

The **MINISTRY**

JULY, 1964



SUNRISE OVER NEW GUINEA

see p. 2.





EDITORIAL

Sunrise Over New Guinea

TO WATCH a sunrise over the Highlands in New Guinea Territory is to witness a prophecy in parable. How quickly the shades of night disappear as day begins. Soon the whole area is ablaze with light. How different those dense valleys appear in daylight. And how different are the people when the truth of God has illumined their darkened minds.

For centuries those stone-age tribes have been untouched by civilization. New Guinea is sometimes referred to as "the land that time forgot." But it is not forgotten now. Take the plane with me to Wabag. As our pilot skims the tops of those jagged mountains we begin to wonder whether we will ever find a landing spot. What forbidding jungles these are! But now we see some native homes—crude homes with thatched roofs. The marks of civilization are here. And now the runway appears. It is not a long one, for how could it be in these parts?

Missionary H. M. Pascoe meets us in his Land Rover, and we make our way out to the very first Christian mission established in all of this area. It is interesting to note that Adventists were the first to establish gospel work in this section of the Territory. Since then other missionary groups have come in, but we were the pioneers. From our Lutheran friends and Roman Catholics, as well as Baptists, have come some fine missionaries to these mountain regions.

It was a wonderful privilege for your editor to visit some of these primitive areas recently and to witness the way God's work

is being done. Here are men and women, at the risk of their lives, pushing back into the rough interior where Europeans have never before set foot, even where the dreaded Kukukuku's have their headquarters, a people still practicing cannibalism. From there I brought a stone ax, a weapon used in their tribal wars, and was assured by Missionary Ormond Speck that this had killed many men. It seems hard to believe that, although so close to Australia, hideous practices are still carried on among these primitive tribes. But the inspiring thing is that from these darkened areas of earth marvelous trophies of the grace of God are finding their place as jewels in the crown of our Lord.

Indigenous evangelism in action is always inspiring. How quickly these people learn and how eager many are to drop their heathen ways! The Cessna plane on our cover, in which we traveled over some of these wild places, is a replica of one recently donated to our work there in New Guinea. This will greatly aid in the proclamation of our message, for many places are impassable and no plane larger than this can be used.

We traveled by Land Rover jeep, plane, and canoe. Making our way up to Boroia near the Sepik border we preached at two outpost villages where no one other than a few from nearby tribes had ever visited. Into this isolated spot our missionary went only recently to bring the light of the gospel.

How happy those natives were to see us. We took our place in their canoe, and with

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broad smiles on their faces they paddled us to our destination. (See front cover.) There we found a newly established congregation with a fine building—native construction, of course, but it was crowded with eager people. The whole tribe had gathered. The radiant faces of those men who guided us to this outpost were evidence of the real joy in their hearts. Not only do we have a fine congregation but we have also a clinic with a good Adventist “doctor boy” in charge. This is but one of many such gospel clinics. These “doctor boys” are a wonderful link in the whole evangelistic program.

Here is the Master’s method: *teaching, preaching, and healing.* That is the way Jesus worked, and that is the way our missionaries are opening up work in the Territory. It is challenging but thrilling. The “forgotten land” has become one of the most inspiring mission fields of the world.

In the words of the well-known hymn by Samuel Smith, a scholarly Baptist missionary who went to Burma 130 years ago, we say:

The morning light is breaking, the darkness disappears;

The sons of earth are waking to penitential tears;

Each breeze that sweeps the ocean brings tidings from afar

Of nations in commotion, prepared for Zion’s war.

See heathen nations bending before the God we love,

And thousand hearts ascending in gratitude above;
While sinners, now confessing, the gospel call obey,
And seek the Saviour’s blessing, a nation in a day.

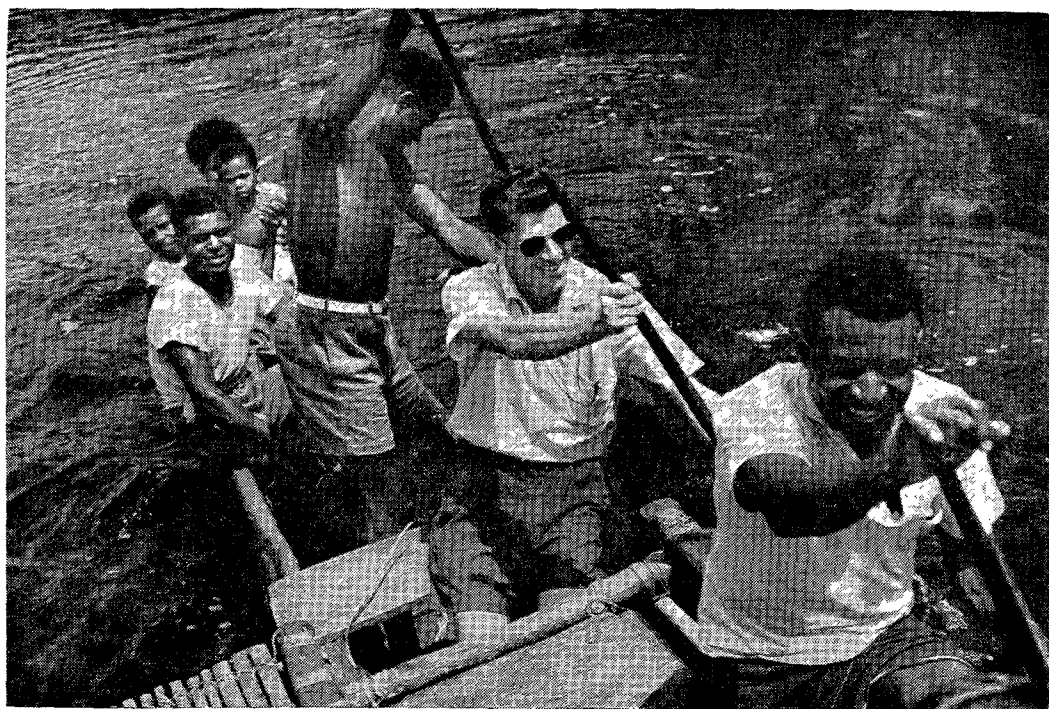
Blest river of salvation, pursue thine onward way;
Flow thou to every nation, nor in thy richness stay—

Stay not till all the lowly, triumphant reach their home;

Stay not till all the holy proclaim, “The Lord is come!”

And what an inspiration it will be when with our work done we will witness the gathering in of the final harvest. From the north, from the south, from the east, from the west, from the cold regions of the Arctic and scorching lands along the equator they came, a mighty host saved by the power of the gospel and each one an heir of the kingdom and a member of the family of God. Together we will sing the song of Moses and the Lamb saying: “Great and marvellous are Thy works Lord God Almighty.” This is our goal.

R. A. A.



Where power boats are unknown—on our way upstream to Boroia.

Our Missionary Program for the Blind and Visually Handicapped

C. G. CROSS

General Manager, Christian Record Braille Foundation

DO YOU know what the Christian Record Braille Foundation is doing? It produces five monthly brailled magazines, including one in large print, one on records, and one on tapes. It conducts a Bible correspondence school in Braille and on records; operates a large Braille lending library; produces several "talking books" on records, such as *The Desire of Ages*; supplies the thirty-one regional libraries of the Library of Congress with generous quantities of recorded books, and likewise supplies various overseas libraries; initiates new types of services, such as the Full Vision Library for blind parents of sighted young children; conducts a preschool nursery for blind children; grants scholarships to blind youth; does a great deal to inform the public of the needs of blind and visually handi-

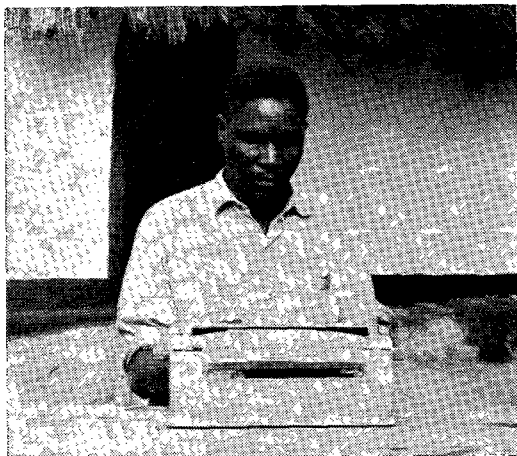
capped children and adults; employs sixty full- and part-time district representatives to visit blind people in their homes and help them in every possible way, and to solicit support of our services from the businessmen. (We always need more men and women representatives.) We send our services into seventy-seven countries around the globe.

The Christian Record Braille Foundation is a General Conference institution, as are the Voice of Prophecy and Faith for Today. It began back in 1899 in Battle Creek, Michigan, and moved to Lincoln in 1904.

Sixty-five per cent of the blind people in the United States become blind after they reach fifty years of age. Cataracts, glaucoma, diabetes, accidents, and miscellaneous diseases rob them of sight. More than 37,000 persons in the United States and Canada became blind in 1963.

Unfortunately, blindness can strike any of us. In the United States and Canada we are somewhat aware of this possibility. But since both city governments and various organizations that serve blind people have joined in an effort to remove blind beggars from the streets, many in this country seldom think of sightless people. Our fellow workers in overseas divisions, however, see scores of blind people. Trachoma, an irritating granular disease of the inner eyelids, which often leads to loss of sight, is rampant in Asia, the Middle East, Africa, and the sub-continent of India. We are informed by authorities that one person out of every seven in the world population has trachoma.

The Christian Record has been referring to the scope of blindness as 18 million blind people in the world and 126 million more



Ezra Banda, blind lay evangelist, prepares Bible study notes in Braille in front of his home at the Mwami Mission in North Rhodesia. The Christian Record Braille Foundation gave him his Braille writer to use in his gospel work at the leper colony.

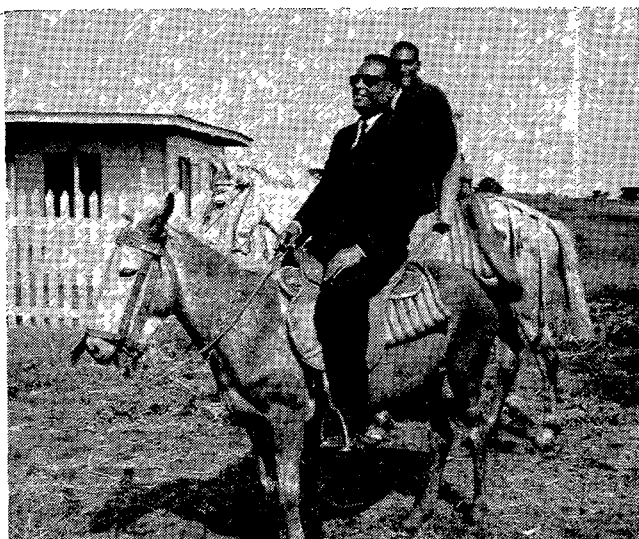
who are visually handicapped. This is a total of 144 million! It was only a few short years ago when 144 million was the total population in the United States. We have gathered statistics from various organizations, and we discover a wide difference in them. One nationally known organization says that there are 10 million blind people in the world. Another authority who has as ready access to information says there are more than that number in India alone. Our figure of 18 million, we believe, is conservative and defensible.

The legal definition of blindness used in the United States includes two main points: first, a blind person must be within 20 feet of a given object in order to see it, whereas a person with normal vision can see the object when at least 200 feet from it; the second qualification is that a person's field of vision must not cover an area wider than a certain maximum angle.

Our estimate of the number of visually handicapped—not legally blind—people is arrived at by observation in the United States and Canada, and by projecting a much higher incidence in certain foreign countries where authorities recognize that multiple incidences exist. By the term “visually handicapped” we mean people who, because of their visual difficulties, are not able with the aid of eyeglasses to carry on normal activities.

One of the tasks of our church is to reach these 144 million people with the gospel of Jesus Christ. Could you stand where I am for a while, you would see that the church has done very little to evangelize these millions of blind and visually handicapped people—almost an entire continent of them. As a denomination we wouldn't think of operating anything short of a worldwide evangelistic program. Therefore these people should not be passed by.

We are not blaming anyone for our not tackling this particular problem. We all have been busy. But let us get this situation into its proper focus and then start thinking and planning. Let us make use of the best of all pertinent information and counsel, not waiting, however, until every pebble has been removed, not waiting for a



Tekle Heimanot, Seventh-day Adventist minister of Ethiopia, continues to win hundreds of souls each year. He says he gets all his sermon material from the Christian Record Braille Foundation.

satisfying answer to every question, but in at least one major language start something that is carefully and prayerfully thought out, gain experience, and make adjustments accordingly. Our present methods of evangelizing these people are not sufficient.

In the North American Division some may ask, “Where is the fruitage of your operations here?” When the general public provided the funds to conduct our doctrinal Bible courses and to braille the *These Times* magazine, blind people were being baptized in this division every month. On one occasion we had answers from more than seventy blind persons who declared they believed God's message for this hour; that they were either keeping the Sabbath or wanting to do so. Now, fellow ministers, here are the facts: We processed these names through regular channels. A few were baptized, but most were never contacted. Many continued to read our books and magazines. But they needed personal attention. Of course our ministers cannot encompass all the work, but there are willing laymen who would gladly respond to the challenge. Why not train them by taking them into the homes of the people as a publishing leader takes a recruit? Jesus trained His disciples by taking them with Him. He also told them they would do a work even greater than His.

