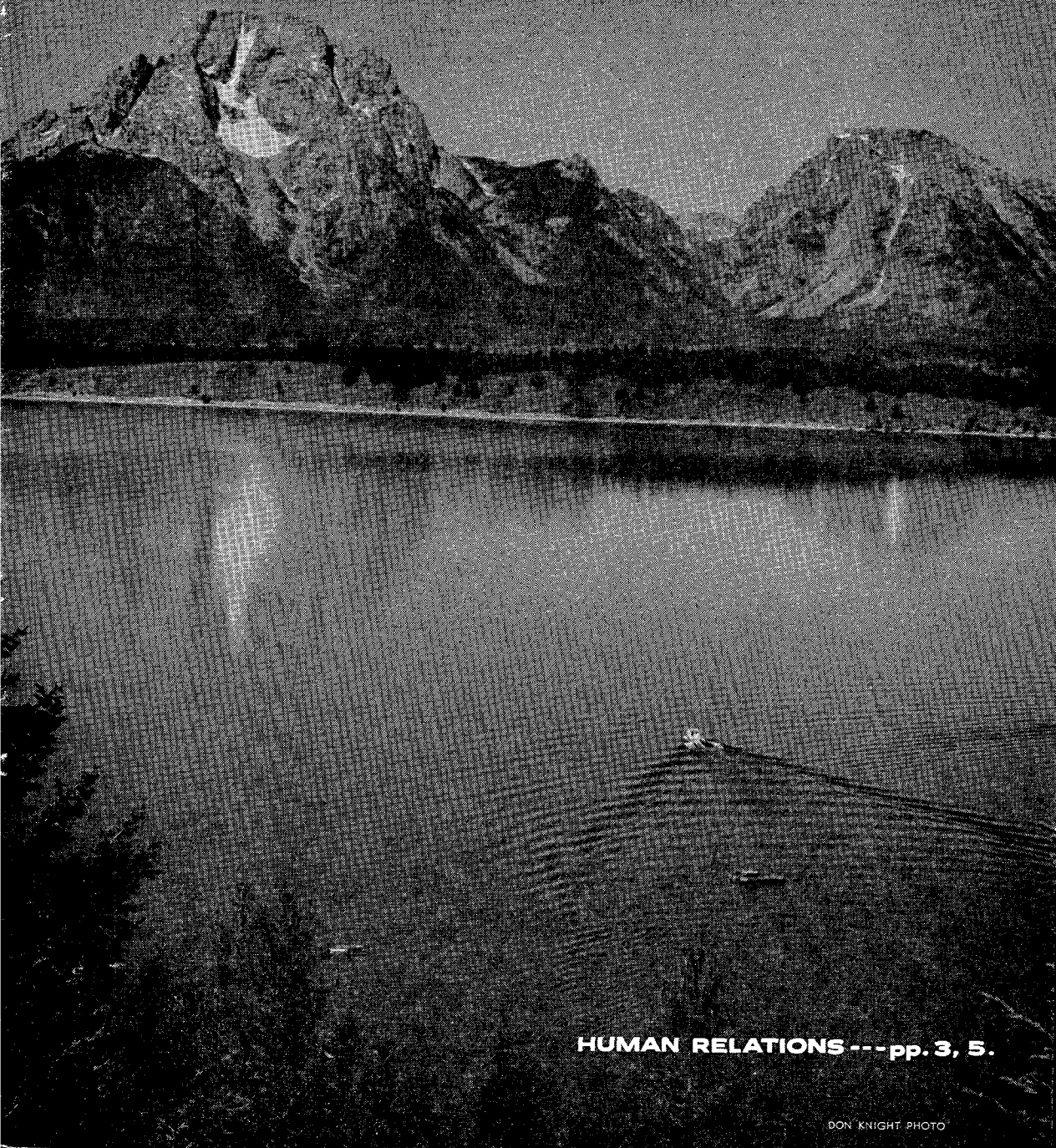


The **MINISTRY**

JUNE

1964



HUMAN RELATIONS ---pp. 3, 5.

DON KNIGHT PHOTO

I got---

nothing that I asked for

"I asked God for strength that I might achieve;
I was made weak, that I might learn humbly to obey.
I asked for health that I might do greater things;
I was given infirmity that I might do better things.
I asked for riches that I might be happy;
I was given poverty that I might be wise.
I asked for all things that I might enjoy life;
I was given life that I might enjoy all things.
I got nothing that I asked for, but everything I
had hoped for. Despite myself, my prayers were
answered. I am among men most richly blessed."

But---

everything that I had hoped for.

[Note: These words were scribbled nearly a century ago by an anonymous soldier of the Confederacy.]



EDITORIAL

The Ministry and Human Relations

OURS is a great hour of history—an hour filled with opportunity but also packed with problems. The church faces big issues today, and as church leaders we need to study the methods of the Master.

Jesus never attacked the state *directly*, but what He taught, if observed, would have reformed political governments. Though His teachings are moral, yet when heeded they naturally bring about social adjustments. It is a fact that New Testament teaching contains no overt condemnation of slavery. Because of that some assume it was permitted, if not condoned, even by Christ. Yet His whole life was an unanswerable argument to the contrary. The apostle Paul did not write against slavery. He did something greater. He taught that the slave and his master were brothers, members of the body of Christ, and that "there should be no schism."

Right now our world is passing through a social revolution. We cannot close our eyes to this. On the other hand, the church cannot dictate to the state. It can only instruct its own members to regard all men as brothers and accord them fraternal fellowship. While the church must not be found fighting in the political arena, yet we must accord to all members of the church the Christian privileges within the communion. Most of our members can quote James 2:10, but James 2:9 is a doctrine we need to study also. It is not love for some men but for all men that receives the approbation of Heaven. Divine love embraces the *whole* human family. This we must *preach!*

There has been at times confusion of tongues on the question of brotherhood. Some have labeled it a socio-political question, hence outside the church's sphere of responsibility. To some extent that is true but it also vitally affects the church. Some things we cannot escape and this is one, nor should we try to. However, it requires patience and mutual understanding, and certainly an absence of any extremism. What we do to one another is important. Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). Man cannot despise his visible brother and love an invisible God.

To be sure, great tact must be exercised in preaching this message of love, for in some areas it is the most sensitive of all subjects. The purpose of the gospel is to reconcile *man with God* and *man with man*. As ministers we must teach this, but with tenderness and patience. And we must teach with the same conviction that all men are brothers and by virtue of their humanity are worthy of our love and respect.

Problems in relationships between groups will not "go away," if let alone. They will not just "work themselves out." The New Testament church faced its problem between the Jews and Greeks. Both Paul and Peter preached on the brotherhood of man. The growth of the church was bound up with it. With the love of Jesus in their hearts the early believers moved the world.

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In Appreciation

Change seems to be the law of life. Nothing today is exactly as it was yesterday. And that is as true in God's work as anywhere else.

With this midyear issue of *THE MINISTRY* we regret to announce that H. W. Lowe, one of our editorial staff and one who has truly graced the office of managing editor, has found it necessary to be relieved of this part of his work. Some four years ago he left the Sabbath School Department here at headquarters to become General Conference Field Secretary with two major assignments and responsibilities:

1. Chairman of the committee on Biblical Research.
2. Managing editor of *THE MINISTRY*.

We have deeply appreciated the excellent work he has done in our office, and on behalf of the Ministerial Association and the readers of *THE MINISTRY* around the world we say, "Thank you, Brother Lowe, for your untiring efforts and for the fine service you have rendered."

We should explain that laying aside the duties connected with this journal does not mean that he is retiring—far from it. But the ever-increasing demands in the field of research, his other major responsibility, make this move necessary. From now on this will be his full-time interest. The assignment is a heavy one, and we wish him much of God's blessing in future days. How we in the Association will be able to make up for his valuable contribution is not yet determined. As in every other branch of God's work, calls continue to increase for the services of our Association staff. Our constant aim is to develop a more effective ministry, and for the accomplishment of this objective we need strong and efficient leaders. Pray for us.



H. W. LOWE

—EDITOR

The problem we face in many countries today is not new. And it is delicate. But dare we permit our caution in regard to certain phases of social and political revolution to paralyze our internal reformation in brother-to-brother relationships? Only love, the love of God, can break down the barriers that separate man from his fellow man. Our members will not accidentally receive this spirit. They must be prayerfully taught and tactfully led into it.

Long years ago the messenger of the Lord gave counsel to the church in regard to a problem in North America. Today this problem has assumed international proportions, involving not only the question of race but even touching the matter of tribal relationships within the same ethnic group. The principle stated here so succinctly is vital to the progress of God's work all over the world.

"Let national and denominational distinctions be laid aside. Caste and rank are not recognized by God and should not be by His workers. Those who esteem themselves superior to their fellow-men, on ac-

count of position or property, are exalting themselves above their fellow-men, but they are esteemed by the universe of heaven as the lowest of all. Let us take a lesson from the words of inspiration that reprove us for this spirit, and also give us great encouragement: 'Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.'"—*Review and Herald*, April 2, 1895.

When love rules our hearts the long awaited revival will come, and the whole world will again be lighted by His glory. 'Tis a bush that can't be beaten around; 'Tis a jewel desired where it is found; 'Tis the tie with which our hearts are bound—

'Tis love.

R. A. A.

THE MINISTRY

The Problem of Human Relations

(Part I)

Follow His Steps

ROBERT H. PIERSON

As I think of the leaders I have worked "under" and those who have been "over" me, several important facts stand out in my memory. These men of God not only were dedicated leaders who knew how to pray, to plan, and to promote, they also were men who knew how to get along with their "subordinates." They knew how to challenge the best in every worker.

(My reason for placing quotation marks around "under," "over," and "subordinates" is because I do not believe we have subordinates in God's work. Nor do I think one man works "under" or "over" another. We are all in God's work together. We work *with* one another. Some men have larger parishes than others.)

Cordial worker relations are essential to keep the various departments of the church functioning smoothly. Maintaining an *esprit de corps* that breathes courage and confidence among workers is a *sine qua non* in God's work today. Where the working staff on any administration is uneasy or unhappy, where there is coolness or friction among workers or members, the full blessing of God cannot rest upon His work. No laborer can with impunity disregard the cultivation of cordial relations with those about him.

What is the secret of getting along with others? The secret (if it may be called such) I believe is found in Peter's first epistle: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that *ye should follow his steps*" (1 Peter 2:21).

Jesus is our example in human behavior. "He did not need anyone to tell him what people were like: *he understood human nature*" (John 2:25, Phillips).^{*} Long be-



President
Southern African
Division

fore modern psychologists flooded the market with books on influencing people, the Master Teacher by precept and example left His followers a rich legacy in the field of personal relations.

Truly Christian human relations do not require one to practice a system of clever psychology lacking in sincerity. There is no fawning or flattering in the approach of one who follows in His steps. A winning personality is

but the outworking of an inward experience in Christ when He is our example.

"We cannot gain and possess the influence that He had; but why should we not educate ourselves to come just as near to the pattern as it is possible for us to do, that *we may have the greatest possible influence upon the people.*"—*Testimonies*, vol. 2, p. 618. (Italics supplied.)

Three important principles of personal relations emerge from this inspired statement. First, Jesus is our exemplar. Second, although we never can hope to exert the influence He possessed, this should not deter us from seeking to become as near like Him as possible. Third, we are not amiss in striving to "have the greatest influence upon the people." This will better qualify us to do His work more effectively. Reducing those principles to their least common denominator, we discover that Christian human relations is but putting our Christian profession into maximum practice.

Let us note well some principles of getting along with others left us by the Saviour's precept and example during His earthly ministry.

1. *Jesus closely identified Himself with the interests and the needs of others.*

Centuries before modern psychologists

repeated this basic concept of influencing the behavior of others, Jesus taught men to enter into the experience of those they hoped to draw into the net for the kingdom. Hear Him speak to His disciples about the needs of the multitudes and His concern for their welfare: "My heart goes out to this crowd," he said. "They've stayed with me three days now and have no more food. I don't want to send them home without anything or they will collapse on the way'" (Matt. 15:32, Phillips).*

Jesus felt with the people in their physical frailty. He expressed His feelings in sympathy. He acted to change the situation and to meet their need. The servant of the Lord writes: "At all times and in all places *He manifested a loving interest in men.*"—*The Desire of Ages*, p. 86. (Italics supplied.) Little wonder the masses loved Him.

"The afflicted ones who came to Him felt that *He linked His interest with theirs* as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."—*Ibid.*, pp. 254, 255. (Italics supplied.)

Jesus drew men to Himself because He took a personal interest in them. They were drawn to Him because He associated Himself with the hopes and joys and problems of their everyday lives. They longed to be in His company, for He made it evident that He found pleasure in being with them.

The apostle Paul likewise accepted this concept of human relations. "Take a real interest in ordinary people," he counseled the church in Rome (Rom. 12:16, Phillips).* Our interest in others should not be confined to those who serve "over" us. We are to be equally concerned with the affairs of the "ordinary people." To help only those who are in a position to return our favor is to practice politics. Neither Jesus nor Paul subscribed to such a philosophy.

Paul appreciated the interest the believers in Philippi took in his well-being. "It has been a great joy to me," he wrote, "that . . . you have shown such interest in my welfare" (Phil. 4:10, Phillips).* Do not our hearts also warm toward those who manifest an interest in us?

Inspired counsel urges workers today to follow the lead of Jesus and Paul. "The example of Christ in *linking Himself with*

the interests of humanity should be followed by all who preach His word, and by all who have received the gospel of His grace."—*Ibid.*, p. 152. This is not pseudopsychology; this is Christianity in action.

It is well to remember that we do not have to manifest an interest in the needs, the hopes, the sicknesses, the sorrows, and the problems of our fellow workers and members. Whether we do so is optional. But if we wish to cultivate cordial relations with others, if we are truly following the example of Jesus, we will interest ourselves in the needs of those about us. Such a course of action will pay rich dividends, in souls won and in smooth relationships.

2. *Jesus sought to avoid giving offense.*

Recently I was talking with a friend of mine who is greatly beloved by his workers. I was interested in learning some of the secrets of his influence with those around him. I knew, of course, that the most important factor was his close relationship with the Lord. I was not surprised at his reply to my query.

"For one thing," he replied thoughtfully, "I am not much impressed with this 'straight from the shoulder' approach some people apparently prefer. Too many are offended and crushed by what some men call frankness. Personally, I believe we should, as far as possible, seek to avoid giving offense to others."

Two thousand years ago Jesus, our Example, sought to avoid giving offense to all about Him. When Peter approached the Master regarding payment of custom Jesus explained, "*We don't want to give offense to these people*, so go down to the lake and throw in your hook" (Matt. 17:27, Phillips).* You are well acquainted with the story. Jesus sought, wherever possible, to avoid giving offense.

On occasion some of us charge ruthlessly into delicate situations. We speak "straight from the shoulder." No weak, "beating around the bush" approach for us, we say. As fearless crusaders of frankness we "tell them straight." Feelings are ignored; we must speak frankly. We press our point of view with gusto and cling tenaciously to our position when others do not agree with us. We know what we are talking about. We are right. Things must go our way. We make our point clear, sparing the feelings of none in the process. What results may follow? Resentment may be stirred. Tem-

pers may be tested. Sensitive natures may be wounded. Coolness or estrangement may mar worker relationships.

This is not the Jesus way. "We don't want to give offense," Jesus said. Of our Saviour, Isaiah wrote: "He shall not strive" (Matt. 12:19). Neither are we as His workers to strive or needlessly to give offense. "In every gentle and submissive way, Jesus tried to please those with whom He came in contact."—*Ibid.*, p. 85. If all were to follow His gracious example, what a wonderful world this would be in which to live and labor.

"So far as you can do so, remove all cause for misapprehension," the servant of the Lord wrote. "Do all that lies in your power, without the sacrifice of principle, to conciliate others."—*The Ministry of Healing*, pp. 485, 486.

We all would do well to read this inspired counsel frequently. Our human relations would be much smoother if we were to "remove all cause for misapprehen-

sion." There would be fewer heartaches among us if without sacrificing principle we would do everything possible to conciliate others.

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

Sit Where He Sits

*Sit where your brother sits, my friend;
Know well his cares, his woes, his fears.
Walk where he walks with trembling tread;
Endure his tests, his trials, his tears.*

*Bow low beneath his heavy load;
Meet his temptations cruel and fierce.
Bear, too, the sting of Satan's dart
That does your brother's armor pierce.*

*Then, friend o' mine, you'll understand
The measure of his troubled days;
Your heart will melt and you will be
Less prone to blame, more quick to praise.
(To be continued)*

Specialists and the Church

ERNEST PERRY

Evangelist, White Memorial Church
Los Angeles, California

LIVING among medical specialists has its reward in mental peace. When the pediatrician asks that we take our child to the orthopedist for certain diagnosis or therapy, we say, "How wonderful to have every problem cared for by the best professional talent." The same pursuit of specialists exists in the fields of mechanics, landscaping, bookkeeping, and that of predicting the eye irritation in our Los Angeles basin.

When this same kind of thinking is applied to the work the church must do, certain problems arise. Will every interested person be found by the professional colporteur or the polished television program which reaches into the home? Will every Bible study be given by a trained instructor? Will discouraged members be visited only by the minister of pastoral care? Will visitors be made to feel welcome only by a committee chosen for their exceptional ability in this field? We think your answer will be a consistent No. But we also think these questions touch upon an area worthy of careful thought.

