


The Ministry

NOVEMBER, 1961



To Thee, O Lord, our hearts we raise
In hymns of adoration,
To Thee bring sacrifice of praise
With shouts of exultation;
Bright robes of gold the fields adorn,
The hills with joy are ringing,
The valleys stand so thick with corn
That even they are singing.

And now, on this our festal day,
Thy bounteous hand confessing,
Before Thee thankfully we lay
The first fruits of Thy blessing.
By Thee the souls of men are fed
With gifts of grace supernal;
Thou who dost give us earthly bread,
Give us the bread eternal.

W. C. Dix

Motto for Preachers



"The Christian pulpit is not a throne—
Do not lord it over the people.

It is not a judgment bar—
Do not condemn.

It is not an auction stall—
Do not buy or sell.

It is not a theatrical stage—
Do not perform.

But it is—
God's table for hungry souls,
sin-sick hearts, and burden bearers.

Your ministry's highest service
as requested by the great
Master Shepherd is
'Feed My Sheep.'

—Motto on door leading to pulpit,
Central Seventh-day Adventist church,
Johannesburg, South Africa.



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Our Cover

True thanksgiving involves three things—a bounteous giver, a fruitful harvest, a thankful receiver. These three involve the whole conception of life in Christian thinking.

The mind of man cannot grasp the magnitude of God's bountiful provision "for them that love him" (1 Cor. 2:9). The preparations of God for His creatures run through all things and in all ages, "filling our hearts with food and gladness" (Acts 14:17).

Doubtless, if men had been unselfish and undivided, poverty and hunger need never have been known in this world.

As things are today, the believer is called upon to exemplify the grateful, unselfish acceptance of all God's gifts—life, health, home, loved ones, friends, temporal necessities, ideals, opportunity to work and serve others, the chance to give as well as to get, the privilege of knowing Christ and His offer of eternal life. Thanksgiving comprehends all of life.

Cover Picture: H. A. Roberts

The True Thanksgiving Spirit

C. E. MOSELEY, JR.

Field Secretary, General Conference



THE one hundredth psalm is a beautiful poem that climaxes six consecutive psalms of thanksgiving. In this poem all peoples of earth, friendly and hostile alike, are invited to join Israel in offering thankful praises to God

for His abundant mercies and blessings. Verses four and five of this psalm, above all others, have captured the spirit and intent of thanksgiving in a moving appeal:

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

A more passionate picture of true thanksgiving would be difficult to find, indeed. For simple elegance of expression, taste, and joyous appeal, this is unsurpassed. Its spirit moves us and steals upon the heart like a contagion. And how appropriate at this harvesttime, when fields are garnered and storehouses are filled with the year's plentiful fruitage, that this spirit be recaptured and restored to our Thanksgiving celebrations. How wonderful it would be could individuals and nations alike rekindle the spirit here set forth.

To do this we shall all need to reassess the harvest of our moral and our material stores, first individually, then nationally. To achieve the truly thankful spirit as is here shown will require a new sense of values, a clearer look at the Source of all our blessings, and a sharp appraisal of past and present motives and measures of man.

The story of the life of Louis Di Paola is more than a typical American success story; in point, it is a true story of a model thankful man. This immigrant fruit vendor from Italy pushed his cart in New York City's Lower East Side for fourteen hours a day and loved it. His radiant spirit and cheerfulness won him steady clients,

and sooner than most of his kind, he parked his cart and operated behind the counters of his own fruit stand. Later he bought a small store in Brooklyn, and business grew phenomenally; so did his smile and his praises for his America! He became a wholesaler, became wealthy—a completely successful though unlearned businessman. Then came the depression of 1929, and with it disaster for Di Paola. In a few months he lost his stores, his stocks, and his savings!

Radiant and smiling as ever, he went back to his fruit stand! When asked whether he was still glad he stayed in America, he replied after a long pause, "When I came to America my pockets were empty. They are empty again. Has America taken anything away? It is not what is in my pockets that gives me joy; it is to be a man among equals. Here, I am still a man. I thank God every day that I am in America."

This is the spirit and the genius of true thanksgiving wherever men are found. True thanksgiving to God did not, of course, begin in America. One may be justly proud of successful achievement in any area. But pride of achievement is one matter; true thanksgiving stems from a deeper, a more significant matter. It grows out of the will to climb above past failures; it emerges from the spirit to try again when all has been lost; it arises when there is opportunity to show faith and trust when all else appears to crumble; it springs from the mere chance to achieve manliness, dignity, and godliness, and to compete with illimitable equality among men. These causes for thanksgiving are not circumscribed by geography or time, caste or clime; for they know no bounds. These privileges are among the basic ingredients of gratitude.

When the mass of its peoples has captured the spirit of a Di Paola, the image of a nation will change from one of fears and frustrations—which now seem to hold so

many in their grip, shall we say—to one of trusting and thankful people. Then—

“Come, ye thankful people, come
Raise the song of harvest home!
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God’s own temple, come;
Raise the song of harvest home!”

—HENRY ALFORD

Did not this spirit jell the intent and purposes of the Pilgrim Fathers? Were they not thus lured to cross uncharted seas to an unknown America? And was it not this spirit that prompted the first truly American Thanksgiving at Plymouth Colony in 1621? Let us look again at the fortunes and faith of the nation’s founders and be thankful for our God-fearing fathers.

Recall how winter and hostile Indians, starvation and disease, had all taken their toll of those pioneers. Then remember that it was the will to survive, the capacity to endure privation and death, and the spirit to live the life of God from one’s own choosing, longing, and desire that moved the newcomers. These were the qualities of character that compelled those daring settlers to sink their plows deep in the soil, to plant their seed in the goodly new earth, and gently and courageously to tend their crops with a tool in one hand and a weapon in the other.

Then came harvesttime and happiness! And it pleased a grateful people to do the most natural of decent things their thankful hearts could dictate—they celebrated the first Thanksgiving. Governor Bradford decreed the thankful assembly, and a joyful people worshiped their God and blessed Him whose “mercy endureth for ever.”

The Pilgrims put aside their fears and their weapons, and spread upon tables the best fruits of their labors—foodstuffs in plenty. And they invited hostile Indians to share their feasting and rejoicing. Pilgrims and Indians laid aside their fevered differences and sat side by side before the feast; they ate wild turkey and venison, corn and winter vegetables. They consumed dried fruits and pumpkin pies! Then they arose from their merriment, filled and thankful; thankful for a good harvest of food, for peace—temporarily—in the colony, and

for the opportunity afforded them to dignify their lives and those of the Indians with whom they now shared their blessings.

That first Thanksgiving set both the stage and the tone for all the thankful seasons that have followed on the American scene. And for spirit and intent it was not unlike that initiated for all peoples by Israel of old. That ancient model of true thanksgiving has been and continues to be prophetic of genuine thanksgiving for all generations and nations for all time.

What examples of true gratitude and exemplary fellowship—even with enemies—have been left us by our spiritual and our national fathers. And who of us has not thrilled to stories of their courage, of faith in God and in their fellow men, and of devotion to duty and the right in the face of imminent danger!

One sometime wonders what has come over us, their children. For who among us demonstrates the same spirit and resolution of our fathers? What undignified, un-Christlike obsession now has hold of us that reproduces so little in us of that we so much admire in them?

How sadly true it is that the grateful spirit and high courage of a Di Paola was never more needed individually than it is today!

“And why do the nations rage” and be-

(Continued on page 40)

Your Literary Contributions

Quite often we receive a manuscript marked “copy sent to *Review and Herald*, *Youth’s Instructor*, or *Signs*.” We welcome your literary contribution, but it is practically certain that you will not see it in our columns if you have sent it elsewhere also.

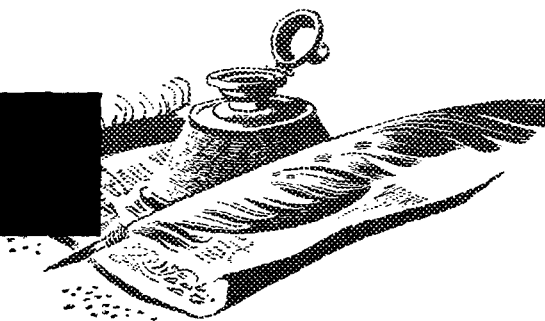
Readers’ contributions are much appreciated in this office, and we suggest the following for your guidance:

1. A general article or a sermon should be from 5 to 8 pages of double-spaced typescript in length.
2. A research article may be about 7 to 9 pages.
3. Your quotations or references should be taken from original sources as far as possible, giving name of author, date of periodical, or page and publisher in the case of books. Incidentally, quotations should be as short and as apposite as possible.

Readers’ opinions on how we may improve our journal are as welcome as their manuscripts. If you have never contributed to our columns, why not seek the satisfaction of saying something inspiring in writing?

H. W. L.

EDITORIAL



God's Pulpit



ON PAGE two of this issue will be found a motto for preachers. It was taken from the door leading to the pulpit of one of our churches in Johannesburg. Although used in our magazine some years ago we felt it was arresting enough to use once more especially because of a criticism which had been made the week the motto had been drawn to our attention.

A gathering of friends graced our home one Sabbath. We had all been to church that day, some nearby, some farther afield, and we were comparing notes on the services. In our church we had had a good sermon and we plainly said so.

Then one of our visitors observed, "We had another scolding, as usual!" We will not repeat more, save to say that if people should not talk publicly in that way, neither should we preachers provide the temptation for them to do so.

It is true that the man of God must "reprove, rebuke, exhort," but that is only part of the apostolic admonition. These things are to be done "with all longsuffering and doctrine" (2 Tim. 4:2). In the R.S.V. the words are rendered "be unfailing in patience and in teaching."

"Not a Throne"

The pulpit is not a place from which the minister dispenses orders and incessantly reproves both the faithful and the unfaithful. If he would fill his sermons with the "teaching (*didachē*)" of Christ, the reproof would go silently home to the heart of the hearer through the compell-

ing power of truth. Cracking the whip, haranguing the people, denunciatory speech aimed at everything and everybody, cheapens the pulpit and disgusts the people. It is a poverty-stricken pulpit where the preacher's only weapon is a whip. These habits can be cured if a man will think, study, and preach the great and positive themes of the Word of God, of which the Lord Jesus Christ is the beginning and the end.

Thomas Chalmers (1780-1847), Scottish preacher and theologian, was the brilliant pastor of a Scottish church when he was only twenty-three. His small congregation loved him, but could not understand why, after a hard week's work, they came to church only to hear the marvelous young preacher thundering away against all kinds of sins as though the members had spent the week in open shame. This went on from 1803 to 1811, when a sudden change came.

Chalmers ceased to thunder against the grosser crimes and against the iniquities of Napoleon, but every day he had something fresh to say about the love of God, about the cross of Christ, and about the way of salvation.¹

Chalmers' explanation was that in 1811 he was converted after eight years of what has been called "whiplash preaching." He carried with him into a wider ministry of preaching, teaching, and writing the lessons thus learned among the humble Scottish cottagers, where the last four years of his preaching produced many a trophy of redeeming grace.

John Bunyan (1628-1688) was once a "whiplash" preacher, and says:

I went for the space of two years crying out against men's sins and their fearful state because of them. After which the Lord came in upon my own soul with peace and comfort through Christ. He gave me many sweet discoveries of blessed grace through Him. Wherefore now I altered my preaching and did much labour to hold forth Christ in all His offices, relations and benefits unto the world. After this God led me into something of the mystery of the union with Christ.²

We have long had before us such admonition as the following:

It is natural for some to be sharp and dictatorial, to lord it over God's heritage; and because of the manifestation of these attributes, precious souls have been lost to the cause.³

Perhaps some of us need to drop the whip, and, abasing ourselves at the foot of the cross, learn anew that love is Christ's most potent weapon, that truth as it is in Him is the great sanctifier of the soul,⁴ and the Holy Spirit the greatest corrector of wrong⁵ and the one guide into all truth.⁶

No! The pulpit is "not a throne"!

There is no denying that some pages in Christian history reveal certain preachers as setting themselves up as the last word on every question under the sun—even those that have no legitimate place in God's pulpit.

"Not a Judgment Bar"

The pulpit is not a judgment bar before which any and every question of human controversy can be decided. Failure to grasp this will find the preacher in deep water. He does not know everything and is not expected to. His textbook, the Bible, does not answer all human problems. It is a textbook of the science of salvation, and not a vade mecum to every question under the sun.

How often preachers have allowed themselves to be drawn into political controversy to the detriment of their success as pastors and evangelists! Christian workers of all classes should not be drawn "into debate or controversy on political or other questions."⁷ To counsel and advise on great moral issues before the public is one thing; to press a certain solution dogmatically and publicly is quite another.

The pulpit must of necessity be a place where controversial issues are dealt with. In a certain sense the main issues of Christianity are controversial. Sin, atonement, redemption, the deity and nature of Christ, the inspiration of Scripture, the eschatology

of Scripture—these are all issues from which we must not, dare not, shrink. Here is a warning word from the famous W. H. Griffith Thomas:

We have to take care that we are not mere controversialists, for this type of man is one of the most unlovely, unspiritual, and objectionable of beings. We must not wage war for the love of it, but if we find it necessary to wage it, we must do so in love.⁸

In the very nature of our position Adventist preachers, with an unpopular message, can easily become denunciatory, controversial, and condemnatory. So many things contrary to God's Word have to be opposed, and the faith once for all delivered to the saints must be defended and commended. We have to preach so that the arrows of the Word reach human hearts, and it must be done after the divine pattern in Christ:

Every time He addressed the people, whether His audience was large or small, His words took saving effect upon the soul of some one. No message that fell from His lips was lost. Every word He spoke placed a new responsibility upon those who heard. And to-day the ministers who in sincerity are giving the last message of mercy to the world, relying on God for strength, need not fear that their efforts will be in vain.⁹

It is possible to make God's pulpit heaven's trysting place with needy sinners, and not a judgment bar that metes out nought but condemnation.

"Not a Theatrical Stage"

Under the pressure of filling the church, preachers have sometimes resorted to novel expedients. The preacher who advertised "How a Man Sinned by Having His Hair Cut" had a novel title by which to introduce Samson; but was it dignified? Did it add to the attractiveness of the church? Did it draw others than the curious?

No one likes to listen to the preacher who stands unmoved and lifeless as a statue while he preaches. How can men be on fire with a message impregnated with life-and-death issues and be statuesque, unemotional, unmoved, and unmoving? But when emotion and sensationalism run riot, then the pulpit degenerates into a theater.

Surely the House of God is not a Theatre, or a Concert-Hall, or a Circus, where it becomes the great object of the proprietor to fill the building, and make it pay.¹⁰

In this age of extravagance and outward show, when men think it necessary to make a display in

order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good.¹¹

"A Table for Hungry Souls"

One of the great failures in pulpit ministry today is seen in the quality of its sermons. In too many cases they cry out to heaven that preachers—Adventist and non-Adventist alike—are not studying the life-giving Word. Just as surely as this continues the enemy will come in like a devastating flood and sweep away the faith of many. Many persons who remain in churches served mainly by non-Biblical preaching become weak in the faith and are often easy prey for un-Biblical teaching. We must "feed the flock of God"¹² or it will languish.

The table the Lord has prepared for His people is His will revealed in Holy Writ. There are only two ways in which God's people can feast on that Word—they study in private or they listen in public. A small number do both. Every preacher knows that private Bible study is almost nonexistent. In a group of Christian college students 73 per cent recently admitted they have never prayed with either one of their parents, and it is almost certain that the same confession applies to Bible study.

It therefore remains for the preacher to help by his sermons, studies, and interviews to try to fill this terrifying vacuum in the lives of his people.

The minds of men must be called to the Scriptures as the most effective agency in the salvation of souls, and the ministry of the word is the great educational force to produce this result.¹³

The pulpit must become the Lord's table around which the hungry church family gathers, and it must here be fed, inspired, and built up in the "most holy faith."¹⁴ Here the Holy Word must be dispensed and the holy Christ exalted.

The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word.¹⁵

Preachers who make the sermon hour a feast of good scriptural things for the hungry soul can make the pulpit a dispensary of redeeming grace for hungry souls, and a place from which the Redeemer's welcome voice can be heard from week to week.

Father of mercies, in Thy Word
What endless glory shines!
For ever be Thy name adored,
For these celestial lines.

Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

—ANNE STEELE

¹¹ CHARLES L. GOODELL, *Cyclopedia of Evangelism*, pp. 135, 136.

¹² *Ibid.*, pp. 136, 137.

¹³ *Testimonies to Ministers*, p. 223; cf. 280, 301.

¹⁴ John 17:17-20.

¹⁵ John 16:8.

¹⁶ John 16:13.

¹⁷ *Testimonies*, vol. 6, p. 122.

¹⁸ W. H. GRIFFITH THOMAS, *The Work of the Ministry*, p. 150.