In 1959 we were faced with the declara-

tion that the national accrediting body of workers for the blind would not grant us accreditation again unless the denomination would pay for our doctrinal services to blind and handicapped people. They had warned us about this for several years. But as we had no system of securing funds from our own people we could not say we were paying for the doctrinal services.

We took the problem to our board of trustees, thence to the officers of the General Conference. It was later brought to the autumn council and the General Conference voted an appropriation of \$30,000 to pay for the "doctrinal" services that year. Also it was planned for a general church offering to be taken up on a certain date once each two years beginning in 1960. We were very grateful! Now we could look any person in the face and tell him the only funds we solicit from the public are to pay for free services that benefit the general blind public and that those are nonsectarian and that our church members pay for the doctrinal services. That cleared the consciences of our soliciting representatives. They now work with great freedom.

But this was only the beginning of a solution. Some of us actually used twelve minutes of sermon time each Sabbath in all sizes of churches across the continent for a questionnaire. Had our people ever heard of the Christian Record? Did they know it was a General Conference institution? Did they know what the organization does? Six out of seven Adventists in the North American Division did not know a thing about the Christian Record! And we were about to approach them for an offering!

We wrote articles, preached in many churches, met with our ministers in workers' meetings, attended union sessions and camp meetings, produced a film. We sent out promotional material and tapes and envelopes to aid in the offering.

But hundreds of churches missed the offering that year, because in 1960 nine camp meetings were held on the offering date. In 1962 fourteen camp meetings convened on the offering date, and at the same time each church was raising its quota for the special Million-Dollar Offering to be reported at the General Conference session that summer. Now, in 1964 sixteen camp meetings have been held on the offering date, June 13. With such obstacles, plus the fact that this is not an annual offering like almost all other such offerings, we receive con-

siderably less funds than we need, and therefore we have had to stop producing some of the real soul-winning doctrinal services. Harvest depends upon at least seed and God's blessing. He will bless even a few seeds. But what a difference it would make if we could plant for a full crop! Our people will give when invited to do so.

Many of our workers have the idea that the Christian Record has more money than it needs. I thought so too until a few days after I joined the organization. Then I discovered that the Christian Record was poor compared to the staggering needs of the people. We adopted the general program of spending all public contributions in the year in which they were received, by producing the equivalent amount of free services, and so informed the public. That action became a great blessing to blind people and produced immediate respect among city and State government agencies, the national accrediting body, and thousands of contributors. Like almost every local and union conference in North America, we needed interest or dividend money regularly to help pay operating expenses. Seeking counsel from our leaders and brethren of experience, as well as from several non-Adventist businessmen, we changed investment policies to effect an increased interest and dividend. Of our total budget of more than \$400,000 annually we try to save for replacement or additional equipment and for new types of services about 5 per cent, or \$20,000. This will need to be increased to about 8 per cent. Not long ago our annual budget was something over \$100,000. Now it is over \$400,000. It really should be over \$4 million.

But another challenge is this, that we produce in the English language only. Many of the 144 million people we must reach with the gospel use other languages. We have so far to go before this part of the denomination's work catches up with the rest. Yet all must be finished before our Saviour's return.

Let us pray that this great missionary enterprise to win blind people to Christ will very soon shift gears from "low" to "second," from "second" to "high." Then as the ministry of the church sees and understands the situation we shall bypass "high gear" and get into "overdrive." This is where we should be, because millions, like Bartimeus of old, are crying: "Jesus, thou son of David, have mercy on me."

The Attitude of Seventh-day Adventists Toward Islam

(Concluded)

Muhammad—Who Was He?

RALPH S. WATTS

We come now to the second aspect of our attitude toward Islam. It has to do with the *founder* of the Islamic religion — Muhammad. Who was he? What was he like? Shall we accept the traditional Christian viewpoint that Muhammad is the “*antichrist*” of the Scriptures? Perhaps a starting point is to answer the last question first. Is Muhammad antichrist? The answer is No. Seventh-day Adventists are sure from Biblical prophecy that this designation belongs to the “*beast power*”—the great apostate church of the Christian Era. Who then is Muhammad?

First, it should be observed that any person who has greatly influenced history will be alternately praised and blamed, depending upon the point of view of the reviewer, the temper of his times, and the school of thought to which he belongs.

Seldom has any historical personality drawn upon himself such contradictory evaluation as has Muhammad. Most of the older Church Fathers considered him a heretic, a sower of scandal and schism, a criminal, an adulterer, and robber of the people, and the antichrist of the Bible. Martin Luther was much interested in questions concerning the Turk and Islam, and asked for special prayers that God might spare Christendom from “that terrible scourge.”¹ Since the nineteenth century, however, commentators are less outspoken. Carlyle assigned him a place among the heroes of mankind. The modern Muslims consider him to be the wisest of all men.



Vice-President
General Conference

Dr. Samuel Zwemer, writing out of a strong Christian missionary connection, says that “Muhammad was a prophet without miracles, but not without genius. Whatever we may deny him, we can never deny that he was a great man with great talents.”²

Even Sir William Meier, an avowed enemy of Islam, writes in liberal terms of Muhammad’s character when he says that “our authorities will agree in ascribing

to the youth of Muhammad a modesty of deportment and purity of manners rare among the people of Mecca.”³

But our present concern is with the question of his prophethood, and here lies the root of all apologies. All we can do is touch upon some relevant factors without attempting to be too dogmatic.

First of all, it must be conceded that Muhammad’s earliest impulse was religious through and through. From the beginning of his career as a preacher, his outlook and his judgment of persons and events were dominated by his concept of God’s government and purposes in the world of men.⁴

When we take time to study the sayings of Muhammad we discover that he preached a message—an important message by Seventh-day Adventist concepts—which was, “Repent, for the judgment of God is at hand.” He urged this message on the superstitious tribespeople in Arabia, in order to warn and arouse them to the fear of God. In this respect we surely are not amiss in accepting Muhammad as an instrument, a reformer, in the hand of God to awaken the masses to accept a religion

far better than they had previously followed.

How do Muslims picture Muhammad today? He is to the Muslims "not a prophet in the sense that Isaiah and Daniel are prophets to the Jewish or Christian believers, namely, holy men of God who spoke as they were moved by the Holy Ghost." To the Muslim "it means merely that he was instrumental in delivering a message from God to the people. . . . [He was] a tool in the hand of God in bringing the Qur'an to the people." He never claimed "what many of his followers later attributed to him—to be an intercessor, to possess miraculous qualities, or to have had prenatal connections with the heavenly world."⁵

Much has been written regarding his visions; all of them were the auditory type, except three. Muhammad himself records: "The revelation comes to me in two ways. Sometimes Gabriel comes to me and tells it to me. But sometimes it comes to me like a bell, and that blends with my heart and it never slips away from me."⁶

In times past, persons other than the prophets brought to view in the Holy Scriptures had visions, like St. Anthony, Joan of Arc, and like Martin Luther himself. Luther's visions, as we all know, were material enough, for during one of them he threw an inkstand at the devil who appeared to him at the Castle of Wartburg.

What Muhammad said he saw, he no doubt did see, even if it was the "subjective creation of his own brain." If the results are any test of genuineness then Muhammad's so-called revelations must have been in some sense true ones for they gave him strength for his great work. History establishes that he instituted the greatest religious and social reforms ever witnessed among the ignorant and superstitious tribespeople in the desert of Arabia.

The Muslim position that Muhammad is the Seal of the Prophets is too well known to document. As Seventh-day Adventists we cannot accept the interpretation, since Christ, the divine Son of God, is the greatest of all prophets; yet to simply relegate Muhammad as an historical impostor, or a charlatan who had hallucinations under satanic spells, actually raises more problems than it solves. On the other hand, to affirm that Muhammad was sincere in believing he received divine instruction and light from Gabriel, and had a burden, and

that his impulses were religious, does not imply that he was always correct in his beliefs. A man may be sincere, but mistaken. He may be honest in setting forth the true conception of God and yet not do it in the right way.

Here again let me refer to a strange analogy in the Scriptures. We read in Isaiah 44:28 and 45:1 that God said of Cyrus, the great heathen monarch of Media-Persia, "He is my shepherd, and shall perform all my pleasure." "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him."

Some men give up their designs when they have almost reached the goal; while others, on the contrary, obtain a victory by exerting, at the last moment, more vigorous efforts than before.

—Polybius

We might well ask, what kind of "religious" man was this "anointed" of God? To our knowledge, Cyrus never accepted "the truth." As a matter of record, he was a fire worshiper. He never understood "all the light"; and yet the Lord says he was "the anointed" and "raised . . . up in righteousness." The Lord simply used Cyrus at a propitious time to fulfill a desired mission. In analyzing the life and teachings of Muhammad there should be no difficult problem in drawing the same conclusion, for one thing is certain: he stepped into Arabic history, and that of the world, at a significant time, and changed the religious concepts of the masses by revealing to them God.

There were even prophets of God, as recorded in the Sacred Scriptures, who made mistakes, gave wrong counsel, were corrected at times—prophets who were out of order in their lives, but who sought the Lord in the best way possible consonant with the times and crises they faced. In fairness to Muhammad, then, should we deny him as a reformer of his age, that which we cannot deny these true prophets of old?

During the Christian Era many mighty men of God like Luther, Calvin, Melancthon, and others, did not have all the truth. They even repudiated some of the fundamental concepts of the Word of God. Nevertheless, God used them. While we are reluctant to place Muhammad in the same

category as the great Christian reformers, yet let us measure Muhammad, not by the standards of the twentieth century, but by the times in which he lived.⁷

This may seem like an apology for Muhammad. It is not intended to be such. He is dead and his works testify. I am writing an appeal to those seeking the "lost sheep of the house of Israel." Our attitude today must be like that of the apostle Paul: To the Jews we must be Jews, and to the Muslims, well, we might consider ourselves Christian Muslims and try to understand them as our brothers. This will require love, not bigotry; sympathy, not prejudice.

I have carefully consulted the *Index to the Writings of Ellen G. White* and can find no mention made of Muhammad, his teachings, or his system of religion. However, in the introduction to the book *The Great Controversy*, written by her, there appears a statement showing that the Holy Spirit through the ages has not ceased to communicate light to individual minds. Let us quote these words:

In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterance nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God.⁸

We now come to the important question—was Muhammad, then, a prophet of God? Many ask this question. Perhaps much more needs to be known than is known; but we cannot escape the fact that he was an instrument or "tool" in the hand of the eternal God, raised up to provide millions of men in his generation with a better religion than they had before, and to testify that there "is no god but God." Furthermore, let us realize that Muhammad and the religion he founded became a scourge in the Lord's hand to correct the downward Christian trend and to turn the hearts of multitudes to seek for purer truth.

I believe the words of Jesus as recorded in Matthew 8:11 are applicable in this respect, when He said that "many shall come

from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." From the Eastern lands many will come and sit down with Abraham in God's kingdom.

In summing up this brief analysis of Muhammad, I will quote Prof. W. Montgomery Watt, who seems to have gone a long way in answering the question from the standpoint of the Orientalist and historian:

He was a man in whom creative imagination worked at deep levels and produced ideas relevant to the central questions of human existence, so that his own religion has had a widespread appeal, not only in his own age, but in succeeding centuries. Not all the ideas he proclaimed are true and sound, but by God's grace he has been enabled to provide millions of men with a better religion than they had before they testified that there is no god but God and that Muhammad is the messenger of God.⁹

The Muslims know that Muhammad is dead, and they know also that Christ lives. Let us point out the spiritual consequences that result from Christ's being alive with God in heaven, and the part He now occupies in the final great judgment, and that the essence of true religion is inherent in the future resurrection.

And may God help us to find quickly the right bridge to Islam and bring modern Muslims to a true Islam; that is, "a surrender" to the Lord Jesus Christ who alone can bring salvation from sin, "for there is no other name under heaven given among men by which we must be saved."¹⁰

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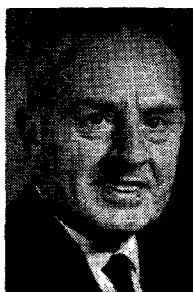
- ¹ Martin Luther, *Sammtliche Schriften*, Walch ed., vol. xx, col. 2218.
- ² Dr. Samuel Zwemer, *Arabia*, p. 179.
- ³ Wm. Meier, *The Life of Muhammad* (revised ed. 1912), pp. 19, 20.
- ⁴ A. R. Gibb, *Mohammedanism*, p. 25.
- ⁵ E. W. Bethmann, *The Bridge of Islam*, pp. 42, 43.
- ⁶ Ib'n Sa'd I., pp. 131, 132.
- ⁷ E. R. Reynolds, Jr., *Reinvestigating Old Values*.
- ⁸ E. G. White, *The Great Controversy*, viii.
- ⁹ W. Montgomery Watt, *Muhammad, The Prophet and Statesman*, p. 240.
- ¹⁰ Acts 4:12, R.S.V.

When God asks us for our treasured loves in full surrender, He asks nothing less than His own enthronement in our hearts. As with Abraham, He may not remove our dearest love from us altogether. But He will remove it from the central throne where He alone would reign. He teaches us freely to give back to Him all that He has given us, only then to discover how blessedly we may possess all things aright!—Dwight Harvey Small in *The High Cost of Holy Living*. (Fleming H. Revell Company.)



