and convenience to his men, but this was the first letter of thanks he had ever received! Parents must constantly say to their young children who have just received something, "Now what do you say?" Whether young or old, ingratitude seems always to be a problem.

We are admonished by Paul in the Scriptures: "In every thing give thanks." We are to recognize God as the giver of "every

good gift and every perfect gift." And truly if we will but look, there is always something we may be taking for granted for which we should be grateful to God.

What do you have to be thankful for right now? There is always something. Matthew Henry, the famous scholar, was once accosted by thieves and robbed of his money. In his diary he wrote these words: "Let me be thankful first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed." Does that set you to thinking?

Or consider this: The parents of a young man who was killed in the war gave their church a check for \$200 as a memorial to their loved one. When the presentation was made, another war mother whispered to her husband, "Let us give the same for our boy." The father replied, "What are you talking about? Our boy didn't lose his life." The mother answered, "That's just the point. Let's give it because he didn't."

Are you guilty of the sin of ingratitude? Does "where are the nine?" include you? Then at this Thanksgiving season do something about it. "Count your many blessings; See what God has done." And as your heart fills with gratitude for the abundant blessings of Heaven, look for a way to share those heavenly favors with others.

Chief among our blessings is Jesus Christ, who died that we might live and have hope. We can share Him by witnessing to others of His goodness. We can share Him by giving so that His gospel can be preached to all the world. We can never outgive Christ, for He gave His life—His all.



Primary Anti-Sabbatarian Texts

RICHARD HAMMILL

Associate Secretary, Department of Education, General Conference



AT THE beginning of this section of Walter Martin's book *The Truth About Seventh-day Adventism* we are told, "In more than one place, the New Testament comments unfavorably upon the practice of any type of legalistic day keeping," and also that the apostle Paul "declared that the Sabbath as 'the law' was fulfilled at the cross and was not binding upon the Christian." (Page 161.) We heartily agree that the New Testament does decry any form of legalism, which we define as a person seeking to earn salvation through his own efforts, or to become righteous by observing any set of rules or pattern of action. But we ask, Is it legalism willingly and gladly to shape our lives in harmony with the words of God in which He tells us how He wants His children to live? Or is it legalism to rest and worship on the day that God specifically in His Word has set apart for all mankind to keep holy?

It is significant to note that the Hebrew word for law, *Torah*, comes from the verb that means "to teach." In reality God's law is God's teaching; it is God's instruction to His people concerning His will for them and how He desires they should order their lives. The Decalogue is God's specific teaching and instruction for His people, setting forth the guiding principles that He wishes should govern their day-by-day living. Whatever there is in the Word of God that expresses God's teachings for the benefit of His people is in this sense law.

Parts of God's law expressed His will for His people for a specific age and under certain conditions. Some portions of God's teaching did lose their validity when the specific time for which God designed them had passed. After the cross some teachings (laws) of God's Word were no longer applicable because that which they were de-

signed to foreshadow had come to fruition. Other portions of God's laws designed particularly for the Jewish nation became null and void when that nation existed no more as God's chosen people. However, the great, timeless principles of the Decalogue and of the rest of the Bible that set forth the behavior God desires of His people in all ages were not abrogated at the cross, for they still represent the will of God for mankind. This is why the apostle Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

Mr. Martin says that the Sabbath as law was fulfilled and is not binding upon the Christian. The apostle Paul says that through Christian faith we establish the law. Would this author ask us to believe that we are not to order our lives in harmony with the first commandment of the Decalogue, or the third, or the sixth, or the seventh? Surely he would say that Christians are to live in harmony with these enduring principles of the Decalogue. How inconsistent it is, then, to say that though the Christian should shape his life in harmony with nine of the commandments, the fourth one has no validity, and that Christians need not live by it! How can one say this when the fourth commandment is as much God's will as are the others? To keep the fourth commandment is not legalism any more than it is legalism to keep oneself pure, as we are instructed to do in the seventh commandment.

Colossians 2:13-17

In an endeavor to support his position he then reviews the major New Testament texts "which in context and in the light of syntactical analysis refute the Sabbatarian concept." We have met these allusions to context and to syntactical analysis before, but when we have examined them we find very little reference made to the laws of

grammar or to the context either. Let us look at his arguments and note specifically the grammar and the context. The first of the texts cited is Colossians 2:13-17 from the Revised Standard Version. Then we find this comment: "First, we who were dead have been made alive in Christ, and have been forgiven all trespasses and sins. We are free from the condemnation of the law in all its aspects, because Christ took our condemnation on the cross. As already observed, there are not two laws, moral and ceremonial, but one law containing many commandments, all perfectly fulfilled by the life and death of the Lord Jesus Christ." This passage of Scripture certainly does say that Christ has forgiven us our sins and that we are free from the condemnation of the law in all its aspects because Christ took our condemnation on the cross. To this we fully and heartily agree. But the bond that has been canceled, its debt paid and nailed to the cross, is our condemnation and guilt for having broken the law of God. This is far different from saying that the law was nailed to the cross. God's law was not against man; it was man's sin and violation of that law that was against him and that needed to be taken away. Far from being contrary to us and against us, the apostle Paul says in Romans 7:12 that "the law is holy, and the commandment holy, and just, and good." In verse 14 he declares that the law is spiritual. God gave it as an aid to man, not as something to work against him.

Why should men try to make a dichotomy between Christ or God and the law? The law had its origin in God. Christ was the agent of the Godhead in the giving of the law. God's moral law is an expression of His own character. How can one say that the law is against man and needs to be taken away? The function of the law is to point out to erring man his sins and his shortcomings; it is a guide to him, indicating the way that God would have him live. If man does not live according to God's will as expressed in the law, he is a sinner, and comes under the condemnation of the law. It is not the law that makes a man a

sinner; he is a sinner because of his own acts, and the law merely defines how God would have him act.

Christians should always hold clearly in mind that Christ had to die on the cross because of the sins of mankind. When a person violates a law, the matter is not solved by repealing the law, but by making a change in the lawbreaker. The penalty for his violation must be paid and he must be brought to the place where he is willing to abide by the law. It seems an anomaly for Walter Martin to suggest that the way to handle sin is to do away with the law that points out the way God would have men live and that brings conviction of sin to the person who violates it.

Walter Martin states that all law is fulfilled by the life and death of the Lord Jesus Christ. It is certain that Christ fulfilled the law, fully. When John was reluctant to baptize Him, Jesus said, "Suffer it to be so now: for thus it cometh us to fulfil all righteousness" (Matt. 3:15). It is folly to say that *fulfilling* all righteousness means *to do away with or abrogate righteousness*. In the same way, when Jesus fulfilled the law He by no means abrogated it. He Himself said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). It was Jesus' objective to observe the law and to keep it, and to teach men how they might observe it in the spirit that the heavenly Father intended.

As we have already mentioned, those portions of the law that had to do with the Jewish people as a nation ceased when the nation ceased, and those parts that dealt with ceremonial sacrifices, and meat offerings and drink offerings, and that pointed forward to Christ's sacrifice, had no further meaning after Christ had come. The ceremonial shadows met their substance in the person of Jesus. A comparison of the passage under discussion with Ephesians 2:15 shows that by dying on the cross, Christ wiped out the bond of man's debt for trans-

THE SCIENCE OF CHRIST CRUCIFIED

¶ We can learn nothing of the gospel except by feeling its truths. There are some sciences that may be learned by the head, but the science of Christ crucified can only be learned by the heart.—Spurgeon.

gression of the law. This comparison also shows that the law of commandments contained in ordinances was at the same time abolished, since these ordinances had served their function of helping people to realize that there was a way out of their dilemma, and that way was through the cross of Christ.* Now that Christ had come, there was no need for these particular laws that foreshadowed the coming of Christ.

The cross brought a complete transition from Judaism to Christianity. Judaism with its involved system of sacrifices and commands concomitant with the sacrificial system was at an end. Moreover, the legal condemnation of the whole race was wiped away. The coming of Christ as the Saviour to bear the sins of the people had been made absolutely necessary, not by the law but by the transgression of the law. Men and women, recognizing their inability to keep the law as they wanted to and ought to, had looked forward to the coming of a Deliverer by whose example and by the power of whose Spirit they would be able to live the way God desired them to live. Now that their bond of obligation was wiped away and nailed to the cross, and the special laws having to do with the Jewish nation and those foreshadowing the redeeming work of the Messiah were at an end, they were to trust in Christ by faith not only for forgiveness of past sins but for strength to live a new life. In this new life they were to serve their Lord in newness of spirit and not in the oldness of the letter; yet with the apostle Paul they could say, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

Christ by His death triumphed over Satan and his angels. He provided a way of escape for men. In the new dispensation Christians were to resist false teachers who might insist that the Jewish ceremonial system was still binding upon them. The meat and drink offerings of the sacrificial system, the various holy days, such as the Passover, the Feast of Unleavened Bread, Pentecost, the Day of Atonement, the Feast of Tabernacles, the new-moon feasts, and the yearly sabbath days, all of

which were shadows pointing forward to the coming of Christ, were no longer binding obligations upon Christians. Moreover, Christians were not to be misled by gnostic teachers who were visiting the churches at Colossae, Ephesus, and many other places, urging upon the believers ascetic regulations concerning eating and drinking. Christians were forgiven men, and henceforth were to shape their lives after the example of Christ and in harmony with the clear teachings of the Holy Scriptures.

The key to Colossians 2:14-16 is the phrase "which are a shadow of things to come; but the body is of Christ" (verse 17). Martin's contention, however, is that the weekly seventh-day Sabbath is included

God governs the world, and we have only to do our duty wisely, and leave the issue to Him.—John Jay.

in the shadow of things to come. Certainly he cannot point to any contextual or grammatical construction that would justify his contention. The seventh-day Sabbath was a memorial of God's creative power, pointing backward and not forward to Christ. Also, the other nine commandments of the Decalogue by no manner or means have any function of "shadows" that point forward to Christ. They are enduring principles, statements of the way in which God asks His people to live. But in an effort to prove that the Sabbath of the Decalogue is included in the rites no longer binding upon Christians, Walter Martin cites various commentators who maintain that the word translated "sabbath days" in Colossians 2:16 should be translated in the singular. The fact of the matter is that in the Greek this term is a plural, *sabbatōn*, the nominative form of which is *sabbata*. We recognize the fact that the Aramaic word for Sabbath in the singular was pronounced *schabbatha* and that many of the writers of the New Testament whose mother tongue was Aramaic used that form of the word when speaking of the Sabbath in the singular. We would not deny this, but we would merely reiterate the grammatical fact that in Colossians 2:16 the word is a plural and that Walter Martin can cite no grammatical reason why this word should not be translated as a plural

* The context of Ephesians 2:15 shows that the enmity mentioned therein was the "partition wall" between Jew and Greek because of the peculiarities and superiority complex of the Jews which resulted from their strained and false interpretations of Old Testament laws. The basic enmity which neither Jew nor Gentile recognized was man's enmity toward God (Eph. 2:16). Only Christ's death on the cross could remove that enmity.

("sabbath days") as it is translated in the King James Version. This matter can only be decided by the context, and the immediate context, the basis upon which the whole interpretation of this passage hangs, is the phrase "which are a shadow of things to come." In the Greek the word *which* is a plural, agreeing with the plural "sabbath days." However, the ultimate decision rests upon this fact—that the yearly sabbath days of the Jewish system were shadows of things to come but that the weekly seventh-day Sabbath was not, by any manner or means, a shadow of things to come, and therefore cannot be included within Paul's statement. It is for this reason that we insist that the intention of the apostle was a

Never does the human soul appear so strong and noble as when it foregoes revenge and dares to forgive an injury.—E. H. Chapin.

plural "sabbath days." Walter Martin states that "modern conservative scholarship establishes the singular rendering of 'sabbath.'" The fact of the matter is that scholarship *does not establish* the singular rendering, but merely that it could have been singular as well as plural. However, *the context shows that it could not be a singular.*

Finally, Martin sums up his argument by stating that in Numbers 28 and 29, which lists the meat and drink offerings referred to in Colossians 2:16, 17, the seventh-day Sabbath is included. An examination of this passage discloses only that a description is included of the meat offerings and drink offerings that were made on the Sabbath day as well as the offerings on the annual sabbaths or days of rest. This would be expected in a detailed listing of the meat offerings and drink offerings, but it would in no way indicate that the weekly Sabbath was a shadow pointing forward to the work of the coming Messiah, as did those numerous sacrifices and offerings that are being described in the two chapters. (See page 14 of Martin's book for a further statement on Numbers 28 and 29.)

The author concludes his argument with this statement: "Since these offerings and feasts have passed away as the shadow (*skia*), fulfilled in the substance (*soma*) of

the cross of Christ, how can the seventh-day Sabbath be retained? In the light of this Scripture alone, this writer contends that the argument for Sabbath observance collapses, and the Christian stands under 'the perfect law of liberty' which enables him to fulfill 'the righteousness of the law' by the imperative of love." (Page 166.)

We are at a loss to understand how our friend Walter Martin could seriously pen such a statement. In the first place, he has absolutely failed to show that the seventh-day Sabbath was a shadow of things to come, or that it in any way pointed forward to the coming of the Messiah. The Scriptures state emphatically that the seventh-day Sabbath is a memorial of Creation, and that instead of pointing forward to the cross it points backward to God's creative act in making the earth in six days; and therefore God asked mankind to observe the seventh day as a day of rest and of worship, dedicated to the Creator of our lives and of all that we enjoy. We ask, What is there in the cross that would demand that the seventh day be put away?

The author asserts that the argument for Sabbath observance collapses and the Christian stands under the perfect law of liberty, which enables him to fulfill the righteousness of the law by the imperative of love. We fail to see any logic in this reasoning whatsoever. We also believe that the Sabbathkeeper stands under the perfect law of liberty and that the grace of Christ enables him to fulfill the righteousness of the law, not by any effort to earn heaven by his own works, but by the full imperative of love. There is no value at all in the statement that the imperative of love would demand the doing away of the Sabbath any more than the imperative of love would demand that a person need no longer honor his father or mother, or that the imperative of love gives men the liberty to steal, or to lie, or to commit adultery. God wants all His people to regard His law as the law of liberty, and to realize that they are not under a yoke of bondage in keeping it, but that they are to fulfill the righteous way of living described in the law out of love for their Creator. We stand amazed that anyone could seriously state that the imperative of love or the law of liberty would demand that we keep nine of the commandments but that the fourth commandment, embodied in the heart of the Decalogue, should be discarded.