¹⁹ *Gospel Workers*, pp. 150, 151.

²⁰ JOSEPH GOWAN, *Homiletics*, p. 157.

²¹ *Gospel Workers*, p. 346.

²² 1 Peter 5:2.

²³ *Testimonies*, vol. 6, p. 288.

²⁴ Jude 20.

²⁵ *The Desire of Ages*, p. 390.

H. W. LOWE

Prayer for Safe Driving

Travelers along the new Kansas Turnpike are being reminded of the nation's rising traffic death toll by a prayer composed by a staff member of the National Council of Churches. Written by Dr. George W. Smart, of the Council's Department of Indian Work, the prayer was used for the dedication of a historical marker at the Lawrence Service area of the turnpike. Now, printed copies of it have been placed on tables and counters in restaurants along the highway for patrons to read and take with them. Dr. Smart, an ordained minister of the American Baptist Convention, is in charge of religious education and pastoral counseling at the Haskell Institute, Lawrence, Kansas, which is one of ten Federal schools for Indian children in which the NCC sponsors religious programs. The prayer reads:

Lord, grant a steady hand and watchful eye,
That no man may be hurt when we pass by.
Thou gavest life, let none who drive a car
Be careless once, life's gift to steal or mar.
Teach us to use our cars for others' need,
Nor miss this world's beauty, through love of speed.

Shelter those, dear Lord, who bear us company,

From accident and all calamity.
Guard trooper and traveler on this pike,
Safe be father, mother, and tiny tyke.
With courtesy and joy we'd go life's way,
And reach, without mishap, our destiny.

Amen.

"Never Lose Your Sense of Urgency"

Part I

ROBERT H. PIERSON

President, Southern African Division



TUCKED away in Paul's Second Epistle to Timothy, as translated by J. B. Phillips, is a message that should burn its way into the thinking of every Seventh-day Adventist worker. It is a message especially for us who lead God's people in these last days.

"Never lose your sense of urgency" (2 Tim. 4:2, Phillips.*

There is danger that we forget our sense of mission. We could all too easily drift into the pattern of being just another Christian denomination with no special message for God's climactic hour. We are growing; we are prospering; we are even becoming popular in some quarters. Such an experience can become satisfying. But spiritual satisfaction may well breed spiritual indifference. Satisfaction and indifference soon dull the sense of urgency.

God's Work Urgent

In David's day "the king's business required haste" (1 Sam. 21:8). "The king's business," as Rotherham translates this verse, "was urgent." Urgent means "pressing, calling for immediate attention." A king's business is different from the business of an ordinary subject or citizen. It is pressing. It calls for immediate attention. It demands high priority. In a word, it is urgent!

A few years ago, I rode from Singapore to Sydney, Australia, on the same plane with the Foreign Minister of Australia. I soon noticed that at every port Mr. Casey received preferential treatment. Local officials invariably cared for his business first. It was understandable. He was on the king's business. His business was urgent!

Workers in the Seventh-day Adventist Church are on the King's business. What is more, our sovereign is the King of kings (Rev. 17:14). Our business differs from that of other Christian workers. Our message is different. It is urgent! The acceptance or rejection of our life-or-death mes-

sage carries with it eternal implications. More awesome yet is the fact that our time for preaching is fast running out. Herein lies the greatest urgency of our task. Our commission is different. Our Lord sends us to *all* the world. We dare not work with those who would divide the world into spheres of influence, assigning the various mission organizations to different areas. No! Our "everlasting gospel" must go to "every nation, and kindred, and tongue, and people" (Rev. 14:6).

Our message centers in Christ and is the very embodiment of the love and peace and forgiveness our friends in other Christian denominations preach. But the Advent message of prophecy includes vastly more. Generally speaking, the evangel of the world's churches bears no relationship with time and the cataclysmic end of the world. They could well preach their gospel of love, peace, and joy forever. But Seventh-day Adventists, guided by the Holy Spirit and basing their conclusions upon the solid rock of God's Word, say, "No! We do not have an eternity of probation before us!" Then we proceed to select a comparatively short period in the toes of time—the very days in which we are now living—and declare, "This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). While we cannot be time setters, we dare not be time ignorers!

We dare not say, "My lord delayeth his coming" (Matt. 24:48). The hour is too late. Eternal life is too precious. We dare not settle down as though we had centuries ahead to do the urgent work God has entrusted to us in time's last hour. Paul's message to young Timothy centuries ago is a divine directive at this very hour to every Advent worker the world around—"Never lose your sense of urgency"!

Urgency Must Characterize Our Planning

There must be divine urgency in our planning for the future of God's work! "Say not ye, There are yet four months, and then cometh harvest? behold, I say

Answers to Walter Martin

A new book entitled *Doctrinal Discussions* is now on the press and will shortly be published by the Review and Herald at the low price of \$2.50.

This book contains the answers to Walter Martin's book *The Truth About Seventh-day Adventism*. These answers appeared in the *Ministry* month by month for more than a year. They have been only slightly re-edited for book publication, and a chapter has been added on the various denominational views on the law of God.

We anticipate a large circulation. Order through your Book and Bible House now.

H. W. LOWE

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

Now is the time that "the leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."—*Gospel Workers*, p. 351. The fields of the world "are white already to harvest" today. I could write pages confirming the truthfulness of this statement. Throughout the Southern African Division, despite the political turbulence of our times, if we had the men and the means we could step in and do a far greater work of reaping. A continent in flames is also a continent of opportunity, and must, as well, be ablaze for God. What I say of Africa no doubt other division leaders could say of their fields. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). The urgency of our task is bound up in that little three-letter word *now*.

"We are altogether too narrow in our plans. . . . His work is to go forward in cities and towns and villages. . . . We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off."—*Evangelism*, p. 46.

Make Larger Plans

Our urgent planning for time's last hour must be as broad as the uttermost parts of the earth—every unentered city, town, and village must receive our prayerful, careful attention. We dare not boast of what has been done in our fields. The measure of our God-given task is that which yet remains undone. Those unentered areas must haunt us until our holy desperation compels God to tear away the barriers and open the way for us to enter with His mes-

sage before the door of mercy closes forever. The time must come, and that very soon, when we will no longer be able to speak of our "unentered territories." The workers of a finished task will bear the glad word heavenward, "Mission accomplished! The last bastion of unbelief has yielded to the assault of the army of God." Such a glorious day will only come as the result of God's blessing upon "larger plans" and a "wider reaching forth to work for those who are nigh and those who are afar off."

"We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns."—*Testimonies to Ministers*, p. 232.

Paul's urgent planning in his day included both soul conquest and soul conservation. He was a spirit-filled evangelist. He also must have been a wise shepherd-home-missionary leader. He did 'not hover over the ninety and nine.' He trained strong church leaders to do their share in caring for the flock of God after he had passed on to other fields.

The urgency of the times demands that our planning include aggressive worker evangelism. It must also reserve a large place for the inspiration and instruction of our thousands of laymen who long to have a part in finishing the work. Though we have all read it frequently, it is well for us to read again this inspired reminder: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

God's program for His remnant church includes lay pastors as well as lay evangelists. Our laymen must be trained and organized to help us shepherd our rapidly growing flock, as well as to serve as preachers of the message in new areas. When the servant of the Lord warned us against hovering over the flock she did not mean that the flock of God required no shepherding. No, a thousand times no! The Lord's weaker saints inside the church are just as precious in His sight as the honest in heart outside the fold. Both require our attention. Our urgent last-day planning must include *worker evangelists* to blaze the trails into unentered areas and *worker pastors* to consolidate and retain the gains in

"From Greenland's Icy Mountains"

We have sung the words of the well-known hymn, from childhood, and many of us have wondered just when a monument would be raised for the Advent cause in this remote area of the world. This fine building erected in Godthaab represents the onward progress of our work. Here we see the pastor's home, the clinic, and the church building.



Andreas Nielsen, who has the oversight of the Advent program there, gives a very encouraging report. He says, "I always unite our literature work with our ministerial work, so you see I have a good effort. I like this statement from *The Great Controversy*, page 612: 'Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven.'"

It is wonderful that *The Great Controversy* and *Steps to Christ* are translated into the Greenlandic language, as well as a tract, *Who Are Seventh-day Adventists?* by Alf Lohne, president of the West Nordic Union. Our workers around the world will rejoice in this, another evidence of the hastening of the message to the earth's far ends in preparation for the coming of our Lord.

R. A. A.

the churches. Such planning must also include the *lay evangelists* and the *lay pastors* to assist their ministering brethren.

Not to Be Deterred by Difficulties

"We are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint. . . . Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our . . . loneliness, we have a sympathizing Friend."—*The Ministry of Healing*, pp. 248, 249.

Many of the world's most fertile fields are plagued with "hard problems." Our thirty-three thousand baptisms in the Southern African Division the past two years came amid trial and tribulation. Often we have wondered where our next crisis would appear. Ours is a fertile field. It is also a flaming, frustrating enigma. We have thanked God unceasingly for "a Guide to direct our way." In our times of great perplexity we have turned to "a sure Counselor" and found that He never fails His needy ones in the hour of peril. In hours of loneliness, what a comfort to have "a sympathizing Friend."

This promise is as well for those who

labor in lands of "unsatisfying prospects." I bumped my head against the Gibraltar of heathenism for more than a decade. I know what it is to go to bed at night with more than 400 million judgment-bound Hindus, Moslems, Buddhists, Animists, and varied Christians haunting me. I know something of the difficulties and the heartaches in attempting to reach these wonderful but satisfied people with the third angel's message. But here too we found "a Guide to direct our way" and learned that in the hour of perplexity He is "a sure Counselor." To those laboring in fields of "unsatisfying prospects" He is a sympathizing Friend.

Nothing must deter us in our planning for the Lord's work *now*. Hard problems, unsatisfying prospects, must challenge but never discourage or dismay us. "*Never lose your sense of urgency*" is God's message to His leaders today. We set the pace for the work. Our members will move ahead no more rapidly than we lead them. May God help us as workers and leaders to plan to underwrite our planning with a spirit of holy urgency.

* From *The New Testament in Modern English* by J. B. Phillips. Copyright 1958, by J. B. Phillips. Used by permission of The Macmillan Company.

The Minister and Culture

(Concluded)

GODFREY T. ANDERSON

President, Loma Linda University



A FEW years ago one of our colleges sent out a questionnaire to its ministerial graduates who had been in the work for a few years. It asked them to state which courses had been most valuable to them in their practical experience, and which courses, not taken by them in college, they would like to add to their equipment in the future if opportunity were presented. The answers were interesting and helpful. One was rather startling. This young minister remarked dourly that there was nothing additional he would like to take—he already knew more than he was able to use.

This pragmatic view of education apparently came from a man with no intellectual curiosity. The eagerness to meet other minds, to strike sparks from the clash of great ideas, to view scenes through the eyes of great artists, or to hear music that had sung itself through other men's thoughts—these things had no interest or invitation for him. He is and likely always will be a plodder, doggedly pulling a steady load, with eyes on the familiar road and with no glance to spare for the beauty and wonder of the world around him, or a wish to raise his eyes to the challenge of the skies and the glory of the stars.

Even as communion with God is established and prayers are sometimes answered by the coming to mind of some mentally stored Scripture passage, so our everyday lives are enriched as lines from the great poets are brought to mind by the scenes and incidents of our daily lives. As a traveler abroad finds himself thankful for every bit of literature that helps interpret for him the places and people he encounters there, so in everyday living we can see a new significance and beauty in everyday things when they are interpreted for us by men and women who see clearly and feel deeply.

An understanding of literature and what makes it great will add enormously to life's appreciation and enjoyment of the Bible.

Aside from the message that it brings, its beauty and force of expression, the forms in which it is embodied, its imagery and imagination, and the strength and grace of its poetry—all these give the keenest delight to the Bible student who also knows literature.

It is not difficult for a minister to understand the value and importance of wide reading. After all, sermon writing is a responsibility that is ever with him and which the conscientious minister takes seriously. Less understood, often, is the importance of culture in the fields of music and art. But music is a part of each service of divine worship. Choirs, choir leaders, organists, pianists, and soloists are all entities with which the minister must deal in his church. Not all college courses require classes in music appreciation, or even church music for theological students. And it is obvious that a single course, in any case, could not teach a minister all he needs to know about this important phase of worship.

Principles of Music in Worship

Music and art are two fields in which practically everyone has definite and strong opinions—and often the strength of the opinion seems to be in inverse proportion to the amount of actual knowledge of the subject. Fortunate is the minister who has the services of well-qualified and consecrated musicians for his meetings. But even if he has little experienced musical talent available, and limited personal knowledge of the subject, there are a few basic principles in the use of music that can guide the minister if he is aware of his limitations along these lines.

For an assembly service at the College of Medical Evangelists some time ago we were privileged to have Dr. Joseph Clokey as speaker. He is a famous church musician and composer, and was professor at Claremont Graduate School. He laid down for our group some basic principles of worship services and the use of music in churches.

They sound simple, yet they are not easy to apply. First, a worship service is directed from man to God and from God to man—never from man to man. This means that the congregation in hymns and prayers addresses itself to God. The choir and soloists sing to God, not to the congregation. The minister delivers the word of God to the congregation, not his own words. Thus every part of a worship service should contribute directly to the progress of the service, and nothing extraneous should be introduced for its own sake. The music selected should all be directed toward God and His worship, not toward expressing the emotions of the singer. The serious church musician looks askance at hymns that center attention on the singer and his emotions, particularly if they are lugubrious or complaining. We should direct to God only adoration, worship, and praise, not complaints.

Music's Attraction

Nor should music be used that attracts attention to itself or its performer, by showiness in the music or flashy virtuosity in its performance. There is a great difference between the monumental works of Bach, which were written and inscribed by his own hand as only for the glory of God, and those of some others, such as Franz Liszt, who delighted in a display of technical skill and whose emotions were sentimental rather than religious.

The attitude of the church organist, the choir, and the soloists has much to do with the effectiveness of the music from a worship standpoint. Their intention in performance must be to contribute their best efforts to the service and worship of God rather than to display their skill and virtuosity before the congregation. The Baptist denomination has undertaken a serious project of raising the standard of music in its churches. It has groups of trained church musicians who go from church to church and instruct the congregations in the fundamentals of church music and introduce to them good materials. Where these groups have been, with their explanations and demonstrations, the standards of worship have been greatly elevated.

Our own church members are committed to a program of health reform, to good taste in dress, to continual Bible study, to careful Sabbathkeeping, and to Christian recreation and amusements. They

would, no doubt, also be willing to forsake the cheap and trivial in music if it were presented to them in the proper light, and if they were given better materials to use. This is an excellent project for the minister with a sincere desire to raise the cultural level of his church.

The minister has less contact with the field of art in his work than with other areas of culture, and often less training and understanding of the underlying principles of good art. In the covers of church bulletins, in decoration of the church, in pictures used in the church building, good taste will be instantly apparent to the cultured visitor. In the Victorian era there was such a strong swing to the sentimental in art that its influence still lingers, particularly with the older members of the church. It takes thought and study to be able to draw a true line between the mawkishly sentimental and true sentiment. To be sentimental is to be overly emotional and insincere in feeling. Real sentiment is sincere, strong, true, and in good taste. An example of sentimental art is the popular *Christ in Gethsemane*. A moment's serious thought would remind one that Christ did not pray in the Garden with beautifully draped garments and with a serene face raised to heaven. The awfulness of that scene, which He shared with not even His closest disciple-friends, was hidden by the darkness of night, and is not a fit subject for light and sentimental handling. Many

Circulation Increase

Our circulation has been increasing for some time. Recently it went up so much that the printing order almost failed to meet the need, with the result that our July, 1961, issue is now unobtainable.

It is good to see the circulation list on the increase. Our special offer to students and teachers in our educational institutions will doubtless do still more in this direction.

It would be a great service to us if division, union, and conference organizations would check their lists carefully before re-ordering each year, so that extensive changes do not have to be made because the old list was too hurriedly put together.

Our purpose is to make our columns contribute to the work of the Advent ministry, and to build up all phases of the Lord's work. Suggestions and contributions likely to inspire our workers are welcome and will be given careful consideration.

H. W. L.

people feel deeply about this, and if we continue oblivious to the dictates of good art and good taste, we may alienate some who might otherwise be attracted to our message.

Elbert Hubbard spent much time in art galleries, savoring to the full the masterpieces there. A friend questioned him one day, "Why do you spend so much time on these things which you can never afford to own?" Hubbard answered, "I would rather be able to appreciate things I cannot own than own things I would not be able to appreciate." Even more today than in Hubbard's day are fine things available to those who cannot afford to own them.