Transmitting Blessings by Telephone

F. L. STOKES



President, North New Zealand Conference

An important part of the church program in North New Zealand is the annual camp meeting. In this fair land where summer comes at Christmas time, we are still able to conduct the old-fashioned type of camp meeting but with the addition of many modern amenities. January, 1964, produced one of the largest in the history of this conference, many claiming it to be the best ever, which, of course, it should be as the church grows in grace. We estimate that we had at least 1,600 people living on the grounds during the ten-day camp, with more than 1,000 visitors coming in for the weekends.

Our overseas visitors often tell us that ours is one of the most beautiful campgrounds they have seen. This, of course, pleases us, for we, too, deem it beautiful. It is named Haskell Park in honor of S. N. Haskell, who pioneered the work in New Zealand. It is situated twenty-five miles south of the city of Auckland. Because half of the population of our conference lives in the northern half of the North Island, our camp is well located. However, the capital city is Wellington, at the extreme south of the North Island, 400 miles distant. Many of our people from that end of the conference are unable to attend the camp, and how to include them in our blessings has always been a problem.

During 1963 L. J. Cherry ran an evangelistic campaign in Wellington with gratifying results. Forty-eight new members

have been baptized. In the Hutt church twelve miles away, R. W. Howes added an additional twenty-five members. Now, how could we pass on some camp blessings to these good people? Then came an idea. Could we not link the camp to the south by telephone landline at least on Sabbath? If so, then a combined meeting in the beautiful Hutt church could share the blessings. Telegraph officials were approached,

and they were very willing to cooperate with us on the scheme. Before the appointed time all connections had been prepared.

Our guest speaker, A. S. Maxwell from the Pacific Press, took the divine service on the first Sabbath of the camp meeting. Very early in this meeting we felt that God was drawing near to His people. As the speaker developed his theme, we began to wonder how our "broadcast" was being received and prayed that God would bless His people at both ends of our conference. As our people responded to the call for consecration, it revealed how truly God is waiting to move upon our hearts.

No sooner had the service closed than messages of congratulation came from the south, both from members and post office technicians who had monitored the whole service. Transmission had been near perfect. The telephone line connected to our amplification system in the tent had carried the message of God to the public ad-

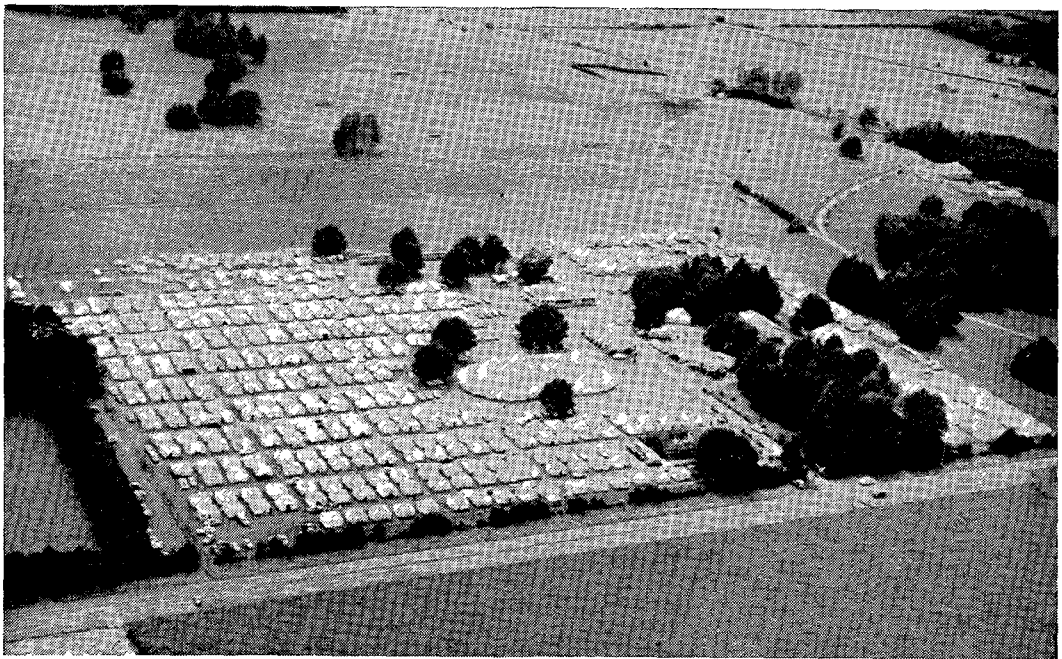
Camp meeting season always brings a blessing to those who are present. Some, however, find attendance impossible for a variety of reasons. This report from New Zealand could well suggest a method other conferences might follow with profit. The cost for the use of the long-distance telephone for each Sabbath service was less than \$100, not exorbitant, surely, when we think of the results. Having recently visited that field, we can testify to the enthusiasm of the membership covering this very interesting project.—EDITOR.

dress system in the Hutt church. Members felt as though they had been in the large tent with us, and post office officials were deeply impressed with the whole service. Our hearts were thrilled by the success of our venture.

Then we awaited eagerly the next Sabbath morning service, the last great day of the camp meeting. This was conducted by our division president, L. C. Naden. Again a large crowd had gathered in the Hutt church to share in the blessings of this last great day of the feast. With so many waiting on his words, he sensed the responsibility

of the occasion. In a striking way he presented the message of the hour, and once again the Saviour of the world was lifted up for all to see. The address closed with an altar call, and truly the Spirit of God was there to bless. As the crowd of worshipers streamed out in front of the tent rostrum in rededication to God, a voice was heard to say, "Surely God is in this place."

So great had been our preoccupation with the service that we had almost forgotten our landline to the south, but no sooner had the service closed than Pastor Naden was called to the telephone. The church leader in the Hutt church waited to give the good news of the reception. During the appeal the congregation had risen and moved out to the front of the Hutt church, just as though the preacher had been present personally. In this wonderful hour God's people, divided by a distance of 400 miles, had been drawn closely together in the bonds of devotion and consecration to God. The hearts of all were lifted in gratitude to God for His great goodness. Our camp closed with a wonderful missionary meeting and a record offering of £3,700, which surely must indicate God's love in the hearts of His people.



An interesting picture of the well-organized North New Zealand camp meeting held January, 1964.

The Problem of Human Relations

(Concluded)

Jesus, Our Example

ROBERT H. PIERSON

Many years ago I worked closely with a man who knew a great deal about human relations. He was not the greatest preacher in the field, but he was a friend of the workers. This was more important. When he shook your hand you knew instinctively he genuinely liked you. His was a contagious smile that instantly warmed your heart. His approach exuded warmth and friendliness. This cordial introduction was an open sesame to the hearts of his associates. He had learned from Jesus a very important principle in human relations.



President
Trans-Africa Division

Jesus Drew the People to Him by Being Friendly

The inspired testimony of the Lord's messenger states: "The love expressed in look and tone, drew to Him all who were not hardened in unbelief."—*The Desire of Ages*, p. 254. See the Master as He meets a rich young ruler whom He longs to lead into His kingdom. "Jesus looked steadily at him, and his heart warmed toward him" (Mark 10:21, Phillips).* I feel certain the warmth Jesus felt in His heart was reflected in His countenance. There was nothing cold or distant about our Lord. He drew men to Himself by the warmth of His friendliness.

How do we meet those who visit us in our homes and in our offices? When our desk is loaded with urgent work and the business of our caller seems trivial, can we still greet him patiently and make him feel we are glad he came? Or are we just a wee bit irritated that our work has been interrupted? Are we slightly cool in our reception of many visitors—especially if they come from the humbler, less influential walks of life?

Recently I had occasion to visit a cabinet

minister in one of our new African governments. He was a busy man; there were many people waiting to see him. He had never seen me before. I did not know just how he would receive me. But I did not have long to wonder. As his secretary ushered me into his spacious office he came from behind a large desk with his hand extended and a cordial smile on his face. He sat down with me in front of his desk in a relaxed man-

ner, putting me entirely at ease by his gracious reception.

Instinctively I liked and trusted the man. Why? Because of his warm, friendly manner. Though he is not a Seventh-day Adventist, he is a Christian and his manner revealed it. I felt I was talking with a man who was a friend and one who would listen sympathetically to my problem.

"Let us have real warm affection for one another," the apostle Paul appealed when he wrote to the believers in Rome (Rom. 12:10, Phillips).* There is something about a warm friendly approach to people that breaks down barriers. Friendliness—sincere and unaffected—draws two people together and builds up mutual confidence and respect. Although on occasions this may not be easy, especially when others are a bit distant or abrupt with us, if we "speak pleasantly" as Paul admonished the Colossians (chapter 4:6, Phillips)* the ice will eventually melt and we will be drawn together.

The apostle mentions the manner in which the believers in Galatia received him. "You welcomed me as though I were an angel" (Gal. 4:14, Phillips).* Little wonder the apostle had a warm spot in his heart for the Galatian Christians. We too have warm spots in our hearts for people who greet us as the Galatians welcomed

Paul, don't we? Yes, sincere friendliness in our approach and in our relations with others will break down barriers and wonderfully cement the bonds of Christian human relations.

Jesus Was Thoughtful of the Feelings of Others

Centuries before He came in person to our world Isaiah foretold the thoughtfulness of the coming Messiah: "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. 42:3).

Jesus never added the straw that broke a struggling burden bearer's morale or crushed his aching heart. The Saviour was constantly in contact with those who were bruised with care, with pain, with temptation, with sin, with grief, with discouragement. He never laid that extra burden of thoughtlessness, or criticism, or of censure that broke the bruised reed or quenched the smoking flax. Jesus was thoughtful. His thoughtfulness helped draw people to Himself and to His gospel.

When the people around Him were hungry, Jesus gave them something to eat. When they were weary, He gave them rest. When they were disheartened, He encouraged them, and when they were grieving, He comforted them. In every need or mood of their lives the Master was thoughtful of the feelings of those with whom He associated.

Of the Master, the messenger of the Lord writes: "He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul."—*Steps to Christ*, p. 12. He was thoughtful of the feelings of all with whom He came in contact. The people loved Him for it.

A few years ago I was attending an important union session here in Africa. During one of the hours devoted to the business of the day a question involving human relations arose. For a few minutes racialism reared its ugly head. Then one of our African workers, untrained as a psychologist, arose and poured oil on the troubled waters.

"Many years ago during the depression," he began, "appropriations from overseas were drastically reduced. Salaries that were already too low had to be further cut. The workers found it extremely difficult to live on their meager income. Many who could not make ends meet were forced to give up employment with the mission

and work their lands or do some other work outside in order to support their large families. Many times when I was struggling to make ends meet I was tempted to do likewise. Do you know why I did not?"

The elderly man of God paused. We all waited eagerly to learn the reason why he had stayed by the stuff.

"I remained in the work during those difficult days," he explained, "because of the thoughtful, understanding, and Christlike attitude of the European workers. They were having a difficult time financially too, but they did all they could to help us. Their thoughtfulness compelled me to stay by the Lord's work!"

Yes, thoughtfulness breaks down barriers that have been erected between races and between brethren. Thoughtfulness is a Christlike thing. The servant of the Lord counsels us: "Look to Jesus as your guide and pattern. . . . Study how you can be like Him, in thoughtfulness for others. . . . Thus may you 'grow up into him in all things, which is the head, even Christ;' you may reflect His image, and be accepted of Him as His own, at His coming."—Ellen G. White in *The Youth's Instructor*, Dec. 5, 1883, p. 207.

"When Jesus is comprehended by faith, and brought into the inner sanctuary of the soul, the Holy Spirit will mold and fashion the character after the likeness of Christ. Lessons will then be daily learned in the school of Christ. . . . The Christian will shine as a light amid the moral darkness of the world. He will be tender of heart, and considerate of the feelings of others."—*Ibid.*, Sept. 20, 1894, p. 297.

"A Christian . . . will be . . . considerate [thoughtful] of others."—*My Life Today*, p. 193. Christian thoughtfulness of the feelings and the problems of others will go a long way toward maintaining cordial human relations with those around us.

Jesus Taught His Followers Not to Condemn or Criticize

"Don't criticize people, and you will not be criticized," the Master said (Matt. 7:1, Phillips).^{*} Dr. Luke records these words of Christ: "Don't condemn and you will not be condemned" (Luke 6:37, Phillips).^{*}

In the life and ministry of Jesus there was no place for cold condemnation or

carping criticism. How well He knew that condemnation and criticism never cement human relations. It may be true that critics find themselves drawn into the same orbit, and birds of a condemning feather flock together, but they will exert little influence and will cultivate few friendships among men and women of real character.

I knew a leader once—a strong, capable leader in many respects—but this man vitiated his influence because of a critical attitude. As he traveled throughout his territory he spoke freely of the faults and the shortcoming of other workers in the field whom he had but recently visited. You know well what happens to a leader with this weakness, no matter how capable he may be. He could not understand why he was eventually asked to take up other work where his critical spirit would do less damage. When he left the field the workers breathed a sigh of relief. Men are not drawn to leaders who are critical.

"You cannot weaken your own influence and standing more than in trying to weaken each other," the messenger of the Lord reminds us in *Sons and Daughters of God*, page 331. People know that if we criticize others we will criticize them when the opportunity presents itself.

May God help us as workers to spare our brethren! May He stifle any breath of destructive criticism that may ever seek to pass our lips. In this matter, not only our human relations but our eternal destiny is at stake, for Jesus, the Revelator, said: "The abominable . . . shall have their part in the lake which burneth with fire" (Rev. 21:8). What is more abominable than harsh, destructive criticism?