Galatians 4:9-11

We think it would have been well had Walter Martin here studied the context of this passage as he so often admonishes Adventists to do. Even a cursory reading of the book of Galatians shows that the apostle Paul wrote this book because the people of the churches of Galatia, under the influence of certain Judaizing teachers, were thinking that they could earn acceptance and justification before God by fulfilling all the various works and minutiae

All men, if they work not as in the great taskmaster's eye, will work wrong, and work unhappily for themselves and for you.—Carlyle.

of Judaism (Gal. 2:16; 3:1-3). The apostle explicitly states that no one can be justified and saved by his own deeds, but that salvation comes as a free gift from Christ. Many of the Jews had come to feel that they could by their own efforts keep the laws of God, and their entire religion consisted of legalistic observances. Paul says that man's violations of the law had placed him under condemnation and that it was necessary for Christ to die in order that the debt for our transgressions be paid. One of the functions of the law is to point out to men their own shortcomings and convince them that they have not lived as God would have them live. In that sense the law makes men aware of their need of a Saviour, to pay the debt of their sins and to help them live as God would have them live (Gal. 3:23-25). Moreover, and this is the crux of the argument for the particular passage under discussion, the apostle shows that certain parts of the law itself pointed forward to Christ and to His vicarious death to pay for the transgressions of those who since the sin of Adam had rebelled against God. Paul points out that since Christ has come, those portions of God's law that were designed as teaching instruments to turn the attention of men to the coming of Christ, having completed their function now, have no part whatsoever in the Christian dispensation. The apostle emphasizes that he had taught all these things to the Galatians. And he wonders why it is that they have allowed themselves to be bewitched, so that after having begun their spiritual pilgrimage by faith in Christ, and

by trusting to the power of the Holy Spirit, they would now accept the teachings of Jewish legalists to the effect that men could earn acceptance with God by their observances of the law, and that every single element of the sacrificial system was still in force.

Within this context the apostle asks the Galatians: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." In other words, he says, "Now that Christ has come, are you still going to insist on keeping the Jewish holidays such as the Feast of Tabernacles, the Feast of Unleavened Bread, et cetera, the function of which was to point forward to Christ? Christ has come, and these indicators and foreshadowers of the Messiah that served a function for people in bygone centuries have absolutely no further meaning or relevance to the Christian!" Ours is a life of faith, in which we trust in Christ for forgiveness of our sins as our divine Substitute, and in whom also we trust to find strength and power through His Holy Spirit to help us observe His enduring moral laws. We observe these perpetual moral laws not by any means to earn our salvation but because, being saved by grace alone, we love our Lord and want to live in harmony with His will for our lives. This, he says,

Thy way, not mine, O Lord, however dark it be; lead me by Thine own hand, choose out the path for me.—H. Bonar.

is the liberty of the Christian faith. And we dare not become entangled in bondage to an outworn system, but rather we "stand fast . . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

In spite of this clear intent of the book of Galatians, Walter Martin again attempts to show that Christian people have no need to observe the seventh-day Sabbath even though they do observe the other nine commandments. After having ignored the full intent of the book of Galatians, he accuses us, as he discusses this passage, of ignoring the "grammar, context, and comparative textual analysis." Furthermore, he

says, "To substantiate their interpretation of Paul's statements they do not practice exegesis (taking out of), but eisegesis (reading into) the texts." We have already examined Paul's statements in Galatians and find that the Adventist position is in full harmony with the context and textual analysis of the book of Galatians.

It is further asserted that the Septuagint translation of Numbers 28 and 29 refutes our doctrine of the Sabbath. We have examined these chapters in the Septuagint very carefully, and we wonder why it is that our friend Martin did not point out in these chapters what it was to which he had reference. He resorts again to his broad, sweeping statements without using proof, and attempts to convince his reader by his forthright assertions that he is right. A careful examination of Numbers 28 and 29 in either the Hebrew or the Septuagint shows that the apostle Paul is discussing at length the various sacrifices that were to be offered in the sanctuary at different times during the year. First are described the daily burnt offerings that are offered every day of the year, and the statement is made that on the seventh day the daily offering of lambs was doubled. This was part of the sanctuary regulations and has nothing whatsoever to do with the question as to whether Christians should observe the weekly Sabbath. The seventh-day Sabbath was given at Creation and was observed for centuries before the sanctuary service was instituted as a temporary provision pointing the people forward to the coming of the Lamb of God to die to make atonement for their sins. It is completely irrelevant to introduce this argument as Mr. Martin does, saying that we ignore the grammar and the comparative textual analysis. As we search the remainder of these two chapters we find further descriptions of the offerings that were to be made at the time of the new moon, on the yearly sabbaths, and on the various ceremonial feasts.

No other mention is made of the seventh-day Sabbath. Apparently Mr. Martin thought there are other references to the seventh-day Sabbath in these two chapters, such as in Numbers 28:25 and Numbers 29:32. If he will look at the context he will see that the reference to the "seventh day" in these passages refers to the seventh day of the Feast of Unleavened Bread and to the seventh day of the Feast of Tabernacles. These were both yearly sabbaths and could fall on any day of the week. The holy convocations held on those days have nothing whatsoever to do with the seventh-day Sabbath. They were exactly the days, months, times, and years to which the apostle referred in Galatians 4:10. A study of these feast days will show that their function was to point forward to the coming of Christ, and that after Christ had come they had no use whatsoever. They were temporary laws designed for a teaching function to those people who lived before the Messiah had come. Now they are no part of the will of God for His people.

Thus the charge that our exegesis is an error falls completely to the ground. We have ignored neither grammar, context, nor comparative textual analysis. We would point out kindly but emphatically that it is Mr. Martin who has ignored the context and comparative textual analysis. In effect, he makes the apostle Paul contradict himself in 1 Corinthians 7:19, where the apostle states that circumcision, too, was part of Judaism and has no relevance for the Christian as far as religion is concerned. The apostle says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." The great apostle saw absolutely no contradiction in fulfilling God's commandments through love and devotion for God. He assiduously taught the people that now that Jesus had come they should abandon, as outworn forms that had served their function, those ceremonial laws of the Old Testament; but he insisted that God's laws, describing the way God desires His children to live, were established and strengthened by the faith that we have in Christ (Rom. 3:31). When he told the Corinthian believers that circumcision was nothing, but that the thing of real value was the keeping of the commandments of God, he agreed fully with our Saviour, who told His hearers: "Think not that I am come to destroy the law, or the prophets: I am not come to

Erratum

We wish to rectify an error in the third paragraph of the article "The Problem of Overlapping Reigns," by Edwin R. Thiele, published in the August issue of THE MINISTRY. The date 378 B.C. should be 738 B.C. Our apologies to the author.—EDITORS.

destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom." Our position is consistent in that it agrees with other statements of the apostle Paul and with the teachings of our Lord.

Martin concludes his discussion of Galatians 4 with the statement that Seventh-day Adventists "fail to realize that by trying to enjoin Sabbath observance upon other members of the Body of Christ, they are in serious danger of transgressing the gospel of grace." We would like to ask our friend Walter Martin if when we urge people not to commit adultery, which is the seventh commandment of the Decalogue, and when we urge them not to steal, which is the eighth commandment, we are also transgressing the gospel of grace and making legalists out of them? Undoubtedly he would answer No. Then we fail to under-

stand how in teaching the fourth commandment we are transgressing the gospel of grace or making legalists out of those we teach.

Walter Martin says we should bear in mind that the law in its larger connotation includes the Pentateuch. This is true; in its larger connotations it also includes the entire Old Testament, for Paul himself quoted the book of Isaiah and referred to it as the law. (See I Corinthians 14:21 and Isaiah 28:11.) Martin goes on to say that one is "under the law" when he attempts to observe any part of the Pentateuch, because the Christian has been freed from the law. Does he mean to say that no part of the Pentateuch represents the will of God for His people today? Are we not to love God with all our hearts and our neighbor as ourselves? Or should we discard this command because it is in the Pentateuch? If a person is free to violate the seventh-day Sabbath, why is he not free to violate the other nine commandments of the Decalogue? (To be continued)

Stewardship in Its Larger Aspects—Concluded

A Call for Complete Dedication

L. E. FROMM

Former Editor of THE MINISTRY



IT IS of interest to note the use of a tithing box back in 1843, during the formative days of the Advent Movement, when Sarah A. Hayes, a girl of seven, decided that she wanted to be a tithe payer. Her father made for her a mahogany tithing box and from that year until her death at the age of 84, she put her tithes into that box. Another incident from her life is interesting. Left alone at a comparatively early age, she had no one to care for her. Hearing of a stranger, a Cuban woman, alone and sick nearby, she ministered to the dying woman, who committed her baby son to her care. She accepted the responsibility, and had the joy of seeing him grow into an earnest Christian worker. And all the while she continuously used her tithing box, which after her death was placed

in the museum of the Women's Foreign Mission Society.

Stewardship comes under the scrutiny of the judgment, which is the burden of the first angel's message. A man is judged by the world according to his money. And this is true by the standards of heaven as well, but on a radically different principle. The world asks, What does a man have? God asks, How does he use what he has? The world judges by the amount a man gives; God looks at the proportion a man keeps. Hence the motives are the subject of the scrutiny of the judgment.

The call for today in the second and third angels' messages is to come out from the Babylonish doctrines and practices and return to the full acknowledgment of the creatorship of God and our special accountability for the specified seventh of our time and the specified tenth of our

income—and of His lordship over all our time and possessions. It is built upon utter loyalty. It calls for service. It is ever to be remembered that the rendering of the tithe does not exhaust the principle of stewardship. It is but the beginning, the starting point. The tithe is but the minimum approved of God. The gospel rule is "as God hath prospered" you (I Cor. 16:2). Many will yet give 50 per cent, 75 per cent, or 90 per cent to God. Gratitude, consecration, and loyalty will not stop after returning one tenth to God.

In China a native Christian was illustrating the tithing plan with rice kernels. He counted out nine, then stood looking at the remaining one. At last he said, "Shame, shame! Is it right that I should have nine grains and give God only one when He has done so much for me?"

Gifts and offerings do not begin until this first obligation has been discharged. It must not be supposed that the Jews stopped with the first tithe. That was an acknowledgment of God's sovereignty; but that didn't fulfill their obligations. They gave a second tithe, and a third. In fact, we are given this information in the Spirit of Prophecy writings:

A Transfer System for Carrying Forward God's Work

The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. . . . In the days of Israel the tithe and free-will offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age?—*Patriarchs and Prophets*, pp. 527, 528.

The Levitical dispensation was distinguished in a remarkable manner by the sanctification of property. When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. . . . At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. A conscientious few made returns to God of about one third of all their income for the benefit of religious interests and for the poor. These exactions were not from a particular class of the people, but from all, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations there were special objects calling for freewill offerings. . . . These draughts were made by God upon the people for

their own good, as well as to sustain His service.—*Testimonies*, vol. 4, pp. 467, 468.

God as the owner of all things has plans involving all His resources for the finishing of His work among men. The very establishment of the church implies that ample provision was made for its maintenance. The founding of the church calls for enormous sums to carry to completion His divine plan. To continue and to expand will require increasing amounts. Unquestionably the remnant followers will be led to give increasingly large amounts from the nine tenths for the consummation of our task, as God shall lead.

We can take nothing with us when we die. "Shrouds have no pockets, and caskets no money tills." But God has established a transfer system. Many are already greatly exceeding the minimum principle of the tenth, and are giving God a quarter, a third, and some even a half of their income. The height of latter-day spiritual blessing and achievement will be marked by the reign of the Pentecostal sacrifice and consecration.

These gifts will be loving—to carry the love of Christ to the whole world. They will be intelligent—our concern and prayers will go with them. They will be personal—given to Christ, since He asked us to do it for Him. They will be willing—none other is acceptable. They will be joyous—since they publish good tidings of great joy to all people.

Dedicate Our All to God

Stewardship is thus a call to complete consecration. Can we who are called to consummate the Great Commission do better than that noble pioneer of modern missions David Livingstone, who said:

I will place no value upon anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and in eternity.

His last birthday was one spent far away from home and friends, in the wild jungle amid those degraded Africans that lay so near to his heart. In his diary he penned these touching words: "My Jesus, my King, my life, my all, I again dedicate my whole self to Thee." Let us make his reaffirmation ours today.

Fourth Centenary of the Scottish Reformation

LOUISE C. KLEUSER

Special Counselor, Ministerial Association



THE year 1960 marks the fourth centenary of the Scottish Reformation in which John Knox played such an important part. A former Roman Catholic priest, he was a man of great character but much misunderstood by his enemies.

Living in those turbulent times, when the long-recognized need for an ecclesiastical revival as well as a general reformation in both church and national ranks was urgent, in God's providence John Knox proved to be the man of the hour. A 1960 publication of *The Story of the Scottish Reformation* by A. M. Renwick* (included in the Wm. B. Eerdmans Pocket Editions, \$1.25) has been especially prepared for this centenary. We quote from this excellent source on the background for the Scottish Reformation:

"Racially, they [the Scots] were a mixture descended from brave and individualistic Celts; from Norsemen who had the fearless blood of the sea rovers in their veins; from Saxons, many of whose ancestors came to Scotland because they hated Norman feudalism. . . . This spirit has frequently been characteristic of mountain people, and it is no accident that the religious history of Switzerland and that of Scotland developed along similar lines. In both countries the Reformed leaders were distinguished by courage, foresight, and ability; this was particularly true, indeed, of John Knox who breathed the spirit of both countries after his long residence on the Continent. Like the French, the Scots were blessed with a strong logical faculty and they were not afraid to follow their principles to their proper issue."—Pages 7, 8.

In considering the Reformation we must not overlook the old Celtic Church. After the barbarians had overrun the Roman Empire, the Celts, a Bible-loving people, maintained the old Christian culture in the West. It was a church that gloried in

the preaching of the Word when Rome was devoting itself to endless ecclesiastical rites, especially the mass. The Scottish Reformers took the Bible as the unquestionable standard. It was God's message; from it they learned the tremendous truth of His sovereignty. The Lord was reigning; His will prevailed against all enemies; and the mighty of the earth were but men. God and His Word were eternal.

Far ahead of Luther and Calvin, John Knox in Scotland radically applied the democratic principles he had embraced. It was his teaching that made the Scots a democratic nation and a democratic church. He emphasized without compromise that through Christ, God could be approached without a human mediator. Another principle that took root was that in ecclesiastical courts the clergyman and the layman had exactly the same power.

At the time of the Reformation, Scotland was pivotal in the great political struggle of Europe. The aim of France, Spain, and the emperor was to crush England, a Protestant country ascending into prominence. In order to accomplish this objective they must secure Scotland as a base of operations. This meant that Mary of Scotland must also be Mary of England!