The work of the church has largely been a do-it-yourself process throughout history. Joseph, David, or Amos of the Old Testament, or the twelve apostles of the New, remind us that great contributions have been made to the cause of God by persons without formal training in the areas to which they were called. The church must have its specialists and we would not minimize what God can do through highly trained persons. Our concern, however, is that each member find a place in which to be involved—a place within the range of his talents but not necessarily within the area of his formal training. "Where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages*, p. 825.

If we might be allowed a few observations after two decades of ministerial service, they would be these: Members who are bored with their church are never those who have a special interest in solving the needs of others. Those whose spiritual life is alive and happy are interested in the spiritual welfare of someone else. A clergy-centered church is a weak church; a program carried by lay members is a healthy one. Remember, the Acts is a New Testament book that does not close as do other books. The recording of the story ends, but the story goes on. It continues even today.

Are We Keeping Pace With the Population Explosion?

E. L. BECKER



Auditor and
Statistical Secretary
General Conference

We Seventh-day Adventists are a people of statistics. This is natural, I suppose, for our task is so urgent and time is so short that we must have some means of measuring our progress and evaluating the fruitfulness of our efforts. All this is as it should be. Certainly any inclination on my part to minimize the validity of the data published under my direction would be unfortunate. Our data are accurate, useful, and above all eloquent of the wonderful power of God working through His chosen agents in this world of sin.

Let us examine the two sides of the coin. A short time ago I had occasion to write a brief discussion of a little study produced in the statistical section of the General Conference, comparing population growth with the membership growth of our church. It was a satisfying record. In 62 years, world population doubled, while our membership was multiplied 18 times. The tempo has slowed, it is true; in 1962, population increase was 3.8 per cent, membership increase 4.1 per cent. We are still ahead of the general population trend, but by a very small margin.

At about the same time I read in the columns of the *Ministry* magazine a statement somewhat to the effect that the world population was growing so fast that our mission of warning the world was not keeping pace—that every day we were falling behind. This was not a statistical study, of course, but certainly it was a startling thought. Is it true that today our unfinished task is larger than it was yesterday, that the work is farther from its close in 1964 than it was in 1963? If so, what of our membership statistics? Are they all wrong?

How can we reconcile the unrec-
oncilable?

There is no prestidigitation here. Look more closely with me at these two points of view.

The comparison between rates of population increase and membership growth are just that—*rate* comparisons. It is true that since the beginning of the twentieth century our church has grown about nine times as fast as the general population. But it is equally true that there are millions and millions more people in the world today who are outside the church than there were sixty years ago.

On the other hand, how valid is the inference that we are falling behind in our task? Here we come face to face with the great imponderable part of our work—for when is a person “warned”? We are to go into all the world, “teaching all nations” and “baptizing them.” We can and do measure and number and record the baptisms. The teaching is a word which, I submit, is not and never will be, this side of the record of the Unseen Statistician, amenable to the measuring rod of our statistics.

In February we received in all our churches the annual offering that helps support the work of our Faith for Today organization. Last October a similar offering was taken for the Voice of Prophecy. We can number these dollars, we can even account for their expenditure—so much for staff salaries, a portion for radio and television production expense and air time, a percentage for the Bible correspondence schools. But I doubt that H. M. S. Richards or W. A. Fagal, as intimately as they know their own organizations, and as heavily as

the burden of evangelization rests upon them, would attempt to place a number upon those who have been reached, who have been taught, who have been warned. These things are in the heart of the individual, a place where our poor human statistics will never reach. And the same limitation must be placed on our evaluation of the thousands of sermons preached around the world, the millions of pages of truth-freighted books and magazines and tracts distributed, the multitude of bedside prayers and operating-room prayers and classroom prayers offered.

The other day I heard the story—it comes from Yugoslavia—of a family dog that came home one day bearing in its jaws a filthy, grease-stained bit of paper that had all too evidently and odorously been used to wrap a bit of meat from the village market. But that sheet of paper had in it a message of truth for that family, and today they are members of the remnant church! If God can use a mangy dog to help spread His message, who are we to set bounds to the extent of His work?

“Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.”—*Testimonies to Ministers*, p. 300.

An awful responsibility rests upon the soul of the worker for God in this last day—the responsibility of preaching and teaching and warning. God has given to each of us his work, and to our tasks we must bring the very best of our human capabilities. We must work, not slavishly, blindly trudging along in the old outworn paths and methods, not carelessly, heedlessly doing the same old job in the same old way. We must explore every means and use every talent and opportunity in fulfilling our task. “It is required of us that we exercise more mental and spiritual power. It is your duty, and it has been your duty every day of the life God has graciously granted you, to pull at the oars of duty, for you are a responsible agent of God.”—*Ibid.*, p. 184.

Having said all this—recognizing and assuming the burden that God has placed upon us—let us not fall into David’s error

by attempting to number spiritual Israel. We have a human measuring rod, and with it we must continue to measure, with all our human limitations, the progress that God in His mercy grants us. But Ezekiel and John saw the heavenly measuring rod, wielded by a celestial being, fixing for all eternity the transcendent dimensions of the holy city and its temple. Thank God it is so!

“As God’s human agents we are to do the work that He has given us. To every man He has given his work, and we are not going to give ourselves up to conjecture as to whether or not our earnest endeavors will prove successful. All that we as individuals are responsible for is the unwearied, conscientious discharge of duty that someone must do; and if we fail to do that which is placed in our way, we cannot be excused of God. But having done the best we can, then we are to leave all results with God.”—*Ibid.*, pp. 183, 184.

Today the signs of the time declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour’s prophecy of the events to precede His coming: “Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.”

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis.

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble, and men’s hearts to fail them for fear.—*Prophets and Kings*, pp. 536, 537.

Give the Trumpet a Certain Sound—There are many who do not understand the prophecies relating to these days, and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound. Be in earnest, “cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.”—*Evangelism*, p. 195.

Saving Face

and True Status

PAUL H. ELDRIDGE

Whether it be the occidental expression *status*, or the oriental expression *face*, the idea is the same: "Where do I stand in the eyes of the people around me?" It would seem almost paradoxical that the minister of the gospel should even be conscious of such an idea about his own standing. The literal meaning of the word *minister* could imply a social position near the foot of the ladder. Yet every minister must face the realization that, however genuinely humble he may feel, the office of the ministry itself is the highest ever entrusted to men.

So we are inevitably involved in the problem of status.

It was this involvement that impelled the apostle Paul to write, "I magnify mine office" (Rom. 11:13). Would it be too much to say that this is the duty of every minister—to magnify the office of the ministry? The attitude of the minister himself toward his position as a minister, and the attitude of the members of his church toward his ministry—these are legitimate concerns of every preacher.

It seems to be a well-documented fact that the work of the ministry is not so highly regarded today as it was in former years. In the so-called Christian countries this may be considered a by-product of a lessening interest in spiritual things, in religion as a whole. In other countries it could well become a significant reason why non-Christians find little to attract them to the Christian faith. In either case, it is a tragedy.

Perhaps we should take a little time to analyze this decline in the status of the ministry.



Secretary, Ministerial Association, Far Eastern Division

Fifty or more years ago the minister was often the best-educated man in the community. Not only was he a spiritual leader but he was also regarded as a wise man. Now, the minister often feels that he is behind the times. In the business and social community, and among the members of his church may be any number of people who are better educated, more experienced, wider traveled than he. If he has the idea that

his status depends on successful competition in these fields, he is doomed to frustration.

Then there are financial considerations. The ministry has never been, and certainly is not now, a lucrative profession. Hard pressed to keep up appearances, sometimes harassed with the routine problems of personal finance, the minister is inevitably tempted with discouragement. Other young men, looking on, and without the compensating sense of divine call, find it easy to decide that the ministry is a somewhat unrewarding way of life. Certainly the spiraling materialism, which is the dominating facet of today's society, contributes to the loss of regard for the ministry.

But surveying the situation candidly, we must admit that to an embarrassingly large extent the decline in the status of the ministry is the fault of the ministers themselves. Feelings of inadequacy because of limited education have often been magnified out of proportion by an even more basic lack of self-confidence. Many a young minister of outstanding ability has succeeded all too well in convincing the members of his congregation that he lacks the training that he

needs. If he had not brought the subject up himself, the members would not have given it a thought. By consistent efforts to expand his knowledge through continued study and the maturing process of experience he could have served with dignity and success.

Ministers must also blame themselves for getting involved in such a variety of projects that they become men of affairs rather than men of God. They may be regarded as great do-gooders, as energetic social workers, as outstanding promoters of the church's campaigns, but if any or the total of these projects takes precedence over the revealing of God to the people, the dignity of the ministry inevitably suffers loss.

How shall the minister go about magnifying his office? What can we do to raise the status of the ministry? Certainly we cannot resort to the ordinary methods of advertising and public relations—these would merely hasten the decline by cheapening our calling. I would like to suggest three positive lines of action to be taken, not by the church, but by the individual minister.

Personal Cognizance of the Divine Call. More than personal ability, more than education, training, or experience, more than the nature of the work itself, it is this divine call that distinguishes the ministry from other professions. For a man to feel this call at the beginning of his service is not enough. It must be his constant impelling motive. The apostle Paul understood this well, for he wrote: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). A personal cognizance of the divine call will automatically result in the magnifying of the office.

A Life Which Underwrites Our Message. Nothing contributes more to the decline in status of the ministry than the unministeriallike lives of ministers. Personality weaknesses, carelessness in individual relationships, errors in judgment, open sin—these are disasters in anyone's life, but when they occur in the life of the minister, they constitute a blot on the whole profes-

sion. Fortunately, the converse is also true. The minister whose life is a visible affirmation of his message not only exerts a tremendous influence for good but also magnifies the office of the ministry.

Raising the Level of Ministerial Performance. This applies to three phases of the minister's activities: public presentation of the gospel, personal ministry, and organizational supervision.

Every minister may become a better preacher. Why should he be content with mediocre speaking? Not only does he know or have access to the principles of public speaking but he also has abundant opportunity to develop his abilities by practice. For material, he has the inexhaustible resources of the everlasting gospel. For inspiration, he has the challenging thought that his audience will be expecting to hear a message from heaven. Seventh-day Adventist ministers ought to be the greatest preachers in the world!

There are some ministers who do well in the pulpit, but fall down when it comes to personal ministry. Yet it is here that some of our most effective work can be done. Every minister should be a careful student of human nature. He should have a working knowledge of the basic principles of psychology. He should develop skill in the art of listening, and in wisely discovering the real needs of those who seek his help.

Finally, the minister should be constantly developing proficiency in the technical business of supervising church activities. He should refresh his knowledge of church history and organization. Looking well to his liaison with the conference or mission office, he should also keep a careful check on his own church officers and the way in which they perform their duties.

In all of these ways, as the minister raises the level of his own performance, he will also be magnifying his office.

Jesus was concerned with this matter of the status of the ministry. In one memorable statement He set the ultimate standard. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

FRIENDSHIP AND LOVE

Friendship and love are like a muscle, they must be used or they will atrophy. So use each other's friendship, love and truth, and, in the words of Shakespeare, if you do then it must follow as the night the day, thou canst not then be false to any man!

—BUD COLLYER in *Thou Shalt Not Fear*

The Attitude of Seventh-day Adventists Toward Islam

(Part 1)

RALPH S. WATTS

What should be the attitude of Seventh-day Adventists toward Islam as a religion? Are we prepared to accept Islam in the stream of revealed religions as we do Judaism and Catholicism, or should we regard Islam as a "scourge," an avowed enemy of Christianity?

Is there a moderate, sensible attitude that we can correctly assume which recognizes in the religion of Islam certain elements of truth—truth used by God during past centuries to enlighten masses of benighted peoples?

We are all aware of the fact, I am sure, that our historical approach to Jews and Catholics always has been on the supposition that they built their religion on truth, but not necessarily *all* truth; that today there are many in these organizations who are seeking to grasp what is *truth*, and discard that which is based wholly on the innovations and traditions of men. In other words, despite many errors and traditions within these religious systems, they have been accepted during the centuries as revealed religions.

There is still another aspect of our relationship to Islam that we need to determine. It is in regard to the question of Muhammad, the founder of the religion of Islam. Who was Muhammad? Was he a prophet or an impostor, a messenger or a charlatan, a saint or a devil?

The answer to this basic question, as we



Vice-President
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can readily see, will essentially affect our attitude toward Islam as a religion.

The Religion of Islam

"What is Islam? This is a simple enough question to ask, but there is no equally simple answer. First there are some important facts to consider:

"Islam is the latest of all great world religions. It appeared on the scene later than Judaism, Buddhism, or Christianity. It sprang up in the full light of history." Unlike any other great religion, Islam arose and spread in a world where the Christian church had long been established and in doing so "it spread more rapidly than any of the other great religions." "It is the only religion which clashed with Christianity and conquered a large part of the latter's former territory."¹ "Not only was the new religion from Arabia later in time than the religion of Christ" but "it was also in large measure indebted to the earlier faith [of Christianity] for its original tenets and for its developed theology."²

The early relations between Christianity and Islam might be said to begin with a knowledge of Christianity which helped to form the teaching of Muhammad himself. While it may be true that the knowledge derived from personal intercourse with Christians and Jews was meager, it is generally agreed that most of Muhammad's religious concepts were derived basically from elements common to Judaism and Christianity, such as belief in one god (monotheism), the day of judgment, punishment of the wicked, heaven, and reverence for the prophets and sacred scripture.

[The author is one of our vice-presidents and represented the General Conference at the Inter-Division Islamic Institute in Beirut, September 5-16, 1963. This presentation of the Seventh-day Adventist attitude toward Islam covers some interesting and not too easily discussed areas, but it will serve to clarify our relationships in a dispassionate and reasonable manner.—Editors.]

In pointing out this relationship, however, we should realize that Islam as a religion was born in the seventh century A.D. amid an apostate church—a decadent form of Christianity—corrupt, licentious, at times schismatic, and indulging in practices out of harmony with the teachings of the Bible. If this had not been true, the relations between the two great religions might have been very different.³

Another important fact to consider is that Islam, along with Judaism and Christianity, finds a focal point in the life of the patriarch Abraham. Muhammad held that Abraham, being neither Jew nor Christian, was the “true expounder of ethical monotheism.”⁴ “The Jews and Christians had corrupted the faith, and ‘tracing his genealogy to Abraham through his son Ishmael, Muhammad claimed to be the rightful heir to Abraham’s rank.’”⁵ This position in later centuries has been enhanced by Muslim tradition.

Islam, like Judaism and Christianity, is strictly monotheistic. All three religions recognize only one God, but in each of them a different aspect of God is stressed. This results in a different concept of life, which leads to a difference in ways of meeting life’s problems.

Judaism lays great stress on the holiness and reverence of God; in Christianity the love of God is the center of all thought; but in Islam the paramount emphasis is on the omnipotence of God and His absolute free will.

It was Richard Bell who wrote that “it is a remarkable fact that the three great monotheistic religions of the world . . . took their rise on the confines of the Arabian Peninsula.”⁶ It is not to be understood, however, that the desert is the mother of monotheism or consequently that “Muhammad’s insistence on the unity and unapproachable greatness of God was simply a reflection of the vast changeless wastes of Arabia.”⁷ It is rather that they all share alike in the common historical root and that commonality is to be found “in the prophetic impulse which the courses of history called forth amongst the people of Israel.”⁸

Pristine and Apostate Islam Today

There are two forms of the religion of Islam just as there are two kinds of Christianity. There is the “pristine” Islam and there is “apostate” Islam.

Scholars are generally agreed that the present conformation of the Koran is essentially that of Muhammad’s work, but to add to this, there is the problem of interpretations. Muslim commentators agree that at least seven different versions have some validity. Therefore it is extremely difficult to discover what “pristine” Islam actually stood for, hidden as it is today under a mass of traditional, philosophical, and mystical interpretations. Yet it is conceivable that in its original setting some elements of the teaching of Islam were not so far divergent from the truth of genuine Christianity.⁹

In view of the above evidence, how then shall we regard the religion of Islam? Shall we look upon it as a religion that contains some truth, the same as we do Judaism and Catholicism, or shall we look upon Islam simply as a pagan philosophy that postulated the aid of a diabolic origin? In trying to establish how best to accept Islam we may be guided somewhat in the manner God has dealt with the non-Christian nations in the past. First notice this quotation from the pen of inspiration:

Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of “the Watcher and the Holy One.”¹⁰

This is an all-inclusive statement regarding the nations, whether pagan or Christian. As we understand it, each of the nations has had its period of test to prove whether it would fulfill the divine purposes of God.