There are public libraries and paperback editions of good books for those who wish to read widely. There is FM radio with music masterpieces, and records of the good music you love the most. There are public art galleries and inexpensive reproductions of the masterpieces, so that good pictures are within the reach of all who love them. Goethe wrote:

Men are so inclined to content themselves with what is commonest; the spirit and the senses so easily grow dead to the impressions of the beautiful and perfect, that every one should study, by all methods, to nourish in his mind the faculty of feeling these things. . . . For this reason, one ought every day at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words.

Religion and Culture

You will occasionally meet people who feel that there is a conflict between religion and culture. We find in our membership some who contend that God is concerned only with right and wrong, with truth and error, with good and evil. They do not sense God's concern with the purely beautiful or His involvement with the aesthetic. They never stop to think that the use of color, form, balance, proportion, rhythm, variety, and restraint in God's creation indicate His lavish gift of beauty to us. He further gave us an infinite variety of tastes and scents to enhance our physical enjoyment, and an endless wealth of sounds, which may be combined in patterns to make music. He could have given us His Word in the barest prose, explicit and unornamented. But He clothed His Word to us in poetry, narrative, drama, epic, exposition, allegory, parable, and song. Surely He must be disappointed

when we fail to appreciate the literary forms, the similes, metaphors, refrains, and other devices that add polish and beauty.

Some sixty years ago a lecturer in London spoke on the topic "How Can Browning Be a Christian?" He felt that a man who was at home in the fields of music, art, science, literature, and social life could not be a Christian in the Puritan and ascetic sense of the term. Yet Robert Browning, a layman, many sided and almost myriad-minded, was always ready to give a reason for the Christian faith to which he held. His robust confidence in the goodness of God's plans preached a more powerful sermon than many preachers can manage.

Culture at Work for God

Moses in the Old Testament and Paul in the New are examples of culture at work for God. Moses was versed in all the knowledge and lore of the Egyptians, yet it in no way diminished his devotion or made him less patient and understanding with the recalcitrant horde he dealt with. From his pen came the first five books of the Bible, and probably Job also, one of the great epics of all time. Paul, in turn, wrote a considerable part of the New Testament, and his background and training fitted him to stand before scholars and kings, and to speak to them as a cultural equal.

Phillips Brooks, the talented young theological student at Harvard, was so drawn to the cultural aspects of life that he left the ministry to pursue what he considered to be wider interests. But he could not find contentment in other pursuits. Returning at last to the ministry, he found that it was possible to fuse culture and religion, that one could not tell where the one ended and the other began. His favorite text was "I am come that they might have life, and that they might have it more abundantly." Browning and Phillips Brooks, and a myriad of others, found and demonstrated the fact that there need be no conflict between culture and religion, but that each may enhance and complement the other.

Culture, art, music, and learning are not given us to take the place of simple heart religion. They are given to enhance, to make more vivid and more beautiful the great truths God has given us. The apostle John tells of the coming of certain men to Philip at Jerusalem. They were from

(Continued on page 42)

Fringe Benefits

J. A. McMILLAN

President, British Union Conference



RECENTLY one of our institutions got in touch with a potential worker with a view to employment. In answering the inquiry the worker asked for details of the service, salary, and particularly what "would be the fringe benefits offered"!

One wonders what the Advent Movement is coming to when the call to service is weighed and considered on the basis of the fringe benefits that go with the job. Are we training workers who deeply appreciate the privilege of working for Christ or are we educating a class of professional personnel who care more for the money offered, the hours of actual work required, the expenses and fringe benefits provided, and the security that comes at the end of a leisurely, assured term of service?

Would it not create the right atmosphere for a genuine revival of gospel service if we could recapture the right spirit of laboring for Christ? What did He offer His disciples?

Our Lord called His men and sent them forth to preach. He did not promise them the security of substantial salaries and all the benefits that men regard as necessary adjuncts of a promising career.

'Look, I send you out like sheep among wolves; be wary as serpents, innocent as doves. And be on your guard, for men will hand you over to their courts, they will flog you in the synagogues, and you will be brought before governors and kings, for my sake, to testify before them and the heathen. . . .

'All will hate you for your allegiance to me; but the man who holds out to the end will be saved. . . .

'A pupil does not rank above his teacher, or a servant above his master. The pupil should be content to share his teacher's lot, the servant to share his master's. If the master has been called Beelzebub, how much more his household!' (Matt. 10:16-25, *The New English Bible*).*

In every age the Lord of the harvest has called His servants to self-sacrificing toil. Those who catch the spirit of Christ are more concerned about the prosperity of the cause of God than they are about self-im-

provement. They are called to serve, not to be served. We hear altogether too much in these days about how this or that call may enrich and develop the individual's experience and less about how the cause of God may be developed and His work finished.

When Winston Churchill assumed the leadership of Britain in its most crucial hour he invited the nation to follow him, and in one of his most inspiring speeches he said, "I have nothing to offer but blood, toil, tears and sweat." The nation rallied to this stirring call and grimly fought until the ultimate victory crowned their efforts.

So the great leaders of God's cause have called on men to "suffer affliction with the people of God, [rather] than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:25, 26).

When Paul received his call to apostleship he was not offered any fringe benefits, but the Lord informed Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake" (Acts 9:15, 16).

Are we failing our young people today by appealing to their self-interests and bribing them by benefits and bonuses instead of repeating the challenge of our Lord, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10:37, 38)?

Such have been the Pauls, the Luthers, the Wesleys, the Whites—and countless others who have spurned the world's bright toys in order to grasp the eternal values. Such is Dr. Albert Schweitzer, turning his back on a brilliant career as musician, physician, and outstanding scholar, in order to devote his skill to the afflicted lepers at Lambarene. "What imprudent men the benefactors of the race have been. How prudently most men sink into nameless

graves, while now and then a few forget themselves into immortality."

The god of this world "asks men to place their affections upon the good things of this world. If he succeeds in engaging the mind and affections, the heavenly attractions are eclipsed. All he wants of man is for him to fall under the deceitful power of his temptations, to love the world, to love rank and position, to love money, and to place his affections upon earthly treasures. If he secures this, he gains all that he asked of Christ."—*Testimonies*, vol. 3, p. 480.

On the other hand, "Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Through weary

days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. . . . To His workers He says, 'I have given you an example, that ye should do as I have done.'"—*The Ministry of Healing*, p. 500.

It was such as these who founded the Advent Movement. It will be such as these who will be used of God to finish His work and usher in the kingdom. To some Jesus will say, "Thou in thy lifetime receivedst thy good things," while to others He will say, "Well done, thou good and faithful servant . . . I will make thee ruler over many things: enter thou into the joy of thy Lord."

* *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Great Words of the Bible—No. 4

"Logos" and "Lalia"

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AFTER a night on the Mount of Olives, Jesus came to the Temple to teach the people. It was to be a busy day. This was the day on which the Pharisees brought to Jesus a woman taken in adultery. This was the day on which Jesus claimed His title as the Light of the world, with the subsequent debate with the Pharisees concerning His prerogative to this title. During the course of this debate Jesus made some of His most stinging charges. The Pharisees became so infuriated when He exposed their sinful stubbornness that they attempted to stone Him.

This entire episode was a result of the failure of the Jews to understand Jesus and His message for them.

After considerable conversation Jesus asked, "Why do you not understand what I say?" (John 8:43, R.S.V.; *διὰ τὴν λαλίαν τὴν οὐ γινώσκετε*). I have spoken to you in simple, easy words, and you do not understand them. Why do you not comprehend my words?

"Because you cannot bear to hear my word" (*λόγον*) was the answer Jesus supplied to His own question.

You do not understand My *lalia*, My spoken words, these simple sentences I have said, because you do not comprehend My *logos*—the idea behind the sayings; the *word* in its semantic significance. The distinction between these two words is brought out clearly by Trench in his *Synonyms of the New Testament*, para. lxxvi: "*λαλία* and *λόγος* are set in a certain antithesis to one another here, and in the seizing of the point of this must lie the right understanding of the verse."

What an insult! No wonder they became angry! This unlettered peasant had the audacity to tell them, the scholars, that they were too ignorant to apprehend His reasoning.

Of course, we enlightened Christians of the twentieth century look back with disdain at the slowness of their perception. We marvel that they were so fearfully faithless.

The insight of our most prayerful meditations must surely compel our most honest and forthright paralleling of this tragic episode of the distant past with our understanding of today.

Do we understand the *lalia*, the recorded sayings, the spoken words of Jesus? To be sure, we can systematize the doctrines of

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the Bible into neat little bundles of incontrovertible "truths." But do we really understand His words, His way, His will? If we do, why do we not experience the fullness of the power of the Spirit?

I fear that we have but touched the surface in our spiritual understanding, because we do not adequately experience the *logos*, the Word, which is both of God and God. "Christ in you, the hope of glory," must challenge us to deeper and dearer experience.

Christ, the *logos*, the Word made flesh, is implanted in our hearts by the Spirit. When the Spirit had succeeded the selfishness in the lives of the apostles, "the meaning of these truths [lessons taught by Jesus—*lalia*] flashed upon their minds as a new revelation; and truth, pure and unadulterated, made a place for itself. Then the wonderful experience of His life became theirs. The Word [*logos*] bore testimony through them."—*The Acts of the Apostles*, p. 520.

This must not be a theory—a speculative hypothesis—but must be our theology (literally: *theos-logos*)—God-Word. "The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God. . . . They must . . . reflect the divine attributes."—*Patriarchs and Prophets*, p. 278.

What a privilege it is to study, to experience the Word. This experience in Christ is "not only to us the promise and pledge of life, not only the means of opening again to us the treasures of wisdom: they are a broader, higher revelation of His character" (*Education*, p. 28), which revelation reaches its climax in the exemplification of the Word in us His followers.

When through Christ the Word we un-

derstand His "words of instruction," *lalia*, "Jesus is to us an abiding presence, controlling our thoughts and ideas and actions. . . . A sense of human accountability and of human influence gives character to our views of life [our interpretations of His *lalia*]. . . . Jesus Christ is everything to us—the first, the last, the best in everything. Jesus Christ, His Spirit, His character, colors everything; it is the warp and the woof, the very texture of our entire being."—*Testimonies to Ministers*, p. 389.

When this has become our experience, a way of life to us, we will, as did Jesus, fairly scintillate the reflection of the Light of the World. Our preaching and teaching, our living and giving, will demonstrate a *logos*-centered interpretation of the *lalia*.

Much of the misunderstanding of our message is attributable to our emphasis on the words of the Word, the *lalia* of the Bible, when our true center of interest and inspiration should be the Word, the *Logos*. (See *Evangelism*, pages 184-193.) We are consequently often classed as legalists and literalists.

The Bible, the written Word, is but a symbolic representation of the *lalia*, the spoken word, which is in turn but a symbol of the *logos*, the idea behind the spoken word. This in turn comes from Christ, *ho logos*, "The Word." The truth is found only in the complete revelation of the Word who was made flesh and dwelt among us, and this complete revelation includes both the written *lalia* and the living *Logos*.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer."—*Gospel Workers*, p. 160. As we stand before our classes and our congregations, may we ever make the *lalia* of the *Logos* valid and vivid and vibrant.

"What Think Ye of Christ?"

WADIE FARAG

Evangelist, Nile Union



JESUS asked the Pharisees, "What think ye of Christ?" (Matt. 22:42). He asked the disciples, "Whom do men say that I the Son of man am?" Then He directed the question to the disciples themselves, saying, "But whom say ye that I am?" (Matt. 16:13, 15). Although Jesus made sure that men understood His divinity and oneness with God, there are countless millions who through the ages have denied this. Today, among those who believe in Jesus, the Mohammedans, who constitute about one tenth of the world's population and who are scattered all the way from China to the shores of the Atlantic and from the banks of the Volga in Russia to the waters of the South Seas, deny not only His crucifixion but His divinity. Not only the Mohammedans but a number of Christian communities hold Unitarian (rejecting the trinity of the Godhead) and Arian (rejecting the deity of Christ) views—deny Christ His rightful place as a divine being who is absolutely without beginning.

While one's belief in the historic doctrine of the deity of Christ may seem to some a matter of little consequence, it did not seem so to Christ; and neither does it seem so to the people of God today. Of the twenty-two "fundamental beliefs" found on pages 29-36 of the *Church Manual*, two of these fundamentals deal with the doctrine of God emphasizing the doctrine of the Trinity. No person refusing the belief in these doctrines could be permitted to become a member of the Seventh-day Adventist Church. Furthermore, any member who denies the Trinity and the divinity of Christ, advocating contrary beliefs, disqualifies himself from membership, and the church has full authority to disfellowship him (see *Seventh-day Adventists Answer Questions on Doctrine*, pages 42-46).

Those who refuse the doctrines of the Trinity and the divinity of Christ claim

that these doctrines are illogical and that they are not Biblical. These claims, however, are made abortive from the study of God's Word, as we shall endeavor to briefly elucidate.

Those who claim that it is illogical for God to have a Son, and those who reason that if God has a Son it follows that He must have a wife, confine their thinking within the precise limitations of the meaning of the word *Son*. It must be admitted that man's knowledge and comprehension of ideas is dependent upon words. To try to portray the relationship between the three persons of the Godhead, using any of the some five hundred thousand words of our dictionary, would be an impossibility. In all probability, if the average man used a vocabulary of some 500 billion words (in which his comprehension would be proportionately enlarged), inspiration would have used a different term than *Son* to portray the fine relationship of Christ to the first person of the Godhead.

In accepting the doctrine that Christ was the Son of God we do not accept the fact that God had a wife; we only accept what revelation says about the Deity. This doctrine, though inscrutable because there are no analogies to it in our finite experience, is yet definitely not self-contradictory. It is a doctrine, however, that is not more inscrutable than that of those who believe in a solitary God, for no finite mind can comprehend the eternity and self-existence of any being.

A Moslem who believes in an eternal, self-existent, omnipotent and omniscient solitary God believes this not because his finite mind can understand all about the nature of the Infinite but because he believes in the inspiration of the Koran. Similarly, those who believe in the doctrine of the Trinity do so because Inspiration teaches this doctrine. We need not prove the Trinity; all we need to do is to prove the inspiration of the Bible and then accept the revealed doctrine of the Inspired Book. It would be impossible for finite

man to conclude anything about God's nature, whether He is one person or whether He is one God in three persons, without the aid of revelation. Man unaided by revelation cannot accept the Trinity or the unitarian concept of the nature of God, because these doctrines do not simply tell us what God is *to us* but what He is *in Himself*.

The problem therefore of whether Unitarianism or Trinitarianism is correct does not hinge on man's capacity to fathom the nature of God as expressed in either of these two doctrines, for man cannot fully comprehend either of them except by assuming that man's mind is in all respects the measure of the divine. It hinges, rather, on what Inspiration teaches. It further hinges on what constitutes the written word of God. There is ample evidence that proves the inspiration of the Bible and that it is God's book to man.

Main Anti-Trinitarian Objection Refuted

Paradoxical yet true, there are those who believe that the Bible constitutes God's written revelation to man and at the same time deny the Trinity. They claim that the Godhead or Trinity is not taught in the Bible. This claim is groundless and can be refuted from the Bible.

Among the objections of the anti-Trinitarians is the textual evidence attesting the omission of the passages "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" (1 John 5:7, 8); "which is in heaven" (John 3:13); and the word "God" in 1 Timothy 3:16. (See *The SDA Bible Commentary*, on these verses.)

All we need say is that this is no evidence against the Trinity—nor indeed for it. If a later scribe, just to illustrate, had added in any verse of the Gospels the clause "and Jesus was clean," textual evidence would attest the omission of the clause. This, however, will be no proof in any way that Jesus was not clean. It will only prove that we cannot base our belief on a clause of this kind. The Trinitarians do not base their belief in the Trinity on the above

quoted texts, but rather in the collective teachings of the Bible, as we shall later point out.

Texts Misinterpreted

Several texts are misinterpreted by those who believe that God is absolutely and simply one person and that Christ is not divine. These are as follows:

1. "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3). Here Christ, though equal with the Father, recognizes God as head. Priority does not necessarily mean superiority. In office, according to this text, man is first and woman is second, but they are both human. The Father and the Son are different in rank, but they are both divine.

2. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). This implies no inferiority of the Son to the first person of the Godhead. We can ask, Why is it that the Son is not subject now? Why is it that this subjection will take place in the future? Would not that show equality—the Father committing everything into the hands of the Son? (see Matthew 11:27; Colossians 1:19). And the Son shall be subject "that God may be all in all." No more can we accept that the verse teaches Christ's inferiority to the Father than we can accept that Christ's subjection to the Father—so that "God may be all in all"—teaches that the Father is dependent upon Christ's subjection to Him in order to be all in all, and that Christ now is God's superior. This Christ is not, for they are equal (see 1 Corinthians 15:27). Rather this verse teaches the unity of purpose among the persons of the Godhead wherebv their activities carry out their united will.

3. "My Father is greater than I" (John 14:28). Before His incarnation Christ was "equal with God" (Phil. 2:6; John 1:1-3). We must understand Jesus in this verse to be speaking with reference to His incarnation.