"Most Roman Catholics held that as Henry VIII had divorced Catherine of Aragon in spite of the pope's opposition, his marriage to Anne Boleyn was invalid, and Elizabeth was illegitimate. Many Roman Catholic Englishmen were ready to fight, with continental support, to place Mary of Scotland, a staunch Catholic, on the throne, as the next heir. Hence the vast importance of the reconciliation between England and Scotland at the Reformation. It enabled them both to maintain their independence, and to continue upholding the Protestant faith."—*Ibid.*, p. 10.

Understanding the Reformation

With purpose we have quoted from A. M. Renwick's little gem prepared for this fourth centenary of the Scottish

* A. M. Renwick is professor of church history of the Free Church College in Edinburgh, Scotland.

Reformation. We consider this book a readable and illuminating contribution for the occasion, and can recommend it to our ministers, Bible and history teachers, and workers generally. There is a similarity between the experience of these rugged Scots and our own history several centuries later. It is a wholesome diversion to take an occasional look at others who have shared the birth pangs of Protestantism, making certain that we have inherited much for which these valiants of the faith have already fought. It may help us to be less conscious of our denominational individualism and to be humble in the presence of God and man. We gain also by sharing with Reformation believers at large the centenary spirit as we encourage one another to stand solidly where Bible truth and principle are at stake.

The Pre-Reformation Church

Conditions of the church prior to the Reformation indicated that she was not "an amiable and lovely maiden with no spot on her beautiful vesture." Her ornate cathedrals, the pungent incense, the well-ordered processions, the sensuous music, the exalted grandeur of the church potentates cause the student of history to realize that all these superficials covered up the nakedness of lost religion—that of the heart. It was a far cry from the church's pristine simplicity as introduced by Christ and the apostles. This becomes all the more significant when it appears in the writings of Roman Catholics who cannot be accused of prejudice against their own faith. How desperately reform was needed! How lamentably the church at that time had failed! Men like Luther, Calvin, and Knox had to arise before a real reformation could become effective. And when the hour struck, these reformists were transformed by the new light, willing to die for what they recognized to be the true faith.

Revival of Preaching and Church Music

For nearly a thousand years preaching had almost vanished from the Church of Rome and been replaced by rites and ceremonies that had been gradually introduced, especially the mass. The altar was venerated because the priest offered the blood of Christ anew in sacrifice. Through his ministrations the grace of Christ was mystically bestowed on the sinner, and so the priest's office gained in veneration. The rites then

performed by the officiating priests were all that mattered. The proper place of preaching in the church service was gradually lost sight of. In Scotland as elsewhere it became a lost art. The promotion of church activities rather than the ministration of God's grace received emphasis by priests and bishops. These leaders were at times exposed to great embarrassment when the Reformation introduced a new order of gospel preaching to offset a poorly educated and destitute-of-the-Word priesthood.

Another service to the church in Reformation days was the invention of the press. In Scotland the crude "ballads" first became the popular songs of the times, and this weak apology for such lofty themes as the Ten Commandments, Bible doctrines, creeds, and prayers was used by Heaven to impress those who were searching for truth. Soon the refining influence of the Reformation produced a higher class of lyric, and the church became conscious of pure theology and spiritual hymnody. The Scots loved the Bible. Cottagers now sang their way to work, and when day was done they read the Bible by the light of the smoldering embers of their hearths. As in no other land the Reformation deeply touched the life of Scotland.

This inspirational piece of history—the revival of the preaching art—gave impetus to a scholarly ministry of the Word so characteristic of the Scottish clergy. Associated with it was the writing of Reformation literature, followed by a lofty church music. These historical features must not be lost sight of in Adventism today. The gospel ever needs a facile pen and the sweet ministry of song. These must characterize the true last-hour message.

Reforms of the Church of Scotland

The Scottish Reformation stressed also that the church, as organized by Christ and the apostles, was to be the pattern for all time. Scotland unequivocally accepted the Bible as its rule of faith and morals. The Reformers asserted the right of private judgment and the leading of the Holy Spirit. Like the Continental Reformers, they believed in "the priesthood of all believers" rather than the priesthood of Rome with all its rites and trappings. Scottish ministers maintained strongly that nothing should be introduced into the worship or doctrines of the church but what is ex-

pressly authorized in the Holy Scriptures. They veritably yearned to return to the apostolicity of the early church. The Scots Confession and the Book of Discipline are replete with thorough instruction for a well-governed, reformed church. Shameful abuses had in the past necessitated the carefully planned reforms set forth in these and other significant documents.

In Renwick's brief work on the Scottish Reformation, in which he tells of the encounter of John Knox with Queen Mary's determined will to hold Scotland for Rome in alliance with France, the author makes the claim that Her Majesty was a character typical of the times. The problems she produced were influenced by her church training. She was a beautiful and fascinating woman, and apart from John Knox few could withstand her feminine wiles. This charm of which she was conscious became her undoing.

In Knox's discussions with the queen the two opposing forces of the controversy between Christ and Antichrist met head on. The fearless Reformer declared God's sovereign rights, and for a while Mary was left speechless. Recovering her composure, however, she raised some significant queries regarding inspiration and Bible interpretation. The replies of Knox in his defense of the Bible against tradition are enlightening for our times as doctrinal issues receive closer study. This man knew no compromise. With his colleagues he suffered

long privation and persecution, closing his life's career confident in God's winning cause, humble of spirit toward his enemies, and having caught the vision of a land of peace in the blessed fellowship of his Lord and Master.

Reforms of the Advent Message

God never leaves Himself without a witness for truth. The history of John Knox and the Scottish Church convinces the last-day Christian that the reformatory three angels' messages of Revelation 14 will complete the gathering of a clean church to meet her returning Lord. On this fourth centenary of the Scottish Reformation it is timely for Adventists, with all other Bible Christians, to review these great epochs of the Reformation. We desire to emphasize to our fellow Christians the price that has been paid for Bible truth. The great principles of righteousness by faith, not by works, were basic to the Reformers of the medieval period.

There is a lost chord, however, that justifies the rise of the Advent Movement. The reformation then begun must be carried to its completion. It provides for the restoration of the seventh-day Bible Sabbath, and the recovery of the doctrine of conditional immortality. In view of the inroads of spiritism, the latter truth must also be set forth by stanch witnesses. May these principles now become Adventism's contribution to a completed reformation!

New Color Slides on Bible Lands

The following new sets of color slides, taken in 1957 and 1959 by the members of the Seminary's Guided Tours to the Bible Lands, are ready for distribution (all prices include postage in the United States):

Nos. 151-210	EGYPT	60 slides	\$10.00
Nos. 351-400	EXODUS (From Egypt to the Jordan)	50 slides	8.00
Nos. 451-550	WESTERN PALESTINE	100 slides	16.00
Nos. 651-725	SYRIA, LEBANON, MESOPOTAMIA	75 slides	12.00

The four sets of 285 slides, if bought together: 40.00

Individual slides from these sets can be obtained for 35 cents each. Write for list of slides. Besides the new series, a few sets on the following subjects are still available:

Nos. 201-850	PERSIA	50 slides	\$ 8.00
Nos. 901-950	THE SEVEN CHURCHES OF REVELATION	50 slides	8.00
Nos. 1001-1050	TURKEY, GREECE, ITALY	50 slides	8.00

The three sets of 150 slides, if bought together: 18.00

Every series is accompanied by a descriptive brochure. Several copies of a 1,200-foot, 16 mm. color sound film, covering the Bible lands, Egypt, Lebanon, Syria, Iraq, and Palestine are available for \$225.00 per copy.

Send all orders to: The Business Manager, Andrews University, College Station, Box 113, Berrien Springs, Michigan

A Notable Anniversary

THIS year, 1960, marks an anniversary of peculiar interest to Seventh-day Adventists. It is the four hundredth year of the Scottish Reformation, and is notable because many of the principles of religious liberty that are at stake in present world issues were fought out in Scotland in the days of John Knox. Sacerdotalism in many forms, the right to worship in forms according to conscience, the liberty to go to the state church or to stay away, to be married in one's own faith by one's own minister, et cetera—these were fought out with fierce determination in the remarkable little country north of the English border. In addition, those were the days when the old doctrine of the divine right of kings was fighting a savage but losing battle.

Three worth-while books have been written in this connection: (1) *Plain Mr. Knox*, by Elizabeth Whitley, published by Skeffington, London, 25/- (\$3.50). (2) *Tempest Over Scotland*, by Norman E. Nygaard, published by Zondervan, \$2.50; (3) *The Story of the Scottish Reformation*, by A. M. Renwick, published by Eerdmans, \$1.25. This last is a paper-back and a masterpiece.

John Knox was a fearless and godly man. He faced a hopelessly corrupt Roman Catholic Church in Scotland, which involved him in conflict with prelates and royalty. Cardinal Beaton was notoriously corrupt, and the first of the above books refers to this cleric's "treasure, his wine, his women, and his seven acknowledged bastards." John Knox characteristically called him "his graceless Grace," and "the carnal Cardinal."

John Knox has been a much-maligned figure, just as Oliver Cromwell has been at the hands of Roman apologists, and largely for the same reason. Knox must be judged on the background of his dark and troubled times. He could not be cowed, nor could he be bought. He faced haughty royal women, and wrote his famous blast against the "Monstrous Regiment [rule] of Women," for which some have criticized him. But he thought at the time, that the Reformation, which was dearer than life to him, was just about defeated by Roman

Catholic royalty, mainly women. Mary Tudor in England, and Mary of Guise, the mother of Mary Queen of Scots, in Scotland, to mention only two of his enemies, were formidable opponents. Mary Queen of Scots, trained in the most dissolute French court, also hated Protestantism, and she might well have killed it in Scotland but for one man—John Knox.

Neither Mary's furious anger nor her feminine tears moved the Reformer from his steadfast purpose.

"Who are you that presume to school the nobles and sovereign of this realm?" she sharply asked him.

"Madam, a subject born within the same!" he answered. Those were courageous words, and Mary snapped back: "Reasonably answered!"

Thomas Carlyle, in his *Heroes and Hero Worship*, made this comment on the Knox-Mary controversy: "The hapless Queen! But the still more hapless country, if she were made happy."

While John Knox was banished to servitude for nine months in the French galleys, it is said that "the scent of unwashed bodies was almost more than he could bear" (Dr. Nygaard's book above). They were filthy, lice-infested days, and when another prisoner vilified the cruel overseers, Knox commented: "Made in the image of God, nevertheless!"

When the same prisoner commented bitterly that he supposed God had some purpose in their present misfortunes, John remarked wryly: "You will become a convert to the teachings of Calvin!" Truly a man of indomitable spirit, who could cry to God in the darkest hour, "Give me Scotland, or I die!"

To read Knox's own *History of the Reformation in Scotland*, which is written in surprisingly racy style, is to find a book treasure, and to discover a great man in dark days.

Many who heard the fearless, challenging preaching of John Knox must have felt as did his first wife, who said when she first heard him preach, "It stirred me right down to my toes!"

Modern times surely need that kind of preaching!

H. W. LOWE



AT THIS season of the year in North America we look back to the historical epic of the first harvest vouchsafed by a merciful God to a brave Pilgrim band. If the courage of pioneer settlers is all we see in this event, we may be seeing only one small facet, albeit an important one, of true thanksgiving. Those sturdy settlers were probably unaware of their part in an epic of history.

For all the admitted and amazing courage, tenacity, and devotion that we here in North America see in the fathers of our nation, Thanksgiving may become but a patriotic symbol with a localized meaning. In point of fact, true thanksgiving has larger, universal connotations. So vital and so vast are they that we may even become selfish and parochial if we ignore them in our seasonal Thanksgiving services of worship.

At this season when throughout the Christian world men and women will be praising God for the bountiful harvests, it will be easy for us to forget that two thirds of the world's population is underfed, badly housed, with inadequate cooking and toilet facilities, and without proper medical aid. True thanksgiving must remember the poor, the hungry, the sick, the illiterate, and we might well pray for the worldwide five-year Freedom From Hunger campaign launched July 1, 1960, by the United Nations Food and Agriculture Organization from its headquarters in Rome, Italy.

It is from the Biblical background that we get the widest conception of true thanksgiving. In the Old Testament thanks and

The Biblical Backgro

H. W.

Field Secretary, G

praise were an integral and significant part of corporate worship, often accompanied by the singing of massed choirs. Individual thanksgiving was common among devout Hebrews: "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might" (Dan. 2:23). In Psalm 100:4 another Hebrew word is used also meaning "thanks," "praise," "confession": "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." In both private life and public worship the Hebrews knew how to praise and thank their God.

The New Testament is replete with praise and thanksgiving for specified reasons, of which these are a few:

1. In prayer to God: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6, R.S.V.; cf. Col. 4:2).

2. For physical food: "Jesus took the loaves; and when he had given thanks, he distributed to the disciples" (John 6:11). Compare His thanks at the Last Supper (Luke 22:17; 1 Cor. 11:24).

3. For healing: "One of them [the ten lepers], when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks" (Luke 17:15, 16).

4. For deliverance from danger: "When he had thus spoken, he took bread, and gave thanks to God in presence of them all [after the shipwreck and long fast]" (Acts 27:35; cf. chap. 28:15).

5. For souls accepting Christ: "For this cause also thank we God without ceasing, because, when ye received the word of God . . . ye received it not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13).

6. For the dissemination of the gospel: "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:8).



und of Thanksgiving

LOWE

eneral Conference

7. For Christian fellowship: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5).

8. For growth in redeeming grace: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity ["love," R.S.V.] of every one of you all toward each other aboundeth" (2 Thess. 1:3).

9. For deepening sanctification through obedience to truth: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

10. For deliverance from personal bondage to sin: "Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!" (Rom. 7:24, 25, R.S.V.).

11. For the sacrificial service of fellow believers: "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. 16:3, 4).

12. For the loyalty of friends: "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and . . . all saints" (Philemon 4, 5).

The words from which are derived "thanks," "thanksgiving," "thankfulness," and cognate words are among the great words of the Greek New Testament. In Luke 6:32, 33, 34 the word *charis*, surely one of the greatest words in Christian thought, is rendered "thank," as also in Luke 17:9. The same word in Romans 6:17 is rendered "God be thanked," or "thanks be to God" (R.S.V.). The reason for this thanks to God is that superlative act of redemptive grace: "That you who were once slaves of sin have become obedient

from the heart to the standard of teaching to which you were committed" (Rom. 6:17, R.S.V.).

The noun *eucharistia* (English, *eucharist*) has the meaning "to give well" or "freely." It denotes "gratitude" or "an internal feeling of thankfulness" as in Acts 24:3; "thanksgiving" as in 1 Corinthians 14:16, where the curious contextual question is "When thou shalt bless with the spirit [i.e., in a language unknown to hearers], how shall he that occupieth the room of the unlearned ["one in the position of an outsider," R.S.V.] say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" When we give thanks, as when we preach, it is glorifying to God and edifying to the hearer if we use the plain, forthright language of the gospel of Christ, which is the medium by which the Word of God touches the human heart.