For instance, Assyria, that great heathen nation of antiquity, was in one stage of its development the favored of God. At the height of her prosperity and greatness, Inspiration likened Assyria’s glory to a noble tree “in the garden of God.”¹¹ Assyria was a “heathen nation,” but undoubtedly possessed some knowledge of the true God and some phases of truth which led the Jehovah of the Old Testament to refer to this heathen power as a noble tree “in the garden of God.” At the time this statement was made by Ezekiel, Assyria was being used of God for a season as a “rod of His anger, for the punishment of the nations.”¹²

A most striking example of God’s attitude toward a heathen power is that of Nebuchadnezzar, the great king of the idolatrous Babylonian Empire. According to the Bible record, God gave him two dreams

that we know of and *he therefore was in this respect the agent of God*. Nebuchadnezzar did many right things for God, but often in the wrong way.¹² In Jeremiah 25:9 the Lord refers to Nebuchadnezzar, the king of Babylon, as "my servant." We conclude that to receive prophetic inspiration does not mean that the recipient always understands or knows God's way. Here was a heathen king, the monarch of the world's most powerful empire, entrusted with prophetic dreams he did not understand, classed by God as His servant, and raised up by Omnipotence to punish apostate Judaism. God used an idolatrous power with a limited knowledge of truth to accomplish His desired end for that particular time. The servant of the Lord says, "In every age there is a new development of truth, a message of God to the people of that generation."¹⁴

The attitude of the Omnipotent One toward these heathen nations strengthens the thought that there has been but *one true religion* on earth, the religion of God, to which *believing* men have belonged at all times and places. Each of the messengers of God who has taken part in revealing the nature of the religion of God, although limited in scope and understanding, has been a stone in the building of that edifice.

Therefore it seems to me that as Seventh-day Adventists, raised up by God in these latter days as "the restorers of the breach" we should regard Islam as a religion which was designed at least in its beginning to enlighten the masses and with the recognition that the Lord permitted Islam to rise with the fundamental mission to teach belief in monotheism, the judgment, acceptance of the holy prophets, and to establish some truths to nations in the Middle East who were steeped in pagan superstition and philosophies.

According to the Scriptures we also accept the fact that we are the spiritual descendants of Abraham, and as such we hold in common with the Muslims certain principles of truth which God first revealed to him. In the same respect we are "spiritual" Israel to the Jews. To Catholics and to Protestants we are the *restorers* of the apostolic faith. If we can establish this point, then it is clear that Seventh-day Adventists are *true friends* of Islam, the same as friends of Jews, Protestants, and Catholics, and the Muslim can count himself a

brother with us without the rejection of all his own beliefs and practices.

Islam today is an apostate religion. Islam is void of the doctrine of salvation by faith and is basically a religion of righteousness by works. Some elements of Christianity also, in practice, accept and practice righteousness by works. Yet we know there are unnumbered multitudes in these apostate churches that God will save. His message is "Come out of her, *my people*." Isn't this message also directed to the multitudes of honest hearts in the religion of Islam?

If we are to reach Muslims we must be divested of our settled prejudices and preconceived erroneous concepts and take a different look at Islam as a religion. We must probe deeper into the areas of agreement in our beliefs and strive to establish more firmly the points of agreement between our religions, and thus avoid making prominent the points on which we differ. We should stress Adventist brotherhood with Muslims by pointing out to them that we are the spiritual descendants of Abraham. We must show them that we believe *all* the prophets, and that today we are the people who are striving to adhere to the great principles they enunciated.

Furthermore, we should help them understand that they can be partakers of the blessings and privileges that come through a belief in Jesus Christ as Saviour and Lord, the same as all Christians. We must show them that they are to be equally benefited with us in accepting salvation in Christ.

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- ¹⁰ Ellen G. White, *Education*, pp. 176, 177.
- ¹¹ Ezekiel 31:5-8.
- ¹² Ellen G. White, *Prophets and Kings*, p. 349.
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- ¹⁴ Ellen G. White, *Christ's Object Lessons*, p. 127.

(To be continued)

Though men exult in place and pride
And almost clutch the stars,
One glory only will abide—
The glory born of scars.

—CHAUNCEY R. PIETY

Thoughts on the Wider Meaning of Stewardship

W. L. ADAMS

In modern times we think of a steward as one who has charge of an eating establishment, and especially one who is the supervisor of the cooking and serving of food. In ancient Bible times the term was applied to a person who had the oversight of all things pertaining to a household or an estate, who was employed to relieve the owner of the details of the business, and who received a specified allowance for his services. This practice applied to the Jews in the time of Christ and later. Such persons were responsible to the owner for all that was done about the premises or business over which they were stewards.

At this time, however, many seem to limit the term "steward" to the person who is in charge of that which the Lord has placed in his hands. Without question it has such meaning, for God is owner of all. He is the Creator of all, and in a sense we are personally responsible to God for what he gives us. Some seem to make the payment of tithes and offerings the sum and substance of this stewardship. But are we not responsible for the remainder of that which He gives us? Can we recklessly squander the rest of this substance? Will God not hold us responsible for the nine tenths as well as the one tenth? Are we not stewards over that as well as the other?

Honesty in Stewardship

Stewardship does not end when the person places his tithe and offerings in the hands of the church treasurer. The church treasurer in his turn becomes the steward of that which is placed in his hands, and he is just as responsible for it as is the person who pays it to him. The tithe is for a certain purpose, and the various offerings are given for specific purposes also. The treasurer must give an account of the funds



Pastor
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that are turned in to him, and he is not allowed to use any sum thus placed in his hands for other purposes than designated by the donor. When a member of the church gives a dollar to the church for the help of the poor, neither the treasurer nor any board or committee can make use of that for any other purpose. In the eyes of the law a misapplication of funds is called a breach of trust, or a misappropriation

of funds. Any variation from the observance of the donor's wishes is not strictly honest.

When the treasurers of the higher organizations receive the various funds, they become the stewards and they are responsible for them. They in turn have no right to divert any of these to other channels, and the rules that apply to the local church treasurer are equally applicable to them; and the boards they serve may not make use of these funds as they please.

Stewardship of Truth

There is another and more comprehensive meaning to this subject of stewardship, and it is expressed in the words of the Saviour in Luke 12:42, 43: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." This is in harmony with the admonition of Christ to Peter as they walked by the sea after His resurrection. Jesus was eager to know whether Peter was as sure of himself at that time as he was before the crucifixion, when Peter assured him that though all men forsook Him, he would not do so. We know how he failed the Lord when He was arrested. Now Peter assured Jesus that he loved Him. Jesus then said,

"Feed my lambs" and "Feed my sheep." In the future Peter was to demonstrate his love when he preached that wonderful sermon fifty days later on Pentecost, and from that time onward until the day of his death as a martyr.

The same thought of stewardship is expressed by Paul in 1 Corinthians 4:1, 2: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." The minister is a steward of the word of God and for this reason he should be very careful to teach the truth as it is found in the Bible. The apostle advised Timothy to "preach the Word." The minister who preaches that which is not clearly taught in the Scriptures should not be allowed to continue in that line of work, for he will be held accountable in the day of judgment for the things he says.

Some may ask whether a preacher may state his opinion about what he offers. We find some things in the Bible that are not too clear to us, and when we discuss them we should not be dogmatic in what we say. We should tell the congregation plainly that we are giving only our personal opinion and that it should be taken for what it is worth. Among those topics that are not stated too clearly so far as the wording of the Bible is concerned, we might mention the subject of the 144,000, and the identity of the king of the north in the prophecy of Daniel. We can give our personal opinions without being dogmatic about them.

Stewardship in Daily Living

Not only should the minister consider his public teaching but he also should remember that his daily life and influence are likewise a part of his stewardship. His family and their influence should be included, for they all combine into a power for good or ill in the church and the community in which they live. Even the most humble member of the church has an influence on some, and he will have to account for this in the judgment. A wayward son of a minister has a detrimental influence on his father's work, even when the latter has done everything possible to direct that son into paths of rectitude. No one has yet come forward with the solution of the problem of the one black sheep in a family. Regrettable though it be, such a stray in the family of the minister is a depressing influence on the father and

mother, making it hard for them to do their work effectively. If the son of a gambler goes wrong, no one thinks it strange, but when the son of a preacher goes that way, it gets into the newspapers or becomes in other ways the subject of widespread news. It would seem that Satan works harder for the downfall of the family of the minister than for that of others.

The use we make of our time is ours to direct. Life at best is short, and every moment is valuable to us and our children. Someone has said that the average person wastes enough time during the first twenty-five years of life to secure a liberal education if that time were properly utilized. It is not well to be so busy that we never have a moment to relax, but we are the stewards of our time, and the minister who succeeds will budget his time in order to accomplish necessary tasks with the least effort. The successful minister studies and prepares the sermon he is to preach. If he doesn't, the congregation will be aware of his lack of preparation. A minister must have a vast fund of information to make it possible for him to give discourse after discourse without repetition. However, his health demands that he must also have some physical exercise. In order to do both he must carefully budget his time.

Then each of us has his physical and mental abilities over which he is the steward. Those who have made a study of mentality assure us that the average human brain has ability beyond our calculation. They have said that we have on the average somewhere between five and ten billion of neurons, or nerve cells, by which we can store knowledge. We are told that no one has ever yet used even one-hundredth part of his brain power. It is wonderful to contemplate that if faithful we will have an eternity in which to store the mind with the things God would have us know. But that is no reason for our neglect of this faculty today. We are responsible as stewards for the way we use our mental powers. Much is expected of the minister today, and so, as a faithful steward, he should not only acquire Bible knowledge but also develop his other talents.

The minister should know his Bible thoroughly, but of necessity, he must understand many things of a practical nature. These are all parts of our stewardship. May God grant us the wisdom we need to administer this responsibility.

When Bells Toll

A visit to Russia provides vivid background for this article

HORACE J. SHAW



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What do they tell, those tolling bells? Maybe the time of day for London's lords and ladies as Big Ben deep-throats the hour from the old clock tower. It may be the invitation to worship at the village church on Main Street. Or perhaps the annual gong of civil thanks for national welfare on a brisk November day; even a heavy sigh of mourning—such as the muted sound from the clap that cracked the Liberty Bell at the death of John Marshall, America's first Chief Justice, in 1835.

Yes, when bells toll they have a message—a message of time marking, a call to worship, of thanks or honor giving, and even more. In time of danger they summon help, as when the militia drew up to the Lexington meetinghouse green to meet the challenge of the redcoats. The colonists' liberty was in peril, and this sent Paul Revere dashing on horseback through town and hamlet, echoing an alert. The nation in pain was giving Independence its birth to freedom—freedom born of bell-ringing ideas stirred on by new ideals and ideas that have influenced many a people since to seek their own freedom charter. The words of Scripture: "Proclaim liberty throughout all the land unto all the inhabitants thereof" were cast on the lip of the old Liberty Bell, now hanging in the Hall of Independence in Philadelphia. Though silenced in its tolling, this famous bell, thrice cracked and twice recast from the self-same metals, hangs mute today, but it is a practical symbol of God's call to freedom found in Leviticus 25:10. Today we see a global response to this call for freedom ringing in many lands of earth. It is written deep in American history. Is not

the one hundred and second word of the Declaration of Independence "liberty"? And likewise the thirty-fifth word of the Constitution?

For preachers and evangelists of the Advent message "liberty" is a key word. "Ye shall know the truth, and the truth shall make you free," said Jesus, who in His opening sermon in Nazareth declared He had come "to proclaim deliverance to the captives." And all who are called as heralds of His message are commissioned to proclaim liberty to those bound by the cords of selfishness and sin.

Tolling bells have always held a fascination for people. Recently I saw another big bell in another United States—the U.S.S.R. To go from the Red Square through the gate into the Kremlin, which is really the Russian word for Fortress, gives one a sense of the strength of this somewhat new United States of the fifteen Soviet Republics. That red-stoned two kilometer enclosure, made by walls six to sixty feet high and spaced by some twenty towers beside the Moscow River, encloses the world's largest bell—the Tsar Bell, in reality the "king of bells." And big it is. Many of us have seen and heard America's large bell at the Riverside Church in New York City and marveled at Mr. LeFevre's playing of the eighteen-ton "bourdon" in the Laura Spellman Rockefeller Memorial Carillon. Well, that is the largest bell ever cast in England. But, the Tsar Bell! This contrasts with all other bells in size at least. Note the picture that compares its size with admiring visitors. This is not eighteen tons but approximately 200 tons. How high? 19 feet 3 inches. How big in circum-

ference? 60 feet 9 inches, and its greatest thickness 24 inches. How old is it? Well, back in 1733-35 it was cast in Moscow and added to the Ivanovskaya belfry in 1737. Unfortunately, a section was broken from it before it was hung. This left an opening in its side 7 feet high and 8 feet wide and rendered it unfit for service. But there it stands—big, bold, black. To the Russian people it is a trophy to the “bigness” so real in this country of the north. It has one thing, and perhaps only one thing, in common with the Liberty Bell in Philadelphia, and that is, it doesn’t ring. The Tsar Bell has never rung. And it never will. It was intended for a Tsar’s cathedral, but was broken before it ever served.

It stands, a symbol, not so much of liberty as of bigness. A visitor to the Soviet Union cannot but be impressed by their long list of world’s “largest.” Here is an empire of 8,650,000 square miles, the largest in the world. Consider for a moment Moscow University with its 32 stories towering 787 feet and consisting of 40,000 rooms. Its Central Festival Hall has eight of the largest chandeliers in the world, weighing $2\frac{1}{2}$ tons apiece.

The Butirki Prison in Moscow houses 40,000 inmates. The largest single chamber of legislation, the Supreme Soviet Presidium, seats 1,370 members. The Lenin Library houses more than 22 million volumes. Industry likewise is big. In this land one finds the longest electrified line in the world—3,240 miles between Moscow and Irkutsk in Siberia. The largest power station is 4/10 of a mile long at Kuibyshev with an even larger one at Bratsk, Siberia, scheduled for opening in 1965. The trans-Siberian pipe line, now under construction with a 2,319-mile span, is the largest in the world. The largest excavator is at Sverlovsk in the Urals and has a dragline with a 328-foot boom and a $31\frac{1}{2}$ -cubic yard bucket. The highest crane is at the Bratsk power station in Siberia, which lifts 22 tons to a height of 465 feet.

On the Volga at Kalinin one can see the world’s largest hydrofoil boat as it skims the surface at the amazing speed of 62 mph. Other significant big water triumphs include the most powerful icebreaker, the atomic-powered *Lenin*, built in 1959. It has a length of $439\frac{3}{4}$ feet, a beam of $88\frac{1}{2}$ feet, and a speed of 18 knots. They also claim to have the largest submarine fleet, called the Krasni Flot, having not less than 480 boats.

In Moscow itself is the world’s largest outdoor swimming pool—300 feet across. And this is heated, which in itself is a singular feat, for Moscow has reached the lowest temperature ever recorded in a capital city—43.6 degrees Fahrenheit in January, 1940. For the traveler, Moscow introduced in 1959 the largest omnibus—an articulated vehicle 57 feet long with seating for 200 persons. Moscow and Leningrad both boast subway systems unequaled in station grandeur, with extremely low passenger fares. Russia also offers the largest airline (350,000 miles). Its Aeroflot airliners are impressive, weighing 184 tons with a wing span of 212 feet, capable of carrying 220 passengers. Besides these giant airliners, she also has the fastest propeller-driven transports, the TU-114’s, whose turboprops average 540 mph.

If bigness were the only yardstick for measuring a nation, this would certainly be the greatest. But in any roster of the nations, from Afghanistan to Yugoslavia, each has some claim to fame. In America we speak much about the high standard of living. However, it is not the standard of living but the standard of life that really counts. And any nation or any individual that fails here is doomed. Yes, bells can toll for nations as well as individuals. And when the bells toll, what then?

When bells do not toll, that also is significant. The silent bells of this northern land also tell a story. In Novgorod, for example, one of Russia’s oldest cities, with a history dating back to the twelfth century, there are 44 churches, most of which have survived the devastation of World War II. But few of these are used for meetings today. They are either museums or the gathering places for discussion of politics, and the steeples of these old churches are but shells.

I climbed to the vacant belfry of one and discovered that the bells had been removed and placed in cement at the entrance. They are museum pieces, relics shall we say, of a bygone era. For in this land people who look to religion are usually regarded as weak or elderly, unable to enter into the blessings of the materialistic age to which the world has so swiftly moved. Marxist ideology, which regarded religion as the “opiate of the people,” is still of paramount interest among these people. But it is impressive to note their eagerness to understand the West.

After cycling through the big Novgorod city park with ten-year-old Urey on the carrier of my paratrooper cycle, I paused to meet his father, family, and friends. We easily exchanged queries with the help of knowledgeable teen-agers. "And do you have freedom here?" I asked the father. "Indeed, we do. We are free from any worry about getting or losing a job, free from worry about being taken care of if we get sick or when we get old!" And on he went, but never once did he mention the freedom of religion. I gathered that for him and for millions like him freedom is "freedom from" rather than "freedom for." There is surely a world of difference between the two.

It was on the Nevsky Prospect in Leningrad that my intourist guide, Nadia Rumianzeva, proudly showed me the stately Kazan Cathedral, which is today the headquarters for scientific atheism. Here is where the plans are laid that require all youth in the late teens and early twenties to take courses in the related fields of science, all of which are taught from the standpoint of atheism. I came away with the impression that in this great country to believe in a personal God is regarded as both unscientific and out of date.

Though religious freedom is guaranteed by the Russian Constitution, in practice it is really a guarantee of freedom *from* rather than freedom *for* religion. How this devotion to religious freedom operates in the world of books impressed me as I was being shown through the twenty-one modern reading rooms of the Lenin Library in Moscow. In this great library with its 22 million volumes, I asked my gracious host, the executive secretary, to show me the religious book collection. What did I find? Books by the thousand, freely available, but practically all were antireligious. Standard religious works by well-known Christian authors are practically non-existent. In none of their indexes could Mr. Orlov, the kindly executive secretary, find any book by an Adventist author. Names such as White, Nichol, Froom, or Maxwell are completely absent. This is true of Russian language books, imports, and translations. I was interested to see the microfilm room



The world's largest bell—the Tsar Bell—is situated on the Moscow River and is known as the "king of bells."

and the two first microfilm readers—both Recordaks brought in from America during World War II and now Russian made and widely used. And what do you suppose is the most widely used religious microfilm? The translations of Mark Twain that discount and scoff at religion.