(Continued on page 42)

FRIENDSHIP

☞ Purchase not friends by gifts; when thou ceapest to give, such will cease to love.
—Fuller.

Andrews University Extension School at Beirut, Lebanon

G. ARTHUR KEOUGH

Public Relations Secretary, Middle East Division



ADVENTIST ministers and teachers in the Middle East enjoyed a special emphasis this summer on the study of evangelistic procedures and the Bible in the light of archeology. The experience was one that will long be remembered and appreciated.

The emphasis began when Andrew C. Fearing, associate secretary of the Ministerial Association, arrived in Beirut to give a series of Bible lectures, June 11-25, in the Beirut Evangelistic Center. Not only were the lectures well received by the public, but Elder Fearing held a daily institute for the thirty-five workers in the area.

After giving the commencement address at Middle East College on June 25, Elder Fearing went to Heliopolis, Egypt, U.A.R., where he conducted a series of evangelistic meetings in the Adventist church, June 26 to July 9, and held a daily institute for the Adventist workers in the Cairo area. He then returned to Beirut where forty-three ministers, Bible instructors, and teachers had gathered from the four corners of the Middle East to study in the Andrews University Extension School held at Middle East College, July 9 to August 20, 1961.

The school was planned to be under the directorship of Dr. Charles E. Weniger, vice-president of Andrews University School of Graduate Studies, but owing to illness, Dr. Weniger had to return without delay to the United States, and Elder Fearing was appointed director in his place.

Dr. Weniger had planned to teach the course Speech for Religious Workers. This was now an impossibility. Elder Fearing was asked to teach a course in speech for one semester hour of credit, and G. Arthur Keough, who was to teach Archeology and the Bible for two semester hours of credit, was asked to increase the content of his course to include one more hour of credit. Thus the students were to continue to have

a full load of study, but it was recognized that the absence of Dr. Weniger was an irreparable loss.

Those who have been to Middle East College know the beautiful location it enjoys among the pines of Lebanon overlooking the Mediterranean Sea. All classroom, library, and chapel facilities were placed at the disposal of the Extension School, thanks to the generosity of the college president, E. L. Gammon. Mary Haddad acted as registrar, and classes began according to plan.

Those who are unacquainted with the Middle East may think that gathering a number of students from different countries is merely a matter of visas and transportation. The fact is that the arrival of a number of the students at the school was little short of a miracle. There was not one student who did not feel that his presence was the result of a divine providence working on his behalf, and everyone worked as hard as possible to gain the maximum amount of good from the school. There was an excellent spirit among the students and faculty.

In addition to the regular classes there were special guest lecturers. Dr. Bernard Brandstater, head of the Department of Anesthesiology at the American University of Beirut, spoke of the contribution the minister or religious worker can make to the healing processes of patients in a hospital. Ibrahim Swaidan, a former teacher of Arabic at Middle East College, and one who has mastered his mother tongue, emphasized the importance of language to a worker for God who must communicate vital truths in as effective a manner as possible. His speech in Arabic found a responsive chord in every Arab heart.

Special emphasis was placed on the goal of representative printing in all our literature when R. E. Anderson, manager of Middle East Press, addressed the students. Two other emphases of importance to workers in the Middle East were made

when Dr. Harry Dorman, secretary of the Near East Christian Council, spoke of work for and among Moslems, and Fuad Accad, secretary of the Bible Society in Beirut, spoke of the translation of the Bible into the languages used in the Middle East.

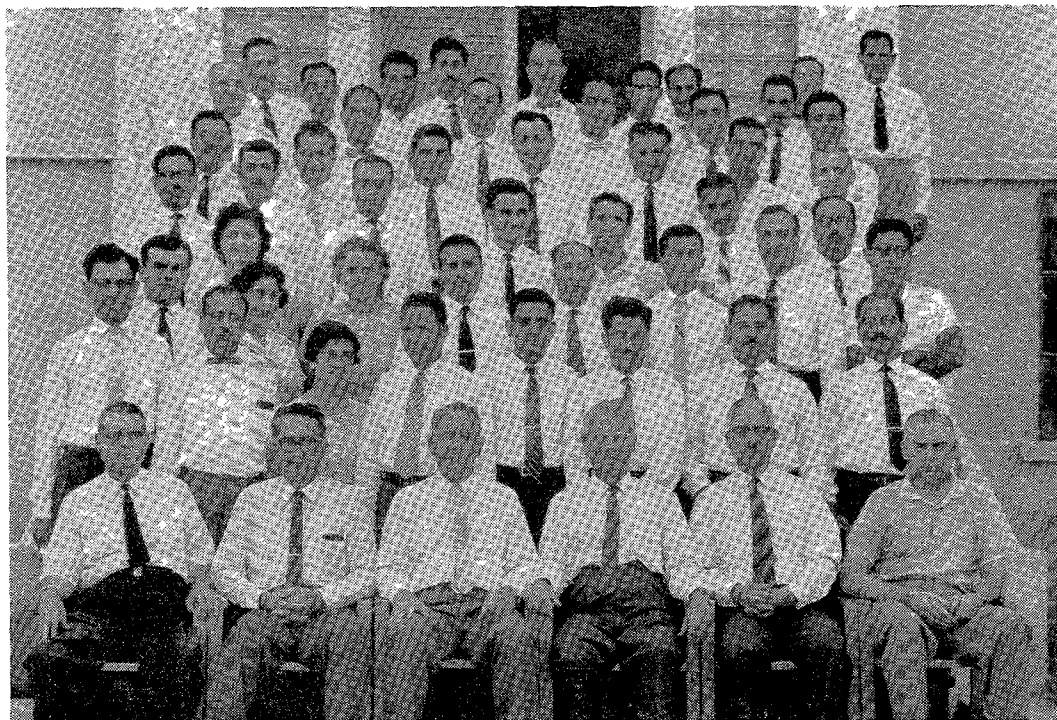
Once a week there was a chapel period when spiritual emphases were made. Among those who spoke were R. A. Wilcox, president of the Middle East Division; R. H. Hartwell, secretary of the division; and Wayne E. Olson, division ministerial association secretary. The last chapel period was a committal service in which every one of the students committed himself or herself to the finishing of the work of God in the Middle East.

The time that brings most spiritual help to student and faculty alike is the hour of prayer. Twice a week the prayer bands met to present their petitions to the Lord. There were always reasons for gratitude, requests for help and healing. Earnest petitions ascended to the throne of grace in Arabic, Armenian, English, German, and Parsee! It is good that the Lord understands all languages.

On Saturday nights there were appropriate activities. The illustrated lecture on Washington, D.C., presented by Mrs. Fearing, was most interesting. The beautiful pictures had been brought to the school by Dr. Weniger. One evening Elder Fearing showed pictures of mission advance in New Guinea. There were evenings of games and an evening of literary and musical talent when Dr. Owen, who is on her way to Walla Walla College, charmed everyone with her skill as a pianist.

There were weekend services with two messages each Sabbath morning, one in English and the other in Arabic. There was the field trip to the Dog River, Byblos, and the National Museum. Some of the experiences may never be recorded, but they form the basis of a determination to do better, under God, in the future. Students and teachers carry home pleasant memories that will often cheer them and lighten their heavy load day by day.

After six weeks came the graduation exercises. Kenneth Oster made a call to consecration on the Friday evening to which Anees Haddad, one of the students, responded on behalf of everyone present. On



Faculty and students of the Andrews University Extension School, Beirut. Front Row, left to right: R. H. Hartwell, W. E. Olson, R. A. Wilcox, A. C. Fearing, G. A. Keough, E. L. Gammon.

Sabbath morning Elder Wilcox preached the baccalaureate sermon. On Sunday a guest speaker, a prominent businessman in Beirut and leader in the Middle East, Emile Bustany, gave the graduation address. Elder Fearing presented the certificates, prepared by Andrews University, to the students who had worked hard and

had successfully completed their courses.

May the Lord abundantly bless all that has been done in His name this summer to inspire the ministers and teachers in the Middle East, through evangelistic endeavor and the Extension School, to attempt great things for God and to finish the work in this challenging field.

PASTOR -- Shepherding the Flock



Dedicating the Church

JOHN T. ROBERTSON

Pastor, Paradise Valley Church, California



THE dedication of a church is always a most inspirational and joyous hour. Understandably, the pastor is eager to develop a dignified, meaningful service worthy of the occasion. He wants it to be exactly right.

Since it is often the first time he has arranged such a program, the pastor naturally is in quest of ideas from books or persons. One may find many helpful suggestions in books, but often they are not suitable. Programs in them were devised for another church group culture.

The Act of Dedication particularly, it would seem, ought to express Adventist purposes and ideals. This solemn service, at which many non-Adventists are usually present, affords an opportunity for the pastor and congregation, who have labored together in the common effort of building a house for the Lord, to articulate their dedication of purpose in such a way as to express Seventh-day Adventist ideals and aspirations.

The following Act of Dedication attempts to do this. In it the pastor presents a meaningful statement of Adventist purpose, with the authority of Scripture to sustain it, and the congregation responds. This seems more worshipful than a borrowed formula in which the congregation's only part is to repeat in unison the phrase, "We dedicate this house" again and again.

Perhaps others may also find this idea worth adapting or modifying.

Act of Dedication

The Chairman of the Building Committee:

——— On behalf of the Building and Finance Committee, it is my privilege and high honor to speak to the church and to the president of the Seventh-day Adventist churches in ——— Conference. Forasmuch as devoted members of this congregation in cooperation with administrative and institutional agencies have set their hand to the erection of a church for the worship of God, and being graciously prospered by Him, to finish the work, our task as a committee is now completed. We offer this church to you, asking that you proceed with the dedication.

The President of the Conference: Elder ———,

as presiding officer of the ——— Conference and on behalf of the legal corporation of the churches in this conference, I gratefully accept this place of worship, that all who come within these walls may be blessed of God. The people of this congregation, who through ——— intensive years have envisioned this house and who through faith, labor, and sacrifice have brought it to completion, are deserving of commendation. I turn now to the pastor of the church and request that he lead us in its dedication.

Minister: As a monument of gratitude for the boundless love of God as manifest in the gift

of Jesus Christ, for His atoning sacrifice, for His ministration for our sins, and for the converting power of the Holy Spirit we lovingly dedicate this house of worship.

People: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14).

Minister: As a witness to the eternal nature of the law of God and to the preservation of the holy Sabbath we dedicate this house.

People: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God" (Ex. 20:8-10).

Minister: For a beacon of hope in a distraught world we dedicate this house in the security of the Master's own promise of His second advent.

People: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

Minister: For a depository of truth where the visible body of Christ may at the study hour and in divine worship be nurtured with the Living Bread, we dedicate this building.

People: "... the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

Minister: To set apart a place sacred to God, where men and women might in praising Him also receive enabling grace in this judgment hour, we dedicate this house of worship.

People: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

Minister: To provide for implementation of the gospel command to carry the "everlasting gospel" "to every nation, and kindred, and tongue, and people" in a worldwide mission program, which includes stewardship of our talents, the holy tithe, and offerings, we humbly dedicate this building.

People: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Minister: We dedicate this house for the observance of the holy ordinances of preparation, of Communion, and of baptism.

Minister and People in Unison: For the salvation of the lost, for the guidance of youth, for the nurturing of children, for the care of



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the poor, for the protection of widows and orphans, for meeting man's social needs, for the solemnization of marriage, in memory of former ministers and members, and in honor of the pioneers of the Advent Movement we solemnly dedicate this house and rededicate ourselves to the worship of God, fellowship with His Son, and communion of the Holy Ghost "till he come." "Even so, come, Lord Jesus" (Rev. 22:20).

The Prayer of Dedication Elder _____
The Declaration of Dedication Elder _____
(conference president)

Inasmuch as the congregation of this church has in solemn covenant and prayer set apart this building for sacred usage, I now, therefore, declare it to be a fully dedicated house of worship, consecrated to the worship of God, the communion of the Holy Spirit, and the fellowship of our Lord and Saviour Jesus Christ.

The Cairo Center

C. V. BRAUER

Business Manager



THE story of the Cairo Center is a story of the miraculous love and power of the Lord. Many leading government officials have expressed great surprise when they found our Center in such a prominent location. Christian leaders of both Orthodox and Protestant denominations have been amazed to learn that Seventh-day Adventists received permission to build such an institution on one of the city's main squares.

Cairo is one of the great cities of the world. With a population of 3.5 million (1960 census), it is not only the largest city of the Middle East and Moslem world but also of the continent of Africa. Cairo is a great crossroads between East and West. It is also a famous tourist center, with tens of thousands coming annually to see the splendors of the past and to be equally impressed with the beauty and progress of the present. Actually, the city has become the showplace of the United Arab Republic, and visitors who see the modernistic skyscrapers and apartment buildings and ride down the tree-lined four-lane boulevards may take away the impression that all is equally westernized and prosperous.

The truth is that only a small percentage enjoy what might be called a comfortable living. Although there is no caste system in Egypt, there is a tremendous difference in the standard of living between the poor (which comprise the vast majority) and the rich and middle classes. The homes of illiterate peasants (fellahin) may contain no furniture of any kind or at best only a table and a few chairs and beds. The way they live, their customs, their work, has changed but little from ancient times. All classes are found in Cairo, and the Adventist worker must learn to adapt his work to

varied backgrounds of religion, customs, economic standards, and education.

Although Mecca is the famous holy city for the world's 350 million Moslems, Cairo is considered the headquarters of Islam. It is here at El Azhar University, founded more than a thousand years ago, that Moslems from all over the world come for special training in understanding and propagating Islam.

For a number of years our workers and members in Cairo have wondered how it would ever be possible to evangelize this great city. We did not have a church for our city membership, but rented a renovated garage. Several efforts were held in small and poorly situated halls and their success was, quite naturally, limited.

About ten years ago a choice piece of property was secured upon which to build a church. This property was on one of the most important squares in downtown Cairo. Just across the square is the main railway station, and all bus and tram lines converge there.

It was found, however, that it would be impossible to secure a permit to construct a conventional type of church in this location. The Government of the U.A.R. makes it difficult for any Christian organization to build a church, and especially would this be the case on a central square. The question was whether we should sell our property and secure a less central spot for a church.

It was about this time that the centers in New York and London were proving to be successful, and plans were under way to establish such centers in other major cities of the world. Elder Neal C. Wilson, at that time president of the Nile Union, along with others in the Nile Union and the Middle East Division, became con-

vinced that our property should be kept and that a center should be established and a strong and continuous program of evangelism be carried on for the millions in Cairo.

After a few years the necessary funds were obtained. Then we were faced with the problem of securing the government permit to build. How could we secure a permit for such a center when we knew on good authority that a church permit was out of the question?

How thankful we are that the Lord gave to someone a vision of what could be done through welfare ministry and especially by means of welfare centers. Just as in other parts of the world the welfare work of Seventh-day Adventists melts prejudice and opens doors, so it was here. Our leaders outlined to the officials that the proposed institution would carry on a broad program of welfare, health, temperance, cultural, and religious activities. Several of the officials were skeptical and felt that we were only covering up a plan to build a church. It seemed that we would not receive a permit to build in such a central location. The matter was taken to the Lord in united prayer by workers and members throughout Egypt and the Lord intervened. The officials restudied the building plans and approved the building of the Center on the basis of a cultural and welfare institution, although religious activities and the holding of church services are clearly understood and accepted as an integral part of our program.

The actual construction work has now been completed, although we have not yet officially opened the Center. We have, however, conducted our church services in the building, and we are happy to report that the Sabbath school membership has more than doubled in the past two years.

NOVEMBER, 1961



The exterior of the Cairo Center.



The main auditorium looking from the platform.

Officers of the Center at the entrance.



For nearly one year a large quantity of clothing, shipped from the States, has been held in customs at Alexandria. Customs charges even on used clothing are excessive, and consequently we have requested release from the payment of duty. Since this clothing is to be used for welfare work, the various government agencies concerned have approved our request, and it needs only President Nasser's signature for final approval. As soon as we get this approval we will begin a systematic clothing distribution program. When this gets under way we will officially open the Center and invite leading government officials to attend.

As soon as we get our welfare program under way and have established good public relations in the community as a welfare and cultural center, we shall launch a major evangelistic campaign. Present plans and hopes are that the North American Regional Department will lend us one of their workers for a spring campaign in 1962.

The Center is a five-story building. On the ground floor is a small auditorium seating 175. There is also space for a small outpatient clinic, which we hope to have in operation by the end of this year. We have a bookshop and adjoining room in which we also maintain the Library of Hope for the blind. On the second floor is a representative and well-equipped auditorium seating 650. Also on this floor is the office of our Center director, Hilal Dose. Elder Dose and his family live in a small apartment on the roof of the Center. On the third and fourth floors are offices, restrooms, and the entrance to the balcony of the auditorium.