There is a beautiful use of the verb *eucharisteo* in Ephesians 5:20, R.S.V.: "Always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father." (Cf. Col. 1:12.) In Colossians 3:17 (R.S.V.) the same word has a comprehensive meaning in relation to the personal conduct of the believer: "Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him."

In Romans 15:9 there occurs an interesting use of the verb *exomologeō*, which in the middle voice implies the making of an acknowledgment, whether of sins or in honor of a person: "That the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." It is used also prophetically in

(Continued on page 29)



The English Bible

GEORGE B. SUHRIE

Layman, Paterson, New Jersey

JUDGED by its impact upon humanity over the past few centuries, surely the greatest book in history is the English Bible! Many godly men paid with their lives to give us this blessed Book, yet how little we think about its history and background and the sacrifice these men made to give it to the world.

It is interesting to note that after the Dark Ages the first known attempt to translate and publish the Holy Bible for the common people in a language other than Latin was made by John Wycliffe and his followers in England about the year A.D. 1380. This translation had great influence in England and undoubtedly marked the beginning of the Reformation, and it was an inspiration to William Tyndale, who later gave to us the first printed English Bible. The impact of Wycliffe's translation must have been great for although he died a natural death, forty years later his bones were dug from the grave and burned and scattered by the authorities of the papal church as a demonstration of hatred for his work.

These handwritten Bibles must have been quite widely distributed, for about 170 of these manuscripts are still in existence today. These are an important witness to man's effort to have God's Word in his own language! It is almost impossible to secure a copy of an original Wycliffe manuscript, but the text has been printed several times and we can read it for ourselves, that is, if we can read Old English.

If we judge by the effect of his labors, I believe we can say that no greater man has lived since the days of the apostles than William Tyndale. A godly man, a deep student of the Word and a willing sacrifice to the cause of God, he was truly one of God's great men.

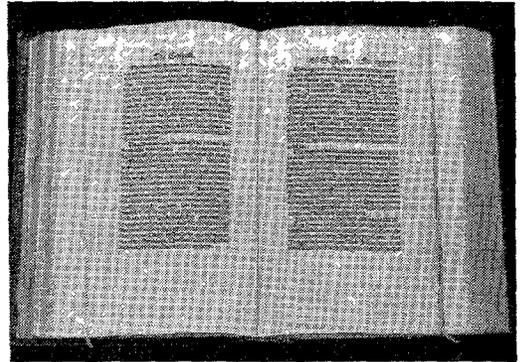
We cannot relate here the full story of his devotion and sacrifice, but all know that he paid with his life for the privilege of giving to the world the first printed Bible in the English language. In the eyes of the

papal church he committed two great crimes:

1. He dared translate the Bible from the original tongues of Hebrew and Greek, and

2. He dared to publish it in the vulgar English language so that the common people might read God's Word in their own tongue.

For this he was condemned as a heretic and then strangled and burned at the stake in 1536.



Facsimile of first Bible printed in the English language. Translated by William Tyndale in A.D. 1525-1526. There is only one complete copy in existence. This facsimile, made in 1862 by Fry, is very rare.

Tyndale translated the New Testament and then produced the first printed translation about A.D. 1525. When this appeared the papal church authorities went forth in fury to destroy every copy. The rarest printed Bible in the world is a copy of the first edition of Tyndale's English translation of the New Testament. Of the estimated 18,000 copies printed between 1525 and 1528 there are only two nearly complete copies in existence today. One precious volume rests in a vault in the Baptist College in Bristol, England, and one in the library of St. Paul's in London. There is also one fragment in existence in the Grenville Library in the British Museum. How exciting it would be to possess just a page of

this Book, but none are available. I have the nearest thing to it in a facsimile copy made in the year 1862, which is also rare, for only 177 copies were printed, and the stones were then destroyed. This copy does show how the first printed English Bible looked. (See illustration.)

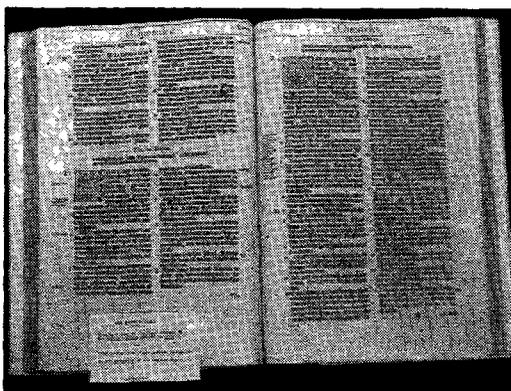
Other editions of this Testament followed, and they also met with great opposition. There are, however, a few copies of the 1534 edition of Tyndale's Testament in existence today.

Tyndale also translated a large portion of the Old Testament, but he didn't live to complete his work.

The first complete Bible printed in English was the Coverdale Bible, printed in 1535. Named after Miles Coverdale, it was not a new translation from Hebrew and Greek. The Old Testament was based upon the Zurich Bible of Zwingli, the Vulgate, the German translation, and probably Tyndale's translation of the Pentateuch. The New Testament was based upon Tyndale's 1534 revision and Luther's German translation. This was printed in black letter and was of small folio size. Both the Tyndale and the Coverdale Bibles were printed on the Continent. A number of imperfect copies of the Coverdale Bible have been preserved, and portions and pages are occasionally available.

In this article we can touch only briefly on the English translations that followed. The next Bible produced was called the Matthew's Bible. It is generally accepted that this was produced by John Rogers, who was a close friend of Tyndale's and who used the name Thomas Matthew as a pseudonym to cover its origin. This Bible was of medium size and printed in black letter.

In 1539 a third Bible was printed. This Bible, also edited by Coverdale, was actually



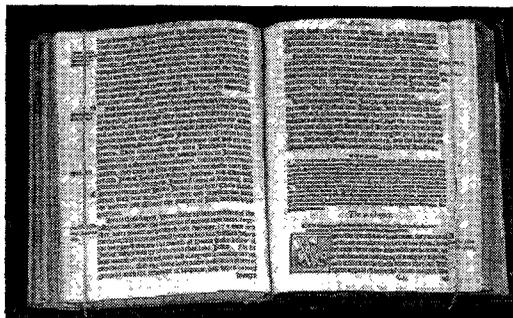
The Bishops' Bible. This was the first authorized version of the English Bible published by arrangement of bishops of the Church of England in A.D. 1568.

a revision of the Tyndale, Rogers, and previous Coverdale editions of the Old Testament, and the New Testament was based upon Tyndale's translation. Because of its large size and impressive form it was called The Great Bible. A second edition, prepared with the approval of King Henry and championed by Archbishop Cranmer, was published in 1540. This has been called Cranmer's Bible because of the preface written by him.

The next Bible produced, called Taverner's Bible, was a revision made by a learned layman named Richard Taverner. This was the first English Bible completely printed in England, and it was published in 1539, the same year as the Great Bible. All these Bibles are very rare and found in few collections.

Even at this date the struggle to give the Bible to the English people was not ended, for in 1543 Parliament proscribed all translations bearing the name Tyndale, and enacted a law that no "laboring men or women should read to themselves or to others, publicly or privately, any part of the Bible, under pain of imprisonment." In 1546 all Bibles except the Great Bible were proscribed by Henry VIII, and hundreds of Bibles and Testaments were burned. It is surprising that any of the English Bibles printed before this date are still in existence. The future of the English Bible looked very dark at that time.

After the death of King Henry and the accession of Edward VI, the development and publication of the Bible was revived. In the years 1547 to 1553 several editions were printed and distributed. I have a copy



Tyndale New Testament printed in A.D. 1533.
Very rare.

of a Tyndale Testament dated 1553 in my collection, which I treasure. The year 1553 was a fateful year for Protestantism and the English Bible. In that year Mary Tudor came to the throne, and England came under the control of the Papacy again. A reign of terror began, and outstanding Protestant leaders, including Archbishop Cranmer and John Rogers, were fed to the flames. The use of the Bible was prohibited and many were burned. Many of the Reformers fled to the Continent.

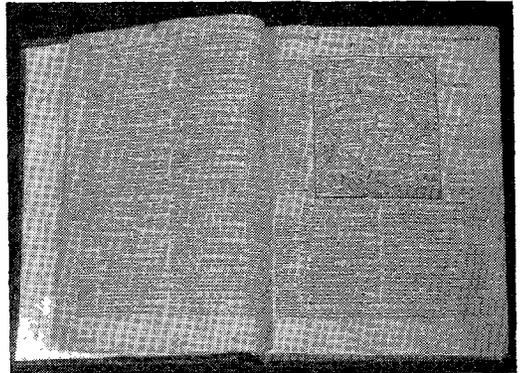
Some of those who escaped to Geneva, Switzerland, who were Bible scholars, used the time of their exile to revise the English Bible. A New Testament was prepared and printed under the leadership of William Whittingham in 1557. This New Testament, based upon Tyndale's last revision, was the most accurate yet to appear. This Testament was the first English Bible to be divided into verses and also the first to add in italics words not in the original tongues but which were needed to complete the sense. The complete Bible was published in 1560 after Queen Elizabeth ascended the throne, and it was dedicated to her.

This Bible, known as the Geneva, became the most popular Bible among English Protestants for many years. By 1644 no less than 140 editions were printed. It is also known as the "Breeches" Bible owing to the use of the obsolete word *breeches* in Genesis 3:7. Many of these Bibles are still in existence today and are found in practically every Bible collection.

This "Bible of the People" aroused the church authorities and they decided to produce a version of their own to compete with it. In 1563/64 Archbishop Parker led out in a plan to revise the Great Bible. A number of bishops acted as revisers, and the new Bible they fostered became known as The Bishops' Bible. The first edition, of large folio size, was printed in 1568. While this edition is rare today, I do have a major portion of one in my collection. In 1571 it was ordered that "every archbishop and bishop should have at his house a copy of the Holy Bible of the largest volume as lately printed at London . . . in the hall . . . that it might be useful to their servants or to strangers." Some editions are also referred to as the Treacle Bible owing to a rendering in Jeremiah 8:22, "Is there not tryacle in Gilead." The 1584 edition, which I have complete, is also noted for an error found in Psalm

37:20 where it reads, "The *righteous* shall be punished" instead of the "unrighteous." Despite the efforts of the bishops their version did not become very popular.

The popularity and influence of the Protestant versions of the Bible finally forced the papists to feel the necessity of producing a version of their own. This translation was begun at Douai and finished at Rheims. The New Testament was published in 1582. This is called the Rheims New Testament. The Old Testament was finally published in 1609/10 at Douai and therefore has been called the Douai Version. In contrast with the de-



The Geneva or "Breeches" Bible. This translation was made by refugees from the persecutions of Bloody Queen Mary while they were in exile in Switzerland.

mand for the many editions of the Protestant versions that were printed, it is interesting to note that the Roman Catholic New Testament was reprinted only three times, between 1582 and 1750. Copies of these editions are quite rare. My library includes copies printed in 1600 and 1633.

The attitude of the Roman Church toward giving the Bible to the people in their own language is best illustrated by a paragraph found in the preface of both of these New Testaments:

Which translation we doe not for al that publish, upon erroneous opinion of necessitie, that the holy Scriptures should alwaies be in our mother tongue, or 2 that they ought, or were ordained by God, to be read indifferently of al, or 3 could be easily understood of every one that readeth or heareth them in a knowen language: or 4 that they were not often, through mans malice or infirmitie, pernicious and much hurtful to many: 5 or that we generally and absolutely deemed it more convenient in it self, & more agreable to Gods word and honour, or edification of the faithful, to have them turned into vulgar tongues, then to be kept & studied only in

the Ecclesiastical learned languages: Not for these nor any such like cause do we translate this sacred booke, but upon special consideration of the present time, state, and condition of our countrie, unto which, divers thinges are either necessarie, or profitable and medicinal now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable. (Second paragraph.)

We certainly owe no thanks to the Roman Church for our English translation of God's Word.

By the time King James I came to the throne in 1603, agitation had been started to bring out a more satisfactory English translation. Under the influence of certain bishops, King James appointed a committee of fifty-four "learned men" to produce a new English version of the Bible. Six groups were formed, each working on a certain part of the Bible. It is reported that every man reviewed the work of every other man on the committee.

The first edition of the new Bible, printed by Robert Barker, appeared in 1611. This was a large folio Bible. In the preface they included a very effusive dedication to King James, which makes interesting reading, especially the part dealing with the matter of the Roman Church opposition to giving the Bible to the English people in their own tongue. This is proof that the controversy was still alive! This preface has been left out of many of the recent editions.

Although this Bible became known as the Authorized or King James Bible, some scholars have doubted that the king deserved the credit given him. But it was the customary thing at that time to recognize the king, and it can be said that James did not oppose the new Bible. At first it met with some opposition, but within a short time it replaced all other English versions and became the great Bible of the English-speaking world.

This new version was really a revision based on the Bishops' Bible, which in turn was a slightly revised version of Tyndale's translation. It is quite amazing how much of our English Bible today is still in Tyndale's original words as he translated them. I have a portion of the first edition as well as a complete copy of the second printing of the King James Bible. There were two issues printed, and it is not certain which was printed first. One is called the "He" Bible and the other the "She" Bible

owing to difference in Ruth 3:15. The "He" Bible is, however, generally accepted as the first since it is thought the error was noted and corrected in the "She" Bible.

During the last three hundred years and more this English Bible has been printed in hundreds of editions and is found in many forms, and is available to every man.

When we consider the fact that the English language has become the international language of the world, I believe we can safely claim that the greatest and most influential book in the world is the English Bible, God's Word in man's language!

The Biblical Background of Thanksgiving

(Continued from page 25)

Romans 14:11 (referring to Isa. 45:23): "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." The significance of our Lord's words in Matthew 11:25; Luke 10:21: "I thank thee, O Father" is "I make thankful confession" or "I make acknowledgment with praise." See W. E. Vine, *Expository Dictionary of New Testament Words*, vol. IV, p. 122.

We need to get a picture of thankfulness, not as a momentary attitude of mind on a special occasion but as a way of life, service, and worship. Selfishness cuts off the love of God from our hearts, "and a large revenue of praise and thanksgiving from human hearts and human lips is prevented from flowing back to God."—*Christ's Object Lessons*, p. 383.

When in 1844 Henry Alford wrote his famous hymn "Come, Ye Thankful People," he inserted a stanza setting forth the thanks and praise of the redeemed for final triumph over sin.

Then, thou church triumphant, come,
Raise the song of harvest home;
All are safely gathered in,
Free from sorrow, free from sin;
There forever purified
In God's garner to abide;
Come, ten thousand angels, come,
Raise the glorious harvest home!