If the bells of the churches here are silent, there is a reason. Were they free to ring they might well revive the people's interest in religion, for this nation at heart is deeply religious, as is borne out in their music and art. Their very silence speaks a message. Liberty to read and freedom to worship are precious rights. But these can be abridged and become meaningless under certain circumstances. When freedom of religion becomes freedom for antireligion then real freedom fades and dies.

Natasha Olsen, my twenty-two-year-old university-trained and well-informed intourist guide, walked, cycled, rode the Moscow subways with me, and was quite ready to answer my questions. "Natasha, you have shown me many wonderful things these past days," I said as I was about to leave. "And we have talked freely, but never about personal religion. I want to ask you a question: Do you believe in God?" "Indeed, I do," she replied. "Just as I believe in any word on a page of a book. God is just a word, no more, no less."

(Continued on page 32)

Paul, “Tinkers,” and Conscience

D. A. DELAFIELD

Not everyone can live comfortably with his conscience, but the apostle Paul seemed to, and most of the time he enjoyed the association.

When the apostle appeared before the chief priests and council in Jerusalem to answer for his faith (about A.D. 60), he began his defense by observing: “Men and brethren, I have lived in all good conscience before God until this day” (Acts 23:1). Weymouth’s translation reads:

“Brethren, I have lived with a perfectly clear conscience before God up to this day.”

But the conscience of the high priest Ananias was smitten by Paul’s holy boasting, for he commanded them that stood by “to smite him on the mouth” (Acts 23:2). The courageous Paul revealed that the priest’s conscience, in contrast with the apostle’s, was blunted, for he said, “God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?” (verse 3).

Paul’s assertion (Acts 23:1) can be made by relatively few people today. Even his apostolic contemporaries—Peter, James, and John—could not make a boast like that. As gospel ministers, are we able to assert as much? Could we do it with a good conscience? To obey one’s conscience always is a mark of a superior man. “I thank God,” said the circumspect apostle, “whom I serve from my forefathers with pure conscience” (2 Tim. 1:3). Paul was a moral giant.

Yet while Paul was a conscientious man, we must admit that the bells of conscience tolling in the citadel of his soul did not always ring true. The bells of truth had a



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Estate, Inc.

crack in them. Paul’s conscience was damaged by false education. In earlier years, when the apostle belonged to the same Jerusalem council, a member of the Sanhedrin, we read that Saul consented to execution and he did the nasty job with dispatch, his conscience first condemning, then relenting. It was his duty to get rid of this pestilential Stephen who lured innocent Jews from the holy religion of their fa-

thers! Stone the man! So Stephen was martyred, an innocent victim of a religious man’s sense of duty. Said Paul later, “I have lived in all good conscience before God until this day” (Acts 23:1). But what a conscience! Paul killed Stephen for the same reason that the fanatical Moslem severs the head of the Christian from his body—religious bigotry. “They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2). So said Jesus. *The New English Bible* reads: “They will ban you from the synagogue; indeed, the time is coming when anyone who kills you will suppose that he is performing a religious duty.”*

Each Man Has a Conscience

Every intelligent being has a conscience based in the brain somewhere, be he Christian or non-Christian, atheist or believer. The conscience witnesses our thoughts and behavior, accusing or excusing. An example is cited by Paul:

When Gentiles who do not possess the law carry out its precepts by the light of nature, then, although they have no law, they are their own law, for they display the effect of the law inscribed on their hearts. Their conscience is called as witness,

and their own thoughts argue the case on either side, against them or even for them, on the day when God judges the secrets of human hearts through Christ Jesus. So my gospel declares (Rom. 2:14-16, N.E.B.).*

Cruden describes conscience as—
that faculty within us which decides as to the moral quality of our thoughts, words, and acts. It gives consciousness of the good of one's conduct or motives, or causes feelings of remorse at evil-doing. A conscience can be educated, or trained to recognize good and evil, but its action is involuntary. A good conscience is one which has no feeling of reproach against oneself, does not accuse oneself of wilful wrong, Acts 24:16.

The conscience of man is the highest citadel of the soul structure. It is a power in the moral machinery of man, a "regulative faculty." While the will is the most important faculty of man, the conscience sways the will to decide moral questions. God and Satan and men utilize the conscience of man to influence decisions, to affect reason, thought, and behavior.

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience, and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.—*The Great Controversy*, p. 591.

Conscience is ever a student, youthful and immature, or mature and gray-headed, depending upon its absorption of facts, knowledge, and truth. Its behavior depends upon its own enlightenment. Wrote Sister White concerning the action of the Holy Spirit, the Spirit of truth:

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.—*The Desire of Ages*, p. 671.

It should be our work to seek and find the truth and the facts and adjust the conscience to them in everything.

How many innocents have been slain by the actions of conscience will never be known until we reach heaven. Paul is the only writer in the New Testament who

really discusses the conscience. John makes a passing reference to it (John 8:9). But it was left to Paul to provide guidance to the Christian on this sensitive point. He was well qualified to write, for he was a learned and sincere man. "And herein do I exercise myself," he declared to his accusers, "to have always a conscience void of offence toward God, and toward men" (Acts 24:16).

Paul exercised himself always to have a good conscience. He worked at the business of the moral life. To keep himself in harmony with his conscience he always avoided anything that gave him feelings of guilt. He esteemed his conscience as a rich treasure more priceless than rubies and diamonds. His actions were dictated by conscience. This was true from the beginning of his life. He wrote that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:5, 6; see also Gal. 1:14).

Paul a Successful Minister

As a Christian minister Paul was eminently successful, for his conscience approved his activities. He rejoiced because of "the testimony of our conscience" (2 Cor. 1:12). To the church at Corinth he stated quite unaffectedly that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, he had his conversation in the world, and more abundantly toward the church.

And Paul learned as a Christian to respect the conscience of other men, whether they were right or wrong. The New Testament discourse in 1 Corinthians 8 is a monumental and classical one dealing with the respect men should have for the conscientious scruples of others, even though they might not have a wise conscience. Paul said, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (1 Cor. 8:12).

A minister told me once about a preacher friend who always had a burden to explode the ideas and arguments advanced by conscientious men on church committees. He would say, "What you say, Brother Blank, is superannuated piffle." After a conference in which this debunking statement was made, my friend coun-

seled him to discontinue his harsh judgments. He retorted, "I must be true to my conscience and to my feelings in the matter and state my convictions." This man apparently felt no pangs about committing mayhem on the conscience of others if he could thereby quiet his own conscience. He was a spiritual sadist. But he reformed.

Paul instructed us to commend ourselves to every man's conscience in the sight of God (2 Cor. 4:2). But how often we offend instead of commend ourselves to the other man's conscience. What tenderness is needed in dealing with the conscience of man, not just our own but the other fellow's too.

In the first psalm David warned us away from "the seat of the scornful." He who scorns, persecutes. He who persecutes is not a Christian.

"Church Tinkers"

There are those also who appear to have no conscience of their own—their lives are an indication. But they would be conscience for the whole church. Ellen G. White referred to these people as "church tinkers." But she observes that God had nothing to do with making such people. These inept moral mechanics are always looking for something to fix. But they should come down from the judgment seat, wrote the Lord's messenger (*Child Guidance*, p. 429). In trying to remedy the defective characters of others they make them much worse (*Evangelism*, p. 635).

Contrast the destructive criticisms of church tinkers with the labors of Ellen G. White, whose constructive counsels built the dynamics of Christian life and faith into the moral fabric of our church. The Lord's servant clearly stated God's plan for His people in specific matters of dress, eating, and drinking, yet she did not make herself a criterion for anyone. Neither should we. (See *Testimonies*, vol. 4, p. 62.) God works with every man privately—educating the conscience by the word and the testimonies of His Holy Spirit. Every man has a duty to work with God in the discovery of truth and its application to personal experience and behavior. Truth is appreciated more when it is apprehended and appropriated by the individual mind. The Spirit through the Word will teach all honest and good men. There are people, of course, with extravagant notions and claims who will always be a problem to

themselves and a problem to the church.

While conscientiousness is needed in doing God's work, "there is a conscientiousness that will carry everything to extremes" (*Selected Messages*, book 2, p. 319). Sincere souls mistake "zeal and fanaticism for conscientiousness" (*Testimonies*, vol. 1, p. 356). The cry of "the Spirit, the Spirit" is the battle cry of the zealots who have forsaken the sword of the Spirit, the Word of God, for violent impulses and impressions. Luther had to contend with this in Munzer and other fanatics of Reformation times. "The experience founded in feeling, and savoring of fanaticism, you must not adhere to," wrote Ellen White. "It is unsafe. Move from principle, from a thorough understanding. Search the Scriptures, and be able to give to every man that asketh you the reasons of the hope which is in you, with meekness and fear. Let self-exaltation die." —*Ibid.*, vol. 2, pp. 92, 93.

Conscience and Health

While a clear and good conscience is effective in restoring health, poor health may throw the blanket of depression over the conscience, affecting behavior and resulting in bizarre activities. Over-conscientious people may indulge in such profitless things as unwise confessions, exposing the secrets of the soul—simply as a concession to guilt feelings. But such maneuvers are uncalled for. God does not require them. Note the following:

If you are burdened and weary, you need not curl up like leaves upon a withered branch. Cheerfulness and a clear conscience are better than drugs, and will be an effective agent in your restoration to health.—*My Life Today*, p. 177.

And again:

The character and efficiency of the work depend largely upon the physical condition of the workers. Many committee meetings and other meetings for counsel have taken an unhappy tone from the dyspeptic condition of those assembled. And many a sermon has received a dark shadow from the minister's indigestion. Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize.—*Gospel Workers*, p. 242.

Satan often suggests wrong ideas or notions to over-conscientious souls. He whispers his false doctrines or perverted religious ideas to the minds of these people and their conscience troubles them as though they had conceived such sentiments themselves. Ellen White wrote:

Do not for a moment acknowledge Satan's temptations as being in harmony with your own mind.

Turn from them as you would from the adversary himself. Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false premises, rather than upon the sure, immutable word of Him who cannot lie.—*Our High Calling*, p. 85.

On one occasion Ellen G. White had an interview with a distressed person who came to her for counsel. This poor woman thought she had forsaken God because the tempter placed in her mind the idea that Christ was only a man, just a good man. She conceived that Satan's whisperings were really her own ideas and she was horrified at the thought. The conviction took hold of her that she was denying Christ and she sank into a dreadful state of agony. Mrs. White assured her, however, that the suggestions of the enemy were not her thoughts but Satan's. She must meet these suggestions with courage that "must rise with the strength of the temptation."

The conscience of man truly speaks for God—if it is an educated conscience. This is the way God, through His Spirit, speaks to the soul. We are told that the conscience should be obeyed though it is difficult to

do so, and that the will must be trained to obey the conscience (*Fundamentals of Christian Education*, p. 57). The conscience touched by the Holy Spirit creates genuine love for Christ in the heart.

Paul, approving and directing in the martyrdom of Stephen, hardened his heart and steeled his soul against the voice of conscience. He "fully decided that the priests and scribes were right" in opposing Christianity. He "became very bitter in his opposition to the doctrines taught by the disciples of Jesus. This was the result of "his education and prejudices, his respect for his former teachers, and his pride of popularity" (*The Acts of the Apostles*, p. 113). Paul learned that obedience to God was the only safe pathway to happiness. With experience he was able to say of Satan, "We are not ignorant of his devices" (2 Cor. 2:11). All his life as a Christian he fought against the perversion of conscience and pleaded the case of a good conscience. So should we.

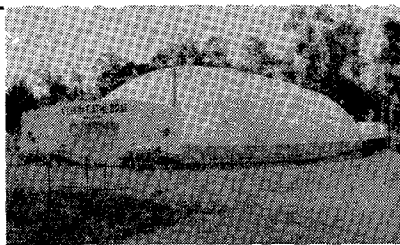
* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.



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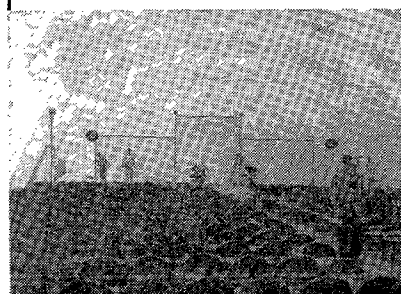


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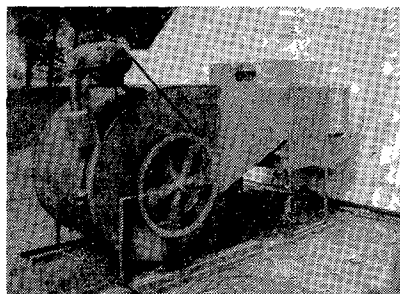
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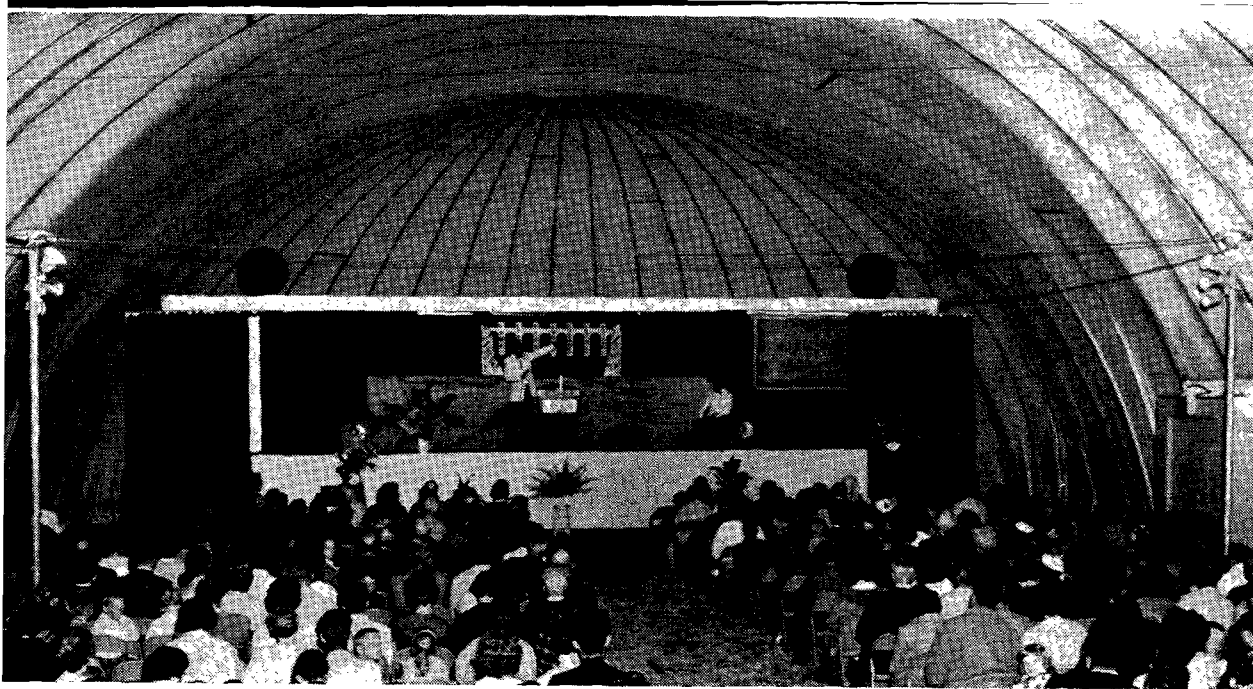
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Trailer-stage in use is not recognizable as trailer. Decorator paper covers front and wheels, wing curtains extend past ends. Here, center curtain is parted to reveal black-light device. Left wing curtain is slightly open to reveal screens. Right wing curtain opens from end to reveal blackboard.

A “STAGE-A-TORIUM” for your AIRATORIUM

RALPH LARSON

Evangelist, Northern California Conference

ARE you tired of building and tearing down a stage at every new location? Are you dismayed by the awful damage to materials and fragile fixtures? And are you weary of assembling and disassembling doorways? Then consider the advantages of a stage on wheels.

Our airatorium is sixty feet wide, so we used a forty-foot trailer, the longest permitted by law, as the floor for our stage. Beneath this floor there was room for ten four-foot-wide compartments, with individual doors eighteen inches high and four feet deep. In these are carried all the small items, as well as all the pipes, pegs, fence posts, and tools. These compartment doors

may be opened without disturbing the rest of the load, a tremendous advantage.

Beneath the compartments a simple rack provides riding space for the power pole, which is always the first item to be unloaded.

From the floor up, the stage was built to look like any moving van, except that the front side is completely open, and has an eight-inch header, as shown. Two posts, set far enough in from the front to be concealed by the wing curtains, support cantilevers which in turn support the header and prevent the front of the roof from sagging.

A built-in black-light device is concealed

by the center curtains, and screen and blackboards are behind the wing curtains. The wing curtains are mounted on boards so they can be easily removed and hung at the back of the stage for moving.

The electrical control panel is permanently mounted on the rear wall, and lines run from it to the lights. In transit, the lines are coiled back to the panel and hung on the wall beside it without being disconnected.