We want to especially thank the Nile Union, the Middle East Division, and the General Conference for the liberal support given in establishing this Center. We trust that our worldwide fellowship of workers

and members will remember the work here in their daily devotions. We look forward to the day when by God's grace we can render a report of souls won and other progress made that will bring courage and cheer to those who have had an interest in this project. We trust and expect that the Lord will do great things in this center, that these Moslem lands will soon awake to the message, and that the sincere in heart will prepare to meet their God.

SOME BOOKS I CAN RECOMMEND

HAROLD L. CALKINS

Pastor, Temple City Church, California

Great Personalities of the New Testament, by William Sanford LaSor, Fleming H. Revell Company, Westwood, New Jersey, 1961, 192 pages, \$3.00.

As professor of Old Testament at Fuller Theological Seminary, Pasadena, California, Dr. LaSor has presented a scholarly yet readable picture of more than fifteen important New Testament characters. Much helpful material is here available for a midweek series or for biographical preaching. A fine annotated bibliography concludes the book.

The Cross Through the Open Tomb, by Donald Grey Barnhouse, Eerdmans, Grand Rapids, Michigan, 1961, 152 pages, \$3.00.

The late editor of *Eternity* magazine draws attention to Christ and His sacrifice, not from the prophetic viewpoint or the symbolic sanctuary service but as seen in the light of the resurrection. One's thinking is stimulated by such statements as "... our justification produced His resurrection. ... Our sin had killed Him; our justification raised Him again. ... His resurrection is the proof of our justification only because it is the necessary effect of it. ... Cause of death ... not from loss of blood. ... He died because 'He dismissed His spirit.'"

Naturally, some things in this book do not agree with Adventist teachings, but they do not detract from the unusual value of the work as a whole.

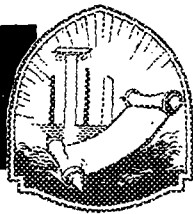
The Learned Men, by Gustavus S. Paine, Thomas Y. Crowell Company, New York, 1959, 212 pages, \$4.75.

Of special interest on this anniversary year is this story of the translation of the King James Version, with its sidelights on the lives of the translators and the politics involved in getting the job done. The author has carefully handled the biographies, letters, and legal documents of the day to help us know the K.J.V., its times, and its translators.

Forty Ten-Minute After- Meeting Topics by E. F. Koch

These talks, presented at the Washington, D.C., Evangelistic Council, and listed on pages 68 and 69 of the "Report of the Evangelistic Council," May, 1960, are available in mimeographed form to ministers. Apply to this office.

H. W. LOWE



Daniel Eight in the New Testament

DESMOND FORD

Department of Religion, Australasian Missionary College

Our Lord's Use of Daniel 8:9-14



IT IS a significant fact that the only time Christ gave a command to understand a specific Old Testament prophecy He placed His finger upon Daniel 8:9-14. Not only so, but the two chief writers of the New Testament, Paul and

John, by allusion to this same prophecy reinforced their Lord's admonition.

Justification for the following study resides not only in the above emphasis but also in the fact that if it can be demonstrated that inspired men of the first century used the terminology of the ancient prophet to apply to events future in their day, it is thus evident that the significance of Daniel 8 was not exhausted by events of the pre-Christian age. Furthermore, if it is discovered that these New Testament references to Daniel 8:9-14 are placed in the setting of the establishment of the kingdom of God, we have further proof of the eschatological application of the 2300-day prophecy made by Seventh-day Adventists.

Here then are the words of Christ in Matthew 24:15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) . . ."

There can be no mistaking this reference. Christ names a power specified as having been described by "Daniel the prophet." Many commentators have declared that Christ is referring to either Daniel 9:27 or 12:11. Neither the King James Version nor the original Hebrew makes the parallel entirely apparent, but the Septuagint uses in these texts the same phrase found in Matthew 24:15, with the

exception that in Daniel 9:27 it is plural, "abomination of desolations."

However, the use made by Christ of this phrase should not be restricted as an allusion to either or both of the above passages, for these are but two of four passages that refer to the identical power, and the basic passage of the four is that of Daniel 8:9-14. Compare Daniel 8:9-14; 9:27; 11:31; 12:11. Scholars of all schools of thought have recognized that in Daniel 8 the primary description of "the abomination of desolation" is to be found. It is here that the initial picture is presented of the blasphemous ravages of the wicked power referred to again and again later in the book. Bishop Wordsworth, commenting on Daniel 9:27, says: "See also the parallel in viii. 13, where the same word is used as here, 'the transgression of desolation,' literally (as in the margin), the transgression that *maketh* desolate."

The Hebrew word for desolation in Daniel 8:13 is *shomem* which according to Strong signifies "a devastation that causes astonishment and awe." How appropriate this definition is to the onslaught pictured in chapter 8 of Daniel. Says the prophet:

It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. . . . And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people (Dan. 8:10-12, 24).

Certainly this is a description of a devastation that caused astonishment and awe,

and it is not strange that we read that Daniel was ill several days as a result of the vision, and describes himself as one "astonished" (verse 27). The later references to this "abomination of desolation" were in visions given to Daniel to explain this primary vision of chapter 8. See Daniel 9:22; 10:1, 14.

Considering the foregoing, it is evident that Christ's words are a summary in one reference to the substance of all Daniel's references to the desolating abomination. It is significant, however, that the statement from the Mount of Olives coincides more closely as a parallel with Daniel 8:13 than with any other expressions from the exile prophet. Consider the threefold parallel suggested below:

POWER

DANIEL 8:13

The transgression of desolation

MATTHEW 24:15

The abomination of desolation

PLACE

The sanctuary

The holy place

DESECRATION

Trodden under foot

Standing

Wordsworth on Matthew 24:15 adds: "But the reference to Daniel made by our Lord in this His prophecy concerning Judea and the World show that Daniel's prediction was not yet exhausted, but was to have a fuller accomplishment IN JERUSALEM, and also in the CHURCH AT LARGE . . ." (caps his). "In the Christian Church the prophecy of our Lord concerning the setting up of an Abomination of Desolation in the Holy Place appears to have been in part fulfilled by the setting up of the Bishop of Rome upon the Altar of God in St. Peters."

This learned commentator thus recognizes that the abomination of desolation applies to both pagan and papal Rome, which is the identical position of the Adventist Church upon the little horn of Daniel 8. Ellen G. White has given an additional interpretation of this passage from Christ's second advent sermon. She sees in the enforcement of the pagan Sunday through the influence of the Papacy an analogy to the time when pagan Rome with her idolatrous ensigns besieged Zion of old.

"As the siege of Jerusalem by the Ro-

man armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us."—*Testimonies*, vol. 5, p. 464; see also page 451.

In considering this reference by Christ to the power described in Daniel 8, it is important that we remember that His words are part of His answer to the question "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). The question in the minds of the disciples was relative to the setting up of the kingdom for which they had long prayed. This entire discourse of Christ's is concerned with the signs of the approaching kingdom of God. Thus His words immediately prior to the reference to the abomination of desolation are these: "And this gospel of the *kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come." This 14th verse with its mention of the kingdom is vitally linked with the 15th, for He adds, "When ye *therefore* shall see the abomination of desolation . . ."

In summary it can be stated that in the New Testament's first book we have a specific reference to Daniel 8:13, 14, and the application made is not only to the future; it is specifically connected with the end of the world and the setting up of the kingdom of Christ. This is evidence of the strongest possible kind that Daniel's time prophecy is important for our age, being eschatological in meaning and not merely a local reference to Maccabean times, as some interpreters have held.

The Apostle Paul's Reference to Daniel

The second reference in the New Testament to Daniel 8 is by Paul in 2 Thessalonians 2:3, 4.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

It is important to notice that Paul is not introducing a hitherto unheard-of power. He speaks of "*that* man of sin . . . *the* son of perdition"—one many times mentioned before. He adds, "Remember ye not, that, when I was yet with you, I told you these things?" In Acts 17:1-3 is the record con-

cerning Paul at Thessalonica. There we read, "Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." In this reasoning he must have told them concerning the apostasy foretold in the writings of the prophets, which would result in the revealing of the man of sin, the mystery of iniquity, the son of perdition, who would oppose himself to God and exalt himself above all that is worshiped. Where in the Scriptures did Paul find such a revelation as this? In the eighth chapter of Daniel we find the very expressions Paul used in 2 Thessalonians. Compare the words of 2 Thessalonians 2:4, "Who opposeth and exalteth himself above all that is called God," with Daniel 8:10-13, "And it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host . . ."

Most Bible margins refer the reader of 2 Thessalonians 2:3, 4 to Daniel 7:25; 8:25; and 11:36. Both the A.R.V. and R.S.V. include Daniel 8:25 as a parallel passage to this one in Thessalonians. Daniel 8:25, of course, is only an interpretation of the symbol pictured in verses 10-13.

One of the most illuminating remarks from commentators on the origin of Paul's reference is found in Hendriksen's *New Testament* commentary, where he quotes Vos and adds some comments of his own.

"No clearly traceable and safe road leads back into the past to discover the man-of-sin concept except that via the prophecy of Daniel."

Having reviewed the various misconceptions regarding the nature of "the man of sin" and the origin of the idea, it can now be positively stated that the apostle's use of the concept is capable of being traced to a canonical book. It is, indeed, true, as conservatives have always maintained, that many of the features in Paul's description of the great and final prince of wickedness are derived from the book of Daniel:

- (1) "the man of lawlessness," cf. Dan. 7:25; 8:25.
 - (2) "the son of perdition," cf. Dan. 8:26.
 - (3) "the one who opposes," cf. Dan. 7:25.
 - (4) "and exalts himself against everything (that is) called God or worshiped," cf. Dan. 7:8, 20, 25; 8:4, 10, 11.
 - (5) "so that he seats himself in the temple of God, proclaiming himself to be God," cf. Dan. 8:9-14.
- HENDRIKSEN, on 2 Thess. 2:3, 4.

It is specially interesting to notice that in the above quotation Hendriksen takes the position that the reference to the temple of God in Thessalonians has its origin

in the statement regarding the sanctuary in Daniel 8:9-14.

Outstanding features of comparison are listed as with Matthew 24:15:

POWER
DANIEL 8:13
Transgression of desolation
2 THESS. 2:3, 4
Man of sin

PLACE
The sanctuary
The temple of God

DESECRATION
Trodden under foot
Sitting

Considering the setting of this verse in Thessalonians, it is found to be similar to that in Matthew 24. The textual framework is eschatological. The believers at Thessalonica expected the kingdom of God to be set up at any moment. In his letter Paul tells them that that day cannot come until the apostasy takes place. Furthermore, he links the apostate power to the time of the unveiling of Christ when it will meet its destruction. See 2 Thessalonians 2:8, 9.

In summary, this passage from Paul adds strength to the conclusions based on Matthew 24:15. The inspired apostle projects the real fulfillment of Daniel 8:9-14 into the future and links with his description the promise of the ultimate vindicating kingdom of Christ.

The Apostle John and Daniel 8:13

The third obvious reference to Daniel 8 is by John in Revelation 11:2:

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

It is commonplace among Bible students to declare that the book of Revelation is a complete mosaic of Old Testament references. The great majority of its phrases and allusions are Old Testament in origin. Most Bible marginal references to the above verse place Luke 21:24, Daniel 8:10, and Daniel 12:7 as parallel passages. It should be remembered that Luke 21:24 is a reference to Daniel 8:27 and akin in significance to Matthew 24:15, which has already been shown to stem from Daniel 8:9-14. Similarly, Daniel 12:7, describing a power referred to in the context as "the abomination that maketh des-

olate" has for its basis the fundamental passage of Daniel 8:9-14.

The parallel with Daniel 8:13 is as follows:

POWER

DANIEL 8:13

The transgression of desolation

REVELATION 11:2

The Gentiles

PLACE

The sanctuary

The holy city

DESECRATION

Trodden under foot

Tread under foot

It should be observed that not only is the thought similar but some of the identical words are used, for example, the phrase tread "under foot."

The preceding verses in the context have much to say about time and in that connection quote from the book of Daniel. Note Revelation 10:5-7 and the marginal reference to Daniel 12:7. The two verses in Daniel 12:6, 7 are, of course, a repetition to some extent of Daniel 8:13, 14, where the same characters, the same place, and the same question "How long?" are found. This similarity is evidence that the "time, times, and a half" are a portion of the 2300 days. Therefore the mention of "forty and two months" in Revelation 11 by referring back to Daniel 12:7 also alludes to Daniel 8:14. Thus in Revelation 11:2 we have unmistakable allusions to the sanctuary vision of the Old Testament seer.

Does this apocalyptic description have particular reference to the ushering in of the kingdom of God? Verses 3-14 of this chapter constitute a parenthesis and verse 15 actually is the successor to verses 1 and 2 of this chapter. This is also indicated by the juxtaposition of verse 7 of the preceding chapter regarding the seventh trumpet with the reference to time in verses 5, 6. Here in Revelation 11:15 again the seventh trumpet is described immediately after the parenthetical section following verse 2.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

In verse 19 the temple mentioned in verse 2 is once more referred to in association with imagery connected with the second advent of Christ:

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

As with Matthew 24:15 and 2 Thessalonians 2:3, 4 the passage in Revelation that alludes to Daniel 8 also occurs in a kingdom setting. Thus we have further corroboration of the fact that the prophecy of Daniel 8 points forward to the latter days, even to the very days preceding the setting up of Christ's kingdom. Christ, Paul, and John the revelator have singled out the prophecy of the 2300 days and viewed it as a delineation of events connected with the end of the great controversy between Christ and Satan. Like the concentric ever-widening circles on the surface of a river or lake after the casting of a stone, so these New Testament texts elaborate the significance of the Old Testament vision. Seventh-day Adventists have a divine right to stand in the highways of this generation, with the book of Daniel uplifted and the inspired message: "*Understand the matter, and consider the vision.*"

To them the promise is given that at the time of the end "the wise shall understand."

Please Note

The work of the Bible instructor has been richly called a "God-given work." And for this heavenly calling one needs wise and careful preparation. In this field the excellent volume *The Bible Instructor*, by Louise C. Kleuser, has become a classic in our training literature.

Recently the author has condensed the material in that book and produced a handbook entitled *Work of the Bible Instructor*. This was prepared as a syllabus for the Home Study Institute. For one who may not elect to take this correspondence course, the material in this 118-page syllabus is excellent and will prove a great help. Not only regular Bible instructors but pastors and others who conduct classes for lay members will find this invaluable in the art of giving Bible studies.

It contains a set of ten lessons with extended comments. It truly is a mine of instruction on technique, and we are happy to bring it to the attention of our readers. A syllabus for a college course or a Home Study Institute course is not usually made available to those not actually taking the course; but this is an exception, and we are grateful to the management for their cooperation in making this available to our ministers and leaders. The price for single copies is \$1.25. If ordered in quantities, \$1.00. It can be obtained from the Home Study Institute. We commend it highly.

R. A. A.

EVANGELISM -- Winning Men for God



What Has Happened to the Singing Evangelist?

GERY P. FRIESEN

Singing Evangelist, Georgia-Cumberland Conference



RECENTLY I received a long-distance telephone call from an evangelist asking if I would be interested in coming to work with him as the singing evangelist. I told him it would not be possible at the present time, for many good reasons. He then asked whether I knew of anyone who might be willing to come. I asked about several I knew in his union who were singing evangelists. In each case he said they had taken up other work. He concluded by saying, "I'm having a difficult time finding a singer. If you think of anyone, please let me know."

I couldn't think of anyone and have not called him. Repeated conversations like this have caused me to do some serious thinking. We all agree that evangelism will play a major part in the preparation of the world for the coming of Jesus. This being true, there is, then, a need for many evangelists to preach the message for this last hour, which immediately calls for equally as many singing evangelists to give the message in song.

When we study the methods used by Jesus we find that He sent out His disciples, and later the seventy, two by two (*The Desire of Ages*, p. 350). We are not told that one of them was a singing evangelist, but we can scarcely conclude that singing played no part in their work.

Why is it on the testimony of administrators and leading evangelists that the number of singing evangelists is constantly dwindling? Is there a reason why each year those who are talented in this line are seeking and accepting other work within the ranks of the organization? It would be folly for me to think that I have the answer, but I would like to share some of my convictions.

What Is a Singing Evangelist?

First of all, it might be well to re-establish in our thinking the definition of a singing evangelist. A singing evangelist is one who, because he has felt the call of God, has prepared himself as a minister of the Word and also as a minister of song. His work includes the exercise of his talents in both fields—*singing* and *evangelism*. He is one who feels that his contribution to the finishing of the work can best be made through the medium of song.