As we sing our praise at this season, may it transcend all small and selfish implications and carry us forward to the final day when every creature shall sing: "To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!" (Rev. 5:13, R.S.V.).

HEALTH EVANGELISM



The Story of Accreditation at CME—Concluded

Return to Peacetime Progress and Building

MARGARET R. WHITE

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



THE war was over! The perplexing problem of whether to conduct a Student Army Training Corps at Loma Linda could be dropped. The students and teachers who had been taken into Army camps could return to school. The premedical students at PUC and WWC who had been anxious and restless could settle down to their studies. The letter sent by President C. W. Irwin to the faculty at Loma Linda [see previous issue] undoubtedly expressed the relief and gratitude felt by all for the way the affairs of CME had been handled.

With renewed energy and determination Drs. Evans and Magan returned to the work of building up the medical school. The harmonious relationship that existed between these two friends was a strong factor in overcoming the handicaps and obstacles of the divided campus. The interests and talents of one complemented those of the other. Dr. Evans, quiet and scholarly, devoted his attention to the academic interests of the school, while Dr. Magan, bold and aggressive, was successful in fund raising, public relations, and student activities.

In spite of the war much had been accomplished in improving the physical plant, and the building program had made rapid strides. Especially was this true of the Los Angeles campus. Whereas in 1915 the entire Clinical Division of the College of Medical Evangelists consisted of an old rented store building on East First Street, at the beginning of 1919 the White Memorial Hospital was comprised of *nine* buildings!¹* A pleasant view of the development in Los Angeles is given in the words of Dr. Magan in a letter written to Dr. Hershell Butka, who was still away at camp, on January 14, 1919:

Well, Hershell, you would not know this place now. The lawns are pretty and green. Nice flowers are everywhere. The central court is finished with its cement posts and electric lights and looks very swell. We run an average of about one hundred each afternoon at the Dispensary and have gone up to almost one hundred forty. We are using the Administration Building, both Surgeries, and we now have the biggest building of all, back of the Administration Building on Bailey Street, known as the Service Building. This contains a dining room, kitchen, receiving office, autopsy room, garage, classrooms, a large library, and a large laboratory. We had a great time in getting the money for this and collected about \$60,000 in sixty days.

But there were still many urgent needs: A children's hospital and maternity building for Los Angeles; a new water system for Loma Linda, a new laboratory for Physiologic Therapeutics at Loma Linda, and money to complete the chapel at the White Memorial Hospital. Many of the buildings that were added to the Los Angeles campus at this time were made possible because of large gifts by single donors who were anxious to see the school for medical missionaries prosper. One sister gave \$30,000 for the maternity-pediatrics building. At Loma Linda a large Jubilee campaign was conducted to raise \$16,500 for the other three projects. The General Conference was also contributing generously, having turned over \$76,000² for the liquidation of its debt, and was also contributing \$99,000 a year for operating expenses.³

The need for a clearly defined organization policy regarding finance was becoming more acute as the affairs of the institution became more complicated. For instance, all matters of bookkeeping, budget, and bills—to the small—

* The buildings: Administration Building; Boyle Avenue Dispensary; Hydrotherapy Building; Men's Surgery; Women's Surgery; Service Building; Montclair Cottage (Nurses' Home); Minden Cottage (Men's Home); White Memorial Chapel.

est item for food, linen, and kitchen supplies for the Los Angeles division—were taken care of on the Loma Linda campus. This policy, which probably had been necessary in the early beginnings of our work in the city, had now been outgrown and was unsatisfactory and inefficient. This was becoming more and more apparent with each inspection. Whereas the building progress received commendation, and the high standing of the students at State Board was recognized, weaknesses owing to financial policies were noted by the inspection committee and recommendations were made for improvement.

The Musgrave Report

The members of the board, the leaders in the General Conference, and the administrative officers of CME had great hopes that the rating of the medical school would be raised to A following the inspection on May 15, 1921, of Dr. W. E. Musgrave, Superintendent of Hospitals of the University of California, and his committee—Mr. Heartley F. Peart, General Counsel for the State Medical Society, and Mr. Celestine J. Sullivan, Executive Secretary of the League for the Conservation of Public Health. But the findings of this committee, known as the Musgrave Report,⁴ were startling and disappointing, and caused a general furor and dismay at Los Angeles, Loma Linda, and Washington.

Dr. Musgrave, while manifesting great interest and sympathy for the objectives of the school and admiration for the dedication and devotion of those operating the medical school, still could not close his eyes to the serious defects and handicaps under which it was laboring. Chief among these were too small a budget, an "impossible system of organization," and the divided campus.

The "impossible system of organization" criticism referred directly to the business manager, who at that time was the chief executive officer of the board, and who possessed "unusual powers" evidently superseding those of the president or the dean. It may be said in justice to him that he was only exercising powers granted him by the board, which was largely composed of nonmedical personnel, many of whom lacked the essential vision or appreciation of the needs of modern medicine.

The handicaps of the divided campus were also pointed out, and Dr. Musgrave stated that "the heart of the machine must always be in Los Angeles. This is where it will eventually go and you cannot stop it, and that will become the chief center of your school."

Viewed from the perspective of time, the six

recommendations made by the committee do not seem unreasonable, consisting chiefly in an appointment of an executive committee of five to seven persons from the large and cumbersome board of trustees; an increase in budget and number of instructors; and the dean or the president to be the supreme administrative officer. But the reaction to the report was "like a flame in the heather of Israel," to quote Dr. Magan. Dr. Magan was even charged with having written the report himself. This was ridiculous, of course, for, said he, they "might just as well have accused me of writing President Harding's inaugural address," and the great Dr. Musgrave and the American Medical Association "would pay no more attention to me than an elephant to a baby fly."

It was a year and some hundreds of thousands of words later before any action was taken regarding the Musgrave Report. At first the men from the General Conference were inclined to take the attitude that the American Medical Association was trying to tell them how to run the medical school and they would have none of it. But after much study and discussion they came to realize that the adoption of the recommendations would result in a genuine improvement to the school. When the constituency met in May, 1922, there was agreement "that in all important particulars the requests which you [Dr. Musgrave] made were reasonable and right, and they most cheerfully acceded to everything."⁵

A clearly defined organization chart was drawn up, and the Committee on Plans presented twenty recommendations that were adopted by the constituency. This was quickly forwarded to Dr. Musgrave, who passed it on to Dr. Colwell with the recommendation that CME be recognized as a Class A medical school. He suggested that the institution should have a letter from Dr. Colwell direct, "complimenting them on their splendid foresight and genuine interest in scientific medicine displayed by their recent reorganization activities."⁶

There were two requirements from the Musgrave Report that had not been met: They had not yet arranged to have the dean's office and the president's office both in Los Angeles; and they had not yet arranged that the budgeting and bookkeeping work for the Los Angeles campus would be taken care of in Los Angeles. Commenting on this in his letter to Dr. Colwell, Dr. Musgrave said, ". . . and we do not feel that this is of primary importance as long as Dr. Magan is there . . ." and "I feel that these people have made such splendid advancement in concurring in practically all of our recommen-

dations that we may surely count upon them to complete the remainder of the program."

Dr. Colwell's Inspection

Twelve years had passed since Dr. Colwell sat in Elder Burden's office and questioned the financial backing of the fledgling medical school. His kindly interest and helpful suggestions had been of inestimable value through these years of growth. Most important of all was his sympathy with the objectives for which the college had been established. On one occasion he told Dr. Magan: "Well, Magan, I feel ashamed of myself sitting here rating you people, which is a little bit of a job, while you are

Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—Gesner.

doing the really big things of the world. You have done wonders in your school and I am proud of you, and while you have not converted me to the seventh-day Sabbath as yet, you have converted me on practically everything else about your medical work."⁷

After receiving Dr. Musgrave's report and recommendation, Dr. Colwell presented it to other members of the Council on Medical Education at the meeting of the American Medical Association in St. Louis, and reported that the majority felt that "another inspection by the Council's regular inspector should be made before deciding definitely in regard to the rating of the College of Medical Evangelists."

And so on November 3, 1922, Dr. Colwell met with Dr. Evans and Dr. Magan in Los Angeles and was given a royal reception and tour of the plant. They drove around the hospital block, visited the nurses' home, the Rukker Court, the dispensary, the autopsy room of the Los Angeles County Hospital, and even the boiler plant, the laundry, et cetera. At noon Dr. Colwell was their honored guest at a luncheon held at the Athletic Club of Los Angeles, to which Drs. Evans and Magan had invited fifteen of the leading physicians of Los Angeles and the Pacific Coast.

A number of speeches were made. Dr. Granville MacGowan, outstanding surgeon and organizer of the Los Angeles Health Department, spoke with "wonderful intensity and feeling," and told how he had thought when the work in Los Angeles first began that it was doomed to defeat, but that now it was highly thought of

throughout the length and breadth of the Pacific Coast.

When Dr. MacGowan finished, Dr. Colwell rose to speak. He said, "There is one part of Dr. MacGowan's speech to which I can heartily agree, namely, that part in which he said that when the Seventh-day Adventists first started, a number of us felt they were doomed to defeat. I told them over and over again not to make a start. But today I confess that their faith has triumphed over my unbelief. Some years ago Dr. Magan took me over the place which their hospital plant now covers. It was then a mass of weeds and cockleburrs, and there were two or three sorry-looking animals feeding upon it. Dr. Magan remarked to me that someday they would have a great medical institution there. I thought to myself: "*You poor soul; you do not know what you are talking about.* You will never be able to have a first-class medical school." But today I walked over that same block covered with beautiful buildings and a veritable hive of medical activity. I have not completed my inspection yet, but I am almost

God is a sure paymaster. He may not pay at the end of every week, or month, or year, but remember He pays in the end.—Anne of Austria.

certain as to the kind of a report I will make; and I am sure you will be satisfied with it."⁸

And they were. On November 16, 1922, Dr. Colwell wrote the historic letter in which he reported the favorable action of the Council on Medical Education granting the A rating to the College of Medical Evangelists.

"I will ever feel that it was God's work and not ourselves," Dr. Magan wrote to Elder Burden when he passed on the good news.

And all those who had worked hard to reach this goal and who shared the satisfaction and happiness in this achievement felt that God would expect a great consecration on their part for all that He had done for them.

¹ *Three Years of Progress and the Loma Linda Jubilee Campaign.* (Printed leaflet.)

² *Ibid.*

³ Letter of Percy T. Magan to J. H. Kellogg, April 12, 1920.

⁴ "The Musgrave Report," Document File 210.1, Historical Records, Vernier Radcliffe Memorial Library.

⁵ Letter of Percy T. Magan to W. E. Musgrave, April 11, 1922.

⁶ Letter of W. E. Musgrave to N. P. Colwell, April 20, 1922.

⁷ Letter of Percy T. Magan to Arthur H. Kretschmar, Nov. 22, 1920.

⁸ Letter of Percy T. Magan to Mae Covington, Dec. 12, 1922.

EVANGELISM -- Winning Men for God



The Evangelistic Sabbath School Class

STANLEY HARRIS

Evangelist, North Pacific Union Conference



THE pastor's special Bible class can be a mighty soul-winning agency in the Sabbath school. Most of the non-Adventist visitors are ushered to this class, and it offers the pastor an opportunity to get acquainted with people who are potential prospects for baptism and church membership.

There are several ways to increase the attendance of the pastor's special class. If he conducts evangelistic meetings or a radio program, he can invite people to visit his Bible class and can offer an attractive gift to all who attend. A copy of *The Desire of Ages* makes a fine gift. If this is more than the church wishes to give, a lovely picture of Christ can be offered.

The pastor can also urge the church members to bring their friends and relatives to his class. They can hold out the inducement of a lovely gift. When visitors attend the class they should by all means be registered in a book or on a card. This gives the pastor the address so he can make a friendly call or drop a note of appreciation for their attendance.

In my personal experience I have urged the people who attend my evangelistic meetings to come to my Sabbath school Bible class. I tell them that I am starting a new class with no members as yet. This is an appeal to their kind hearts to help get the class under way by their attendance. I tell them that unless they come I will have no one to teach. With this appeal, plus the offer of the finest book on the life of Christ printed today, the people come to the class. The same appeal works on a radio program.

Another fine inducement to get people to attend is to offer a certificate of attainment. I have had lovely certificates printed. I hold one up in my meetings or Sabbath services and tell the people they will receive one of these certificates if they attend my Bible class for two or three months. Many people feel that they are getting a diploma, and it appeals to their human desire for recognition.

More could be said about getting people to attend the pastor's Bible class, but perhaps something should be said about the class itself. First of all, it should be conducted in the best available place, preferably in a separate room. This will offer a cozy privacy and tend to bring in a more personal atmosphere. Where this is not practicable, then a section should be marked off near the entrance of the church. There should be signs on pews saying, "The Stanley Harris Bible Class" or "The Pastor's Bible Class."

The class itself should be friendly and informal. We usually have the people shake hands with one another every week. The teaching should encourage a response from the class. They should be supplied with the special quarterlies prepared for this special class when they first attend, and inspired to study for themselves. Any response from these dear people should be acknowledged and complimented, no matter how feeble it may be. The pastor should make the teaching evangelistic. Lessons should be drawn from the texts that support the truth. Appeals should be made at the close of each class. The people should go away with a deep inspiration.

Some may feel that this special Bible class can only be successful in a large

(Continued on page 38)

PASTOR -- Shepherding the Flock



Should She Divorce Him?

ARCHA O. DART

Assistant Secretary, Home and Parent Education, General Conference



ELDER, don't you think my husband and I should separate for the sake of the children? We quarrel all the time about anything and everything. No matter what I do or don't do, it never pleases him; and he gets on my nerves too. We are both supposed to be Christians, but our children hear more fussing around the home than anything else. And it is getting worse and worse. Don't you think everyone would be better off if we got a divorce?"

Now what should the pastor say? He cannot answer Yes, for everyone would not be better off. Studies have revealed that quarreling, as bad as it is, is not so damaging to a child as divorce. It is something like a storm at sea, which may be unpleasant and disagreeable to all the passengers aboard, but the worst storm is not so tragic as for the ship to go down. The light of the home may be dimmed by the arguing of the parents, but divorce extinguishes the light completely, as far as the children are concerned.

Another thing, a divorce seldom ever appears to solve the problem for the adults. More often than not it adds to the confusion and increases the sorrow and distress of both the husband and wife. According to the personal testimony of thousands of men and women, divorce gained them nothing. Even the innocent party often feels that in some way, somehow, he failed.