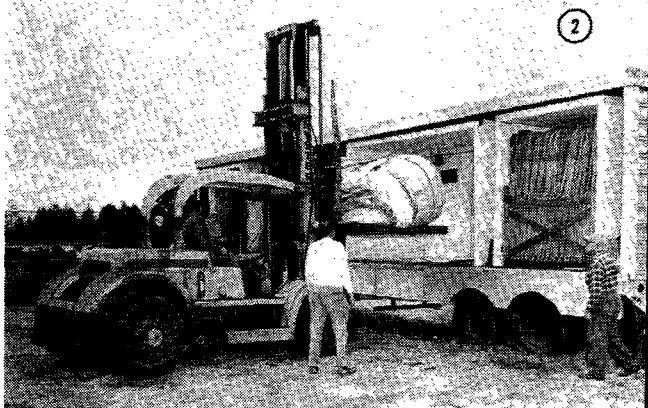
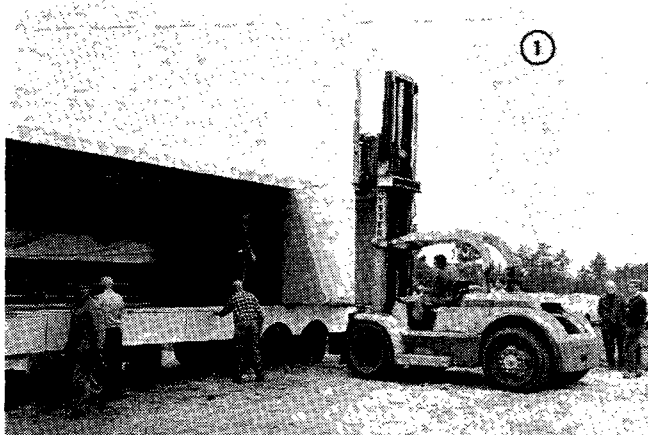
While moving, the open front is closed by the two large signs from the front entrance.

A second van, parked to the rear, contains blowers and furnaces, and storage shelves for books, sermons, et cetera.

The saving in labor is enormous. Twenty-five men put this up, ready for a meeting, in eight hours, including tent, chairs, and all. It is taken down and made ready for the road by the same size crew in four hours.

The accompanying pictures show the process of loading. First, long poles and boards go along the back wall, beneath the black-light device. Then the doorways are loaded as units by a fork lift, after which the fabric, chairs, et cetera, on their respective pallets, are placed within the doorways. Finally the large signs are used to close the open side and we are ready to move.

We strongly recommend this as a great saver of the evangelist's strength, and the conference equipment, which suffers much damage from ordinary packing and hauling.

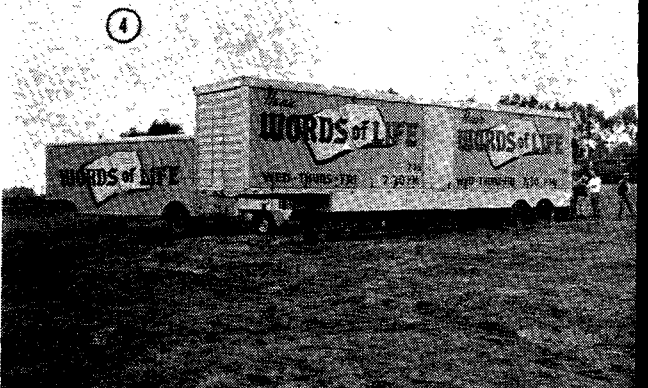


(1) Doorways are not disassembled, but are loaded as units by fork lift. (Lift is rented from local lumber yard.)

(2) Tent, chairs, etc. are placed within doors.

(3) Trailer now completely packed, ready to be closed.

(4) All buttoned up and ready to roll. Time, four hours.



The Year-Day Principle

(Part 1)

DESMOND FORD



Bible Teacher
Australasian
Missionary College
Avondale

The Seventh-day Adventist claim to divine sponsorship largely rests upon the significance of the date 1844. This date, in turn, for its location as the terminus of the 2300 days, depends upon the reliability of the year-day principle. While most Adventists accept this principle of prophetic exegesis without question, our critics are neither so naive nor as accommodating. They ask of us, "What have the historical records—that is, Numbers 34 and Ezekiel 4—to do with the apocalyptic symbolism of Daniel and Revelation?" Furthermore, they point out that neither Daniel nor Revelation make any statement regarding a day being the chosen symbol in prophecy for a year. Typical of our critics is Norman F. Douty who says:

Based upon the fallacious year-day theory and interpreting literal periods of time symbolically, it involves, among many others, two major errors: the ascription of prophetic significance to the year 1844 and the claim that the Adventist movement fulfills the symbolism of the flying angels of Rev. 14. . . . Its exponents speak with a tone of finality that few will think justified.¹

In answer to such accusations, let us glance afresh at the evidence that supports the historical mode of interpreting the time periods of Daniel and Revelation.

The time-honored formula for the year-day principle is that set out by T. R. Birks in his book *First Elements of Sacred Prophecy* and quoted by our own *Source Book* for

Bible Students, pp. 585, 586 (1919 edition). It reads as follows:

Year-Day Principle, General Nature of.—It may be summed up in these maxims:

1. That the church, after the ascension of Christ, was intended of God to be kept in the lively expectation of His speedy return in glory.
2. That, in the divine counsels, a long period of nearly two thousand years was to intervene between the first and the second advent, and to be marked by a dispensation of grace to the Gentiles.
3. That, in order to strengthen the faith and hope of the church under the long delay, a large part of the whole interval was prophetically announced, but in such a manner that its true length might not be understood, till its own close seemed to be drawing near.
4. That, in the symbolical prophecies of Daniel and St. John, other times were revealed along with this, and included under one common maxim of interpretation.
5. That the periods thus figuratively revealed are exclusively those in Daniel and St. John, which relate to the general history of the church between the time of the prophet and the second advent.
6. That, in these predictions, each day represents a natural year, as in the vision of Ezekiel; that a month denotes thirty, and a time three hundred and sixty years.—Rev. T. R. Birks, *First Elements of Sacred Prophecy* (London; William Edward Painter, 1843), p. 311.

This statement recommends itself to a candid mind, but some may be led to inquire, "Is this all that can be said?" The purpose of this article is to make some additional observations on the matter, and these will now be set forth in point fashion.²

1. *The time prophecies are essential parts of two Bible books that God Himself has urged us to understand.* Daniel, for example, is the only Old Testament book concerning which we have record of Christ Himself urging its specific study (Matt. 24: 15), and the Apocalypse opens with a divine blessing upon both "he that readeth" and "they that hear." We are assured by

A recent book by Norman F. Douty, *Another Look at Seventh-day Adventism*, attacks what he calls "the fallacious year-day theory," which is basic in Seventh-day Adventist prophetic chronology. Desmond Ford, head of our Australasian Missionary College Bible department, here answers Douty on this important year-day principle of interpretation. We are sure our ministers will find this a timely and helpful article.—EDITORS.

the Sacred Record that all the "sealed" portions of Daniel's prophecy would be understood by the wise "in the time of the end," and the situation would need to be similar regarding those prophecies in the Revelation that are so closely allied to Daniel's. Understanding of both, including the time periods, would of necessity eventuate together, and it is *the time periods particularly* that are referred to in Scripture as being sealed until the latter days. Compare Dan. 8:26; 12:4; Acts 1:7.) That God should require His church to gain an understanding of the eschatological portions of His Word with the exception of the time periods is not likely. They too were written "for our learning" (Rom. 15:4).

2. *The time periods in more than one place are announced amid settings of particular solemnity.* In three instances we find Christ Himself as the Revelator of the time messages. (Compare Dan. 8:11-14, Dan. 10:5, 6, and Dan. 12:6, 7 with Rev. 1:13-16.) The theme in each instance is likewise impressive. The context of the 2300 days, the 1290, and the 1335 days stresses the cataclysmic events associated with the close of the great controversy between Christ and Satan. (See Dan. 8:17, 25, 26; 12:3, 4, 9-13.) Therefore Bible students have ample encouragement for regarding these prophetic periods as significant and important aspects of revelation rather than as mere imagery or "drapery."

3. *The preceding point regarding the divinely indicated importance of the prophetic times finds support in the abundant evidence for the fact that ordinary "days" cannot be here intended by these prophecies.* As the visions themselves embrace comprehensive rather than trifling themes, so the time periods emphasized are symbolic of extensive rather than limited eras. Points *a*, *b*, *c*, which follow, support this conclusion.

a. The visions, including the time periods, are obviously symbolic, but *the basic symbolism employed in each instance has definite ascertainable significance.* In Daniel 2, for example, the four metals of the image are identified as signifying four kingdoms. Likewise the four beasts of Daniel 7 are interpreted as representing four kingdoms. Thus the time periods incorporated in such prophecies must, as with the other features, be of necessity symbolic rather than literal, and capable of elucidation.

b. *The peculiar way in which the time*

periods in Daniel and Revelation are expressed also indicates that they must apply symbolically. Consider, for example, the "time and times and the dividing of time" of Daniel 7:25. Why is it phrased this peculiar way if it refers but to three and one-half years? In two other places this interval occurs in Scripture, and in both these cases it is expressed by its natural phrase "three years and six months." (See Luke 4:25 and James 5:17.) This is true in every similar case. Paul remained at Corinth "a year and six months" (Acts 18:11). David reigned in Hebron "seven years and six months" (2 Sam. 2:11). He is described as being in the Philistine camp "a full year and four months" (1 Sam. 27:7). How different from these cases is the expression "a time and times and the dividing of time"! The year-day theory would require that the symbol be expressed in such a way as to indicate that it is not to be taken literally. Does not Daniel 7:25 do this admirably?

The different expressions used to denote the same period are an added proof that the time, times, and a half of Dan. 7:25 cannot represent three natural years and a half. Twice it is mentioned as a time, times, and a dividing of time; once as a time, times, and a half; twice as forty-two months; and twice as 1260 days. By comparing the context in each case, the evidence is that all these apply to the same period, but the natural expression of "three years and six months" is not once used. Obviously, God is indicating the symbolic nature of the expressions.

The Holy Spirit seems, in a manner, to exhaust all the phrases by which the interval could be expressed, excluding always that one form, which would be used of course in ordinary writing, and is used invariably in Scripture on other occasions, to denote the literal period. This variation is most significant, if we accept the year-day system, but quite inexplicable on the other view.³

The case is similar with the next great time period—the 2300 days. Is this expressed in the normal way for an ordinary literal period of time? Quite the reverse. To use a marginal reading of Daniel 8:14, "Unto two thousand and three hundred evening morning; then shall the sanctuary be cleansed." This is certainly not the usual and literal expression for a period of between six and seven years. *There are only three instances in all Bible history where a period beyond forty days is expressed in days only, and it is absolutely without precedent in Scripture that periods of more than*

one year should be thus described (Gen. 7:4; Neh. 6:15; Esther 1:4).

c. *The context of both Daniel 7 and 8 forbid the idea that the periods mentioned could be literal.* In the first case the little horn emerges from the fourth world empire and endures till the time of the judgment and the Advent; and Dan. 7:25 declares that the period of "a time and times and the dividing of time" extends over most of this period. How impossible this would be if three and one half years only were intended! Similarly in Daniel 8:17, the prophet is told that the 2300 days would extend from the restoration of the sanctuary until "the time of the end."⁴ This means that a period of approximately 2300 years is involved. The treading down of the sanctuary brought to view in Daniel 8:11-13 could not begin before the restoration spoken of in Daniel 9:25, in the fifth century B.C. And besides this, its terminus is expressly stated as belonging to the latter days, just prior to the final proclamation of the gospel by the "wise." (See Daniel 12:3, 4.) *It has been largely overlooked by our critics that Daniel 8:17, when linked with Daniel 12:3, 9, 10, 13, makes it conclusive that the 2300 days covers many centuries.* Likewise, in Revelation 12 the 42 months cover the greater part of the time between the first and second advents when the church would be in the wilderness of persecution during the Dark Ages. This is granted by almost all expositors.

4. *Inasmuch as short-lived beasts are employed as symbols of long-existent empires, it is most likely that the times mentioned are also presented to scale, with a small time unit representing a larger one.*

5. *The one measure of time commonly used by man which is not employed in the time symbolisms of Daniel and Revelation is that of a year.* Days, weeks, and months are referred to (1260 days, 70 weeks, 42 months), but the ordinary word for year is not found.⁵ Instead, the Hebrew word *môced* is the basic term employed (Dan. 12:7). This term, translated "a time," does

not have for its usual meaning "a year." The word occurs often in the Old Testament and is used to designate periods of different lengths. The first occasion it is used is in Genesis 1:14: "Let them be for signs, and for seasons, and for days, and years." The word is often used to state the appointed time of all the feasts of the law. (See Lev. 23:2, 4, 37, 44; Num. 9:2, 3, 7, 13; et cetera.) The Greek *kaipous* of Revelation 12:14 is likewise indefinite. The most obvious explanation of this omission of the usual word for year in the symbolism of time duration in Daniel and in Revelation, while the other calendar terms are found, is that the year is the measure typified throughout these prophecies and that the day, the smallest of the symbolic calendar times, is employed to represent it. There is a natural appropriateness in the year-day principle being chosen by the Creator when we remember that there are two great revolutions of the earth, one on its axis occupying twenty-four hours, which gives rise to the "day," and the other the earth in its orbit occupying 365 days, which gives rise to the "year." It is appropriate indeed that the lesser should be used as symbolic of the greater.

¹ Norman F. Douty, *Another Look at Seventh-day Adventism* (Michigan: Baker Book House, 1962), pp. 102, 103.

² The writer acknowledges his indebtedness to T. R. Birks and to H. G. Guinness for several of these points. Because such works as *First Elements of Sacred Prophecy* and *The Approaching End of the Age* are now difficult to procure, this emphasis on some matters set forth therein may not be amiss.

³ T. R. Birks, *First Elements of Sacred Prophecy* (London: William Edward Painter, 1843), p. 352.

⁴ The Hebrew preposition *lamed*, translated "at" in this verse, would be better translated as it is elsewhere in this chapter, namely "unto." The sense "at" or "it" fits *lamed* nowhere in this vision; e.g. "toward, or unto, the four winds of heaven" (v. 8); "unto that certain saint which spake" (v. 13; vs. 6, 26 also). It would be impossible to translate the *lamed* associated with "the vision" in v. 26 as "at," for it would be senseless. Its meaning is "unto," and the same can be said of v. 17. Compare also Dan. 4:11 and Deut. 16:4. In harmony with this is the promise that Daniel shall stand in his lot for judgment and reward at "the end of the days" under discussion. This fact alone makes it certain that the prophetic times of Daniel extend until the latter times.

⁵ The Greek of Rev. 9:15 suggests that a point of time rather than a period is here referred to. See modern translations and *The SDA Bible Commentary*, vol. 7, pp. 793, 796, 856, 857.

(To be continued)

CONVERTED IMAGINATION

Imagination is the research department of the soul. Without imagination, our faith will never do very much. Our commitment to Jesus Christ becomes adventurous only when we allow Him to take over our imaginations. When our imaginations, as well as our minds, are converted, God gives wings to our creativity.—WILLIAM B. BARKER in *Personalities Around Jesus* (Fleming H. Revell Company).



MUSIC

Music—

Wings for the

Soul!

R. A. ANDERSON



Secretary, Ministerial
Association
General Conference

Few features in worship are as important as music, yet all too often in the preparation for his lifework the minister neglects this subject. We study church history but overlook the vital place music has held through the centuries and particularly in the Reformation period. Congregational singing was as much a part of the Protestant Reformation as was doctrine. The Reformers recognized praise as a vital part of spiritual growth. If worship is an art, then the worship leader must be an artist.

Ever since "the morning stars sang together, and all the sons of God shouted for joy" our God and Creator has been revealing Himself to mankind as the Author of art and music. How much music meant through the centuries! The ancient Hebrews made music central in their worship. The book of Psalms, which was really the hymnbook of the Hebrews, is the largest of sixty-six books that make up our Bible.

While those ancient people did not have the wonderful instruments we possess today, nor did they know the rich harmonies that have been developed during the past three hundred years, yet the praise they offered the Lord by choral and instrumental music must have been awe-inspiring.

The psalms were written by many different authors; seventy-two, or about half of them, are assigned to David. Other writers were Asaph, one of the leading conductors of the temple orchestra. He wrote twelve. Ten came from the pen of Korah and two bear the name of Solomon. At least one,

but possibly five, were written by Moses. Fifty or more are anonymous. Every experience in life has been captured in the psalms. These were the songs of the people.

King David was definitely a genius. Not only was he a great ruler, he also was a poet and a musician. He organized a large school of music with thousands attending. He said: "Four thousand praised the Lord with the instruments which I made" (1 Chron. 23:5). The manufacture of instruments invented and designed by David became quite an industry in the years that followed. Back in those days the people were taught to worship.

Antiphonal Singing

All congregations respond when they are well led. But as leaders we must educate ourselves in the art of true worship.