"Instead of criticizing and condemning others, say, 'I must work out my own salvation. . . . I must watch myself diligently. I must put away every evil from my life. I must overcome every fault. I must become a new creature in Christ. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words.'"—*The Ministry of Healing*, p. 492.

Criticism and a condemning spirit badly fray Christian human relations. "Let us therefore stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall" (Rom. 14:13, Phillips).*

Jesus Taught That the Touchstone of All Human Relations Is the Golden Rule

"The whole circle of our obligation to one another is covered by that word of Christ's, 'Whatsoever ye would that men should do to you, do ye even so to them.'" —*Education*, p. 136. J. B. Phillips puts it this way: "Whatever measure you use with other people, they will use in their dealings with you" (Luke 6:38, Phillips).* "Treat men exactly as you would like them to treat you" (verse 31, Phillips).*

If the principle of the golden rule were truly practiced there would be no worker personnel problems to settle, no church misunderstandings to clear up. Every administrator and pastor knows that personnel problems are some of the most difficult cases to deal with. Workers or members are incompatible. They cannot get along with one another. They cannot work together. Their personalities or their methods of doing things clash. There is friction and sometimes real trouble. All of these misunderstandings could be cleared up and all of these grievances would disappear if we as Seventh-day Adventist Christians would only practice the golden rule.

If others come at us with clenched fists it is natural for us to respond by clenching our own fists. If others come at us with arms opened wide it is easy for us to open our arms to them. If others speak kindly to us we usually will speak kindly to them. If we receive harsh words it is the natural thing to respond in kind. Our human relations quotient stems directly from our treatment of others. We attract or we repel by our own attitudes and actions.

In *Give Us this Day* I told the following story: "A wealthy man had died, leaving most of his estate to a group of fellow townspeople. His rightful heir was to be given only such a portion as pleased them.

"The group of citizens informed the judge that a tenth part of the estate would go to the heir. 'And,' they said, 'we will retain the other nine tenths for ourselves.'

"Then,' declared the judge, 'you may take the tenth part for yourselves and leave the rest for the heir. According to the will he is to receive the portion that pleases you.'"

If we wish to cement cordial relations with those with whom we associate we

(Continued on page 23)

Potpourri for Preachers

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Potpourri—"A medley, or mixture" (Webster).

Here are a few unarranged, unclassified suggestions for preachers and church administrators, based on the author's observation, participation, and teaching over more than a few years. Perhaps you will find some of them challenging.

"Thus saith the Lord." What a ring of divine authority the phrase gives to the text. But don't spoil the reading by saying "saith" in two syllables. Pronounce it like the name of Adam's son, Seth. Say "seth," not "say-eth." As *said* is pronounced "sed," so *saith* is pronounced "seth." The mispronunciation of "saith" is perhaps the most frequent fault in pulpit pronunciation.

* * * *

"Attract attention.
Arouse interest.
Create desire.
Stimulate action."

I saw these four slogans in a subway, offered as rules for successful advertising. We are advertising the King's wares. Suppose sometime you try building a sermon on such a plan. It is psychologically sound. The result might be more successful than some of the static sermons we hear. It would progress toward a goal—and that is a necessity, in acceptable preaching.

* * * *

An elder suggested that the church instigate an offering for the new project. Yes, he said "instigate." I suppose he had just acquired the new word and had to use it. Men instigate a revolt or a crime, but never instigate something that is desirable. The church may plan, or promote, or arrange to take an offering. By all means use a new word now and then, but be sure that you use it correctly, or your blunder may be remembered rather than your message. Get the dictionary habit.

* * * *

"When I have nothing to say, I roar!" The preacher confessed honestly that he was substituting vocal force for mental power. But there is no substitute for thinking. Don't yell for the sake of emphasis. Try, sometime, when you have an especially telling point, to drop your voice gradually, maintaining clear enunciation, and notice how

READ and PROFIT

effectively you control the attention of your congregation. The most important idea may be given in the quiet, confidential tone. This method in itself compels attention.

* * * *

"Please turn to Psalms, chapter 19." There are no chapters in the book of Psalms. This grand book is a collection of 150 hymns and sacred songs, each one a separate psalm, not a chapter. Say "Psalm 19," or "the nineteenth psalm." Be accurate!

* * * *

Some ministers are victims of "commentitis," an almost fatal clerical disease. They comment, or give a brief sermon, on every participant in the morning program, thus prolonging the service and detracting from the atmosphere of worship. If your announcements are not all published in the church bulletin, make them brief. Be clear, and don't sermonize. It is a good plan to have dates, hours, fees, et cetera, written down for sake of accuracy.

* * * *

"To talk much and arrive nowhere is the same as climbing a tree to catch a fish."

The Chinese proverb reminds me of some sermons—they keep on going and "arrive nowhere." They could stop anywhere and be equally effective—or ineffective. They have no goal in sight, no drive, no momentum.

A sermon is not a plane, but a mountain slope, reaching to a climax. Have a high purpose, eliminate every idea that doesn't help to fulfill that purpose; work toward the climax, and when you reach the climax, stop!

* * * *

The preacher began with wrinkled brow and stern countenance as if to announce the immediately impending day of doom. Under the dark cloud of the preacher's personality a pall fell over the congregation.

Jesus ever wore on His countenance "the light of a cheerful piety." It was "love in look and tone" that drew men to Him. Let's emulate the Master.

"I like people—I like you—I have something for you, something good" should show on your face as you begin to preach. You have to sell yourself before you can sell your sermon.

**Counsels
from the
messenger
of the
Lord**

Doubt Those Sentiments!

This is the first of a series of articles from the pen of Ellen G. White—made available through the cooperation of the White Estate and the Spirit of Prophecy Committee of the General Conference.

Some of these messages will prove a blessing to the preacher himself. Other portions will aid him in building sermons or writing articles for our papers. Be sure to clip these materials for your personal files.—EDITOR.

The temptations that assail the children of God are to be regarded as the outworking of the wrath of Satan against Christ, who gave Himself as a sacrifice for our sins, and redeemed us by His blood. Satan is filled with wrath against Jesus. But he can not hurt the Saviour except by conquering those for whom Christ died. He knows that when through his devices souls are ruined, the Saviour is wounded.

The heavenly universe is watching with the deepest interest the conflict between Christ in the person of His saints, and the great deceiver. Those who recognize and resist temptation are fighting the Lord's battles. To such are given the commendation, "Blessed is the man that endureth temptation." Endurance of temptation means the cultivation of patience. The tempted, harassed soul can not trust in his own strength of purpose. Feeling his utter helplessness, he flees to the stronghold, saying, "My Saviour, I cast my helpless soul upon Thee." The fiercer the temptation, the more strongly he clings to the Mighty One.

By faith he passes the temptation over to Christ, and leaves it there. Faith in the Saviour's strength makes him more than a conqueror. It is the miracle-working power of Jesus that arms the Christian with strength to overcome as Christ overcame.

Temptation is not sin unless it is cherished. Looking unto Jesus, the author and finisher of our faith will fill the soul with peace and abiding trust. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

A few hours ago I listened to the complaints of a distressed soul. Satan came to her in an unexpected way. She thought that she had blasphemed the Saviour because the tempter kept putting into her mind the thought that Christ was only a man, no more than a good man. She thought that Satan's whisperings were the sentiments of her own heart, and this horrified her. She thought that she was denying Christ, and her soul was in an agony of distress. I assured her that these suggestions of the

enemy were not her own thoughts, that Christ understood and accepted her; that she must treat these suggestions as wholly from Satan; and that her courage must rise with the strength of the temptation. She must say, I am a child of God. I commit myself, body and soul, to Jesus. I hate these vain thoughts. I told her not to admit for a moment that they originated with her; not to allow Satan to wound Christ by plunging her into unbelief and discouragement.

To those who are tempted, I would say, 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.

The oldest, most experienced Christians have been assailed by Satan's temptations, but through trust in Jesus they have conquered. So may every soul who looks in faith to Christ.

A man can not put his feet in the path of holiness without evil men and evil angels uniting against him. Evil angels will conspire with evil men to destroy the servants of God. Those who are rebuked for their evil thoughts will hate the reprover of sin, and will try to wrench him from the service of Christ. The conflict may be long and painful, but we have the pledged word of the Eternal that Satan can not conquer us unless we submit to his control.

Christ was crucified as a deceiver, yet He was the light and life of the world. He endured the contradiction of sinners against Himself.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Can we measure the love of God? Paul declares that "it passeth knowledge." Then shall we who have been made partakers of the heavenly gift be careless and indifferent, neglecting the great salvation wrought out for us? Shall we allow ourselves to be separated from Christ, and thus lose the eternal reward, the great gift of everlasting life? Shall we not accept the enmity which Christ has placed between man and the serpent? Shall we not eat the flesh and drink the blood of the Son of God, which means to live by every word that proceedeth out of the mouth of God? Or shall we become earthly, eating the serpent's meat, which is selfishness, hypocrisy, evil-surmising, envy, and covetousness? We have a right to say, In the strength of Jesus Christ I will be a conqueror. I will not be overcome by Satan's devices.

—MS 31, 1911.

(This material is from Ellen G. White's 1911 diary.)



The Year-Day Principle*

(Concluded)

DESMOND FORD



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Next we are led to inquire whether there are any indications in the rest of the Scriptures that God has ever chosen such symbolism. In Numbers 14:35 and Ezekiel 4:6 we find evidence that such is the case. *On other occasions God has chosen to use precisely this symbolism, and one of these occasions was during the time of Daniel's captivity and its use was in connection with a contemporary prophet.* Therefore, that God should use the same symbolism in apocalyptic prophecy is not surprising.

6. *The pragmatic test should now be applied, and the question asked, "Have any of Daniel's prophecies already met with a precise fulfillment that accords with the principle we are studying?"* Daniel 9: 24-27, the prophecy of the 70 weeks, seems to offer just such a fulfillment. While the Hebrew word here for weeks, *shabua*, simply means a hebdomad, nevertheless the scriptural usage of this term is ever for a week of days. (It is not used, for example, in Leviticus 25:1-10 for this seven-year period.) See Gen. 29:27, 28; Dan. 10:2; Eze. 45:21, et cetera. Inasmuch as other evidence shows that this period of 490 years reaching to the Messiah is cut off from the longer period of the 2300, it is obvious that the latter must consist of years also. Thus here in Daniel 9 we have the pragmatic test met and the year-day principle justified, despite the fact that the word *day* is nowhere used in this passage.

7. *Another testimony that should not be omitted is that found in Revelation 10: 5-7.* Here we read: "And the angel which

I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, . . . that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Every Bible margin refers the reader from this passage to Daniel 12:6, 7. It is obvious that the first quotation refers to the second

one, and in so doing it shows clearly that the time periods alluded to in the passage quoted from Daniel still had their fulfillment centuries ahead from John the revelator's prophecy, and that they would reach to the time of the end when "there should be time no longer" and "the mystery of God should be finished." Similarly, Revelation 11:2 quotes from Daniel 8:14, indicating that the fulfillment of the 2300 days was projected well into the Christian Age. Only the year-day principle applied to Daniel's period could make these New Testament fulfillments possible, provided that these periods were meant to be as specific as other Bible periods, such as the 120 years before the Flood, or the 450 years concerning Abraham's seed, or the 40 years of wandering in the wilderness.

8. *The principle of repetition and enlargement that characterizes the prophecies of Daniel and Revelation also casts light on the time periods employed in these books.* It is obvious to any unbiased reader of Daniel that the seventh chapter covers the same ground as the second. Similarly, chapter eight again traverses the world empires, even naming two of those first mentioned in the first outline of Daniel 2. Daniel 8 finishes with the destruction of the wicked by the stone cut out "without hands" as does Daniel 2. As certainly as

* The first part of this challenging presentation appeared in the last issue. In order to get the full impact of this author's thesis it would be wise to study these two sections together. We are assured our readers will appreciate the research Dr. Ford has made in this important area of prophetic truth.—EDITOR.

the fourth empire is pictured as remaining in its fragmentary state till the Second Advent, so it is with the little horn of Daniel 8.

Furthermore, the fourth outline in Daniel, that of chapters eleven and twelve, again covers the identical ground of chapters two, seven, and eight. The description found in Daniel 11:31-45 clearly accords with Daniel 8:11-13, 23-25. The final chapter of Daniel gives in greater detail what is found in verses 44 and 45 of chapter two. *Thus in order to interpret the period mentioned in Daniel 8:41 it is essential that we take into consideration the fact that the chief power prominent for the 2300 days is represented in Daniel 11 as enduring until the kingdom of God is set up.* The inadequacy of interpreting, therefore, the 2300 evening-mornings as days only during the Maccabean era is apparent.

Let us now consider one or two specific objections to the year-day principle. Evangelical scholars for whom we have respect, such as Edward J. Young, assert that prophetic periods are symbolic only. In answer we would quote Nathanael West:

Even granting that prophetic numbers are symbolic and schematic, IT DOES NOT FOLLOW that they have no temporal value. The fact that they represent an "IDEA"—and no one denies this—does not prove that they do not represent "time" also.

And in another place this writer says:

The prophetic numbers are symbolical only because, first of all, they are literal. The four hundred years DID begin and end. The seventy years DID begin and end. The one thousand years SHALL begin and end. All are spoken of in the same way. The seven weeks, and sixty-two weeks, DID begin and end . . . Messiah DID come "after threescore and two weeks," and "seven weeks." "After" "until", "unto" in answer to the question, "How long?" and "O my Lord, When?" ARE chronological.