Although divorce may be necessary in certain cases, it is entirely too common for the good of society or the strength of the nation. The appalling breakdown of the home is another sign that the world is ripe for destruction. Satan, the archenemy of God, is doing all in his power to wreck every marriage he can and ruin the church, but the watchmen on the walls of

Zion are to sound the alarm and fight the enemy at every turn.

The minister is to protect the home and prevent divorce, if possible, but has the pastor done his full duty by declaring to this sister that she should not get a divorce but allow her family situation to continue?

This woman does not need a divorce, but she does need to know how to solve her problem. Now, if the pastor is a marriage counselor, and we certainly hope he is, he is not concerned with *who* is to blame but rather with *what* is to blame. Trying to find out whether the husband or the wife or the mother-in-law is the culprit is not only a waste of time but damaging to the home. Often the very investigation tends to focus the attention on the shortcomings and to magnify the faults of the companion. This alienates affection and suggests separation. The situation is thus made worse.

On the other hand, discovering what is causing the difficulty points to a common goal and suggests a way for closer unity in the home.

The Christian marriage counselor who has studied God's plan and purpose for the home realizes that the home is to supply many of our daily needs—physical, social, emotional, and spiritual. When the home for any reason fails to supply these basic needs, one begins to lose interest in that home and may even fight against it without being aware of the cause of his animosity.

If the wife never has time for a chummy conversation with her husband, but constantly bombards him with her discontent and the needs of the family, he is often "driven" to seek companionship elsewhere. If the husband is too busy to give his wife a little affection, a little of his time, she is often tempted to accept it from strangers. Satan is ready to enter the home at any time the door is left unguarded.

Each member of the home is to contribute to the welfare of the others as well as to receive benefits. When one is more concerned about what he receives than with what he contributes, he can never be satisfied. He is doomed to disappointment. But when one studies how he can add to the success of the home and to the happiness of the family, he finds an ever-flowing stream of joy and delight.

What are some of the things the pastor can tell this wife who feels that her home is a failure and the only way out of the dilemma is divorce? Without wasting time lamenting the fact that her husband is set in his ways and will not go to anyone for counsel, the pastor can suggest certain simple things she can do that may change her husband and make her home a happy, delightful place. That which one can do to make his home a success is often so simple, so matter of fact, that its importance is overlooked. In the endeavor to find a solution to our home problems we often pass by the very remedy that would unlock our difficulties with ease, and we begin to probe into the mysteries, the complications, and become lost in a fog of uncertainty. The longer we grope in psychological phrases the more hopeless the situation often appears.

What are some of the things this sister can do to make her home more desirable? For one thing, she can be there. This is something so simple that it is often overlooked. But no man likes to come home to an empty house. It is hard for a husband to love someone who isn't there. The wife who desires to be loved and appreciated will be there when her husband comes home. The pictures on the wall may be ever so rare, the carpets ever so soft, the furniture ever so elegant, but the house is desolate and bare without the wife and mother.

Another thing—she can be attractive in her personal appearance. A sad, tired face with languid eyes peering out from under a faded bandana has little chance to be queen of the home. A wife in a sweet little dress, a rose in her hair, and a smile on her face, who welcomes her husband at the door when he returns from work, has already won the argument.

Now, there's a little secret that everyone knows, but so many are not aware that they know it. A neat, tidy house says to our emotions, "Welcome. Sit down and enjoy yourself." A dirty, disorderly house says, "I don't like you.

Go away. Don't stay here." It matters not who messed the things up—the children, the neighbors, the husband, or the wife—the effect is the same. The husband does not want to stay, and neither does the wife, although neither may realize why they wish to leave.

Of course, we don't want to go to the other extreme and turn the house into a museum, only to be seen but never used. We want everyone in the house to feel at home. Wives may be surprised to see what a few minutes of tidying up the front room before his return will do to the husband's disposition (and her own).

A poor cook is a poor homemaker. A Christian wife will take her cooking seriously and seek to improve her culinary arts to the best of her ability. After all, we are told that there is religion in a loaf of bread. The physical, emotional, intellectual, and spiritual welfare of the family is affected by the food they eat. Serving good nourishing food in an appetizing manner in a congenial atmosphere is one way of strengthening the family bond. One way a pastor can teach practical Christianity to the members of his church is to sponsor a cooking school.

Now here is a secret that is practically unknown to the majority of people, rich or poor, ignorant or learned. The secret is this: The wife holds the key to the success of the home, but many a woman does not recognize the key that is in her hand until a marriage counselor identifies it for her. This key is called *inspiration*. Seldom does any man accomplish anything worth while, be he poet, musician, artist, or politician, without the inspiration of a woman. God saw that "it is not good that the man should be alone." Therefore He gave him the woman to inspire him.

Now inspiration has nothing to do with nagging, scolding, criticizing, trying to reform him, ever prodding or pushing him. The wife who inspires him tells him what a wonderful man he is to her. Without flattery or hypocrisy she lets him know that she does appreciate his moral courage or dependability or whatever trait she does admire. A man who feels that his wife admires his courage will be more courageous. If he feels she admires his judgment, he will be more careful in his decisions. A woman who is proud of her husband's work is giving him the greatest aid possible. It is as valuable as a refresher course at a university.

Usually the quality of a man's work is a re-

PEACE

¶ Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering.—Fenelon.

flection of his wife's inspiration. If she is proud of his skill, he will be more skillful. If she is proud of his dependability, he will be more dependable. If she thinks he is a poor workman, he is far more likely to make mistakes. If she is ashamed of his job, he stands a good chance of being fired. The wife holds the key to her husband's success and to her own happiness.

But the home is not a one-sided affair. The husband also can do much to make home a happy, delightful place to be. He too must be at home some of the time if he is to benefit the family. A head that is separated from the body is useless. If the husband is the head of the house, he must be connected with the home positively. There is something about mowing the lawn, painting the house, setting out the shrubbery, that creates a deeper, personal interest in the place.

He does not want to see the inside of his home littered with ugly frowns or spoiled with thorny, unpleasant words either. Instead, he prefers to cultivate courteous expressions such as "Thank you," "Please," "That's fine," and "I beg your pardon." Small as these tender plants may be, they make the home fragrant

with their breath and happy with their sound.

Whether a man has married a queen or a housekeeper depends mainly on the husband. The man who takes everything for granted, never tells his wife how wonderful the dinner is, never notices what dress she has on or how neat the house is, has married a housekeeper. But the man who lets his wife know what a delicious pie she has baked, how beautiful her eyes are, and how lovely she looks in her blue dress has married a queen. A woman can do her best, look her loveliest, and be her sweetest when she is loved and appreciated. An intelligent husband keeps his wife at her best by letting her know in word and deed that he does love and appreciate her. Every day in some way he tells her that he loves her.

He remembers her birthday and the wedding anniversary. He refrains from comparing her unfavorably with any other woman, relative or neighbor. He lets her know that she is the queen of his heart and of his home.

The strength of the church is determined by the strength of the home. The pastor as shepherd of the flock will lead his people in a way that will assure them happy, successful homes.

SHEPHERDESS -- Her Vital Partnership



Housekeeper or Homemaker?

DOROTHY LOCKWOOD AITKEN



THE warm sun of April shone down lovingly on the little white house, and from an open window the head and shoulders of a pretty young girl followed a dust mop suddenly poked out of the window.

"Oh, Aunt Anne," cried Merrilee, shaking the dust mop vigorously, "that was the loveliest party I have ever seen. Everything went off so smoothly, and the decorations and refreshments were wonderful. It was so nice of you to think of having a shower for me.

"You really are good at parties. But it makes

a mess to clean up afterward, doesn't it?"

"Yes, there is a lot of work to entertaining. You have to clean up before they get here and again after they leave. But the pleasure of seeing young people have a good time is more than enough reward. In time you get more used to it and have more ideas. Just remember to keep it simple at first and concentrate on the important things, like seeing that everyone is mixing in and enjoying everything."

"Is entertaining an important duty of a minister's wife?" Merrilee wanted to know.

"Well, yes. I'd say it is. Not just frivolous entertaining with no goal, but entertaining with a purpose."

"With a purpose?" quizzed the girl.

"Yes. You know the world entertains just to have something to do, somewhere to go, or because they owe it to someone. Our entertaining should be from a different motive. For instance, at church some Sabbath you discover strangers from out of town. It is your place to invite them home, if you possibly can, and help them to have a good Sabbath day.

"Then there are the young people of the church. They need some social activity. Prepare something interesting for them. You will hold your young people that way. Make your parties simple and wholesome. Refreshments are not the main reason that we come together. Picnics are fun and they provide opportunity for everyone to help with the refreshments."

"I suppose we have to entertain visiting conference workers too," suggested Merrilee.

"Of course. Never think that you can send them off to a restaurant and have them feel kindly toward you. It may be true that they will get better food than you have on hand at that particular moment, but you know we do not come together only for food. The association with others of like interests is much more important than the food. Of course, you want it nicely prepared and served, but again, keep it simple.

"And don't do more entertaining than is necessary. When your husband is engaged in evangelism, as he will be most of the time, neither he nor you will have time for parties. Your home and family and work in the church will keep you busy enough without too much entertaining.

"If possible, let others in the church lead out in the social life and activities. You take a back seat, if you can, and put your time to weightier matters. But when you are called upon to help, you must know how to go ahead, and it is your duty to do so.

"There," Aunt Anne concluded. "This room looks straight again."

"Yes, you'd never know there were twenty people here last night, would you?" Merrilee moved the vacuum cleaner into the hall. "How did you ever manage when the children were home?"

"Well, it kept me busy. I always tried to keep the front hall and the living room ready for visitors at all times. Sometimes the rest of the house didn't get as much attention as it should, but a shepherdess cannot afford to have the members and neighbors say she is a sloppy housekeeper. However, it is more important to be a good homemaker than a good housekeeper, you know."

A Thanksgiving

Lord, for the erring thought
Not into evil wrought:
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,
Our thanksgiving accept.

—WILLIAM DEAN HOWELLS

"Ye-e-es, I guess so. But just what is the difference?"

"A good housekeeper can run around all day keeping the house so spic and span that one would never believe there were children in the house, and she may get lots of compliments. But unless she has time to enjoy her home and family, she is a complete failure. I said that we should see that everything is ready for visitors at all times. This is important to a man in public work. But if you are caught someday playing ball with Johnny or building blocks with Susie, and your house is not in ship-shape order, don't let it bother you too much. Your children need you too.

"And folks can see through a little disorder where they will not excuse dirt. Be sure your kitchen and bathroom are *always* shining. It is more important to have cleanliness there than to have a dust-free living room. Your guests will soon see that they have come at an awkward moment when you weren't quite expecting them, but if the kitchen is piled with dirty dishes and the walls and sink are grimy and the floor filthy, they will say you are dirty.

"Take time to live, yet do not neglect your work to do it. While you are being a good housekeeper and enjoying life with your family you are teaching your children habits that will go with them throughout life. If you are sloppy, your children will be sloppy. If you keep things spotless, your children will want to do the same. This is especially so if they are trained to help in the organized work of running the home."

R-r-r-r-ring! R-r-r-r-ring! Aunt Anne's doorbell was being pushed frantically the next day.

"Yes, yes, I'm coming." Aunt Anne hurried to open the door.

"Excuse me, Aunt Anne, but may I use your iron right fast?" Merrilee pushed past her aunt toward the kitchen.

"Of course, dear, but what's the hurry? I thought surely something was wrong the way you rang that bell."

"I'm sorry, Auntie. I didn't mean to scare you." Merrilee took the clothes from the paper sack she was carrying. "You see, the conference presidents are here this week to interview the senior ministerial students for jobs."

"Yes, yes. I know what you mean," smiled Aunt Anne. "A clean shirt every day for Marc."

"How did you know?" Merrilee asked as she plugged in the iron.

"Oh, I remember. We were married when Uncle Lan graduated, and he thought he had to have a clean shirt and his suit pressed every day."

"Yes, and Marc's shirts are all in the laundry except this one, so he brought it over to me and asked if I'd wash it out and iron it for him. We have an appointment this afternoon right after lunch. And my blouse needed washing. But why do they want to see me, Auntie? We aren't even married yet."

"No, but they want to see what kind of girl is going to be the wife of the man they employ."

"Oh, dear. Maybe they won't approve of me."

"Don't worry, Merrilee. Just be natural and sweet as you always are. You won't have any trouble."

Aunt Anne and Uncle Lan sat in the garden watching the sunset over the distant hills. "I think that's the doorbell, Lan. See who it is. Maybe it's Merrilee."

In a few moments Uncle Lan came back followed by Marc and Merrilee.

"Well, Marc, how did it go?" asked Uncle Lan.

"Well," said Marc, "the president was wonderfully friendly. He didn't ask as many questions as I thought he would. We just had a friendly visit."

"You mean they didn't ask you any," countered Merrilee. "His wife asked me about where I live, what subjects I was taking, if I could play the piano, whether I had ever worked with children. Oh—"

"Yes, Uncle Lan, they asked Merrilee to take the kindergarten Sabbath school at camp meeting this year."

"Imagine! Me!" Merrilee straightened up and pointed to herself. "Me, with no experience in children's Sabbath school, they ask to take complete charge!"

Aunt Anne laughed. "Good for you, Merrilee. And between now and then you have lots of time to think about what you are going to do, and to visit the children's divisions here and find out what material to use."

"But I don't know a thing about children. I've never gone to a children's Sabbath school since I was a member there myself."

"No, but you'll remember some of the things you liked, and the conference will send you material and you can go to the kindergarten here and observe. You might as well get started right away. You are supposed to know all about such things when you get into your church."

Merrilee sighed. "I'm afraid Marc is marrying the wrong girl."

"What's the matter with you?" Marc put his hand on Merrilee's shoulder. "You're going to get along fine. Really," turning to the two older people, "Merrilee can do a lot more than she thinks she can."

"You must get used to church work, my dear," said Aunt Anne.

"You mean I always have to have an office in the church?"

"No, in fact, it's better if you don't. Then you can help more generally where you are most needed. But you will be asked from time to time to take responsibilities here and there, and you must get acquainted with the different types of church work so you can be more or less of an authority on it all. In one of our churches the children's Sabbath school was not functioning at all, so I had to take it and build it up. I didn't tell them that I'd never had any experience, except for ten days of camp meeting. I simply took over as if I knew all about it, and I learned as I went along. As soon as one of my teachers was able to handle it, I moved out and turned it over to her. In another church I had to do the same with the Dorcas Society. You don't always have to be the leader to be able to help, either. Sometimes you can simply meet with them on their committees and help them in every way you can."

[Part 7 of an eight-chapter story of a young minister's wife.]

The Evangelistic Sabbath School Class

(Continued from page 33)

church, but this is not true. It has been our experience in some small churches of having half the main church auditorium fill up with visitors. This has been an amazement to the church members. They little realize the potentialities of the Sabbath school evangelistic Bible class. In some cases it has been necessary to divide the class into three groups because it becomes so large.