A study of Hebrew worship will prove an enriching experience to the one who takes a little time to study. Take the formation of their choirs for an example. The members came largely from the tribe of Levi. But the singers blended with the congregation. Their choral singing was largely antiphonal—that is, one choir would sing a phrase and another choir would answer. And this may be followed by the congregation joining in the praise. Psalm 136 is an excellent illustration of this type of worship. This great hymn of praise is largely a rehearsal of the leading of God in their national history. Note how each of the twenty-six verses ends with the same words. As the leader of worship called upon the

people to extol and honor the God of heaven, he inspired them to lift their voices in a kind of echoing phrase: "For his mercy endureth for ever."

Another illustration of antiphonal singing is the twenty-fourth psalm, sometimes called the Ascension Psalm. It was probably written for the occasion when the ark was returned to Jerusalem. But its greater significance is that it was prophetic of the ascension of our Lord. It is a majestic poem and wonderfully suited to this type of praise. While one group sang "Lift up your heads, O ye gates . . . and the King of glory shall come in," another choir challenged the thought with the words "Who is this King of glory?" Then back comes the answer: "The Lord strong and mighty, the Lord mighty in battle. . . . He is the King of glory" (Ps. 24:7-10).

Not all the psalms are praise. Some are prayers or expressions of devotion and consecration. Yes, this ancient hymnbook played a vital role in their worship. Neither are all the psalms they sang in the book of Psalms. One of the most majestic is the last chapter of Habakkuk, and this was written to be sung and accompanied.

Now note that the Psalms is a book of decisions. More than 270 times we find the expression "I will." These messages in song gave wings to the soul, lifting the worshiper high above the trials and disciplines of life. They also brought comfort to the oppressed.

Harmony a Later Development

Hebrew music was melody rather than harmony. The harmonies we know today have evolved over a period of many centuries. It is a long step from the meager unisons of the Grecian song down through the pious "chorales" of the monks to the present hymn or gospel song. Music as we know it today is actually the child of the Christian church, particularly the Protestant church. The Hebrews, like the Greeks, sang in unison, and while they accompanied the singers on instruments, their instruments were crude in comparison with ours today. Because of the association of the pipe with the sensual dance, the Hebrews rarely used it in worship. They preferred stringed instruments for the temple worship. At times, however, trumpets and cymbals were also used.

We read how at the dedication of Solomon's Temple 120 trumpeters led the

praise while 4,000 other instruments, and probably twice that number of singers, united to extol the God of heaven. The effect must have been tremendous. Then when the voice of melody reached a high point thousands cried in unison: "Praise the Lord, for his mercy endureth for ever." Then we read: "Thy house was filled with a cloud, even the house of the Lord" (2 Chron. 5:13). The overpowering, visible glory of God was so great that the priests were unable to enter the Temple. How wonderful if such an experience could be repeated in our day! We may not see the outward glory of God, but we should sense His presence every time we meet in worship with His people.

Much of worship is praise, and it will mean more to us if we think of "worship" as a verb rather than a noun. For true worship is an experience into which we and our congregations must enter. It is action in the highest sense. God already has acted, first in creation, then in redemption through Christ. And it is our joy to respond to His loving-kindness. He has redeemed the world and brought back a lost and rebellious race into fellowship with the Father.

Knowledge of God Inspires Worship

Our word *worship* coming from an old Anglo-Saxon word "weorthscipe," or "worthship," conveys the idea of evaluation. The primitive person who brings his little food offering to appease the anger of his god gives evidence of the value he places on the one he worships.

Recently we made our way to a Dyak village in Borneo, and there by the side of the winding track that led to the long-houses was a crudely shaped stick about thirty inches high standing beside a tree. We stopped for a moment to behold this strange object. Around this stick were several other smaller sticks. "This is the god of this village," said my friend, "and these smaller sticks are guardians of the god." What pathetic ignorance! A whole village worshipping a stick! And this stick god needed five other sticks to protect him!

How different is our understanding and evaluation of the God we worship! He is the Creator of heaven and earth. All we see comes from His beneficent hand. But He is also our loving Father inviting His enemies to become members of His family.

(Continued on page 46)

Needs Versus Desires

MELVIN E. MATHERS



Pastor
Mount Vernon, Ohio

In order to be an effective minister one must give his full time to the work. He should have no side lines and he must even be careful that his hobbies do not become a means of padding the budget so that they consume too much of the time he should give to his work and to his family. Add to these conditions the fact that a minister in his zeal to see the cause advanced probably gives more sacrificially than any other member of the congregation. Therefore, it is necessary for him to consider carefully how to live within his limited income.

I believe, however, that in answering this question there are also other factors involved. I have observed that a very large number of workers' wives are employed outside the home. In many cases there are small children in their families. We believe that in our home this would lead to a neglect of the very sacred responsibility of attending to the needs of our little ones.

We are admonished by the servant of the Lord: "Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship. Let parents devote the evenings to their families. Lay off care and perplexity with the labors of the day."—*The Adventist Home*, p. 192. Too often when the mother works there is no leisure time to spend with the children. Again the counsel is given: "Parents should study the best and most successful manner of winning the love and confidence of their children, that they may lead them in the right path."—*Ibid.*, p. 190. I do not believe that this can be done on a limited time budget. It takes time, as well as understanding of human relationships,

to know how to win our children's affections and confidence. Then it takes time to put into practice that which we have learned. Neither do we believe it is safe to leave this responsibility to a baby-sitter. It may be necessary to choose between having the so-called nicer things of life and the confidence, love, and salvation of our children. To my wife and me our children are of greater worth than any of the ma-

terial possessions that might be accumulated as a result of her working to supplement the family income.

The primary question to be answered, however, is not which is of the greatest worth—my home and family or the material conveniences and luxuries of life—but how can one live on the limited income of the minister and still have the necessary things in life?

It is obvious that if the minister's wife has a modern home with certain conveniences it will give her more time to care for her main responsibility, her family. Not only do the children need her but her husband needs her to help him be a more valuable worker for God. Therefore, one must learn to live on a limited income in such a way as to place no extra burdens upon the wife and mother.

I do not feel that in our family we have found all the answers or solved all our problems, but what we have discovered we are willing to share. It might be a help to others faced with the same problems.

Naturally, ministers are usually the kind of people who have the capacity to enjoy the more costly things of life. One may have some of these on a minister's income if he is willing to wait. In the meantime, how-

ever, he may have to be satisfied with less expensive tastes.

Careful planning and purchasing when good sales are on for furniture or clothing can save considerable amounts for persons of limited income. And another way to make the budget stretch is to have one. Unless one has a budget, he will find it difficult to control his spending in certain areas.

A minister and his wife should learn to curb their interests in recreation and keep them simple. For instance, I believe that for the sake of himself, his family, and his work, a minister needs a minimum of two weeks' vacation a year. This need not be an expensive, hurried trip across the continent or to a foreign country or to some overcrowded popular resort. Although the family tastes may lead in this direction, what they probably need more is some quiet relaxation among the beauties of nature—a place where they can get better acquainted with God through His second book and better acquainted with each other away from the demands and distractions of others.

The children of the family usually enjoy camping. It only costs a dollar or two for a night in most State or national parks. An umbrella tent or even a larger one purchased wholesale can pay for itself in one season by money saved on lodging.

One can add to his income and at the same time guide his children by training them in industry and business. Older children can enjoy the feeling of satisfaction that comes to them when they help to earn money for their own tuition, clothing, and current expenses. We would do our boys a favor by purchasing for them at the right age a garden tractor to be used in raising the family food and mowing the lawn or by purchasing tools for making furniture or toys, some of which might be sold for a profit. Older boys if properly trained learn to run their own shops and sales. Girls may learn to bake bread and sew not only for the family but also to supplement their own income. There are many business opportunities for children whose parents are alert to help and direct them. This is good for the children. Ellen G. White states: "If parents are so occupied with other things that they cannot keep their children usefully employed, Satan will keep them busy."—*Ibid.*, p. 285.

Automobiles are expensive and never save money. They always cost. Some, how-

ever, cost less than others. Used automobiles many times are even more dependable than new ones and can give a minister up to two years of carefree service for a fraction of the depreciation cost of a new one even at the advantage of wholesale prices. If one knows someone who is a mechanic who will check over the auto for him before he makes the purchase, it is not necessary to buy a new automobile every year, or any year. New automobiles are nice, but they are expensive and there are other things in life, such as children and Christian education, that are worth more.

These are some of the things that have helped us to adjust to a minister's salary. We trust that the suggestions will be helpful to others who are financially limited.

When Bells Toll

(Continued from page 19)

As I waved good-by to little Natasha, and good-by to the big and impressive city of Moscow I said to myself that perhaps David had insight far beyond his day when he said: "The fool hath said in his heart, There is no God." Then I thought of Paul's great statement: "How can they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

Someday this land and this people as well as every other land and every other people will hear the gospel proclaimed in its fullness. Just how this will be accomplished we cannot say. It is possible that radio will play a big role in bringing at the last hour of history the good news of redeeming grace to those who have never known the real gospel. Should not we who know God's last message take this great country on our hearts and pray that soon the latter rain will fall in copious showers, bringing life and revelation of the living God that will prepare a people to stand in the power of His grace when the trumpet of the Lord shall sound, and time shall be no more? Is not the everlasting gospel for "every nation, and kindred, and tongue, and people"?

The Holy Spirit Impresses Truth—It is the Holy Spirit that makes the truth impressive. Keep practical truth ever before the people.—*Testimonies*, vol. 6, p. 57.



EVANGELISM

That \$1,000

Challenge

J. A. McMILLAN

Doubtless most of our evangelists at some time in their public preaching experience have used the offer by a prominent Roman Catholic—that of offering \$1,000 for the “missing” Bible text and have challenged their audience to produce such a text or admit that Sunday has no Biblical basis.

This method of presenting truth might well be questioned. If we really analyzed it carefully we might have to admit that it is merely a gimmick to attract an audience and that there are more wholesome methods that we should employ. Truth is always strong enough to stand on its own feet. It needs no bolstering by poor methods.

However, the Sunday League of New Jersey and the Lord's Day Observance Society of London have issued a tract containing a reply to “fifteen texts” connected with the Adventist challenge. This reply is written by the Reverend John Ferguson, D.D., and it provides some interesting exegesis. The following are the fifteen points with his answers and my comments.

1. One text that says that the Sabbath was never changed from the Seventh day to the First.

A. There are *eight* texts in the New Testament which in the Greek apply the name “Sabbath” to the first day of the week: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. The Greek is the authoritative text and not the English.

We are amazed that an educated man, especially one holding a degree in divinity, could bring himself to make such a claim. It is unworthy of a scholar. Surely there should be intellectual integrity in God's Word. Even to gain a point in debate we



President, British Union Conference

should avoid “handling the word of God deceitfully” (2 Cor. 4:2). *The New English Bible* renders this “we neither practise cunning nor distort the word of God; only by declaring the truth openly do we recommend ourselves.” *

Dr. Ferguson should know that he has offered a specious exegesis here. True, the Greek text has the word *sabbaton* in the texts cited, but all translations give the obvious translation “week” since *sabbaton* has this double meaning of week and Sabbath. Even Dr. Robert Young's literal translation, in which he gives “sabbaths” in the texts from the Gospels, reverts to the normal and natural translation into equivalent English in Acts 20:7 and 1 Corinthians 16:2. He also is compelled to give “week” in Luke 18:12 where this word occurs.

It would be manifestly absurd to render this as “I fast twice on the sabbath.” No Biblical scholar would support Dr. Ferguson in this egregious distortion of Scripture. It is an unscholarly use, a misuse, of a word capable of having two meanings. In the English language we have many such words, such as *vice*, *organ*, *plain*, *hour*, et cetera.

2. One text where the first day is ever called a holy day.

A. Leviticus 23:29, “On the first day shall be a sabbath.” The Sabbath is commanded to be kept holy.

This answer also is misleading, but partly because the question is poorly asked. It leaves out the words “of the week.” It must have been obvious to Dr. Ferguson that

the question posed by an SDA protagonist meant that no Bible text ever attributes holiness to the first day of the week. The answer supplied by him is no answer at all, for "the first day" of Leviticus 23:39 was the first day of the Feast of Tabernacles, a movable feast that had no relation to the days of the week. These feasts of Leviticus 23 were governed by lunar calculations, not by the fixed weekly cycle (Lev. 23:4, 5). "The Jewish calendar is a 'bound lunar' type: it consists of twelve months calculated according to the moon." —*The Standard Jewish Encyclopedia*, art. "Calendar," col. 388. This authority states, "The year commences at the New Moon of *Tishri* (Sept.-Oct.) but its beginning may be shifted by a day for various reasons, among them the rule that the Day of Atonement must not fall on Friday or Sunday, or the 7th day of Tabernacles on a Sabbath." This use of Leviticus 23:29 is therefore inadmissible to a serious discussion of the Sabbath. In any case, Moses clearly distinguishes between these ceremonial or festival sabbaths and "the sabbaths of the Lord" (Lev. 23:37, 38). The former were fixed to a movable lunar calendar of months and feasts; the latter to the regularly recurring weekly cycle, which was then, as now, independent of calendar changes.

3. One text where we are told to keep the first day of the week.

A. There are just as many as tell us to keep the seventh day of the week. There are none of either.

This is a good example of begging the question. Sunday advocates are well aware of the many scriptures that enjoin the observance of the Sabbath day. The seventh day is the day that God blessed and sanctified in the beginning (Gen. 2:2, 3). The "seventh day is the sabbath of the Lord thy God" (Ex. 20:10). God could hardly spell it out more carefully for His people. The Sabbath is a "day" and that day is "the seventh day." The word *week* has no meaning or significance apart from the cycle of the days of Creation, which reached their climax "on the seventh day," when "God

ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Gen. 2:2).

4. One text that says that Jesus ever kept the first day.

A. Just as many as say He kept the seventh day. What is meant by "keeping the day"? If rising from the dead, turning the sorrow of His disciples into joy, restoring lost faith and hope, communing and breaking bread with them, proclaiming His message of peace, fulfilling His promise to send the Holy Spirit, establishing His Church and bringing 3000 souls into it, and the preaching of the first Resurrection sermon may be considered as proper ways of 'keeping a Day,' then both Jesus and His disciples kept the first day of the week, and they kept it in a holy way.

Perhaps this sentimental answer shows the futility of asking some kinds of questions. We Adventists would agree that all the things here attributed to Jesus are good and proper things, but what have they to do with the commandment "Remember the sabbath day, to keep it holy"? God gave the commandment. As His creatures, and especially as His children, it is our prerogative to obey, not to find reasons for doing something else. Jesus claimed that He kept His Father's commandments, therefore He must have been a Sabbath-keeper (John 15:10). It was His custom to worship on that day (Luke 4:16), and many of His acts of healing were performed on the Sabbath (John 5:8-17).

Are we going to side with the Jews who accused Him of Sabbathbreaking (John 5:18)?

5. One text where the first day is ever given any sacred title.

A. All the texts in answer to numbers one and two above, and in Revelation 1:10, "I was in the Spirit on the Lord's day," which is generally accepted as referring to the first day of the week.

This is another example of loose thinking and unscholarly explanation. If I were to refer to November 11, 1910, as Armistice Day, most people would point out that this term could only apply to November 11 of any given year after 1918. It is not what is "generally accepted" today that explains Revelation 1:10; it must be what the ex-

HERE IS WISDOM

At the coronation of every new king or queen of England, the Archbishop of Canterbury hands a Bible to the new ruler, and he says, "Here is wisdom. Here is the royal law. These are the oracles of God." Wisdom, law, oracle: who is foolish enough to try to find his way through life without it?—DALE EVANS ROGERS in *No Two Ways About It!* (Fleming H. Revell Company).

pression "Lord's day" meant in John's time. The expression must be explained by evidence either prior to or contemporary with the date for the Apocalypse. (See *Answers to Objections*, F. D. Nichol, pp. 220-224.)

The arguments to identify "the Lord's day" with Sunday are as sound and historical as are the arguments to identify "the Lord's supper" of 1 Corinthians 11:20 with the mass.

So far as Biblical evidence goes, there is but one day so designated. In Moses' time it was the Sabbath, or "seventh day," which "is the sabbath of the Lord thy God" (Ex. 20:10). In Isaiah's time God calls the Sabbath "my holy day; . . . the holy of the Lord" (Isa. 58:13). It remains the Sabbath in Ezekiel's time (Eze. 20:12, 20) and in Jeremiah's day, so bringing us down to the Babylonian captivity. After the Captivity, Nehemiah testifies that God made known to Israel "thy holy sabbath" (Neh. 9:14). He identifies this Sabbath as the same one profaned by their fathers, so continuity of day is maintained (Neh. 13:18).

We come to the New Testament times and Jesus makes the claim that "the Son of man is Lord also of the sabbath" (Mark 2:28). Matthew is equally explicit: "For the Son of man is Lord even of the sabbath day" (Matt. 12:8). In the light of this consistent testimony we would seem to be justified in asserting that "the Lord's day" is "the sabbath day according to the commandment" (Luke 23:56).

6. One text that tells us to keep the first day in honour of the resurrection of Christ.

A. The example of Christ and the apostles is quite as authoritative as their precepts (Acts 2:1). The day of Pentecost was on the first day of the week (Acts 20:7; 1 Cor. 16:2; Rev. 1:10).