Another objection to the year-day prophecy should here be considered. This is that there have been so many different dates set for the conclusion of the time periods, and thus obviously, the majority of them wrong, that therefore such a hazy method of conveying truth could not come from God. Notice the well-worded objection of Thomas Maitland regarding the 1260 days:

If such an event as this [the delivery of the saints into the hands of the blasphemous and persecuting power] has taken place, is it possible that the Church of God can be at a loss to decide *when* and *how* it happened? Can there be

a difference of opinion among pious, and learned, and laborious inquirers into the Word of God and the history of the Church? Nay, further we ask—"Is the Church at this moment in the hands of the blasphemous little horn, or is it not?" Mr. Faber, and many more, assert that it is. Mr. Cunningham, Mr. Frere, and others, are as fully convinced that it is not. And 9/10ths of the Christian world stand silent, avowedly unable to give an opinion on the subject. . . .⁸ When did the saints find out that they had been delivered over, not for ages. Is this credible? But, in fact, when did it happen? . . . On this point, too there is a great difference of opinion. . . .⁸

What shall we say about this objection? Birks, in his day, affirmed that we should say that the objection is a plausible one, but that it assumes that which it sets out to prove—namely that the prophecy was of no help to the church unless all its members accurately located its application. However, if the prophecy was given for the church throughout many generations, to reveal a dangerous opposer and to give light in regard to the moral features of divine providences through many centuries of time, then it is clear that all these purposes could be fulfilled even if the exact application was not seen for several generations. And, likewise, if mistakes of even a century or more were made at first in the date of the event. All the main features and practical lessons would still be substantially the same, just as surely as the features and character of a person could be well known even though we were a few years in error as to the date of his birth.

A parallel case pointed out by Birks is the revelation made to Abraham regarding his seed sojourning for 400 years and enduring persecution. It cannot be proved that the seed of Abraham did actually serve and were afflicted by a strange nation during the whole of the 400 years. Similarly, during the 1260 years, while a precise period was intended, the recognition of that time by the church could be more definitely recognized by the people of God during part of that time rather than during the whole. And, lastly, it should be remembered that the maxims already declared to be the foundation of the year-day system actually demanded the situation that the critic presents. We would expect successive anticipation, for example, as to the dates involved. Only by such gradual approach to the correct view could the two main purposes have been fulfilled—growing understanding of the prophecy, and a con-

stant and unbroken anticipation of the Lord's coming. Maitland's objection assumes that the church must either be in total ignorance of the times, or come at once into full possession of perfect knowledge. All analogies of the church's past, and even of individual Christian experiences, declare such an objection false.

As the author of *First Elements of Sacred Prophecy* has well said, there are only three alternatives God could have adopted with reference to revelation of the times and seasons to His church. He could keep the church in total ignorance till the end; or translate it suddenly from complete ignorance to complete knowledge, or, third, give gradually increasing light, till at length the sun of righteousness actually arose. Suppose God had adopted the first alternative and had given the church nothing but the most general statements for her guide through the centuries? As century after century passed, would not believers have been lulled into slumber, believing that the return of the Master was a vague, indefinite possibility, infinitely afar off? After ten centuries of waiting could not the church rationally assume that there could quite easily be ten centuries more of waiting, and therefore relax? Each generation would have had a still weaker expectation of the Advent.

Consider the next possibility—that the light be given suddenly in its completeness. How then could the church fulfill the instruction, "Watch and pray: for ye know not what the time is"? The testimony of the ages is that always, and on every subject, the increase of knowledge has been gradual. "Many shall run to and fro, and knowledge shall be increased." The gradual unfolding of the light of prophecy, the third possibility of revelation, is in exact accord with God's purpose of sustaining His church in anticipation of His return.

The believer in the year-day principle has just as much evidence of truth of this belief as he could expect. He will admit that objections can be raised to the theory but realizes that these are few compared with the objections that can be raised to the rejection of the principle. Truth here, as in every other philosophical matter, is determined by the weight of evidence. Undoubtedly the scales are well down on the side of the historical interpreters of the

ages who represent more of the church invisible than any other interpretative group. Thus Seventh-day Adventists find themselves in good company in their application to years of prophecies of the 1260 and the 2300 days. Among evangelicals, those who literalize the time periods are for the most part dispensationalists, and their attitude in this matter is part and parcel of their erroneous literalistic and futuristic exegesis of the Old Testament and the book of Revelation.⁹

It should be noted that the prophetic times are the most certain identifiers of the nearness of Christ's coming that the Scripture affords. It is doubtful that any of the other signs customarily quoted are nearly as conclusive. Without the time prophecies we would be left to wonder whether the world had yet another weary millennium or two to endure before Christ appears to banish sin and sorrow.

To quote Birks once more:

That entire rejection of all prophetic chronology, which follows, of course, on the denial of the year-day, is most of all to be deplored, from its deadly and paralyzing influence on the great hope of the church. . . . The prophetic times, indeed, when separated from the context, and viewed in themselves only, are a dry and worthless skeleton: but when taken in connection with the related events, clothed with historical facts, and joined with those spiritual affections which should attend the study of God's Providences; like the bones in the human frame, they give strength to what was feeble, and union to what was disjointed, and form, and beauty, and order, to the whole outline and substance of these sacred and divine prophecies.¹⁰

⁹ It is a fact that the Hebrew term here employed for "weeks" does not of itself necessarily mean seven days. But neither does it of itself mean seven years. Furthermore, in every other case of scriptural usage it is associated with the former and not the latter. This being the case, how very appropriate is its employment in Daniel 9 where part of the symbolism of Daniel 8 is being interpreted. A word is chosen that harmonizes both with the symbolic "evening-mornings" of Daniel 8:14, and with its literal application of years. Daniel 9 supports the year-day principle, not just as it stands by the evidence of the chapter alone, but by virtue of its connection with Daniel 8. It is not proposed here to review the well-known evidences of this connection but we would point out one feature of linkage between the two that is often overlooked. Both chapters are vitally concerned with the future of the sanctuary. Daniel 8 by its references to the daily, the "evening-mornings" (burnt offerings), the sacrificial animals—ram and the he-goat (in contrast to the animals of Daniel 7) and the naming of the sanctuary itself as well as a technical term for the Temple service (*tzaba*, Num. 4:23)—clearly evidences its theme. But Daniel 9 does similarly: (1) it includes a prayer concerning the restoration of the sanctuary, (2) it specifically names the time of this prayer as being an hour of particular importance in the sanctuary ritual, (3) it points to the anointing of the sanctuary's high priest and of the Most Holy itself (that is, the antitypical priest and sanctuary in each instance), (4) it predicts the end of the typical sanctuary services when the offering and the oblation would be made to cease by meeting their fulfillment, (5) the sanctuary

(Continued on page 34)

The Gift of Tongues

Part 1

W. E. READ

The Counsel of the Scriptures
and the Spirit of Prophecy

THE subject of the gift of tongues is one on which there are differing views, and one which has given a good deal of concern to religious groups through the decades. The seeming revival during recent years in many quarters has brought the subject quite prominently before the Christian church in every land. In this article we shall seek to show the Biblical basis for this gift and why it was given.

1. *The Saviour's Promise*

It is quite clearly expressed in the Word of God that speaking in other tongues would be one of the signs that would be seen in the church. The words of the Saviour Himself are:

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues" (Mark 16:17).

2. *Three Incidents*

There are just three incidents recorded in the book of Acts (Acts 2:4, 6, 7; 10:46; 19:6); and it might be mentioned in this connection that—

The apostles and others spake in different tongues.

The people heard in their languages.

One would naturally conclude from these scriptures—

That actual living languages were spoken, languages which they had not known before.

That this gift was for the purpose of preaching the gospel (Acts 2:11) and of revealing the wonderful works of God.

Ellen G. White has an excellent note on this. She remarks:

"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." During the dispersion, the Jews had been scattered to almost every part of the inhabited world, and in their exile they had learned to speak various languages. Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then

in progress. Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could not proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring. This miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven. From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language.—*The Acts of the Apostles*, pp. 39, 40.

A remarkable thing about the gift these apostles received is that they needed no interpreter. They spoke languages they had never learned and languages which were not given for that occasion only, but apparently given to them permanently. They used them as though they had learned them thoroughly, or as though they were their mother tongue.

It is very evident why this gift was bestowed on the apostles. It was to meet an emergency and also to make an impression at the beginning of the new movement just launched. The manifestation of the gift at Ephesus as recorded in Acts 19:6 was for the same purpose. We read:

They were then baptized in the name of Jesus; and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations, and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity, and also to go forth to proclaim the gospel in Asia Minor.—*Ibid.*, p. 283.

3. *The Experience in the Church at Corinth*

The Scriptures declare that the "gift of tongues" was one of the gifts of the Spirit. This is recorded in 1 Corinthians 12:10, under the term "divers kinds of tongues."

This was given to the church at large. In its application to the apostles and others, as in Acts 19:6, the gift of a new language *needed no interpreter*. In its application to the believers, it *needed an interpreter*, and provision was made for it in the listing of the spiritual gifts (see 1 Cor. 12:10)—“the interpretation of tongues.” This was given as *necessity arose*.

The gift of the “interpretation of tongues” was so intimately associated with the gift of tongues itself that it took the two to make the work complete—one to speak, the other to interpret. The gift involved two people. Might this not have been one of God’s safeguards in the exercise of this gift? One was dependent on the other; one could work only as the other was present. Would not this prevent self-exaltation, spiritual pride, and undue seeking of pre-eminence because of gifts bestowed?

In any case, the gift would be manifested *when there was a need*. That need was not to comfort or confirm church members (1 Cor. 14:4) but particularly for unbelievers (verse 22). The need would be apparent when it became necessary to give evidence of the God-given character of the new movement, to make the gospel known to people in their own language.

We have but one instance in the New Testament of the twofold gift as mentioned in 1 Corinthians 12:10 and that is in 1 Corinthians 14. What is provided in 1 Corinthians 12:10, all will agree, I am sure, provided for a pure, sane, and necessary manifestation. But what we have in 1 Corinthians 14 is manifestly a perversion of God’s gift, and significantly enough, nowhere in the New Testament do we have even one manifestation of this gift to believers, which needed an interpreter in its pure form. Would this not suggest that its use was not very frequent, and certainly not necessarily essential? Manifestations of other gifts are recorded, but not this.

The only way we can learn what God’s purpose in the gift really was is to study 1 Corinthians 14 and seek to ascertain amid Paul’s cautions and counsels what we can of God’s original intent.

The following matters emerge from such a study:

1. The exercise of the gift was not to cause confusion; everything was to be done orderly and with proper decorum.

2. It was no sign to believers in Christ; it could be, under proper guidance, a sign to unbelievers.

3. Whenever manifested, it was to be accompanied by the interpretation—*never without*.

Paul is concerned that in all that is done in the church services that the church—

Be edified	1 Cor. 14:3, 4, 5, 12, 17.
Be comforted	“ 14:3, 31.
Be exhorted	“ 14:3.
Be instructed	“ 14:31.
Be profited	“ 14:6.
Be blessed	“ 14:16.
Be grateful	“ 14:17.

But speaking in a language no one understands (verses 2, 7, 8, 9, 19)—

Means speaking “into the air” (verse 9).

That things are “unfruitful” (verse 14).

That people are not “edified” (verse 17).

That visitors will think the speaker is mad (verse 23).

Whether we think of “tongues” as in Acts 2, 10, and 19 or in Corinthians (with interpreter) the following should be borne in mind:

That the gift of tongues is *not* the most important of the gifts. It is mentioned *last* in the list of gifts (1 Cor. 12:10), and not referred to at all in the gifts of the Spirit as listed in Ephesians. Furthermore, we can hardly expect God to give us the gift of speaking a new language today, with all the facilities at our command for learning one. It could happen, of course, in a real emergency and for that emergency only, and the man himself possibly be quite unconscious that he had thus spoken.

But counsel has come to us from the servant of the Lord on this aspect of the question:

It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to studying the language.—*Counsels to Parents and Teachers*, pp. 515, 516.

The manifestation of the gift in 1 Corinthians 14 had many drawbacks if there was no interpreter and it seems as though that was the situation the apostle is referring to (see verses 28, 5, 13, 27). The speaker, with no interpreter,

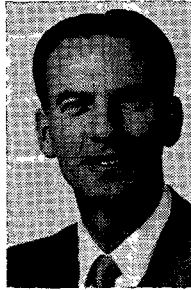
Doesn’t speak to men (verse 2).

Doesn’t edify the church (verse 4).

(Continued on page 34)

Prayer and Hospital Service

ROBERT G. COOPER



Manager of
Patient Business
White Memorial
Medical Center

Our Lord's counsel in Luke 18:1, "Men ought always to pray, and not to faint," is timely for all, but especially for those serving in a large medical center such as the White Memorial Hospital. We are a busy staff, with many problems pressing for attention. We could easily crumble or, as another translation of our text reads, "become disheartened." That is why Jesus said to "pray always." The need for continuous prayer is obvious, although at times we may be loath to admit it. We may judge the people's interest in prayer from the progress being made in the Dial-a-Prayer service recently begun at the White Memorial church. This reveals a deeper desire for prayer on the part of the community than we might have thought.