There are others who may say that this can only be done in connection with an evangelistic campaign, but this is also untrue. There are cases where the pastors of churches have actually gone from door to

door to invite people to help them start a new Bible class, and with success. Sabbath school Visitors' Day can often be used to start a new class.

If the pastor will start a soul-winning Sabbath school class, and urge his church members to help him build it up, it will grow if properly conducted. When non-Adventist visitors come to our church and are given a friendly greeting, and ushered to a real, live-wire evangelistic class that inspires them, they will come back. If the pastor will take the time to call on those who visit his class, or at least will write them a note of appreciation, he is on the way to winning a new convert to the truth. May God awaken us to the tremendous possibilities of the pastor's Sabbath school class.

SOME BOOKS I CAN RECOMMEND

H. M. S. Richards

Director, Voice of Prophecy, Glendale, California

1. *The Triumph of the Crucified*, by Eric R. Sauer.

This is a survey of historical revelation in the New Testament, first written in German and translated by G. H. Lang, and published in this country by William Eerdmans in 1952.

It is earnest, Biblical, deeply learned, and evangelical. It contains much fine material for preachers and good suggestions for preaching topics. The last chapter is entitled "Homiletic Information," with a list of ninety outlines for Biblical addresses included in the text. Almost every one of these suggested topics would make a good sermon, and there is from one to several pages of good material somewhere in the text of the book on each particular topic. Eric Sauer is a well-known German expositor of the Scriptures. He belongs to an independent group of churches, strong in evangelical traditions. According to the foreword of this book he is principal of a Bible school in the Rhineland and is well known as a Bible teacher throughout Central Europe.

2. *Archeology and the Old Testament, Archeology and the Pre-Christian Centuries, Archeology and the New Testament*, by J. A. Thompson. Published by William Eerdmans.

Each of these books is excellent. They are small and can be easily carried in the pocket. They are tied up entirely with Scripture and bring to us the latest in archeology as they

throw light upon the Word of God. I recommend all three for busy preachers.

3. *The Holy War*, by Bunyon.

This book, unknown to many Christian ministers, is as important as a preaching aid, I believe, as is *Pilgrim's Progress*. It is a picture of human life under the symbol of a city, with Eye Gate, Feel Gate, Ear Gate, et cetera. It is full of good preaching symbols and sound biblical exposition by someone who really knew how to write. By the way, why not revive your memory of *Pilgrim's Progress* by reading it again? Spurgeon read it, we are told, more than eighty times.

4. *Luther, the Expositor*.

This is a companion volume containing the introduction to *Exegetical Works of Luther*, and goes with the monumental edition of Luther's works being brought out by Concordia Publishing House, St. Louis, Missouri. It is edited by Jaroslav Pelikan. Surely in these days of increasing conflict with Rome ministers should acquaint themselves with the writings of the great Reformer. So why not read some more of Luther in this fine English translation of his work?

5. *Profitable Bible Study*, by Wilbur Smith, D.D., published by W. A. Wilde Company, Boston, Massachusetts.

This work consists of seven simple methods with an annotated list of the first one hundred books for the Bible student's library. It is only a small book but very valuable. The last part of it especially is a wonderful guide to the books that are most important to a minister.

6. *The Bible and Modern Medicine*, by A. Rendle Short, M.D., F.R.C.S., Emeritus Professor of Surgery, University of Bristol. Printed in London, Paternoster Press, 1953.

Here is a survey of health and healing in the Old and New Testaments. There are interesting chapters on leprosy, demon possession, faith healing, and the Biblical conception of sickness. This little book is especially interesting to ministers and would be enjoyed also by Seventh-day Adventist medical workers.

7. *Hindu Manners, Customs and Ceremonies*, by Abbe-ja Dubois, third edition, published by Oxford.

This is a book of some seven hundred pages written by a man who lived among the people of India more than one hundred years ago. It describes the customs of the people of that land as they were at that time. This book is intensely interesting and enlightening. Most of the material is as up to date now as it was when he wrote it.

The majesty of God revere; fear Him and you have nothing else to fear.—Fordyce.



***How Churches Grow*, Donald McGavran, World Dominion Press, London, England, 1960, 12s. 6d.**

Dr. McGavran has produced a book that should be profoundly disturbing to complacent Christians. He contends that the central task of the Christian communion everywhere is to build growing churches. He decries the "cessation of church growth" common in many denominations. Caring for the machinery already in existence may be praiseworthy, but it is not enough in a church whose primary duty is to expand. After initial evangelistic expansion, maintains the author, many churches settle down to improve organizational efficiency and to build a smooth-running machine. In this process the deep concern for the unsaved is lost, and the church ceases to expand.

Missionary training declines under such a program. One theological college offering eighty courses is mentioned, but Dr. McGavran feels that completing the type of course offered does not make the graduates capable of raising up new churches and of keeping them in constant expansion. He pleads for a weaning, or disentanglement, program, by which more and more ministers are freed from machine-minding in order to promote church growth through evangelism.

A closer study of Scripture, a deeper understanding of the fact that growth is a work of the Holy Spirit through dedicated human enterprise—these are basic needs in a contemporary situation that cries out for the divine remedy. Making churches grow instead of becoming static is unquestionably a sound, timely, Heaven-inspired philosophy for every branch of God's church.

H. W. LOWE

***Evangelistic Sermons of Our Day*, Andrew W. Blackwood, Harper and Brothers, New York, N.Y., 1959, 383 pages, \$5.95.**

Andrew W. Blackwood, a preacher's preacher, has produced many books of homiletic content that have been used as textbooks in many of the seminaries of the world, and read with profit by clergymen of all faiths. His contribution to the skill of preaching has affected some two generations of young men. For twenty years he was professor of homiletics at Princeton University and presently is Chairman Emeritus of Princeton Seminary. Thus, when a man of his stature gathers from leading evangelists of our day thirty-seven foremost examples of gospel preaching into one book, we would expect a work of real value, and we are not disappointed. These representative sermons were chosen from several hundred he requested from the successful soul-winning ministers of the "older denominations" and from the evangelical preachers of the "newer churches."

Many of these messages are excellent. Some, as

Dr. Blackwood says, are "good and faithful." "Good" here means they have been helpful to those who heard them, and "faithful" means that the sermon content is in accord with Sacred Scripture and is a revelation of the will of God. Only in a few places would we have to question their orthodoxy. Most of the presentations are what we might call conversion sermons—sermons that preach for decision.

Dr. Blackwood's incisive introduction of twenty-eight pages is of special value to one who is interested in bringing strength to his evangelistic pulpit, and for weeding out the chaff and weaknesses of his own gospel preaching. As a preface to each sermon the compiler gives his evaluation of the man's style of preparation, organization, philosophy of presentation, what he believes was the author's purpose of saying thus and so, and the effect the message had on him. For example, of Harold B. Kuhn's sermon "A Faith Worth Saving" he said this: "Man in the pulpit evidently takes for granted that the friend in the pew has brought his brains to church and wishes to keep them busy."

The reader will appreciate such messages as Roy H. Short's "The Salvaging of Souls" (a life-situation sermon showing the Lord's way of salvaging the man Simon Peter); Harold L. Fickett's "The Gospel of Divine Grace" (has a section on the Second Advent); Harold F. Ockenga's "Jesus the Christian Example"; and others from such men as Shoemaker, Redpath, Graham, Edman, Walker, Chappell, Turnbull, Taylor, Gordon, Bromiley, Lehmann, Sangster, and Kik. The chief value of this type of work will be in the gleaning of ideas on the how, the art, the skill, and the spirit of winning souls for the Master and His kingdom.

ANDREW C. FEARING

***Called to Maturity*, Myron S. Augsburger, Herald Press, Scottsdale, Pennsylvania, 1960, 132 pages, \$2.50.**

Pastor and evangelist in community crusades for the Mennonite Church, a man of letters as well as a traveler, the author of the recently published book, *Called to Maturity*, develops a stirring thesis. In his own words, "The new birth makes possible a spiritual fellowship, the goal of which is spiritual maturity. . . . This romance of spiritual growth keeps the Christian life a vibrant as well as a victorious experience. This conquest keeps us from becoming professional in our religious observances." The introduction states:

"There is need in our time for deep searching into the meaning of sainthood. The effects of faith must have real significance to personal living. . . . Every generation of Christians has had need for revival and nurture to escape the calamity of formalism. Over and over the people of God have been called to repent of their lukewarmness. Today again, we hear the voice of God speaking to human hearts in sharp accents of truth to recover in the church the real essence of Christian piety. The open thrust of this book is a direct encounter with that

Indispensable Books

*For Every Conference Worker--
Pastor and Church Officer*

CHURCH ARCHITECTURE

PLANNING CHURCH AND CHURCH SCHOOL BUILDINGS

Designed to aid in the planning and building of churches and church school buildings, that these edifices may be properly representative of the denomination and more adequately meet the needs of our congregations. Contains three main divisions:

1. Church Building Information
2. Floor Plans, Elevations, and Pictures of Churches
3. Church Schools

PRICE, \$6.00

CHURCH MANUAL (Revised)

This is the officially adopted guide in matters of church administration for Seventh-day Adventist church leaders. This manual answers the chief questions on organization, membership, discipline, finance, duties of officers, conducting of ordinances, Sabbath observance, marriage, fundamental beliefs.

PRICE, \$2.00

CHURCH DIRECTORY (Revised 1956)

A vest-pocket directory of the more than 2,400 Seventh-day Adventist churches in the United States and Canada. It contains the location of churches or meeting places and the time of public services, as well as the addresses of local and union conference offices. A real convenience to all who travel.

PRICE, \$1.50

MANUAL FOR MINISTERS (Revised)

This newly revised and enlarged manual is arranged for the convenience of the busy pastor or qualified officer confronted with the responsibility of conducting the services of the church. The thirteen chapters contain suggestive procedures for ordination, receiving church members, organizing, uniting, and disbanding churches, church dedications, marriage ceremonies, baptismal services, etc. The manual is designed to foster uniformity in Seventh-day Adventist services throughout the world field. Bound in convenient pocket size.

PRICE, \$2.50

Add postage and insurance—15c first book, 5c each additional volume—sales tax where necessary.
Review and Herald Publishing Association, Washington 12, D.C.

ORDER BLANK

Missionary Secretary _____	Church _____
_____ Book & Bible House	
Please send me the following:	
_____ Church Architecture @ \$6.00 _____	Name _____
_____ Church Manual 2.00 _____	
_____ Church Directory 1.50 _____	Address _____
_____ Manual for Ministers 2.50 _____	
_____ Sales Tax Where Necessary _____	City _____ Zone _____ State _____
_____ Total Enclosed _____	

» ORDER FROM YOUR BOOK AND BIBLE HOUSE «

need. Its message lays a burden of holiness upon every believer. It leaves no excuse for failure."

Maturity is the key thought in this spiritual gem, the chapter development of which is as follows: Maturity Through Spiritual Revival in Effective Prayer; In Recognizing Sin; In Confession of Sin; Through God's Forgiving Grace; Through Understanding Christian Essentials; Through Assurance of Salvation; Through the Spirit's Inner Work; Through Dynamic Sanctification; In Victorious Living; In Satisfaction of Soul; In the Practice of Love; In Relation to the World; In Love for Christ; In Saintliness; In View of Christ's Return.

There are many stimulating challenges in this thoughtful analysis that provide helpful thoughts for the minister's meditation, as well as for themes to rally his church.

LOUISE C. KLEUSER

Some Principles of Christian Education

(Continued from page 10)

use of our powers was to spend them for the enrichment of others. Furthermore, He taught that service of this kind was the gateway to happiness and contentment. "It is more blessed," He said, "to give than to receive" (Acts 20:35).

For most people success and happiness seem to lie in the opposite direction. They seek security behind a wall of personal superiority built of piled-up possessions and exalted position. To risk any of their energies for others seems a foolish and reckless procedure. They fancy that everything given away is taken directly from the vaults of their own limited happiness. There is pleasure, they feel, in the very process of piling up treasure and in the very act of exerting authority.

Jesus taught the precise antithesis of this. He showed that we can only remain healthy when the currents of life are flowing outward, when all the energies of our being are intent upon the business of giving to others, when we are cutting at the very roots of pride in ministry for our fellows.

Even Christians of good reputation often fail to learn the full truth of this philosophy. That is why Christian education must place strong emphasis on this aspect of the philosophy of Christ. Indeed, the school that makes much of these things speaks in the very accents of Christ.

Finally, Christ gave His own pupils a sense of destiny. To them belonged the duty of taking His way of life and all the information they had received concerning the kingdom of heaven to the whole wide

world. His last words to them must have lingered long in their memory: "Go ye into all the world, and preach the gospel to every creature." He taught them that every subject of the kingdom of heaven was a herald of the kingdom. He was continually impressing them with a sense of the urgency of this assignment. He said on one occasion, "Look on the fields; for they are white already to harvest." He made it clear to His pupils that He had set them apart and educated them primarily for this purpose.

A system of education that fails to emphasize this duty can scarcely be called Christian education. In Christian schools there must be an exhilarating atmosphere. Life is mightily significant. Every pupil is stirred by the conviction that he has something to do. He is working on a task that is greater than he. But part of it is set aside for him. His personality and talents and training make it intimately his own. The eyes of the universe are upon him. Such a conviction is the richest heritage of a Christian education.

Here, then, are criteria against which we can measure the adequacy of any system of Christian education. Has it gathered a society of believers in the midst of which echoes of the world seem faint and far away? Does the kingdom of heaven loom large there? Are the treasures of faith spoken of as something more precious than the material and explicable things of life? Do its pupils look clear-eyed into a future that is waiting to draw on all their resources in the cause of the Great Commission? Do they learn to look eagerly toward a glowing prospect of spending themselves in this cause? Do they feel the solemn urgency to develop themselves to the utmost so that they will be adequate to fill this great role? If so, all is well. For these are the principles of the system initiated by Christ Himself.

NOW... 3 SIZES



Unbreakable . . . noise-free . . .
lightweight . . . boilproof
communion glasses . . . \$1.25 Doz.

FREE sample of each size

Order from
your dealer

Sudbury BRASS GOODS CO.

70 Pearl St. Brookline 46, Mass.

For 1961—the beautiful

Christian Home Calendar



Especially designed to fit the needs of the Christian home is this popular 1961 calendar. Only paintings of high-quality art in beautiful colors have been selected for each month of the year, and in addition there is a large reproduction on the cover, suitable for framing.