We used to speak of "song leaders." A song leader is one who feels his calling only in respect to the leading of singing in an evangelistic campaign. Occasionally we find a layman who volunteers his help when a singing evangelist is not available; and how grateful we are for his help. But within the ranks of the ministry the call is for singing evangelists—men who unite a burning desire to see souls surrendered to God's will through the power of song. We are told that "there is power in the ministry of song" (*Counsels to Parents and Teachers*, p. 547). This power can be and should be felt in each service; it enhances the preaching of the message. The people have been prepared and the preacher is inspired!

Singing should not be the only activity in which the singing evangelist will engage. He works with the talent of the church to form choirs and other singing groups. He is a spiritual visitor. His influence can be as great as that of the evangelist, for he moves the hearts of the people in song as the evangelist does in word. He should be able to conduct Bible classes and see people through the critical decisions to the baptismal font. When time permits he can keep the campaign books, write newspaper articles, et cetera. He is an associate with the evangelist, working hand in hand to make the campaign a success. A good musical pro-



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gram by which the people are inspired may be responsible for half the success of the effort.

Supply vs. Demand

Why is it that there are so few of these workers? There are men who can sing, and in some cases they would like to join the ranks of the workers, but they have not prepared themselves for the ministry. It is the exception rather than the rule for this type of person to be hired. There are others who have taken the ministerial training and would like to enter this field, but they feel inadequate to assume the responsibility. Then there are the men who have completed the ministerial training, who possess the natural talent to do the work, but who feel that they would rather do the preaching. This then only increases the problem, for they are looking for a singing evangelist as well, and the supply is even farther from meeting the demand.

The solution to this shortage may be answered by the following:

1. *Begin the emphasis in our schools.* The field of singing evangelism could be given special emphasis in our schools while the men are studying for the ministry. It might mean that the instructors in voice will have to realize the challenge of true evangelism in song; but that can be done relatively easily as will be suggested later.

2. *Make it a work with a purpose and a future.* More than one person has asked me, with a note of sympathy in his voice, "Won't you be glad when you're on your own and have your own church?" This feeling of sympathy for a singing evangelist has been created over the years because of the pattern that has been followed. More than one singing evangelist has said, "There is no future in singing evangelism." This statement is not true or at least need not be true. But why this impression? The following might be the reason: Many times in the past a young man is called to help out in an evangelistic meeting and given the responsibility of the music. Very often he is also given the responsibility of looking after the tent. He is usually an intern, and the leading of the sing-

ing is part of his training. After one or two such campaigns he has his fondest wish fulfilled—he is given his own church or district and his graduation is complete! His only experience in singing evangelism was in that period of time after he left school until the brethren put him on his own. The impression is given, unintentionally of course, that a singing evangelist is either one who is just starting out in the ministry or who the brethren have felt is not ready to be given responsibility on his own. It is often used as a springboard to independence! This is tragic. Singing evangelism should be a calling and a career just as is the preaching of the word. It should not be a means to an end but an end in itself.

3. *It should be recognized for its own worth.* Some fine singing evangelists have reasoned: "My work is needed only as long as the evangelist I am working with wants to preach." This has proved to be the case more than once. Because the singer cannot usually show a record of long years of pastoral experience, although he may have been in the ministry for some years, he is given a small church. One or two such experiences convinces him that the risk taken in engaging in singing evangelism is too great, and he immediately sets to work building up a "reputation" and gaining "recognition" as a pastor. Might it be that if the singing evangelist was given to understand that his work and talents could go on being used regardless of the evangelists' desire, either within the field or in some other conference, that this thinking could be changed? Many conferences cannot afford an evangelistic team. With a singing evangelist in the field, he with the pastor of any church can be a team for the duration of the campaign. This then is a "conference singing evangelist," not the "evangelist singer."

4. *He should be responsible to the conference president.* Very often the call to a conference is extended by the evangelist (after the committee has passed it). This sometimes creates the feeling that the singing evangelist has an intermediary between himself and the president. We all know that this is not the case, but is it not possible that the impression is left? With this procedure the conference singing evangelist is often referred to as "Elder ——'s singer." This may not be the case, but sometimes it is. The singer, because he is human, finds it easy to leave this kind of situation.

5. *Voice study.* Only a singer can fully know the frustration that comes when he feels that he is losing the control of his voice. Constant practice and training is needed to keep the voice in proper condition. When after months of sing-

ing and work the singer finds that he is regressing vocally, he will do one of two things—either discontinue his work as a singer or accept a position in the field of music in one of our schools. In the latter case he is invariably given the privilege of further study during the summer months. It would enhance the field of singing evangelism if consideration might be given the singer to study voice at some time during the course of the year.

6. *Time allotted for daily practice.* A singing evangelist wants to work as hard and as long as the evangelist—and he should. But the evangelist, unless he has been a singing evangelist, will not realize that it takes more physical fitness to sing right than it does to speak right.

Often when it is possible to speak without showing fatigue it is impossible to sing with vibrancy and exactness. To sing right takes daily practice, and during an effort proper rest is essential.

7. *The instrumentalist.* Most churches realize that it is in the interest of the over-all program to engage an instrumentalist. We have often reasoned that it costs too much. Careful inventory might reveal that our neglect has cost even more! When all the advertising is out and the hall contracted for, thought is given to the one who might play for the meeting. In the interest of economy the evangelist's wife is often asked to play. This puts the singer at a

(Continued on page 40)

HEALTH EVANGELISM



Spiritual Witness in Our Sanitarium

R. J. CHRISTIAN

Circulation Manager, "These Times"



THE work of the MINISTRY magazine covers more than what we nominally refer to as the work of the ministry. I am confident that the work of the ministry involves more than the spoken word. We refer to our colporteurs today as literature evangelists. We refer to our dedicated nursing staff as missionary nurses. The workers in our publishing houses and sanitariums all receive credentials as institutional workers. This article will deal with one such group, namely, the workers of the Hinsdale Sanitarium and Hospital at Hinsdale, Illinois.

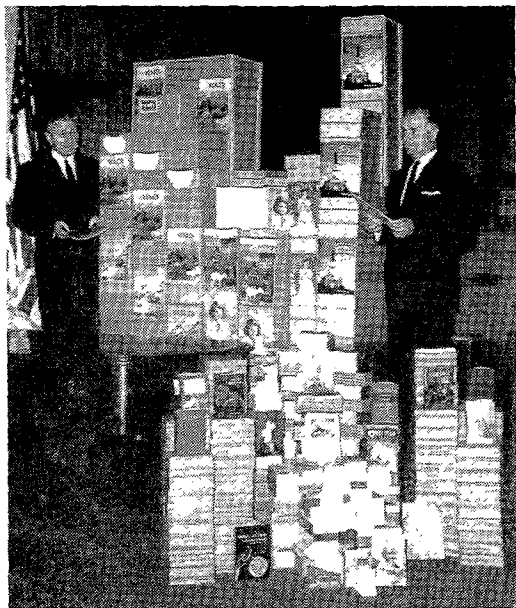
Here is one of our institutions, established many years ago, that is today bearing strong witness for the truth. It seems appropriate that a report should go out to the readers of the MINISTRY magazine, giving a brief résumé of what is actually being accomplished by way of evangelism.

The photographs accompanying this article represent the literature distributed gratis by

the institution to patients and friends during this past year. Thousands of copies of *These Times*, *Listen*, *Signs of the Times*, *Life and Health*, *Steps to Christ*, *Planet in Rebellion*, *Prophecy Speaks*, *Smoking and Cancer*, *The Desire of Ages*, et cetera, are shown in this photograph. The money for the purchase of this literature was provided by the sanitarium as a part of their regular expenditures.

A. C. Larson, the administrator, and D. W. Anderson, the chaplain, work closely together with their staff of more than four hundred employees to provide the maximum spiritual touch for the patients. Hundreds of responses come in from friends as well as patients, telling of their deep appreciation for the sympathetic Christian attitudes demonstrated in hours of emergency and trying need. This is ministerial work of the highest order. This is that work so often spoken of in the Spirit of Prophecy writings as "the right arm of the third angel's message."

Here in this institution dedicated doctors, nurses, and technicians work together with the



ordained ministry and the home church for the finishing of the work of God.

At the present time large plans are being made for the expansion of this institution. For the past few years putting beds in the halls has not been the extraordinary but the ordinary procedure, and it has been clearly demonstrated that here in this great center more rooms are needed, where the sick and the needy can be cared for and where they can find a Christian atmosphere in which to make a complete recovery.

It is interesting to note that the last biennial session revealed that many former patients have been baptized. Not only have these baptisms occurred in Hinsdale but they have occurred in churches far removed from Hinsdale, in places where patients have gone and where through the work of the chaplain they have been placed in touch with resident pastors. There, following further instruction, they have been led of the Holy Spirit to unite with the Adventist Church. This is ministry of the highest order.

As they take their training the student nurses receive good counsel and instruction in the art of giving Bible studies and in influencing hearts and lives for the message. During the regular courses provided by the school of nursing at Hinsdale three separate courses in religion in addition to two weeks of clinical training in the chaplain's department are outlined; here, in addition to the Bible, *The Ministry of Healing*, *Medical Ministry*, *Steps to Christ*, *Training Light Bearers*, and *The Desire of Ages* are used

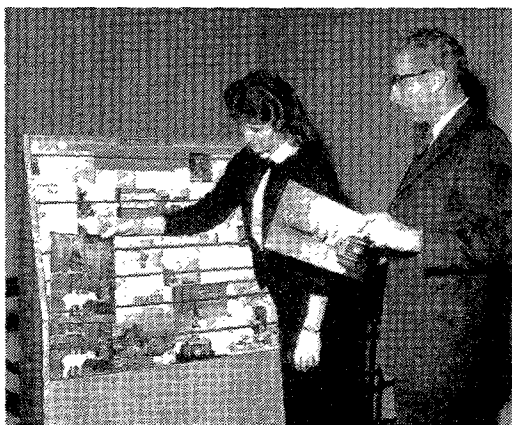
as textbooks. In addition, each student nurse prepares ten written Bible studies in connection with her training program, learning how personally to present the message to those who are interested and come under her care. That this is a telling influence on the life of the student nurse is evidenced by the fact that many of the graduates are now actively serving the church in overseas fields.

It is interesting to note also that during the period covered by the report given at the last biennial session more than 2,800 gospel messages were given by the chaplain and his guests through the medium of the broadcasts sent to each room of the institution. More than 9,000 hours of broadcast programs were presented from the chaplain's office. Surely, brothers and sisters, this is a type of ministry that greatly supports, strengthens, and upholds the hands of those who present the spoken word from the pulpits of our churches.

The administrator of the sanitarium opened his report with the following words:

"It is a great privilege to be connected with God's work in a time like this. While a terrible passion for destruction of life and property is pressing upon so many of the nations of the world, and while poverty, and hunger, and sorrow, and devastation, and death are stalking so boldly through the land, it is a real pleasure to be connected with one of God's life-saving stations where human energies are bent toward relieving suffering, saving life, enlarging the capacity for enjoyment, and pointing souls toward a better life.

"Sometimes when the burdens press heavily, it is a source of satisfaction to take this broader view and to see our institution and all of its workers as a part of God's great work in the earth for the salvation of man. This satisfaction has made our burdens lighter and our work a



pleasure, and I can say for all our sanitarium workers that the past biennium has been a happy time, leaving with us all a very pleasant memory of days and hours spent together as collaborators with the greatest medical missionary."

Yes, this is cooperation. Here is an institution actively engaged in the promulgation of the gospel of Christ through medical ministry. Can we not with profit rededicate our hearts and lives to an enlarged and unified program as we share the closing remarks of Brother Larson's report?

"While our physical needs are many and important, still we feel, dear friends, that our

paramount need is a deeper work of grace in our own hearts, a closer walk with God, and a more perfect revelation of the Christ life in our daily lives. We consecrate ourselves anew to the great work to which God in His providence has called us, and with full hands and hearts we gladly and cheerfully take up our appointed tasks and contribute our little part to the finishing of the work. An interest in your prayers will be appreciated."

Truly outstanding blessings are accruing to the work as a result of this type of medical evangelism. So let us one to another say, "Be of good courage, and advance the cause to the glory of our Lord."

SHEPHERDESS -- Her Vital Partnership



Candles in the Night—No. 4

LOUISE C. KLEUSER

QUAKERISM has made distinctive contributions to Christian thought. Its women were spiritually inclined, domestically skilled, and had courage like steel. Quaker stock was exceedingly practical and hard working. In the seventeenth century the "inner light" religion was being tried in the fires of persecution from which women did not escape. In fact, the tenacity of Quaker women made history.

Margaret Fell Fox was the wife of George Fox, the founder of Quakerism. One of the early Quakers referred to her as "a precious jewel in the hands of the Lord." Well educated for her time, and in Quaker parlance "filled with a spirit of wisdom, meekness, sincerity and supplication," Margaret brought into the movement pioneering enthusiasm, boundless energy, and homespun inspiration.

Swarthmoor Hall was the rallying point of the Quakers. It had become Margaret's at the time of her first marriage to Judge Thomas Fell. They had enjoyed a happy marriage for a quarter of a century. Thomas Fell had been connected with Parliament, and when Margaret married George Fox after Fell's death, her influence brought favors to the Quakers. The

Fells had been blessed with seven daughters who were sympathetic with their mother's beliefs, and two of them distinguished themselves in the leadership of the Quaker movement.

At the time of Margaret's marriage to George Fox he was in his late twenties. The Fell household had been impressed with this tall, wandering preacher. The ministry of Fox fired the imagination of Margaret and she joined the movement, although Quakerism was not popular in England at that time.

Headquarters at Swarthmoor Hall

Margaret became both preacher and teacher, and the organizer of women's meetings in her home. It was her ability to organize that was behind the establishment of a fund to assist poor preachers in their travels. This fund brought help to the believers in prison, and provided clothing and books and often safe passage to distant lands. Margaret also organized the Association of Friends who would meet together to seek the Inner Light. It was she who suggested that such an organization remain informal. The Foxes had no idea of beginning a new church. They would quietly wait on the

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Lord in their gatherings, and like other Fox followers, "trembled at the word of the Lord." Its significance became responsible for their being dubbed "Quakers."

One of their family friends was William Penn whose father was a personal friend of King James II. The younger Penn preferred the association of the Quakers, and these two families brought some distinction to the movement.

For her beliefs, Margaret faced imprisonment three times. Courageously she maintained the right of the Quakers to meet at her home. At one of her trials she refused to swear on the Bible, explaining that this was not the way of Christ. She denied the right of government to prosecute while she was seeking to do God's will. With her Bible as a friend, the long months of imprisonment in a damp cell brought rich compensation in a closer walk with God.

Although Margaret and George Fox were greatly devoted to each other, their first allegiance was to God. The progress of the movement, as well as its constant vicissitudes, regulated their frequent separations. This noble couple faced such partings in the light of God's will, George Fox preaching eloquently that women should always recognize that they were "helpmeets for men."

Margaret was inspired by her husband to write tracts and letters on many religious themes. Among these was her defense of Paul's statement to Corinthian women to keep silence in the church. She was practical enough to hold a good balance on Bible admonition, and when the occasion called for it, she could well expound the broader principles of the faith. She definitely believed in a woman's ministry for the church.

One of Margaret's greatest services to the Quaker cause was her establishing women's meetings for directing social service. She personally trained them for a larger welfare work. Widow's aid funds and various timely projects were led by Margaret and her daughter Sarah.

George Fox died in 1691. William Penn's condolence to Margaret included the statement

"A prince indeed is fallen in Israel today." Margaret's last work for the movement, at the age of eighty-three, was to appeal to the new king for protection for her people. To keep aglow the candle of the Inner Light and to stand for God and truth was her last desire for the persecuted Quakers. She died on April 23, 1702.

Quaker Missionary Zeal

The conversion of a Yorkshire servant girl was recognized as the fulfillment of Joel's prophecy for "the handmaids." Fox had preached at the home of Richard Tomlinson, and the whole household, including the maid, Mary Fisher, joined the Quaker movement.

Mary's zeal to witness for God soon caused her to be sent to prison. When released she and another young woman decided to take the message of the Inner Light to the college where John Milton and Oliver Cromwell had studied; but they were again imprisoned. Their sufferings for the faith, and the story of their unmerciful floggings while in prison were publicized in Quaker literature, which spoke of this as the first Quaker persecution.

Later Mary Fisher and Ann Austin, an older woman missionary, set sail for America. The two women reached Boston in May, 1656. However, the authorities had decided they did not wish this new religion in their community. The trunks of the women were searched on the ship and all their books were burned. The missionaries were then imprisoned and might have perished had not God provided a kind friend when they landed. However, they were soon shipped back to Barbados, and from there Mary returned to England.