Dial-a-Prayer telephone service began a few years ago in Holland. Australia soon followed, and this method of helping communities became popular. In many countries today thousands of callers are dialing numbers to hear the recorded voice of an Adventist pastor offering a brief prayer.

Dial-a-Prayer now supplies the needs of many thousands of unknown callers in many cities who are reaching out for God. At this important center the telephone voices of H. M. S. Richards and Don Reynolds may be heard praying for the needs of the caller.

Prayer has power, and while some may think this a poor substitute for personal prayer, it supplies the needs of those who do not know how to pray.

One of my duties a short time ago was that of visiting our hospital patients in their rooms. Our usual discussions concerned financial interests. Behind the rea-

son for talking on these matters one could sometimes detect a hidden fear or some deep personal problem. When I told them we would remember them especially in prayer at our morning worship in the chapel, it was a joy to see their faces light up with appreciation. These patients seemed encouraged to know that the administrator and leaders of this institution, with their staff of workers, were meeting together to pray for them that day. Sometimes someone would say, "Will you say a special little prayer for me?"

Patients expect the chaplain to pray for them. And they do not think it strange when a nurse suggests prayer before an operation. But if one connected with the business department shows interest in their spiritual welfare, that is something different. When they learn that we are a praying group, it adds a great deal to the effective services of our dedicated nurses and doctors. Prayer is what adds the power to the service we offer.

About two and a half years ago a man came to our office holding an old receipt. Somewhat apologetically he inquired if we might still have some items he left in the patients' Safe Deposit twenty-five years before! The receipt indicated that his wife had once been our patient. When she left the hospital there was \$50 owing on her account. So, as security for this balance, she deposited her two rings in our safe (evidently we did things differently in those days. They were valuable rings, he said; in fact, they were his wedding gift to his wife.

We checked our safe, and sure enough, the rings were there in their little green-velvet box, just as he had described them.

You should have seen his excitement. This was amazing security, he thought.

Then we asked, "Why did you wait twenty-five years before coming to redeem your rings?" His answer was as pathetic as it was interesting. He said that after his wife had left the hospital they had lost the receipt and believed it would be useless to try to claim the rings without it. "But just last week we found the receipt in the prayer book she had with her in the hospital." He gave us his receipt and tendered the money owing—and went his way thankful, happy, and appreciative.

We too were thankful. But we also were sobered as we contemplated the circumstances. Here were people whose form of prayer life was supported by a prayer book. But those prayers had not been read for twenty-five years! If only that couple had prayed more often they might have found their lost receipt years earlier.

"Men ought always to pray," said the Master. Our medical work is called "the right arm of the message." God gave us this gift so that through this ministry the world could receive His blessing and also see a demonstration of His love. In our efforts to keep this "right arm" strong by the methods of science, we must also keep it strong by reaching up to the Source of power in prayer. The strong "right arm" may then stretch to the rim of the world to influence the lives of countless people who grope for medical help. Some of these come to us. What a privilege is ours to minister to them!

Naturally, in an institution like this, we believe in prayer. And we doubtless practice our prayer life even while working. Prayer, after all, is not a posture of the body; it is an attitude of the mind. But are our patients whom we serve and those with whom we work conscious of the fact that we are a praying people, that we live on a higher spiritual plane than others in the community?

"Religion should be made prominent in a most tender, sympathetic, compassionate way. . . . Actions of purity and refinement in looks and words, and above all the sweet words of prayer, though few, yet if sincere, will be a sure anchor to the suffering ones." —*Medical Ministry*, p. 235.

Of all commentaries upon the Scriptures, good examples are the best and liveliest.—*Donne*.

The Problem of Human Relations

(Continued from page 14)

should follow the advice of Jesus, "Treat men exactly as you would like them to treat you."

"Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders."—*My Life Today*, p. 165. And while we are treating others thus we will be drawn closer together, our friendships will be strengthened, and our influence for good will be greatly enhanced.

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

MORES, MORALS, AND MORALE Not everything taking place in our world is wrong. The minister would do well not to legislate in those areas where there is no conflict between principle and the *mores* of the people. Some men stay on the attack and are often guilty of poor aiming. Why waste your ammunition on non-essentials when there is so much clear-cut truth and clearly defined wrong? There is even the danger that so much is condemned that little is believed. Let us not jeopardize the weightier matters of the law by quibbling over electives.

The twentieth century, like ancient Sodom and Gomorrah, will qualify as the age without *morals*. This weakening of humanity's collective spine is now universally evident. In the world at large, trend has prevailed. Purity is more rare than uranium, and, incidentally, there are fewer miners. And to add insult to injury, this demon—lust—has attacked the pulpit! If it prevails here, all is lost. The minister must demonstrate the power of the gospel that he preaches. He who guards the souls of others must not neglect his own. The past?—forget it. How is it with you now, Preacher? How will it be?

Morale is a sense of well-being based on divine assurance. Its possessor is not oblivious to present weakness or past failure. He is, in spite of these things, inspired by Bible-based assurance of the future. And he has every right to be. And so do you, Preacher. If Peter could come back from a vehement swearing session of Christ-denial to become champion at Pentecost, all things are possible. It is natural to think less about our own morale and more of others'. But, brother, they have their problems too. Tilt the chin, direct your footsteps forward—God will lead the way. E. E. C.

Read This—

Before Building a Baptistry

R. H. FERRIS

It is the rare pastor who has not faced the problem of arranging for installation of a baptistry at some point of his ministry. It is the equally rare pastor who is not conscious of costs in making such arrangements.

Baptistry materials may vary from masonry and ceramic tile to steel, sheet metal, and fiberglass. Commercially built fiberglass baptistries are available at costs about \$600. Steel works well but requires periodic painting. It costs about \$400. Sheet metal invariably has soldered seams, which have a tendency to crack with use. Cost is about \$200. Masonry and tile installation is satisfactory except for slickness underfoot when wet, and leakage problems if cracks develop. The advent of epoxy resins brought a new degree of versatility in waterproof materials. Fiberglass, a type of resin, is now available in types suitable for do-it-yourself installations of baptistries.

A baptistry must be of adequate size, depth, and location for best service. It must be provided with steps wide enough for safety. It must be tractionized to avoid personal injury through a slip or fall. It must provide for a means of heating the water adequately and efficiently.

To meet these needs, a baptistry plan has been developed and field tested by the writer. It meets all of these needs for an estimated cost of less than \$350 and yet can be readily constructed by a carpenter with basic construction knowledge. With a bit of practice gained in preliminary costs the final fiberglass finish can be attractive, durable, and serviceable.

While the drawings with this article are



District Pastor
Illinois

nearly self-explanatory, here are a few suggestions:

The floor should be pitched one inch toward the drain. The drain is purposely placed at the opposite end of the fill pipe to create a circulation of water, as will be seen in the plumbing schematic. Water is drawn from the drain, reheated, and reintroduced into the tank at the fill end. Properly pitched, very little water remains in the tank when

it is emptied.

The walls of the tank are 3/8-inch plugged sheathing plywood that is applied to 12 inches on center 2 inches by 4 inches framing members at all corners, 6 inches by 6 inches by 1 inch angle irons are bolted at the bottom, center, and top of the joint. Backed up with 2 inches by 4 inches members, this prevents spreading and subsequent cracking of the fiberglass liner. Should your floor joists run across the tank, the tank floor framing members should be adjusted to run across them.

Steps should have minimum 11-inch-tread surfaces and have no overhang at front edge. The bottom step may be built into basic tank shape or applied later by placing 1- by 2-inch cleats at proper locations and fiberglassing over them, holding them securely in place. The step may then be screwed in place.

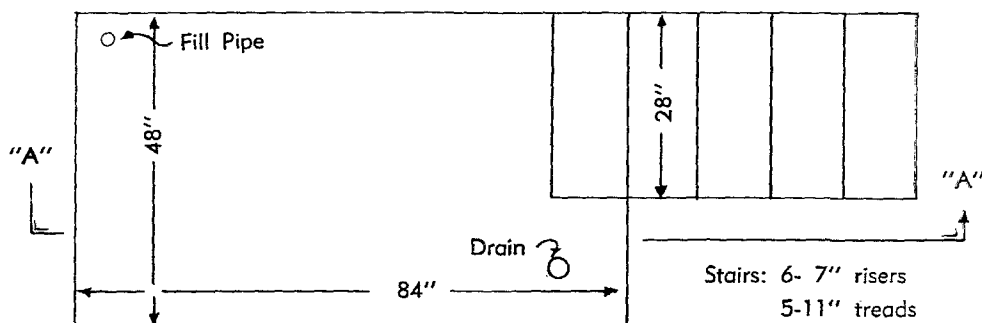
The fiberglassing may be done with several brands, although we used Evercoat Brand for its unique two-step priming feature. Fiberglass resins are obtainable at most marine-supply dealers and some complete paint dealers. Colors may be added to give desired appearance. Purchase a

white pigmented resin and color as desired. Place all resin you expect to use in a large container. Color to suit and then store in original containers until needed.

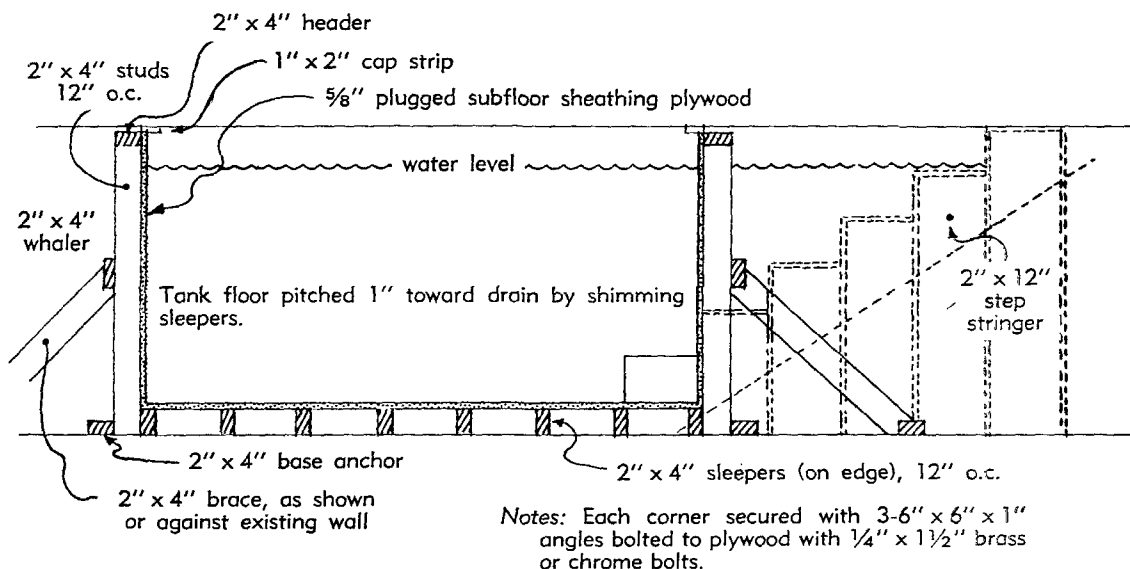
Fiberglas resins do not set when exposed to air but only when a starter or setting agent is added. Directions accompany the fiberglas resins, but several hints are presented here as gleaned from experience.

All plywood should be clean and free from all paints. If necessary, sand to roughen and clean wood for best adhesion. Use primer coat liberally on all surfaces until it leaves a glassy film and no longer soaks into the plywood. Then apply fiber-

glas fabric to all surfaces, working out air bubbles carefully. Double fabric in corners for strength. The undercoat never sets until next finish coat is applied. In applying finish coats do not mix more than one quart at a time. It sets in 15 to 20 minutes, and work must be done quickly. Build up surface until it is smooth. Do not worry about pimples and dust in finish now. Sand with handpaper or vibrator sander and apply last coat. This may be polished if desired. A sprinkling of clean coarse mason sand applied with the last coat of finish on steps and tank bottom will provide traction underfoot.

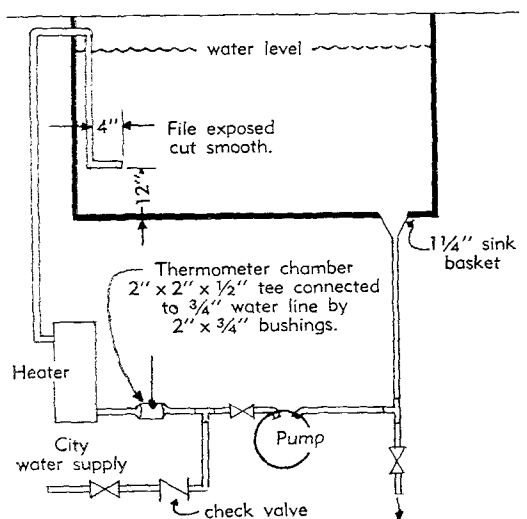


PLAN VIEW



Note: Where possible, steps should be built in from both sides of the baptistry.

VIEW "A-A"



Notes: All lines $\frac{3}{4}$ " copper tubing except as indicated. Place pilot light to indicate pump operation.

PLUMBING SCHEMATIC

The plumbing system is self-explanatory. Water enters from city supply and passes through a check valve and thence into main baptistry circuit. When the valve is closed just before the pump, the water is directed through heater and thence to tank. The inflow pipe is positioned in tank to create circulating currents. Put fiberglass pipe into place *after* several coats are applied to tank behind pipe. When tank is full (sewer valve is closed before city main is opened) close city main valve and open valve by pump. Start pump and water is drawn through drain line, directed to heater, and then returned to tank after additional heating. Main temperature in our church is 55-58°F. Satisfactory baptistry water temperature is 90-95°F.