Here Dr. Ferguson relies on the assumption that a pile of straws makes a substantial argument. One clear precept is all that is required. Such we have for celebrating the Lord's Supper: "This do in remembrance of me." Such we have for baptism. "Go ye therefore, and teach all nations, baptizing them." Isaiah expresses a Biblical principle, "Who hath required this at your hand, to tread my courts?" (Isa. 1:12). We cannot urge a spiritual obligation where there is no specific divine command. Nor, conversely, should we set aside and nullify a clear, explicit commandment without divine guidance. A simple "Thus

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saith the Lord" should be sufficient for the Christian. Dr. Ferguson refers to Christ's example, but in the case of foot washing, Jesus endorses the example with precept: "I have given you an example, that ye should do as I have done to you" (John 13:15). Had we a similar statement regarding Sunday sanctity or Sunday observance, all controversy would be silenced.

It is unnecessary to examine the texts cited, as this has been done so often in the past. These are totally irrelevant to the question of Sunday sanctity or Sunday observance, for neither is contained in these scriptures.

7. One text from any of the writings of the apostles that authorizes the observance of Sunday.

A. *A catch question*, but all well and good, there are just as many as authorize the observance of Saturday.

Here again there is a regrettable spirit of debate which is more eager to score a point than to establish the truth. It must be admitted that Dr. Ferguson is correct in asserting that no apostle authorizes the observance of Saturday. Perhaps that ought to be a warning to Adventist advocates not to press weak arguments. We do well to heed this inspired counsel:

"It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence

an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Testimonies*, vol. 5, p. 708.

On this particular point, Sunday and Saturday appear to be equal. But there is a fundamental difference that is obscured by the argument. God rested on the seventh day. God blessed and hallowed the seventh day, therefore the seventh day is the Lord's day and no apostle could change that basic relationship. Isaiah would have repudiated even an apostle who did not teach in accordance with "the law and the testimony" (Isa. 8:20). Why weaken our case by introducing irrelevant arguments? Read the entire testimony. (See *Testimonies*, vol. 5, pp. 698-711.)

Questions 8 and 9 are similar to question 7. One point should be noted in the answer to 9. Dr. Ferguson identifies Sunday as "the first day of the week." This answers the quibble found in the preamble of Ferguson's tract "that not one of the present names of the days of the week are to be found in the Bible." It reminds me of the editor of the *Christian Herald*, some thirty years ago, who stated that we need not worry about the Sabbath claims because the calendar had been altered so often that nobody could tell with accuracy which day was the seventh. Then he went on to say that Christians ought to keep Sunday because Christ rose from the dead "on the first day of the week." No attempt was made to clarify the inconsistency. If the seventh day is uncertain, so must also be the first; and conversely, if the first is known and accurately identified, then the seventh is a numerical certainty. Polemics can be tricky.

10. One text where we are told not to work on the first day.

A. "On the first day shall be a holy convocation: ye shall do no servile work therein (Lev. 23:35)."

I suppose the only justification for the outrageous use of this passage is that we "asked for it." However, simple people are likely to be influenced by this kind of exegesis. Dr. Ferguson must be well aware of the fact that this "first day" was not the first day of the week, but the first day of the Feast of Tabernacles, a movable feast that wandered through the week as Christmas Day or Thanksgiving Day does now. (See comments on question 2.) Polemicists put up a

man of straw and then demolish it. Drowning men clutch at straws. We should avoid both. Remember the Lord's admonition: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28).

11. One text that says that the seventh day is not now God's holy rest day.

A. *It would be interesting to learn* where in the scriptures any day of the week is designated as "God's holy rest day"; or any verse which says that God is working six days a week and resting on the seventh day of the week.

This reminds me of the saying, "Ask a foolish question and you'll get a foolish answer." The good Doctor is taking the questioner on his own terms. The Scriptures repeatedly claim that the Sabbath was the memorial of Creation; that God created the world and its myriad forms of life "in six days"; that He rested and was refreshed, then He blessed and hallowed "the day." The word "sabbath" was applied weekly to the "seventh day" (Ex. 20:10; Lev. 23:3) and the word "sabbath" was applied to the annual festival days outlined in Leviticus 23. (See verses 4, 15, 16, 24, 32, 37-38.) If we avoid the temptation to be "clever," and adhere to scriptural terms, we shall serve the cause of truth more effectively.

12. One text that says that the seventh day is abolished.

A. *A catch question that fails to catch.* There is no text which indicates that any day is abolished. You cannot abolish a day.

Here is a lesson for us. Language may convey truth or obscure truth. We speak of *breaking* the commandments. The meaning is clear, but the quibbler may reply, "You can't *break* a commandment. If you fall from a twenty-story building you do not *break* the law of gravitation; you simply *break* your neck. The law of gravitation remains. What the question intended to pose was, Has God abolished the commandment to "remember the sabbath day, to keep it holy"? Dr. Ferguson sidesteps this question and sticks to the literal point. You cannot abolish a day. This was easier and probably more convincing than a labored argument based on Colossians 2:14, 16.

13. One text that releases us from the seventh day.

A. *No Christian, so far as we know,* claims release from keeping the seventh day in succession after six days of labour. If he did, the law written

in his body compels his observance or exacts the penalty for his disobedience. When the Seventh-day Adventists show that God requires that the Sabbath shall be confined to, or observed at all, on the seventh day of the week, it will be time enough for us to show that the Christian Sabbath completely fulfils the law of the Sabbath and preserves the seventh day after six days of labour.

Dr. Ferguson's argument here, if taken to a logical conclusion, would be confusion worse confounded. It is the same argument made by Norman F. Douty in his book *Another Look at Seventh-day Adventism*, page 80. "The fourth commandment (Exod. 20:8-11) makes it clear that, in keeping the Sabbath, men are to imitate their Maker in working six days and resting one. . . . But if Adam was created on Friday and rested on Saturday then he violated this principle from the outset. If, on the other hand, Adam first worked for six days before resting one, then his rest day would have fallen on Friday, instead of Saturday."

This is childish reasoning and reflects criticism on the wisdom of God. It would mean, if carried out logically by every Christian, that every day of the week would be observed by some people, since some begin their working week on different days. It would also preclude holidays and "days off." Surely the reverent mind accepts the simple principle that God rested, blessed, and sanctified the seventh day, commanded man to keep it for his own good, then gave him liberty to "do all *thy* work." If a man accomplishes all his own work in three days, it is no violation of the commandment, so long as he reserves the seventh day to rest and do God's work. Mr. Douty and Dr. Ferguson do not seem to realize that by pouring scorn on the Sabbath commandment and trying to make it appear absurd they are heaping ridicule upon the Lord of the Sabbath.

Point 14 requires no comment, for Dr. Ferguson states that it was "fully covered above."

15. One text where the first day was ever appointed to be kept as the Lord's Day.

A. Jesus Christ as "Lord of the sabbath" forever sanctified the first day of the week by His Resurrection, by His seven appearances to His disciples on that day, by the Gift of the Holy Spirit, by the founding of His Church and giving His message to the seven churches. All of this is quite significant in view of the absence of any record to His ever honouring the seventh day of the week in any way after His resurrection. It is altogether sufficient to

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justify His followers in observing the first day as their Sabbath.

In this concluding answer to the "fifteen texts" Dr. Ferguson has brought together all the reasons advanced by observers of the first day of the week, with the usual addition of Acts 20, and 1 Corinthians 16:1 and 2 thrown in for full measure. However, the best way to answer these arguments is given by Smith's *Dictionary of the Bible*. Commenting on all these references under the title "Lord's Day," it says, "Taken separately, perhaps, and even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practice."—Page 356.

As we consider these fifteen texts and that offer of \$1,000, perhaps we need to review our methods of bringing the truth to discerning minds. We must avoid cheap arguments, debating points, and dubious references, promoting the truth with sober words.

"My brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground. In the name of my Master I bid you: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"—*Testimonies*, vol. 5, p. 711.

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

What course of action should we take

When fear knocks at our doors?

What can we say?

How will we find the fortitude to shake

The paralyzing bonds of fear away?

I've heard it said, when fear knocks at the door

Send faith to answer it, and you will find

That there is no one there; and what is more,

That we are all particularly blind.

For faith is always there for you and me;

It's just our own unwillingness to see!

—BUD COLLYER in *Thou Shalt Not Fear*
(Fleming H. Revell Company)

A *Bibliography for Ministers*

(Concluded)

CHARLES E. WENIGER

Seventh-day Adventist Theological Seminary
Andrews University

This final article in the series selects studies on the art of illustration included in Franklin K. Knower's "Bibliography of Communications in American Schools of Theology" (*Speech Monographs*, June, 1963).

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The five lists arranged topically as concluded in this article suggest that you inspect the entire bibliography with a view to further discoveries in the areas of your special interests. For instance, I found my study of the thesis "The Leadership Characteristics of Moses," by Allen B. Comish, D.R.E., Southwestern Baptist Theological Seminary, 1956, an exhilarating experience. I should be happy to receive recommendations based on your reading of any of the theses in this definitive bibliography, and I am sure that many colleagues will profit by your suggestions. Let's make liberal use of the Inter-Library Loan Plan—it costs so little and yields so much. "Study to shew thyself approved."

Cherub Choir as Evangelistic Attraction

H. REESE JENKINS

Superintendent, Bermuda Mission

EVANGELISTS are always on the lookout for something that will attract the public to their meetings. Recently in our evangelism here in Bermuda, Elder and Mrs. Renzi hit upon the idea of forming a



SHEPHERDESS

choir made up of 40 children from the kindergarten division of the Hamilton church.

The meeting began thirty minutes earlier than usual. The children were dressed in white choir robes with maroon bows. Mrs. Renzi directed the choir and gave appropriate remarks, drawing lessons from the songs and showing the importance of religious training for the preschool child. The reality of religion in the child's life, his faith, and his love for Christ were stressed.

The songs sung were the ones familiar to all progressive Sabbath schools. Helpers were on hand to quickly pass out the harps, crowns, trumpets, and rainbow flags used by the children to illustrate their songs. A flannel board was used to illustrate for the audience the songs being sung by the choir.

This type of program is similar to the usual thirteenth Sabbath program, and could be duplicated in almost any church. There is no stronger attraction for visitors than having the children perform. Forty children can attract many relatives, and experience has shown that these are the best baptismal prospects, thus making the audience a very select one. The work being done by our Sabbath schools is presented in a most graphic manner as a soul-winning agency. Other children were invited to come to Sabbath school to learn such songs and to study lessons about Jesus.

The results? An overflow attendance, with the offerings double the amount usually received for a full church. The kindergarten division leader reports an increase of 12 to 15 children, with more being added each week since the choir performed. Many requests have come in for the Cherub Choir to put on another program soon.

Any pastor or evangelist who wants to increase his attendance should try this method.

Is That the Minister's Wife?

ELLA MAY STONEBURNER, R.N., M.S.

Assistant Secretary, Medical Department
General Conference

WHILE waiting in a concert hall to hear a popular speaker we became interested in watching the people as they filled the large auditorium. Each one was different. It was easy to decide who was a father, a mother, and sweethearts, and to guess who was a lawyer, a judge, a schoolteacher, or a secretary. Then a familiar figure came into view. Here was the minister, the pastor of a well-known church. He was well dressed and dignified, and he carried himself with an air that demanded respect. A woman followed him. She was of medium build and appropriately dressed. There was nothing flashy, extreme, or immodest in her attire. One was apt to look twice at this person to admire her good judgment and fine taste. She was the minister's wife, and he could be proud of her. Can we be proud of the wives of our ministers?

These women carry a tremendous responsibility. They often stand before the public and are considered the criteria for other women. Their habits, words, and deeds are noted.

The dress of the minister's wife is especially important. She must know the appropriate attire for each occasion. She may be considered the pace setter in dress for the women of the church. When choosing her apparel she should ask herself several questions. Is this healthful? Is this modest in every way? When I wear this dress, these shoes, or this hat will I be setting the proper example for the women in my church? The dress need not be the latest style, but it should not be so far outdated as to be conspicuous. How careful she must be!

The leading women of our church need to analyze their objectives when planning their wardrobe. These should be to wear attire that will be modest, of good quality, and that will cause the least comment. "Others may safely follow my example" should be their motto.

Often when choosing clothing and shoes the health factor is overlooked. Our bodies are the temple of God, and we should glorify Him—even in our dress.

Usually it is with a certain degree of esteem and admiration that one can introduce this particular woman of his church and say with pride, "This is our minister's wife."

However, there may be a situation where the picture is different. For instance, a letter recently came to the office in which a regrettable incident was cited. It happened in an evangelistic meeting. One of our members, a woman, was sitting near some non-Adventist visitors. The woman who sang the solo was the minister's wife. Her dress had a low-cut neckline and a short, tight skirt, and it was sleeveless. Her shoes were of the latest style with the tiny, extremely high heels. The visitors remarked, "Is *that* the minister's wife?" Fortunately, this is not the usual attire of ministers' wives.

Proper dress and decorum is important for all women, but especially is this true for those among us who take a leading part in church work. The wives of our ministers should be especially careful lest they unwittingly become a stumbling block to others.

Could you be introduced by your church members with pride and admiration as they say to their friends, "This is our minister's wife"?

Prayer of a Minister's Wife

O Lord, who knows me better than I know myself,
Keep me holy.
Not only when the world can see, but in my home
And heart,
For if my home and heart are pure, my going out
can be nothing less.

Make me the master of my mind, so Satan cannot
enter

And work ill.

May my thoughts be ever tuned to Heaven
So that when I speak, only holy words come forth.

Make my actions those of Christ; my touch gentle,
my tongue never sharp, nor in the least unkind.
May I ne'er forget that it is but a part
Of the temple that is Thine.

It is a loan—I am the steward of it.
Help me to remember.

May my husband rise up and call me blessed.
I do not ask to be great to any but him.
May he say I am a helpmeet sure and true
And the loving witness of his home.
But may he most of all
Consider me God-chosen
As is he.

Be with my man of God, for Thou hast called him.
When his soul thirsts, refresh;
When he bows beneath his load, uplift;
When he is discouraged, comfort;
And in my small way, let me these three things
help Thee do.

For it is my privilege here to walk in hand with him
As he walks in hand with Thee.

Give me to feel the burden for souls that he does—
That we may strive together to win and win.
And in our striving may we never say,
"I have no need of Thee."

Help me to pray—alone,
Or with my spouse or family.
May we worship in unity
Not only in the sanctuary
But in the home each day,
If but a little while.
And in this way, refresh ourselves with honey
and manna
That only Thou canst give. Lord, help me to pray.

And bless my children—these precious souls.
Give me patience in great portions,
And may I train them well, that when they leave
my knee
They may say in truth
"Mother walked with God."

And finally, dear Father, keep me humble.
Make me the power behind him,
Not before—no, never before.
May we do a perfect work for Thee
So Thy Word may be spread and go and go
And Thou wilt come to take us home
And we might hear Thee say,
"Well done!"

RUTH ANN ERVIN

1963 Ordinations for Overseas Divisions

The following ordinations came too late for the April or May issues of THE MINISTRY.

Central African Union

CHURCH, M. J., departmental secretary, Boite Postale 1710, Bujumbura, Burundi.
GRAPPURAFURA, EZRA, district leader, West Rwanda Field, Boite Postale 65, Kibuye, Rwanda.
MPUNYU, AZARIYA, district leader, South Rwanda Field, Boite Postale 1, Nyanza, Rwanda.

Zambesi Union

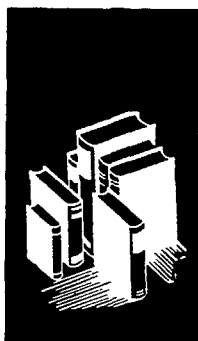
LISAKA, J., pastor, P.O. Box 828, Ndola, N. Rhodesia.
SAMAUNDU, E. H. B., pastor, P.O. Box 13, Chisekesi, N. Rhodesia.
SISALA, J., pastor, Musofu Station, Private Bag, Ndola, N. Rhodesia.
WALUBITA, A. S., pastor, Liumba Hill Station, Kalabo, Barotseland.

West African Union

FYNN, J. K., district pastor, Wenchì, Ghana.
GUSTAVSSON, S., mission evangelist, Port Harcourt, East Nigeria.
IHLEME, S. A., district pastor, East Nigerian Mission.
OGBONNA, A., district pastor, Ikot Ekpen, East Nigeria.
OLAYEMI, M., church pastor, Lagos, Nigeria.
ORIAKU, H. I. C., publishing secretary and pastor of the church at Jos, North Nigerian Mission.
PAULSEN, JAN, of Norway. Bible teacher and pastor, Nigerian Training College, Ihie, Nigeria.

CORRECTION

In the April issue of this journal, on page 38, under Colombia-Venezuela Union the name Camacho, Felix, should read: Camacho, Luis S., union secretary-treasurer, Correo Aéreo, 609 Medellín, Colombia.
Villarreal, Flavio, pastor, Box 2006, Balboa, Canal Zone, was omitted under Central American Union.



BOOKS

The Message of Saint Bartholomew, Henri Nogueres, translated from the French by Claire Eliane Engel (1962), The Macmillan Company, New York, 1959, 168 pages, \$5.00.

Here is presented a wealth of background material on a controversial incident in the history of France. There was play and counterplay of national and international forces as well as court jealousies and ambitions that caused tension which finally unleashed terror, cruelty, and senseless violence beyond the original plan of the principals.

The massacre was the outcome of absolute royal power in the hands of a king who succumbed to influences that caused him to betray friends he was anxious to protect.

The author tracks down gossip of the day and digs into memoirs that reveal the motives that led Paris to a hysterical effort to rid itself of its considered enemies. It is interesting to note how this madness spread to other parts of the nation.