PRICE **50** CENTS

- ★ Favorite daily scriptures ★ Prayer poems ★ Monthly missionary topic ★ Sunset tables
- ★ True Sabbath bears witness in glowing red ★ Beautifully reproduced in full colors.
- ★ Size 11" by 18½" ★ A favorite in Seventh-day Adventist homes.

A Gift Suggestion

You will want one for yourself and several to give to friends and neighbors. An ideal thoughtful season's greeting for loved ones.

(If you wish copies mailed direct to names on your gift list, include complete mailing instructions)

..... Book and Bible House
 or Church Miss. Secy.
 Enclosed is \$..... (Add sales tax where necessary) This is my order for Christian Home Calendars @ 50 cents each.

Name

Street

City Zone

State

Review and Herald Publishing Association
 Periodical Department Washington 12, D.C.

NEWS -- From Current Journals



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

¶ America's weakened moral condition is largely the result of "severe spiritual malnutrition," several thousand persons were told in South Lancaster, Massachusetts, at the annual summer camp meeting of the Southern New England Conference of Seventh-day Adventists. William A. Fagal of New York, pastor of the weekly religious telecast Faith for Today, declared that "growing crime, payola, and other moral aches and pains of the national body are symptoms of a dangerous spiritual anemia which can be as fatal for America as it was for the Roman Empire." He criticized the "spiritual food being fed Americans" as too often consisting of "highly refined philosophy and well-polished phrases from which eternal values that nourish the soul have been extracted." "Even with a bumper crop of religious activity," Mr. Fagal said, "there are millions whose souls are hungry." He challenged religious leaders to "feed the sheep" adequately on the Scriptures and to "seek no short cuts in the form of spiritual pills or potions."

¶ Belief in God is a valid requirement for public office in Maryland, the State Court of Appeals ruled in Baltimore, Maryland. The decision was hailed by State Attorney General C. Ferdinand Sybert as in line with the Maryland Constitution, which provides for a "declaration of belief in the existence of God" as a qualification for public office. In a ruling against Roy R. Torcaso, a 48-year-old avowed atheist, the court held that "it seems clear under our Constitution that disbelief in a Supreme Being, and the denial of any moral accountability for conduct, not only renders a person incompetent to hold public office, but to give testimony, or serve as a juror." The court thus sustained a Montgomery County Circuit Court decision that upheld the denial of a notary's commission to Mr. Torcaso when he refused to take an oath affirming his belief in God.

¶ A Roman Catholic should, as a matter of prudence, avoid listening to a Protestant service broadcast over the radio, especially Protestant sermons which may influence his conscience, a leading Italian Dominican theologian said. He was Father Raimondo Spiazzi, O.P., who said in a broadcast over the Vatican Radio that he had received many questions from listeners the world over on the problem of listening to Protestant radio services. He

said a Catholic did not commit a sin by listening to a Protestant service on the radio if he considered it simply as a cultural program and not as an act of religious worship.

¶ A Houston, Texas, architect's church designs are helping Baptists compete for the attention of the masses in the Orient. Ralph M. Buffington has designed about ten churches for the Baptists in Hawaii, a seminary in Formosa, and a church in Bangkok, capital of Thailand. The Baptists have found they must add the appearance of an Oriental temple to the designs of their churches to be served by missionaries and native ministers in the Orient. The Bangkok church, Immanuel Baptist church, is slated to have shimmering gold walls and a sanctuary that combines Baptist needs with Oriental splendor exemplified by the jewel-encrusted Buddhist temples. American technology will provide anodized sheets of expanded aluminum grille with hand-applied gold leaf for the church. A shipment of the grille is due in Bangkok in about seven weeks.

¶ Roman Catholic Bishop George A. Beck of Salford told members of the Newman Association at the University of Bristol that England would be at least one third Catholic in a generation. The prelate said this would come about if the present Catholic birth rate, which is 30 per cent of the entire country's total, continues, and if all those born in the faith grow up practicing their religion. Catholic immigration from Ireland and elsewhere, he said, will add to England's Catholic population. Noting that in the past English Catholics have thought of themselves as a small minority, Bishop Beck declared: "We are moving to a position where, on figures alone, we are people of importance who should not need to go cap in hand, so to speak, begging for the remnants from those who are better situated than ourselves."

¶ A \$10 million goal for world evangelism in 1960-64 was voted unanimously by the Church of the Nazarene Foreign Missionary Society in Kansas City, Missouri. This represented a \$1 million increase over an earlier proposed goal. The vote followed a report by the society's president, Mrs. Louise R. Chapman, who said that during the previous four years the mission agency had raised nearly a quarter of a million dollars more than its \$8 million goal for 1956-60. Consequently, delegates felt that the proposed \$9 million goal should be boosted.



If you want an EASY way to make signs, posters, and showcards, HERE IS THE ANSWER for you:

Trace-A-Bets

(Just SPACE and TRACE)

TRACING ALPHABETS AND NUMERALS DIE-CUT FROM RUGGED, EXTRA QUALITY WHITE BOARD

TRACE-A-BETS are sold only in a complete kit. Each kit consists of tracing alphabets and numerals die-cut in these sizes and styles:

Size	Style
1"	Gothic
2"	Gothic
3"	Gothic
1½"	Unique
2½"	Unique
4"	Unique
2"	Script

PRICE **\$4.25**

for complete kit—8 complete alphabets—7 complete sets of numerals! Postpaid. Add sales tax where necessary



Don't Get Frustrated at Your Own Artistic Inabilities, INSTEAD Get TRACE-A-BETS!

Trace-A-Bets

are a most valuable aid in making posters, bulletins, and signs of all kinds for evangelism, departmental workshops, Sabbath school and MV activities, etc. Just space out the letters in the copy desired and trace around the outline with a sharp pencil. Letters then may be filled in with color or just the outline inked in for a different effect.

TRACE-A-BETS are also perfect when used as patterns for cutting letters out of paper, felt, cloth, etc. Especially useful in preparing Black Light displays.

<p>ABCDEFGHIJKLMN OPQRSTUVWXYZ& 1234567890\$¢?! GOTHIC STYLE</p>	<p>ABCDEFGHIJKL MNOPQRSTUVWXYZ YZ\$¢1234567890 UNIQUE STYLE</p>
--	---

NOTE: The Unique style letter is twice the height of its width, making possible the use of longer words or sentences in a given amount of space.

ABCDEFGHIJKLMN
MNOPQRSTUVWXYZ
YZ& 1234567890\$¢
abcdefghijklmn
opqrstuvwxyz

SCRIPT STYLE

Periodical Department, Review & Herald Publishing Assn., Washington 12, D.C.

ORDER **Trace-A-Bets** FROM YOUR BOOK AND BIBLE HOUSE

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington 12, D.C., U.S.A.

CATALOG—FREE

Thousands of "Hard to Find" Theological books and sets now in stock. Free catalog. Libraries purchased. Kregel's Bookstore, Dept. M, Grand Rapids 6, Michigan.

VISUAL AIDS

Visuals With a Punch. Popular after 30 years, because they are furnished complete with objects. Simple, Scriptural, Evangelistic. Free sample. Arnold Carl Westphal, Valparaiso, Indiana.

¶ Excavation of a 3,000-year-old tomb at the site of ancient Dothan in Jordan yielded 50 cases of relics which have been shipped to the United States for scrutiny by Wheaton (Illinois) College archeologists, who have been digging at the site several years. Besides 84 skeletons, the tomb contained nearly 1,000 other objects, including pottery, lamps, copper bowls and weapons, according to an expedition member in New York. Because of the large number of skeletons, team members theorized that it was a family tomb. Presence of a bronze lamp may mean it was the grave of a wealthy warrior family, they added, noting that clay lamps were predominant in the period between 1400 B.C. and 1100 B.C., from which the tomb is believed to date. Discovered last year, the tomb could not be excavated until this year because of weather. The grave was underneath 25 feet of various strata of cultural remains. Dothan, mentioned in the book of Genesis as the place where Joseph's brothers sold him into slavery, was about 60 miles north of Jerusalem.

¶ The skirling of bagpipes and the thunder of drums echoed across Lake Simcoe as 3,000 Canadian Presbyterians gathered on its shores to mark the 400th anniversary of the Scottish Reformation.

Their celebration commemorated the adoption by the Scottish Parliament in 1560 of the first Confession of Faith for the Reformed Church of Scotland—a document that had been drawn up in four days by John Knox and five other ministers at the Second Covenanter Conventicle. Worshipers, many of them wearing kilts, drove up in cars and took their places on benches as the band of Canada's 48th Highland Regiment piped a greeting. The music, color, and relaxed manner of the participants here contrasted sharply with the events this celebration recalled. Conventicles, in Scottish history, were small secret meetings held in houses or secluded glens for worship and religious and political discussion.

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business



THE LITTLE GIANT HOTOMATIC GAS WATER HEATER NO. 3

Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too.

Write for free folder. Dept. M-24.

LITTLE GIANT MFG. CO.

907 7th Street

Orange, Texas

Spiritual Illiterates

(Continued from page 48)

as one editor has said, "Such sermons are 'usually a sign of spiritual debility.'" It surely is true to say in this respect: Like preacher, like people!

These are the days when we need to include in our pulpit ministry a certain amount of expository preaching that will inspire the people to turn to the Word of God. We must make it a living Book as we expose the Lord Jesus Christ as the central figure in its pages. There is no valid reason, not even in the incessant campaigns to which every church is subject today, why a preacher cannot carry on a certain amount of Bible preaching that leads people to the foot of the cross as in days gone by. We cannot continue to boast of having the truth unless we are constantly delving into the mine of truth. That brings us face to face with Him who said, "I am the truth." We cannot continue to preach Christ with saving power unless we are constantly rejoicing in His company, which can be found only in the Sacred Word. After that, and along with that, we find Him in meditation, in prayer, in communion with God's saints in daily service, and in a thousand other ways that rise from the basic step of living in the atmosphere of God's word.

H. W. L.

Manufacturers of:

GOWNS

• Pulpit and Choir •
RELIGIOUS SUPPLIES

Church Furniture • Altar
Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 26

National CHURCH GOODS
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

Save *Loma Linda* **LABELS** for **Sabbath School Investment**



G. R. NASH

SECRETARY GENERAL CONFERENCE SABBATH SCHOOL DEPARTMENT, says:
 "The Sabbath School Department indeed appreciates the funds
 which have come in for our world-wide mission investment program
 as a result of the Loma Linda label-saving plan, and we commend
 this worthy project to our people everywhere."

Over \$120,000.00 given to missions

Think of it! Labels and box tops that might have been burned and destroyed were saved and turned in for Sabbath School Investment and as a result the Loma Linda Food Company has paid over \$120,000.00 to assist the ever expanding mission program. Remember, there will be more money for missions if you save Loma Linda labels.

Is Your Sabbath School Getting Its Share?
 Specially designed boxes in which to accumulate labels are available from your Conference Sabbath School Department.

Remember -

 **LABELS MEAN PENNIES** 

 **PENNIES MEAN DOLLARS** 

 **DOLLARS MEAN**
Souls! 

QUALITY FOODS SINCE 1906



YOUR DENOMINATIONALLY OWNED FOOD COMPANY

PULPIT -- Pointers for Preachers



SIMPLIFYING CHURCH SERVICES

It is announced that Pope John XXIII has signed an order that will institute a major liturgical reform for the Roman Church. In effect the order will simplify and shorten daily services. This has been requested by many bishops.

We wonder if any of our readers of long standing can look back and feel that our Adventist church services have been simplified and shortened over the years? In general we think that in large centers our services have been shortened; but have they been simplified?

To shorten and simplify church services and yet retain life and interest is not easy. One of the changes much needed among us years ago—and perhaps still needed in some parts today—was the elimination of monotony: "The prevailing monotony of the religious round of service in our churches needs to be disturbed."—*Testimonies to Ministers*, p. 204.

We can become too long and too monotonous in private and public worship. We can become too verbose and stay too long in visiting the sick, and, of course, take too long in our preaching. Our forms of service need to preserve life or they become too dull for the worshipers, and they need to be simple and unostentatious or they will produce what once was called a Puritan reaction against ritualism and formalism.

We can watch these things in an organization like ours, where the local pastor still has considerable freedom of action in such matters.

H. W. L.

"NEXT THINGS NEXT"

THE words "I so move" have marked the beginning of many a great project of the church. No one can second the motion if there is none.

"Why do we sit still?" (Jer. 8:14) was Jeremiah's challenge to Israel. In the hour of greatest opportunity the sons of Jacob were idle. Or were they? It just could be that they were guilty of wasted motion. Busy attending to this detail or that, they had no time to conduct a major operation. Lost to such men is the philosophy of Booker T. Washington—"Next things next." Secondary objectives receive primary effort while the big issues lie unresolved. "I don't have time," is sure prelude to peptic ulcers and poor performance.

"Why do we sit still?" A hungry world is crying for spiritual bread. A thirsty world, mortal casualty of sin, cries out, "I thirst!"

In a rut? Exhausting your energy spinning your wheels trying to get out? Time has taught its students one sure method of emergence, namely, prayerful ingenuity; fresh energy for a fresh approach. The world awaits the motion. Angels stand ready to second it. Christ at Calvary has exhausted discussion. Are you ready to vote?

E. E. C.

SPIRITUAL ILLITERATES

SOME months ago a Methodist conference on Christian education was held in Ohio, and several speakers deplored the fact that Americans are in general becoming "spiritually illiterate." Some of the speakers went so far as to state that they thought this was one of the most serious problems facing the church in this country.

From our experience we would say that it is one of the most serious problems facing the Christian church in many lands today. Many laymen and women have no idea how they could explain the doctrines of the church to which they belong. Once in a while we have heard ministers say, when a doctrinal point was being discussed: "I am no doctrinarian!" By that simple expedient they relegate their theological thinking to others. Is it safe for us laymen and ministers to let a select few, whom we call the theologians, do our theological thinking for us?

We think there are great deficiencies in the preaching that emanates from some of our pulpits. When preachers do not carry on a methodical, systematic study of the Scriptures, how can they expect their congregations to understand even the rudiments of the theology upon which the life of the church is based? In olden days preachers who went in for expository preaching bred a generation of theological thinkers to the extent that the lay men and women could discuss theology intelligently with their ministers. For example, Susanna Wesley could discuss theology intelligently with her two brilliant sons, John and Charles, to the extent that she probably saved John from falling into the errors of extreme Calvinism. It surely was no mean accomplishment for a woman in those days to be able to stand up to those boys on predestination! Could our fathers, mothers, brothers, sisters, take part in an intelligent conversation on that topic in the family circle today? Some may be able to do this, but we venture to suggest that this kind of thing is disappearing from our midst.

When preachers concentrate their whole energies on short topical sermons, the basis of which is gathered from some journal or newspaper, then,

(Continued on page 46)