Using a Little Giant number 2 Hotomatic gas-fired heater and a Little Giant number 2 pump, the 580 gallons (36 inches-5,000 lbs) of water in the baptistry is filled and heated in 3 to 4 hours. The thermometer is valuable, but the aquastat is not needed if someone watches the fill-heat process.

The entire plumbing system can readily be located in basement utility room, and only the drain and fill lines run to the tank. The pump runs so quietly that a pilot light was added to its electric circuit to prevent leaving the pump on when system is drained.

This system has been in successful service for the past two years. As an economy system that looks and serves well it meets all needs for baptisms.

Cost of Material

14	2" x 4" 14'	
8	2" x 4" 10'	233 board measure
5	2" x 4" 16'	
6	Sheets $\frac{5}{8}$ " plugged C. D. sheeting plywood	
3	1" x 2" clear pine tank cap strip	
14	6" x 6" x 1" heavy angle irons	
90	$\frac{1}{4}$ " x 1- $\frac{1}{4}$ " brass, chrome, or cadmium bolts and nuts	
5#	16d common nails	
33#	8d common nails	framing
5#	8d cement coated box nails (plywood sheeting)	
1#	6d finish nails (cap strip)	
5	qts. superbond fiberglass primer (Evercoat Brand recommended)	
15	qts. white pigmented fiberglass finish coat	
15	yards fiberglass fabric (to cover all inside surfaces)	
10	Inexpensive 3-inch brushes (it does not pay to clean brushes)	
1	pt. fiberglass thinner	
1	Bottle color pigment of your choice	\$170.00
1	Heater, pump, and thermometer (Little Giant Hotomatic #2 pump and heater recommended)	110.00
	Plumbing fittings as needed	60.00
	Electric connections for pump	10.00
		<hr/> \$350.00

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EVANGELISM

“Do the Work of an Evangelist”

W. K. MANSKER

The apostle Paul wrote to his young protegee, Timothy, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim. 4:1-5).

What a charge! What a challenge! I sometimes wonder: Should the apostle Paul be called to address a group of graduates from the seminary today, would his message for young ministers still be the same? Would we today, in our changed and changing time, feel that the apostle was carried away with the enthusiasm of the moment if he did bring such a message? “Do the work of an evangelist.” Let us consider: If this charge was valid and appropriate for those entering the ministry in Paul’s time, is it still valid today?

One goal ever before the apostle, and which some seem to have lost sight of today, was the vision of a finished work. As we read his writings we cannot help knowing that he expected the work to be finished and the Lord to come. As we read we also get the conviction that Paul expected those called to the ministry to hasten the coming of Jesus, and that the best way to do this was to “do the work of an evangelist.”

How does this statement affect me as a minister? What kind of thinking am I supposed to do about myself and my work? Surely I cannot think that I am in the



Pastor
Iowa Conference

ministry simply because my parents didn’t have enough money for me to take the medical course. Have I taken up the wrong work? If I am in the right work, if this is the God-given work for me, how should I relate myself to the opportunities and responsibilities that are ever before me?

Many times I have pondered these things in relation to myself and my work. How can I fulfill my responsibilities to God? How

can I give evidence that will satisfy myself that I am really God-called to the ministry. Every time I give myself to meditation on this question I come back to Paul’s admonition, “Do the work of an evangelist, make full proof of thy ministry.”

Never did the messenger of the Lord address a message specifically to me. However, let me quote one that I think must have been intended for me: “We feel pained beyond measure to see some of our ministers hovering about the churches, apparently putting forth some little effort, but having next to nothing to show for their labors. The field is the world. Let them go out into the unbelieving world and labor to convert souls.”—*Testimonies*, vol. 3, p. 406.

As a young minister I learned to be an expert church hoverer. I didn’t learn much about going out into the unbelieving world to convert people. Brethren, are we church hoverers? If we are, I am sure we often become discouraged and wonder whether we are in the right work. We *are* in the right work, but maybe we are doing it the wrong way, and that amounts to about the same thing. “It is often the case that ministers are inclined to visit almost entirely

among the churches, devoting their time and strength where their labor will do no good. . . . The effort of such ministers to build up the churches only tears them down. The theory of the truth is presented over and over again, but it is not accompanied by the vitalizing power of God. . . . If they would leave the churches, go out into new fields, and labor to raise up churches, they would understand their ability and what it costs to bring souls out to take their position upon the truth."—*Ibid.*, vol. 2, p. 340.

All this brought me to the conclusion that when God called me to the ministry it was to do a work for Him that would build up and not tear down. Therefore I must work altogether differently from the way I worked the first few years I was in the ministry. As I pondered I realized I was doing nothing that, even with God's blessing, could finish the work in my district. So I decided it was up to me to devise a program that I could believe in myself, one that under the blessing of God could be used to finish the work here.

One of the decisions I made was this: God has not called me to merely equal or to exceed the accomplishments of this or that brother. God did not call me to lead the conference workers in the number of baptisms. He called me to do my best and to plan for a finished work in whatever part of the field I was placed. He called me to be a soul winner to the best of my ever-improving talents. He called me to the ministry to "do the work of an evangelist, make full proof of thy ministry."

Now a decision like this calls for some changes in a minister's program. He may continue to run a few errands for the Dorcas. He will still put in some long and earnest hours at Ingathering. It is entirely possible that his members will see more of him in visitation than they ever have before. But the big thing in the life of the God-called minister who faces his program fairly and squarely will forever after be the preaching of the gospel and the winning of souls. The major part of his time thereafter will be given to the work of evangelism.

Now I would like to make a few observations as to how this might apply in the life and work of each one of us. For our encouragement let us remember that even among our most able evangelists, those who give full time to that work, we

have few who might be called really outstanding speakers. But those evangelists go out to preach, not because they think they have a mighty talent to exhibit to the world but rather because of a burning conviction that they have a mighty message to bring to mankind. They also believe that the Lord will bless any gift fully placed on the altar of service. They have the simple faith to believe that when Jesus said, "Go . . . : and, lo, I am with you," He meant what He said.

We may think our talents are few, but if we look around we will find some with no more assets than ours, but who are doing a much greater work. The talent that is used for God always increases. When we use what we have to the glory of His name He will bless our efforts and increase our talents.

I would like to call the following statement to your attention. "It weakens those who know the truth for our ministers to spend on them the time and talent that should be given to the unconverted. . . . Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love living in their hearts, they are to go forth to win sinners to the Saviour."—*Ibid.*, vol. 7, pp. 18, 19.

Some of our church members will complain if we give ourselves to what we think we ought to do, but we have to face it. One of the reasons our people complain is that we have done so little evangelism for so many years that they have no confidence that we are going to do any now. Is this their fault or are they just believing what they have seen? We have already mentioned that hovering over the church weakens it. Leading church members into soul-winning evangelism will strengthen them. There is nothing in the world our members like better than to be associated with a successful evangelist. It makes them happy to have a pastor who is a real soul winner. If they have such a pastor, before long the members will be soul winners too, and I can tell you there will be rejoicing in more places than heaven when our church members see sinners converted in our meetings.

If you want to know what the Scripture means when it says, "A good report maketh the bones fat," then watch the brethren when reports of baptisms come rolling in.

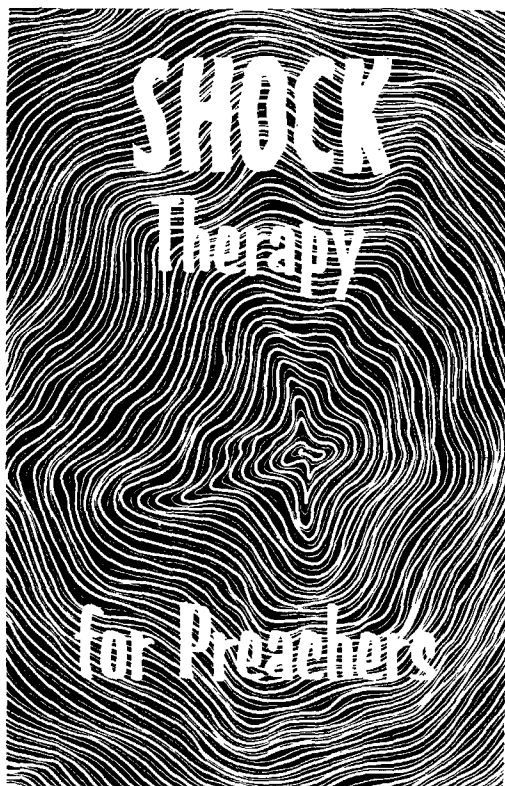
(Continued on page 34)

FOR many years the people who make up God's remnant church have been taught the sacredness of the ministry. By instruction through the church school and on up through the later years in the areas of education, the youth have been catechized rather well as to the attitude they should reflect with respect to those entrusted with the care of the sacred vessels of God's house. Occasionally word from the pulpit has been directed toward the pew to help parishioners equally to understand how God regards this holy office, and how, in turn, they should look upon God's anointed. Perhaps in this liberal age such instruction as has filtered through to the people in the past has hardly been sufficient. Certainly those who study God's Word can come to no other conclusion than did David of old, who expressed his remorse after an incident with Saul by observing, "The Lord forbid that I should . . . stretch forth mine hand against . . . the anointed of the Lord" (1 Sam. 24:6).

Even though there is a tacit understanding between the laity and the ministry of the Seventh-day Adventist Church with regard to the above-quoted sentiment, nevertheless it is not a rare instance in the homes of our members to discover that private conversation often disallows this viewpoint. It has frequently been pointed out that various noon meals of a Sabbath day include in their conversational menus either a dissection of the minister or his sermon or both. This murmuring in the tents by the Israel of God should be a cause of concern to God's ministers.

**A Parabolic Satire With
Serious Spiritual Implications**

Certain social mores are often held up for inspection by the inhabitants of the Western world, regardless of whom it may be who possesses idiosyncrasies, whether it be prelate or professor, minister or member. In a democratic environment, so called, in which those of North America find themselves, it is not thought to be an injudicious oversight to examine any individual under the glass of criticism. Hence, despite religious training, members of the Seventh-day Adventist Church also are known to in-



CARL D. ANDERSON

Head of Department
of Speech, Canadian
Union College

dulge in this seemingly harmless pastime.

In the light of the thoughts indicated above it may be of interest to examine an aspect of an interesting account in the Old Testament. The story is unfolded in Numbers 35 and relates the arrangement made in ancient Israel for the establishment of what were called cities of refuge. These were six cities assigned to the Levites, three on the east side of Jordan and three on the west side, to which one guilty of manslaughter might flee for safety until proper adjudication. Because of the custom of the ancients wherein private vengeance might eventuate in execution, God made provision, not to abolish the custom at the time, but to make sure that he who slew his brother unintentionally might have refuge. This became a rather vital part of Israelitic living. The cities were so distributed that no person was farther than a half day's journey (thought to be approxi-

mately 30 miles) from any one place of refuge. So important did this become that a seventh place of sanctuary seems to have been available—the horns of the altar upon which blood had been sprinkled.

In the light of the observations made at the outset of this article, it may well be that many of God's ministers have erected in modern Israel such asylums of escape. Because instruction has been given to those who occupy the pews in Seventh-day Adventist churches to refrain from criticism of God's anointed, it may occur to those of us who are educating the future ministry of the church that certain situations are often sought as areas of refuge where he who handles the Sacred Word may hide with impunity. Let us be specific.

First, I would consider, parabolically, the three "cities" to the east of Jordan, for they seem farthest removed from the common habits of our preachers. At least, it is fervently hoped that this is so. City of refuge number one, if it may be put bluntly and frankly, is "the murder of the king's English." Either an unwillingness to grasp the fundamentals of English grammar and diction, or a general lassitude that may include the overlooking of the need of such fundamentals, may well be erected as a bastion behind which some hide. Shall the "avenger of blood" be denied a right judgment of such slothfulness, even though the perpetrator thereof deems himself a select member of the court of the King of kings? Said the servant of the Lord in 1894: "Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages."—*Testimonies to Ministers*, p. 194. City number one, then, may properly be known as Ungrammarius.

The second such city of refuge is removed by a few miles from the first one, "east of Jordan." Its name might well be Pulpit Dullness. Here God's messengers may take "refuge" in this pseudo fortress. Its streets are lined with the stones of monotony, its houses built with Gilboan hill basalt, while its very air breathes vapidness. Those who flee to this place should have studied well the guidepost. It reads, "Those who are trained for service in the Lord's cause should be taught how to talk properly in ordinary conversation and before congregations. Many a laborer's use-

fulness is marred by his ignorance in regard to correct breathing and clear, forcible speaking. Many have not learned to give the right emphasis to the words they read and speak. Often the enunciation is indistinct."—*Counsels to Parents and Teachers*, pp. 207, 208. "The ability to speak plainly and distinctly, in full, round tones, is invaluable in any line of work, and it is indispensable to those who desire to become ministers, evangelists, Bible workers, or canvassers."—*Ibid.*, p. 217.