Soon after this experience in America, Mary, now in her early thirties, with five other missionaries journeyed to Turkey. Thrilling experiences indicated that God had led her in her meeting with wandering shepherds in the Middle East. She was accorded the hospitality of a peasant people. She gave as her credentials that she was the bearer of a message from the most high God to the king. After arduous travel she found her way to the sultan's tent unafraid. This former servant girl was now given the respect of an ambassador. The old ruler encouraged her to bring the message to them.

When asked by the Turks regarding her estimate of their prophet, Mohammed, her reply was very discreet. She admitted that she did not know him, but that she did know Christ, the true prophet who enlightened all men. On her return to England, Mary witnessed to her love for the Mohammedan people.

Mary Fisher later married a Quaker preacher and raised three children. She is known as the first Quaker missionary, and she helped to bring to the movement in America a strong woman's leadership, which the Quakers have well fostered in their philanthropic interests. She died in Charleston, South Carolina, in 1698.

The Roots of Methodism

Susanna Wesley was the mother of nineteen children, she herself having been the youngest of twenty-five in her family. Her son, John, her fifteenth child, was the founder of Methodism. Charles, her eighteenth child, was its famous hymn writer. In the household of Epworth rectory of the Church of England, Susanna planted the first seeds of Methodism; and those seeds were nourished with Christian love and methodical direction. The Wesleys recognized the exemplary missionary work of their mother. John was disappointed that his mother's ideals could not be found in the helpmeet he had chosen. But this did not deter Methodism from its start to make room for woman's ministry to the church.

Charles and John Wesley studied at Oxford where Charles had become a member of the Holy Club, which consisted of devout young men who had come together to study the New Testament in Greek, and to visit the poor, the prisoners, and debtors. John joined this club and became its leader. The members were nicknamed "Methodists."

Susanna was a frail woman and had many sorrows raising a family. Ten of her nineteen children never reached adulthood. In her busy household Susanna set aside two hours daily for her private devotion. Although she had her children to care for, she would stop her work at the stroke of the clock to observe her pledge of devotion to God. Susanna's husband was not a practical man, and they were often in debt. While Susanna's story is one of hardship, pain, and sacrifice, spiritually she succeeded in her Christian living.

For twenty years she had a daily school schedule for her children. Susanna taught them thoroughly. They were cultured and had a great interest in learning as well as godly living. Lessons in obedience and the training of the will of each child began at birth. Drinking and eating between meals was never allowed, unless there was sickness. Family prayers preceded supper. At eight they were put to bed and expected to go to sleep. Lullabies for the fretful child were out of the question.

Much of the girlhood of Susanna Wesley had

LETTERS TO THE EDITOR



A Minister's Wife Needs Help

We have a letter written by a minister's wife, who begins by expressing her appreciation for the helpful contents of the *MINISTRY* magazine, and she hopes we can offer some suggestions of a practical nature that will help her with her budget problems!

She says, "Some families seem to manage efficiently and have all they need and even some luxuries, while others are straining very hard just to make ends meet. What is the answer? Is it that some have outside financial help? Is it an absolute necessity nowadays for the minister's wife to work?"

For the time being we have informed this woman, who has the problem of children to educate, that we sympathize with her in her difficulty, but that we would like to take the counsel of our readers before offering her a final reply. If she tries to solve her problem by accepting outside work, she must face the disturbing thought of her fairly young children having to spend some hours a day without proper supervision. Does anyone have any practical counsel for this minister's wife and mother who is trying to educate her children, keep up with the recommended financial campaigns of the church, entertain on a scale that is expected of ministers, and yet avoid "going in the hole" as she puts it?

H. W. L.

been spent in a religious circle. She was keen and understanding. The merits of the controversy between the Church of England and the Nonconformists were then being debated. Her husband, Samuel, was a son of a Nonconformist minister. They later returned to the established church, however.

Susanna wrote three religious textbooks for the education of her children. She methodically trained them on the Ten Commandments and Scripture drills, and held regular "religious conferences" with each of her children at definite times of the week. Susanna could later ably counsel her son as to his ministerial reading. She trained her children for useful service in the home, for the church, and in the community. Susanna believed in the ministerial household being a training school. Many a lay woman was encouraged by her noble instruction and example. In dress she was neat and clean, simple, and ever conscious that she represented her Master.

When the Wesley brothers accepted a call to go as missionaries to Georgia, John expressed

concern at leaving his aging mother for distant America; but this wonderful woman said with a holy glow in her eyes, "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more."

In refreshing our memory on Susanna Wesley and while preparing this series on God's candles in the night, we reflected on the ministerial women of the Advent message. May they too catch the glow of Susanna's life in this late hour of earth's history. My Adventist sisters, how does your ministry to this cause stand? How discreetly do you occupy your time to make gospel workers of your sons and daughters? Is there not reason for some concern? Are

our Adventist mothers giving their children's spiritual needs first attention?

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While we have been "priming the pump" to lead our shepherdesses into inspirational material for their woman's meetings, we suggest that you include in your biographical sketches, *Elizabeth Fry*, Quaker minister and leader of prison reform. She is referred to as The Angel of the Prisons. You will also find excellent material in Edith Deen's book *Great Women of the Christian Faith*. Remember, shepherdess gatherings should be occasions of fellowship, devotion, inspiration, and education.

BIBLE INSTRUCTOR



Discussions on the Contemporary Religions of America—No. 7

Protestant Episcopal Church—Anglican

LOUISE C. KLEUSER



THE American Episcopal Church is a self-governing branch of the Anglican Communion. At the 1930 Lambeth Conference it was declared as a "Fellowship within the one, Holy, Catholic, and Apostolic Church . . . in communion with the See of Canterbury." This fellowship is a voluntary allegiance to a faith set forth in the Book of Common Prayer. The American Episcopal Church was the first autonomous Anglican Church to be recognized outside of the British Isles. It was the first to demonstrate that the church could exist without state support and with a representation of the laity.

Christianity came to Britain in about the third century. Celtic monks from the Iona monastery, founded by Columba in 563, were followed by Augustine and forty monks in A.D. 597. These were sent to Britain by Pope Gregory I and arrived in Kent. The See of Canterbury then became the mother church of the Anglican Communion. The Magna Charta (1215) declared that the Ecclesia Anglicana

was not to be dominated by Rome. Likewise it was made evident in the seventeenth century that it would not be dominated by Calvinism. Again in the eighteenth century, outside of England, Wales, and Ireland, it declared that domination would not come from the state.

The Reformation in England, contrasted with that on the Continent, was a revolution rather than a doctrinal reformation. It also came half a century later. Progress toward religious freedom was decidedly evolutionary in England, and not without persecution and bloodshed.

Anglicanism in Colonial America

William Warren Sweet states that the people of Anglican attachment lacked the strong emotional urge manifested by the Puritans, Quakers, Germans, and Scotch-Irish who emigrated to America. Though the Church of England was favored and greatly advantaged in colonization, she lacked aggression. It may be that she did not feel the persecution and economic pressures these other groups experienced. However, when Anglicanism finally caught up, it turned south-

ward. In the Carolinas, the Virginias, and in Georgia the Church threw out roots; but in Georgia this did not happen until after the Colonial period.

New England, with few exceptions, was not the most fertile ground for Anglicanism, perhaps owing to Puritan and Separatist bias. Here Congregationalism and later Unitarianism gained advantages. Robert Ratcliffe was the first permanent Anglican pastor in Massachusetts. Connecticut also accepted Anglicanism. Called to the presidency of Yale College in 1719, Timothy Cutler, formerly a Congregationalist minister, accepted Anglicanism. He and several other Congregational ministers were convinced that the Church of England and not Congregationalism was the lineal descendant of the church of the apostles.

By the opening of the eighteenth century the Anglicans took special interest in the evangelization of the Indians under the auspices of the Society for the Propagation of the Gospel in Foreign Parts.

Growth and Expansion

Beginning with the year 1800 the Episcopalians indicated a recovery of their spiritual heritage. The first forty years of this century is marked as the era of great bishops and important educational institutions. Sunday schools, Bible and tract societies, periodicals, seminaries, colleges, boarding schools for boys and girls, and missionary organizations began to flourish. Women also came into leadership. Two schools of thought—high churchmanship and evangelicalism existed together, while Puritan prejudice against the Church of England was becoming outmoded.

During 1830-1840 the Anglican Church sent its first missionaries abroad—to the Near East, China, and Liberia. Soon other lands felt her missionary influence. In 1887 the Holy Catholic Church (Anglican) in Japan was organized with native ministers; similar progress followed in China.

During this period the pressing problem of bishops in church leadership continued in the colonies until after the American Revolution. Then the Church as well as the nation was pressed into an American rather than a European pattern. The Book of Common Prayer also underwent necessary changes. These were days of duress, politically and ecclesiastically. Out of the birth pangs of American freedom the Anglican Church eventually survived as the Protestant Episcopal Church. The day dawned when the mother church severed her American offspring abroad from parental apron

strings. Both lands recognized that American expansion provided mutual blessings. An overcrowded Europe found relief in the westward march of civilization. During the formative years of Anglicanism in America the Church might well have been rent in twain. It is the student of prophecy who best recognizes the hand of God in history. Revelation 12 and 13, properly presented to our Episcopalian friends, has tremendous appeal to the Bible searcher.

Although the Oxford Movement beginning in 1833 made little stir in America, during the next decade it profoundly influenced the Episcopal Church. About this time William Augustus Muhlenberg (1796-1877), a convert from Lutheranism, led out in reforms for liturgical freedom and the breaking down of social snobbery. The Civil War brought a great test to the Episcopal Church when the Southern States seceded and planned separation from the North. This church exhibited greater unity than the Methodists, Presbyterians, and Baptists.

In 1859 the publication of Darwin's *Origin of Species* upset the entire Christian church. Biblical criticism asserted the Bible was not infallible and raised questions on the person of Christ. In Episcopalian ranks theological seminaries became conscious of the findings of science. During the last quarter of the nineteenth century the social gospel received increasing emphasis. The building of parish houses, orphanages, church hospitals, homes for the aged, and settlement houses indicated rapidly changing religious trends. General conventions, the National Council, and then the World Council of Churches were organized, and discussions of unity and reunion of the factions became the order of the times. Episcopalians emphasized four points for the basis of unity—the Holy Scriptures as the Word of God; the Apostles' and Nicene creeds as the rule of faith; the two sacraments of baptism and holy communion; and the episcopate as the central principle of church government.

The Protestant Episcopal Church in 1955 had a world membership of 40 million. In the United States the figures were then nearing 3 million. The church has been termed The Church of Beauty. Its great cathedrals, its Book of Common Prayer, the King James Version of the Bible, are works of art. Again it has been called The Bridge Church. The diversity of the Protestant Episcopal Church is expressed in the "high," "low," and "broad" distinctions. When given this name the word "Protestant" connoted that all was not papal Rome. "High" emphasizes sacramental worship; "low" suggests

a simpler gospel with more personal experience; "broad" signifies the Church's rationalistic and liberal bent.

Further Trends and Approaches

Christians must recognize that the Anglican Church with its Episcopalian branch has made noble and lasting contributions to the Church at large. It has produced great preachers and statesmen. Its sacerdotalism appears to many Christians to be too elaborate for the simple faith of Jesus. Liberal theology has too often endangered orthodoxy. New and deep trends toward spiritism suggest confusions regarding the life hereafter and the state of the dead. It is on these doctrines that Adventists should seek to share their Bible faith with their Episcopalian friends. Many sincerely desire to return to the Scriptures. Our literature should be enlightening to devout believers in this faith who are anticipating the return of Christ to this world in the not-too-distant future. Because of the inroads of liberalism we should seek fellowship with these Christians to raise a high standard for Bible temperance. Episcopalians are less biased and bigoted than some evangelical Christians; but here, too, the truth of God's Word will set men free from error. Argument does not appeal to Episcopalians, but consistent religious living will appeal to many. There is always a strong point of appeal as the unique place of the Scriptures is discussed. Like Roman Catholics, Episcopalians believe not only in the Bible but also in tradition, reason, and experience. Too many will be exceedingly "broad" in interpreting the Word traditionally, but God's Spirit will lead the honest in heart to find "the faith which was once delivered unto the saints." Many Episcopalians have become devoted Seventh-day Adventists as they recognize through the prophecies of the Bible that God has special light for His children in these last days of history.

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What Has Happened to the Singing Evangelist?

(Continued from page 33)

great disadvantage. Even to have the singer's wife as the instrumentalist has been found by some successful teams to be inadvisable. It is

generally recognized that the ideal is to have a male instrumentalist as part of the team. He should be capable of contributing more than his playing. He should be a spiritual visitor. He could help in the field of public relations, business managing, et cetera. If this could be envisioned, suitable people would be available and the caliber of our campaigns greatly raised.

8. *Singing evangelistic institutes*. Periodic seminars could be held for singing evangelists. It would prove to be effective in broadening the singer by sharing ideas and at the same time stimulate an interest in the field of singing evangelism. To these seminars the teachers of voice from our schools could be invited, both to bring instruction and to receive inspiration in their teaching methods. These might be held in conjunction with evangelistic counsels.

The counsel of the Lord in *Evangelism*, pages 500 to 510, sets before us as a people challenging ideals, such as "Music can be a great power for good; yet we do not make the most of this branch of worship."—Page 505.

The True Thanksgiving Spirit

(Continued from page 5)

have so contemptuously? Are deceits and treachery now their masters? Even the smaller nations startle the imagination with their defiance and reckless daring. The weak now talk like the strong; and the pagan chides and challenges the Christian: the helped outrages the helper, the lawless penalizes the lawful, and all too often national honor dies before gratitude is born!

O that there were dozens of spirits like Governor Bradford's to lead earth's millions within the nations! Then might the nations' millions themselves recapture the thankful heart that was the Pilgrims'.

This is clearly the climate in which to review our moral and spiritual harvests, and to reassess the inflammatory isms and ologies that have divided the nations, and that now threaten security and national existence. For it is still the grateful heart more than any other that thankfully turns to the Source of its blessing and is most willing to share its good things. Isms that breed strife, resentments, and suspicions cannot thrive in the atmosphere of praise; but respect, appreciation, and mutual confidences will grow in no other. For this reason thoughtful and thankful people everywhere welcome the advantages and

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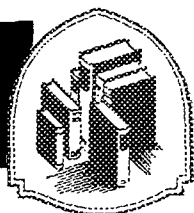
opportunities of sharing their blessings, and their hearts thrill again with the return of every challenge to dignify the lives of fellow beings.

But let's face it. With others this is not so! For the hoarders, the self-sufficient, the cowardly, the arrogant, the fiendishly indifferent to the needs and wishes of others, are the real fomenters of all our strife. These resent sharing in any form, for they have ungratefully forgotten a simple but unfailing law of life. Either we do

unto others as we would have them do unto us or we reap as we have sown; either we share and be thankful or we withhold and prepare for the reactionary storm.

The happiest and most thankful people on earth are those who are doing the most to dignify the lives of others by sharing life's blessings wherever they are needed. So at this thankful season let us pray, "O God of our grateful fathers, renew in us Thy Spirit, who sends His rain and rains His blessings upon all alike! Amen."

BOOKS -- For Your Library



***Baker's Bible Atlas*, Charles F. Pfeiffer, Baker Book House, Grand Rapids 6, Michigan, 1961, 333 pages, \$7.95.**

Few books reach our desk that contain so much helpful and accurate material. Charles Pfeiffer, with the consulting editors, has made a real contribution to Biblical literature in this new volume. It is comprehensive, not only in its geography but also in its history. The illustrations are up to date. For one desirous of becoming really familiar with the lands of the Bible, this book is a must. If you are at all familiar with this area, this work will serve to stimulate and perhaps correct your impressions. For one who has had no firsthand knowledge, this Bible atlas will prove inspiring and educational. It is handsomely bound, with attractive layout.

The title may be a little misleading. It is much more than an atlas; it is a scholarly treatise of the whole area. The maps are modern, accurate, and understandable. For Bible teachers, evangelists, and pastors this book will prove invaluable. The price is \$7.95, but the announcement is that if ordered before the end of this year, 1961, it will be \$6.95.

R. ALLAN ANDERSON

***Unfolding the Revelation* (revised), R. Allan Anderson, Pacific Press Publishing Association, Mountain View, California, 1961.**

Seven years ago the first edition of *Unfolding the Revelation* came from the press, and those who have read it have been impressed with its scope as well as its spirit of evangelism. Originally prepared for large public Bible classes, it has been used as a textbook in college and seminary classes. For about four years it has been unavailable.

Before going to press with this present edition, the book was revised by the author, bringing it more up to date and making it more factual in certain areas. The worldwide demand for this book

among English readers has encouraged its revision, and we are confident that it will prove an even greater inspiration than before. Many sections have been completely changed in the text, so that even those possessing the original will find in the revision much helpful material.