The jacket of the book introduces the author as a Parisian, a foreign correspondent, the editor in chief of the historical journal *Aux Carrefours de l'Histoire*, and a radio and television broadcaster and director. The translation is well done and reads smoothly.

This is a volume that can prove helpful in the preparation of sermons on prophecy.

M. E. LOEWEN

New American Standard Bible (New Testament reference edition) Lockman Foundation, The World Publishing Company, New York, 1963, 441 pages, \$4.95.

I have been studying the New Testament of the *New American Standard Bible* produced by the Lockman Foundation. They seem to have had a sincere desire that this translation be true to the original Greek, grammatically correct, understandable to the masses, and printed in an appealing and modern style. There are marginal notes and cross references placed in a column at the outer edge of the page and listed under the verse numbers to which they refer. The paragraphs are indicated by bold-faced numbers or letters. Quotation marks are used in the text in accordance with modern English usage. Punctuation changes have been made in

order to conform with modern practice. The "Thou," "Thy," and "Thee" are changed to "You" except in the language of prayer when addressing Deity. The editors have indicated the words not found in the original Greek by placing them in italics. Italics also are used in the marginal notes to signify an alternate reading of the text. When there is a direct quotation from the Old Testament it is indicated by the use of small caps. There are more marginal and cross references than are usually listed in other Bibles.

One will read with interest the revised translation of Matthew 5:17, 19; 7:21-23; 16:17-19; 1 John 2; Rev. 12:17; Romans 6; and 8. They did not, however, make any change in the position of the comma in Luke 23:43. Clergymen and laymen alike will find the *New American Standard Bible* good for personal reading and study. I like the new format, and have already found it a valuable asset in Bible study. It may be ordered from your Book and Bible House.

ANDREW FEARING

The Story of the Reformation, William Stevenson, John Knox Press, Richmond, Virginia, 206 pages, paperback, \$1.95.

This is one of the profitable Aletheia series of paperbacks, and it appeared at the time when Presbyterian churches throughout the world were celebrating the four-hundredth anniversary of the triumph of the Scottish reformation. The book begins with a graphic description of conditions on the eve of this reformation, and passes on to the Reformation in Germany; to the Anabaptists, the era of John Calvin; to the Reformation in France, the Netherlands, England, and Scotland; to the death of John Knox. The last chapter is a fine presentation of our Reformation heritage, and there is a workable index to this valuable paperback. It is, of course, a presentation in the Calvinist tradition, but is a gripping and worth-while presentation. And the author has not allowed his denominational antecedents to obtrude unduly in the thrilling story he presents.

Here is another commendable illustration of the fact that no man is too poor to have a valuable library in this paperback age when nearly everything of value is within the compass of those who have the desire to read.

H. W. LOWE

Come With Me to the Holy Land, Harriet-Louise H. Patterson, 1963, The Judson Press, Valley Forge, Pennsylvania, 312 pages, \$4.95.

Miss Patterson, professional traveler and well known as a tour escort, is the director and consultant for Middle East-Holy Land tours of one of America's leading travel agencies. She is an ordained Christian minister who was instructor of Old Testament at Schauffler College of Religious and Social Work in Cleveland before its merger with the Oberlin University Graduate School of Theology.

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The author has made more than thirty visits to the Middle East and the Holy Land. She declares that "the Bible is still the best guidebook" for one taking such a trip, and her book cites the history and Biblical record of areas described, oftentimes giving Bible references. She also is careful to say "possibly," "supposedly," and when it is "without doubt" about places and statements.

Although we would question some of her conclusions and dates, such as her reference in one place to cave homes of 100,000 years ago, her descriptions of places and historical events show her extensive study and on-the-scene experience, and make this a book well worth the price.

Are you about to take a trip to the lands which Christians call "holy"? Or do you wish you were? In either case, *Come With Me to the Holy Land* will delight and inform you. Your travels will begin in Egypt, then go on to the Sinai Peninsula and up to Lebanon and Syria. There is a side trip to the Tigris and Euphrates valleys where the ancient empires of Assyria, Babylonia, and Persia once held sway. Finally, you journey to Jerusalem and throughout the country where Jesus was born, where He ministered, and where He died.

BERTHA FEARING

***Words of Triumph*, by Ronald S. Wallace, John Knox Press, Richmond, Virginia, 95 pages, \$2.50.**

This is a devotional treatment of the words from the cross, with an application to the world of today. The author is pastor of a large church in Edinburgh and has taught as a guest professor at Columbia Theological Seminary. He is the author of quite a number of books and has the simple, lucid style of many other Scottish preachers.

This devotional treatment deals with the seven cries of Christ from the cross, and the words "forgiveness," "pastoral care," "affection," "suffering," "pain," "victory," "peace."

This little book is the kind that brings a blessing to the minister's own soul in the quiet of a private study alone with God.

H. W. LOWE

***From the Rising of the Sun*, Retha H. Eldridge, Review and Herald Publishing Association, Washington, D.C., 1963, 252 pages, \$4.50.**

Paul and Retha Eldridge went to Japan twenty-five years ago. For fifteen of those years their lives have been concerned with the establishment, providences, crises, and growth of the Voice of Prophecy in that country.

This is Mrs. Eldridge's second book, her first being *Bombs and Blessings*, written about their innumerable experience in the Philippines during World War II. She has a real talent for storytelling, the turn of a phrase, with the spiritual application.

To call your attention to one chapter more than another would be difficult, but I recall especially "The Soothsayer's House," "Trains and an Enrollment Blank," "The World's Best Actor," "The Suicide Escape," "Secondhand, but Priceless."

This book is listed in the Senior MV Reading Course. It contains many soul-winning stories of inspiration. Ministers and laymen alike will appreciate these illustrations of God's grace, power, and providential guidance for the success of His work. This is the kind of material a pastor can present to youth groups, and use in mission programs and sermons.

You will be interested to read of General Douglas MacArthur's counsel for the Seventh-day Adventist Church on the occasion of Pastor Eldridge's interview with him.

ANDREW FEARING

***While I'm on My Feet*, Gerald Kennedy, Abingdon Press, Nashville, Tennessee, 1963, 204 pages, \$3.50.**

Gerald Kennedy is the bishop of Los Angeles area Methodist Church, author of some nineteen books, a professor of homiletics and a pastor. *While I'm on My Feet*, is quite different from most books. The author thought it would be enjoyable to reminisce the thirty or more years of his ministry, and also to give "his personal opinion on a number of things," such as the church itself, the duties, delights, and the dilemmas of pastors, bishops, district superintendents, and missionaries. He has paid tribute to many who have brought inspiration to his own life. Humor, illustrations, and graphic word pictures liberally punctuate each chapter. Through it all, one feels his love for God, the people, and the challenge for the church. This is a book that ministers and laymen will enjoy and regard as significant reading.

ANDREW FEARING

***Familiar With Every Line of Prophetic History*—Young men who desire to give themselves to the ministry, or who have already done so, should become familiar with every line of prophetic history.—*Gospel Workers*, p. 98.**

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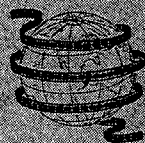
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NEWS BRIEFS

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

Small Prayer Groups Bring New Life to Churches

If people can go to a church for years without anything happening to their spiritual lives, that church is in need of renewal and rebirth, some 200 Minneapolis area clergy were told. How new life can be brought to churches through small fellowship groups that engage in Bible study, prayer, and service projects was described by the Rev. Robert A. Raines, a Methodist minister in Germantown, Pennsylvania. In his talk he warned that preaching alone will not bring about a significant change in the lives of people. "People need to grapple with the Biblical message in small discussion groups so the Gospel can become real and personal to them," he declared. He told of the "spiritual power" that had come to his members when they shared the Word of God together and applied its relevance to their everyday lives. The "new life" that comes out of the prayer groups often leads to community projects, because it is discovered that the church's most effective witness comes out of service, said Mr. Raines.

Sermon on the Mount Called "Impracticable" by Anglican

An Anglican bishop has suggested in a booklet, *Christian Morals*, that the Sermon on the Mount may be "impracticable" as a code of conduct in today's modern age. Bishop John A. T. Robinson of Woolwich maintained that the sermon does not provide a fixed code of conduct for all Christians, at all times and in all circumstances. He said that Christ did not intend to tell people exactly what to do, but offered them standards of conduct by which Christians could make their own judgments.

Priest Sees Moral Breakdown Traced to Science Obsession

The current breakdown in morals can be blamed on an obsession with the sciences and the secondary position given theology and philosophy in higher education, said Father E. C. LeBel, president of the University of Windsor, Ontario, Canada. He said he has detected a growing revolt against the belief that the sciences are the be-all and end-all of human existence, that too much emphasis on them

has created a world crisis. "The breakdown in morals in the homes, among students, in business methods, and in the greed manifest in national and international affairs is evidence of this crisis, which stems from a disregard of principles of morality and human decency," declared the priest. He said he was not condemning science, but education should find room for every branch of knowledge, so that none is neglected. "We need to revise our thinking so that man will know who he is and what is his destiny; but our preponderant belief in science is not the answer," he added.

New Hymnal Published for Evangelical Churches

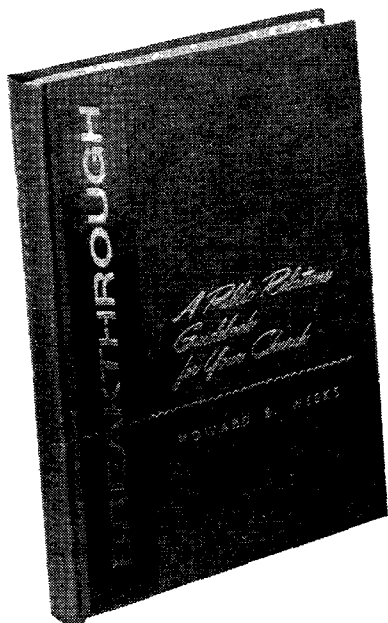
Christian Praise, a new hymnal for evangelical churches, published by Broadman Press, contains 471 new and old selections, including the Swedish hymn "How Great Thou Art" made popular by the Billy Graham crusades. Winning hymns of the 1962 Southern Baptist hymn-writing competition are also included. Tunes of 35 of the hymns were taken from folk melodies of 18 countries. *Christian Praise* is available in round and shaped-note editions. Shaped-note music utilizes a distinctive shape outline for every sol-fa syllable of the musical scale. It was originated to aid congregations to carry the tune of a hymn when an accompanying musical instrument was not available. According to the Hymn Society of America, *Christian Praise* is one of the few hymnals now published in shaped-note editions.

Dr. Ramsey Stresses Corporate Guilt for Christ's Crucifixion

Dr. Arthur Michael Ramsey, Archbishop of Canterbury, declared: "It is always wrong when people try to lay the blame upon the Jews for the crucifixion of Jesus Christ." "The crucifixion," he said, "was the clash between the love of God and the sinfulness and selfishness of the whole human race. Those who crucified Christ are, in the true mind of the Christian Church, representatives of the whole human race. It is for no one to point a finger of resentment at those who brought Jesus to His death, but rather to see the crucifixion as the Divine judgment upon all humanity for choosing the ways of sin rather than the love of God. We must all see ourselves judged by the crucifixion of Christ."

Salvation Army to Step Up Youth Campaign With Electric Guitars

The Salvation Army in Montreal is going to step up its campaign to interest youth in God, probably by using the kind of music youth likes best—the electric guitar. "If the young want to offer the strumming of an electric guitar to God, then we will get them electric guitars," said Brigadier Nicholas Bell, the Army's public-relations director for Quebec Province. "If the traditional brass bands fail to attract youth, then we must make room for those instruments and types of music that will."



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Evolutionary Theory of Creation Opposed by Science Group

A new organization of scientists which rejects the evolutionary theory of creation was described in Milwaukee, Wis., by one of its founders. Henry M. Morris, head of the civil engineering department of Virginian Polytechnic Institute, Blacksburg, Va., said that the Creation Research Society numbered about 125 scientists and was growing. Among its members are geologists, biologists, physicists, and chemists. Mr. Morris, a Baptist, said the society was formed to conduct research on scientific data to show how that data conformed to Biblical accounts, rather than to evolutionary concepts. Using the Bible as a guide, Mr. Morris estimated the earth's age at 10,000 to 15,000 years, rather than the scientific view that it is four to five billion years old. He said the fact his views are not shared by most scientists does not bother him. "Bible-believing Christians have always been in the minority," he said. "It never has been a popular position."

Music—Wings for the Soul!

(Continued from page 30)

Note the majesty of Psalm 8 as the shepherd-singer of Israel exclaims, "O Lord our Lord, how excellent is thy name in all the earth!" Picture David the shepherd boy lying under the Syrian stars pondering the immensity of the universe. Then he says, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Big questions for a young man! But not too big to understand. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

Yes, man is the creature of God's hand, the masterpiece of creation. We do not have to cringe in fear before a dead stick. We can stand erect and voice our praise to the living God, our Creator and Redeemer, the God who has set His glory in the heavens. And this is our privilege as ministers and leaders of worship. We must study how to enrich our worship services and bring to our people the consciousness of the presence of God. The right kind of music and the intelligent choice of hymns will do much to lead our congregations to worship in spirit and in truth.

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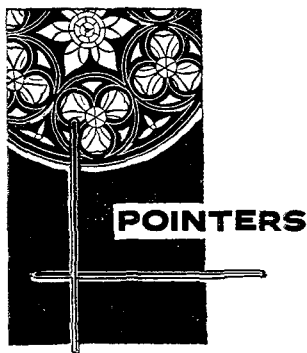
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POOR CONSTRUCTION

SELF-MADE men are a rare breed. To be sure, I have never met one. Everyone has had a push or a kick from someone along the way. Both, with humility, are necessary to success, but this note is not intended to encourage any to administer the kick. Someone has said, "With what judgment ye mete, ye shall be met." It is a fact, however, that "no man is an island." No man walks alone. The divine law of interdependence has made total independence impossible.

The hand that helps is not always visible to the beneficiary. But the helping hand is always there. A veteran of many years of service was heard to remark, "It's surprising how one mellows with the years. I used to resent certain men who opposed what I felt was for my best interest. But now I see in their opposition a blessing, for they have challenged me to greater effort, and I have developed a stamina that was otherwise unattainable." This proves the old adage that "whether one extends the palm of his hand in friendship, or the clenched fist of opposition, we are blessed, for by the first we are encouraged and by the latter we are made." I agree with the philosopher who said, "If there is a self-made man, he exhibits poor construction."

E. E. C.

TRUSTEES OF TRUTH

AS MINISTERS we are called to serve in many capacities, but it is as preachers of the Word that we really fulfill our calling. We have been entrusted with the truth, not so much as guardians but as sharers. How can we proclaim truth so that men will believe what we say? Someone asked, "How long does it take to prepare a sermon?" The answer was, "About thirty or forty years." And that is true so far as remote preparation is concerned. It may take but a few hours for an experienced housewife to prepare a meal for her friends, but actually that dinner was months and years in preparation. It takes a long time to grow carrots and potatoes, to ripen an apple, to transport cashew nuts from the other side of the world. So with a good speech—the immediate preparation may not be long, but the remote preparation is tremendous. And a congregation soon discovers whether the

minister is preaching from a book or from a wealth of experience.

To preach well we must read widely. To have great thoughts one must live with great books and with the book of nature. The real test of a preacher of truth is how palatable he makes those great thoughts. Delacroix made the remark that "Reubens is not simple because he has not worked." He had not learned the art of putting truth into boots and making it walk around in full view of the people.

Our Lord mastered the art of conveying truth in an attractive way. Philosophers and rabbis, housewives and fishermen, were charmed by His messages. To reach both the educated and the simple we must learn the art of combining abstract principles with concrete examples, illustrations, and analogies. Thus we appeal to both the educated and the uneducated; one accepts it because it is profound, the other accepts because it is simple.

If the preacher recognizes himself as the trustee of God's truth, he will be content to be but the flute through whom the Spirit of God sounds. But he must never forget that the quality of tone depends a great deal upon the human personality. When the preacher's heart is warmed by the love of God, then light and heat will be conveyed to the hearers, the light being God's truth and the heat the great love the trustee of truth has for what he is privileged to convey.

R. A. A.

LET HISTORY REPEAT

WHAT is evangelism? I believe that only the service of love that reaches and benefits people directly is evangelism. Therefore, only that person thus engaged is an evangelist.

Apostolic evangelism involved prayer, preaching, teaching, healing, and providing for physical necessity. Only as this touched needy souls could it aptly be termed evangelism.

In every great enterprise there are those who minister indirectly. The very nature of their responsibilities insulates them from the personal touch. Yet they are necessary to the over-all operation. But in all fairness they are not evangelists unless they defy the conventions of office and make personal contact with the lost. The term "evangelism" in our time has endured a near-fatal philosophical extension. It may soon include the caretaker at the conference office. And will we label this "custodial evangelism"? If so, can ordination be denied one who performs this vital service? Gentlemen, in apostolic times an evangelist was one who sought out souls and captured them for Christ! Proxy persuasion was lost in the white heat of personal passion for souls. *Let history repeat itself* and the church will shake its boredom. Let church members assert their Heaven-given privilege of spending some time each week seeking the lost, and the exalted title "evangelist" cannot be denied them.

E. E. C.