No book in the Bible has a larger place in Adventist study than the book of Revelation, and we have been urged to make a special study of these wonderful prophecies. The author, who has visited Bible lands on many occasions, recently made a special study of the Seven Churches area, as well as Patmos, all of which has lent color to the new *Unfolding the Revelation*. He is well known, not only for his books but as an evangelist and teacher in college and university and as editor in chief of *THE MINISTRY*.

Evangelists, pastors, Bible instructors, as well as teachers and executives, will here find a mine of information and inspiration.

H. W. LOWE

***The Gospels Translated Into Modern English*, J. B. Phillips, Macmillan Company, New York, 1961 paperback, 252 pages, \$1.25.**

A translation from the koine Greek. Its vigorous, ideomatic style highlights the spiritual lessons for the modern reader, presenting the original thought and emotion of the text. This paperback edition fits into the economy of the worker who enjoys comparing various translations. The author's style is informative as well as fascinating.

LOUISE C. KLEUSER

***Devotional Talks for Children*, Michael Daves (Minister's Handbook Series), Baker Book House, Grand Rapids 6, Michigan, 1961, 92 pages, \$1.95.**

The author of this book has served Methodist churches in Texas. These children's stories are brief but inspire sound thinking. They provide hints for adaptation. A good ministerial tool.

L. C. K.

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"What Think Ye of Christ?"

(Continued from page 19)

4. "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). This must be interpreted to mean that there were limitations connected with Christ's taking on human flesh: Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7). Thus, for example, He was subject to physical fatigue: "Jesus therefore, being wearied with his journey, sat thus on the well" (John 4:6).

5. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14). This verse is not translated correctly. *The New English Bible* puts it this way: "The prime source of all God's creation." *

6. "... the firstborn of every creature" (Col. 1:15). *The New English Bible* renders it "... his is the primacy over all created things." * It would be absurd to insist on a literal meaning of the word "firstborn," for that would imply marriage and birth among the deity—a thought that even those who insist on the use of the word "firstborn" abhor.

7. "... that he might be the firstborn among many brethren" (Rom. 8:29). *The New English Bible* renders it "... that he might be the eldest among a large family of brothers." *

8. "The Lord possessed me in the beginning of his way, before his works of old" (Prov. 8:22). This has doubtless reference to Christ (see *Patriarchs and Prophets*, page 34). The passage is allegorical and therefore no dogmatic conclusions are justified, certainly not that Christ was created and brought forth by the Father at the beginning of His work. This allegory represents wisdom as distinct from God, and that God possessed wisdom "in the beginning of his way." It would be erroneous to conclude from an allegory that God had a beginning or that wisdom is distinct from

Him. If anything, the allegory proves that Christ is distinguished from the Father, and being represented as God's wisdom is as eternal as God Himself (Micah 5:2; John 1:1). Those who use the word "created" instead of "possessed" in this verse, following the Septuagint and not the Hebrew, may conclude erroneous teachings.

(To be concluded)

* *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

The Minister and Culture

(Continued from page 14)

Greece, the seat of culture. They were of a people that had participated in the richest inheritance of learning and art the race had produced. They bore historic testimony to the inability of a godless culture to satisfy the deep spiritual language of the heart. They left behind them all the accouterments of a great civilization—a sophisticated literature, the profound questionings of their philosophies, a highly developed modal system of music, sculpture and architecture that have never been surpassed—the peak of a secular culture that conquered even its conquerors. Turning their backs on all this, they simply said, "We would see Jesus." Without Him the finest accomplishments of the world would be but dust and ashes to the touch.

So culture, art, music, and learning are not given us to take the place of sincere heart religion. As Christ clothed the truths He would present in vivid words and apt illustrations, as He led out in hymns and called attention to the beauties of nature, so He has given us these things to use in a similar manner. To understand and to use these things well is an art worthy of our greatest effort. Emerson said, "Culture is one thing, and varnish another." The aim for each Christian worker is to make culture an integral part of his personality, that he may be a fitting representative of the gospel of our Lord and of this marvelous truth we have been commissioned to spread to the ends of the earth.

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NEWS -- From Current Journals



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

¶ The U.S. Internal Revenue Service announced here that, effective immediately, ministers of religion, members of religious orders, and Christian Science practitioners will no longer be permitted to withdraw a waiver certificate once it is filed, declaring exemption to participation in the Social Security system and payment of the tax. In a few instances ministers have been permitted to withdraw certificates once they were filed with the Internal Revenue Service. Clergymen are exempt from Social Security taxes and ineligible for its benefits unless they voluntarily elect coverage by filing the waiver on Form 2031.

¶ Milan authorities have ordered the removal of a painting on exhibition in Milan, Italy, by the French artist Gerard De Schamps for alleged "contempt" of Roman Catholicism. The painting is considered objectionable because it reproduces the images of Pope John XXIII and Alfredo Cardinal Ottaviani, Secretary of the Sacred Congregation of the Holy Office, in part of a large allegorical sequence describing "death." Owing to its large size, it was not removed immediately from the Brera Art Gallery, but the gallery owner was ordered to turn it toward the wall.

¶ The Communist Government's drive to promote atheism in Poland's public schools has stalled badly because its teachers do not know as much as their pupils. Children know more about God than the instructors know about atheism. Argumenty, the official organ of Polish atheists, admits a lack of atheist-trained teachers. Some teachers, it reports, confess that they are ill equipped to cope with older students who come to school armed with proreligious arguments that cannot be answered.

¶ A 500-member Pentecostal congregation on the western outskirts of the city of Toronto, Ontario, is planning to build a unique aluminum-domed church seating 3,500 persons and costing about \$500,000. The Lakeshore Gospel Temple's new sanctuary will be known as the Queensway Cathedral and will be the largest non-Roman Catholic church in Canada. Architect G. C. N. Tonks said the great dome of the church will be fashioned of interlocking sheets of thick aluminum. While other buildings in various countries have been erected on this

principle, Mr. Tonks said he believed his edifice will be one of the first churches in the world to use the design.

¶ The Romanian Orthodox Church will apply for membership in the World Council of Churches, it was announced in Geneva by Metropolitan Justin of Moldavia, speaking on behalf of Patriarch Justinian, supreme leader of the church. The metropolitan and four other Orthodox leaders were in Geneva on an official visit to the World Council's headquarters. They came from London, where they attended the enthronement of Dr. Arthur Michael Ramsey, Archbishop of Canterbury. Metropolitan Justin said his church wishes to join the WCC because it is "eager to take a more active role in the ecumenical movement." The Romanian application will be acted upon by the World Council's Third Assembly when it meets at New Delhi, India, at the end of the year. The church embraces 72 per cent of Romania's 16 million population.

¶ Two laymen of the Anglican Church in South Africa returned to Cape Town from a three-month tour of the United States, where they reported they had given more than 200 lectures and raised almost \$50,000 for mission work in South Africa. They were Harold Wilson and Dr. A. L. Spencer-Payne, who made the tour with the approval of Dr. Joost de Blank, Anglican Archbishop of Cape Town.

¶ A bill before Congress that would require enlisted men to swear before God allegiance to the Constitution has won the endorsement of the House Armed Forces Subcommittee. The current oath makes no reference to God or to the Constitution and requires enlisted men to promise faith and allegiance to the United States, honest and faithful service against enemies, and obedience to orders. Following is the full text of the proposed new oath for enlisted men: "I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same, and that I will obey the orders of the President of the United States and the officers appointed over me, according to regulations and the uniform code of military justice. So help me God."

¶ *La Luce*, official publication of the Italian Waldensian Church, has charged that nuns in Italian hospitals baptize infants into the Catholic Church

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F-3132 Jesus Paid It All
F-3133 Jesus Saves
F-3134 Jesus, Saviour, Pilot Me
F-3135 Jesus Took My Burden
F-3136 Just as I Am

F-3137 Just When I Need Him Most
F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
F-3139 Living for Jesus
F-3140 Longing
F-3141 Marching to Zion
F-3142 Master, the Tempest Is Raging (Peace, Be Still)
F-3143 No Disappointment in Heaven
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F-3145 Old Rugged Cross, The Redeemed
F-3146 Ride on, King Jesus
F-3147 Saviour, Like a Shepherd Lead Us
F-3148 Shall We Gather at the River?
F-3149 Since Jesus Came Into My Heart
F-3150 Softly and Tenderly Jesus Is Calling
F-3151 Some Bright Morning
F-3152 Sweet Hour of Prayer

F-3154 Tell Me the Story of Jesus
F-3155 That's Why I Love Him
F-3156 The Golden Morning Is Fast Approaching
F-3157 There Is a Gate That Stands Ajar
F-3158 Throw Out the Life Line
F-3159 'Tis So Sweet to Trust in Jesus
F-3160 Trust and Obey
F-3161 You Must Open the Door
F-3162 Walking With Jesus
F-3163 Watch, Ye Saints (Jesus Comes)
F-3164 Way of the Cross Leads Home, The
F-3165 We Are Nearing Home (Just Over the Mountains)
F-3166 We Have an Anchor
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without parental approval. In a front-page article entitled "Beware of Clandestine Baptisms in Hospitals" the organ said it had received several reports of such incidents when "nuns in hospitals of different localities have repeatedly baptized with great speed, newly born (infants) without having received explicit authorization from parents." In other instances, citing a Turin hospital, the paper claimed that Sisters assigned to maternity departments request the parents of unbaptized infants to produce a certificate from the Catholic Church in which the babies are expected to be baptized before the mothers and infants are allowed to leave. "This practice is an open violation . . . of the Constitution," *La Luce* complained. It urged members of the Waldensian Church immediately to inform authorities about such baptisms or related hospital practices.

¶ Italian film producer Dino De Laurentis will be aided by Biblical experts in the making of a 10-hour motion picture to be entitled *The Bible*, a narrative of episodes from the Old and New Testaments. The movie will take three years to complete, it was reported in Rome. Interior scenes are to be filmed in Rome and exterior ones in Israel. Vatican authorities expressed approval of the epic film and suggested that Biblical scholars assist in its making. As a result producer De Laurentis announced the formation of a committee composed of Protestant, Catholic, and Jewish Biblical experts who are expected to begin work on the film in November.

¶ The first Roman Catholic cloister for nuns permitted by the Swedish Government in 366 years has been established in Glumslov, Sweden, by the Carmelite Order. The Carmelites' application was the first to be approved since the advent of the new law, although in 1956 it was rumored that a Belgian group might ask cloister privileges in Sweden.

¶ Turkey's recently approved constitution guarantees religious freedom for all in this predominantly Moslem nation. Staff Major M. Ali Armagan, head of the National Unity Committee's Press Liaison

Bureau, said the constitution provides for freedom of conscience and of religious belief and worship. He said Turkey will seek to aid the advancement of all religious and educational institutions in the country. Meanwhile it was reported by *Tanin*, a daily published in Istanbul, that a bill will be introduced in the National Assembly to create a 50-member Higher Council, which will see that the constitution's religious freedom clause is not violated.

¶ Ice shows and basketball and hockey games may now be presented legally on Sunday in Pennsylvania. Gov. David L. Lawrence signed legislation here that exempts such contests and performances from the State's blue laws, which prohibit non-sentential activities on Sunday.

¶ Acting to relieve a critical shortage of Bibles in Indonesia, the United Church of Christ in Japan and the Japan Bible Society announced in Tokyo that they plan to ship 10,000 Bibles for Christians in that country. The Bibles, published in the Malayan language, will be printed and shipped at a cost of 1,500,000 yen (\$40,200). Deliveries will be made by Christmas. Action of the church and the society followed a report by Dr. Takeshi Umeyama, a Japanese missionary doctor in Indonesia. He said that the majority of young Christian Indonesians cannot even purchase a Bible because of the shortage of Bibles printed in the Malayan language. Before World War II, Holland used to ship many Bibles to Indonesia. Importation of Bibles by Protestant churches since that time has stopped because of Indonesia's "insecure political situation."

¶ A suggestion that the United States propose an International Food Year to combat the problem of world hunger was made by the *Oklahoma Courier*, diocesan paper for the Oklahoma City-Tulsa Roman Catholic diocese. The IFY program would be modeled after the recent IGY, International Geophysical Year. The *Courier* referred to IGY as a "highly successful experiment in international, worldwide cooperation as on a scientific and engineering development," and called it a "model of just what is needed to attack the world food problem." The paper referred to an editorial in *Afrique Action* showing an old Algerian woman eating raw dandelions, with the caption "One hundred billion dollars for the moon." The *Afrique Action* editorial then invited the world's two leading nations to consider the problem of hunger, the leading problem in one half of the world. The editorial said, "Monsieur K., your people need peace to live; we need bread just to exist, and then tranquillity in which to make progress. Three billion people say to you: 'Listen!'" "Certainly Christians must, in charity, listen to the cry of the needy—the beloved of Christ," commented the *Courier*. "So should secularists, humanists, nationalists, and all the other American 'ists' who value what this country stands for and its future. We must approach this world problem ourselves or we will not be around as a nation to 'listen' to future generations."

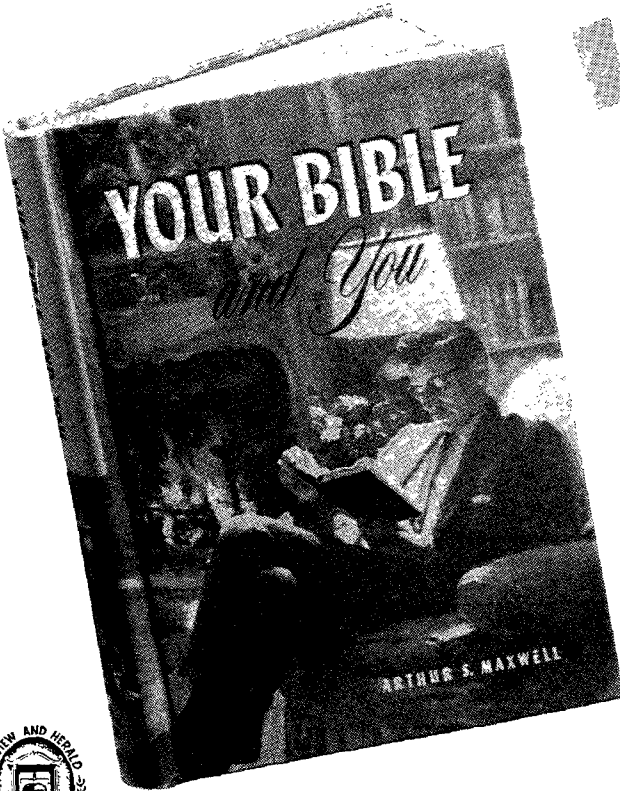
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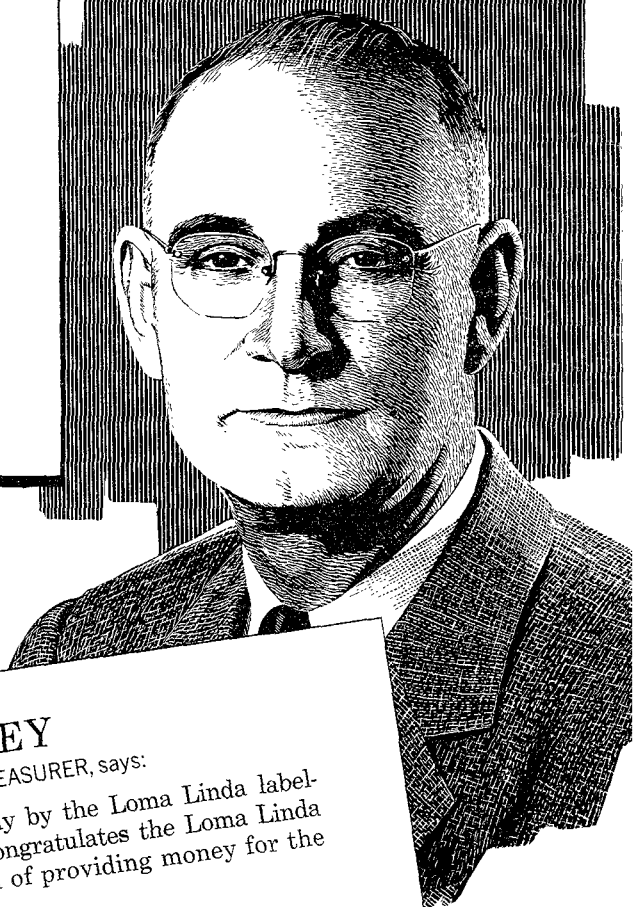
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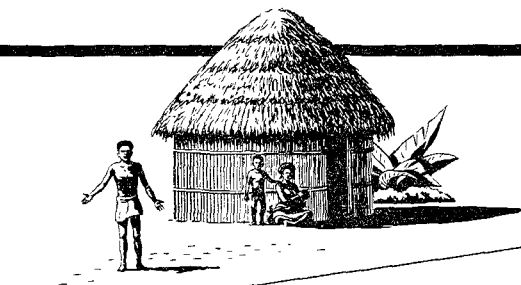
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