City of refuge number three has been named the City of Platform Misdemeanors. It so happens that with very little effort the Israelite who may miss cities number one or two, finds easy access to this rather ignoble walled town. Some of the public buildings in this asylum have been given rather interesting names: Whispering Hall, Slouch Stadium, Note-studying Emporium, Nodding Center. A comment about the construction of these prominent edifices might be of interest. The conversations, animated and otherwise, that often occur between the participants, seated on the platform, of a service of the church should be eliminated. One of the simplest ways of doing that in a church is to have only two people, three at the most, seated on the rostrum at any meeting, far removed from one another. Slouch Stadium, unfortunately, has a number of participants who should not be there in any wise. This dwelling is maintained by the "walkers" and "sitters" who come upon the platform. Erect carriage and sitting without crossing the leg at the knee need to be studied in this institution. The latter two dwellings speak for themselves and can be classified as improper platform demeanor.

And now the Jordan River is to be crossed to arrive at the "cities of refuge" on its western side. Perhaps he who seeks sanctuary should read the sign posted at one of the fords, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5).

The first "city of refuge" west of Jordan is the one we label Inaccuracy. By most of the "avengers of blood" this place is difficult to locate. Those who have been trained in tracking are usually the only

ones who can discern this city or notice that a slaughterer of men has passed that way. Some say that one reason this place is difficult to locate is because it is generally enshrouded in fog, a sort of dialectical miasma. Those who have sought asylum in the City of Inaccuracy generally tend to bring discredit upon the church in general, as that church begins to be classified as a scholarless refuge. Perhaps the "criminal" at large did not need to obtain "refuge" in any of the eastern Jordanian bastions; his glib tongue has proved a facile defense for him. But when he is arrived in a more settled area, questioning looks, raised eyebrows, and other inarticulate barbs of criticism have caused him to take refuge behind the smoke screen of Verbiage. This City of Inaccuracy is relatively cold, because the fires of scholarship have been extinguished, while in their place some heat-giving gadgets, such as Ranting, Bigotry, Rumor, and Demogoguery, have been substituted.

In the neighborhood of thirty miles to the south of the notorious City of Inaccuracy lies the City of Statements Made

Out of Context. Most of the keepers of this place are wild eyed, it has been said, as they suffer from a dread malady known as Disconjunctivitis. The one who seeks refuge in this place must submit to a branding upon his entrance. This brand is generally the letter "F" applied to the middle of the forehead. The inhabitants of the place say that the letter stands for Faith, but they that dwelt there in old times allege that it stood for the word Fanaticism.

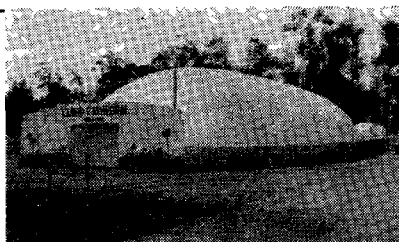
The third city of refuge on the west side of the Jordan long ago made an alliance with the other two, and is known as the City of the Antagonistic Approach. For some years the belligerence of this place was so notorious that many refused its shelter. Often as younger preachers approached its walls the scowling countenances leaning out from the battlements terrified them, and so it became a habit to bypass this entrenched city and seek refuge in a suburb close by called the Town of the Smooth Approach. It has become a popular refuge for those at large, because records seem to indicate that most of those seeking refuge there have never been given



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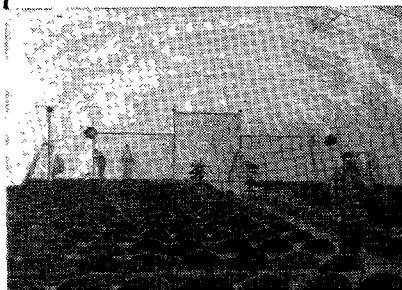


This 120' x 60' structure is being used in Michigan by Evangelist E. K. Walter.

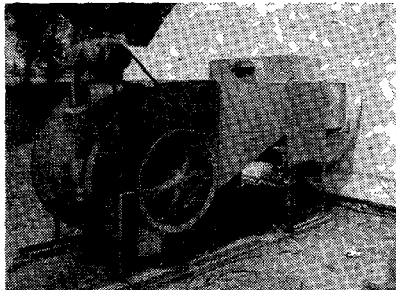
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the death penalty. In fact, numerous judges from foreign countries have been called to sit on these cases, and almost invariably have freed the accused, so that throughout the realm of the Gentiles, particularly in Egypt, these preachers and their views have been well received. However, very few of those brought to trial before these justices and subsequently released have been observant enough to see the sly wink, the nudge, or the knowing smiles that have passed between these judges.

It is trusted that this parable of satire will not have been said in vain. In my own humble opinion there is really only one place of refuge that is secure from the onslaught of the "avengers of blood"—the modern critics of today. That place is the sanctuary offered at the foot of the altar, where in humble prayer the preacher may cry, "O God, be merciful to me a sinner. Instruct me in Thy ways. Give me of Thy Holy Spirit that I may ever, only preach as Jesus did."

"That Your Fruit May Remain"

S. L. DOMBROSKY

A wise missionary statesman once said, "It is equally as important to save what we *have* as what we *haven't*."

In our denomination we have added many thousands of members during the past four years, but we have also lost thousands during that same four-year period.

Before we give any specific suggestions for "saving what we have" it is absolutely necessary for every pastor to create a soul-winning atmosphere in his church, from the Sabbath school right on through to the Dorcas Society. Once this spirit of soul winning is created, and your members have been shown *how* to win a soul and have seen some of their efforts bear fruit when individuals are baptized, then it is that your program of maintaining your members is well under way. Once a person has been instrumental in bringing a soul to Christ—has helped to give him spiritual birth—he will be in the mood to protect and help nourish that new believer. To win souls is our basic reason for being organized into churches. Once our members catch the vision of soul winning, the rest of our programs will fall into line.

It is said that the oldest picture of Christ is in Rome, and that it shows Him as a



Pastor
Florida Conference

Shepherd with sheep surrounding Him. All through the Scriptures the picture of the shepherd predominates. If we are true shepherds of the flock we will *love* the sheep. It was love that made Jesus leave heaven and come to dwell among His sheep. As true shepherds we will have to live with our sheep—and we have to *love* doing it.

I like the story which I read regarding an accident. A streetcar hit a man and pinned him underneath. A crowd gathered and lots of people offered advice while they were waiting for the wrecker to come and pull the streetcar off the injured man. But there was one man in the crowd who *did* something. He got down on his hands and knees and crawled under the wreck and got just as close to the injured man as he could. He comforted and consoled him until the wrecker came and freed him. This was *love* in action. We need this kind of love in our churches.

Ellen G. White says: "The ministers may do their part, but they can never perform the work that the church should do. God requires His church to nurse those who are young in faith and experience."—*Evan-gelism*, p. 352.

"The members of the Lord's family are

to be wise and watchful, doing all in their power to save their weaker brethren from Satan's concealed nets."—*Ibid.*, p. 353.

Many of our people are out of the church today, not because they do not believe the message, but because they have been hurt. Oftentimes our folks get in a rush and during this rush some of the weaker folks are injured. And when people are knocked down and hurt they need someone to get down there with them and help them and lift them up.

We often compare our church to an army. I spent forty-two months in the army, and I know that every good army has an equally good medical corps. Our churches should have a good spiritual medical corps to help those who are spiritually weak or spiritually sick. That spiritual medical corps must be well organized to be effective.

Here are some suggestions for organization:

1. "When souls are converted, *set them to work at once.*"—*Ibid.*, p. 355. (Italics supplied.)

a. Encourage them to share their faith.

b. Put a piece of literature into their hands. Suggest that they give it to a neighbor or friend.

c. Encourage them to enroll friends and neighbors in the Bible course. Use the telephone directory if they cannot get out.

d. Create jobs for them if necessary.

e. As soon as possible assign them as junior ushers if they are of such material.

f. Use the women in Sabbath school to tell stories, give mission readings, participate in the Missionary Volunteer meetings, or Pathfinder activities.

(Instruct your church officers to use these new members as soon as possible.)

2. *Insist That They Take One of the Bible Courses.*

Perhaps they have taken one or two, but if studies have been held in the homes, or projectors used, always have them take a Bible course in addition. It helps them to become "rooted and grounded" in the message.

3. *Buddy System.*

Assign an older member of the church as the new member's buddy.

a. Have them keep in close touch with the new member.

b. Encourage him to attend all meetings of the church, especially the prayer meet-

ings. This will help get the older members out as well. We have between 25 and 30 per cent of our membership attending prayer meeting as a result.

c. Check on him every week by telephone or a personal visit. Place the responsibility upon him for the safekeeping of that newborn babe.

d. Old members should invite the new to their home for a Sabbath dinner. Show him how we live and how we eat. Make it a simple, but friendly, occasion.

e. Provide transportation to church services if necessary.

In a larger church it has worked very successfully to organize the entire church membership into bands, using the church elders as division leaders. Each division leader will have a specified number of bands under his division, each band with a leader. These bands should be kept small, thus more people will be working and the load will not become too heavy.

The division leaders visit the band leaders in their divisions rather frequently, encouraging them in their missionary contacts with the people. Then the band leaders will get in touch with the individuals in their bands frequently. It is well to use your ordained deacons and dedicated deaconesses as band leaders, if enough are available. By using this method of church organization, we have not lost more than five per cent of our members over a twelve-year period. Between fifty and sixty have been baptized each year during this twelve-year period, and we have found that this *personal contact* does more than any other one thing to keep the members in the church.

4. *Have a Sabbath Dinner for New Members.*

Once each quarter we invite all those who have been baptized during that quarter to Sabbath dinner. The deaconesses of the church are responsible for the dinner. Additional church members are invited to attend so that the new members can have opportunity to meet them. If the church is small, the entire membership can be invited. Let it be known that this is not just a social gathering, but a missionary endeavor for our new members.

5. *Send the "Review and Herald" to all new members.*

They need to become aware of the worldwide scope of our work. If they are

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not able to afford it, have the church send it to them. This is imperative.

Then create a spirit of soul winning throughout the church and organize your membership for maintaining the new members.

The Year-Day Principle

(Continued from page 19)

key term "atonement" is employed (verse 25), (6) the destruction of the typical sanctuary is foretold.

Thus it is no arbitrary exegesis which asserts that Daniel 9 is a logical continuation and explanation of Daniel 8, and which makes the seventy weeks a part of the 2300 days.

⁷ Nathanael West, *The Thousand Years in Both Testaments*, pp. 94, 98, 99.

⁸ T. Maitland, *Inquiry Into the Nature of the Prophetic Times*, pp. 53, 76.

⁹ See *Prophecy and the Church*, Oswald Allis (Philadelphia: The Presbyterian and Reform Pub. Co., 1945), p. 19.

¹⁰ T. R. Birks, *First Elements of Sacred Prophecy* (London: William Edward Painter, 1843), pp. 415, 416.

The Gift of Tongues

(Continued from page 21)

None can understand his message (verses 6-12, 16).

None can understand his prayer or song (verses 14, 15).

Unbelievers will think he has lost his mind (verse 23).

Yet with all this, the apostle says, "Forbid not to speak with tongues," but, "Let all things be done decently and in order" (1 Cor. 14:39, 40).

4. The Sequel

It must be said to the credit of the Corinthian church that they evidently accepted the apostle Paul's counsel. This is apparent from what he wrote to them in 2 Corinthians 7:8-15, for we hear no more of their speaking in tongues.

5. The Gift Is God's to Bestow

The gift of tongues, like any other gift of the Spirit, is not one's prerogative to choose; it is God's to bestow (1 Corinthians 12):

"Diversities of gifts"—"same spirit" (verse 4).

"Differences of administrations"—"same Lord" (verse 5).

"Diversities of operations"—"same God" (verse 6).

"Same God . . . worketh all in all" (verse 6).

"Given [by the Spirit] to every man to profit withal" (verse 7).

"Is given by the Spirit" (verse 8).

"Worketh . . . one and the selfsame Spirit" (verse 11).

"Dividing to every man severally as he will" (verse 11).

"God hath set some in the church" (verse 28).

The gifts are one thing; the fruits are another. All do not have the former, but all can have the latter. (See Paul's argument in 1 Corinthians 12:31: "A more excellent way." Then read 1 Corinthians 13.)

Reception of the Spirit is not dependent on the "gift of tongues." Think of Jesus, of the prophets, of the patriarchs, and of the apostles who did not have it. Another thing we might keep in mind is that—

There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified.—*Testimonies to Ministers*, p. 424.

(To be continued)

"Do the Work of an Evangelist"

(Continued from page 28)

It is high time to awake out of sleep, to arise and finish the work. Now is the time to plan and work. The harvest is white. The resources are at our finger tips. We have talents we have never used, and they are greater than we think. God's call to us is our full assurance of that fact. The helpers, those wonderful members who will come to our aid when they see we are really in earnest about saving souls, are all around us.

Let us change the picture from what it has been. Let us bring to our good people a burning message and a zealous example of real evangelism. Let us show them by our example that whether they join us or not, we are going to do the work of evangelists. They will join us. They will work with us. Let us have faith in them. As we go forth never forget this—our call to the ministry was an enabling act. We have the power to do the task that God called us to do.

Let us plan and work to finish the task in our portion of the vineyard.

The Pastor's Relationship to the Sabbath School

JOHN R. LOOR

Why do I, as a Seventh-day Adventist minister, feel so keenly the importance of the Sabbath school? Why do I feel that it is vital that my church officers and I be most faithful in our Sabbath school attendance and participation? It is because, in all my life, I have never known a really staunch Seventh-day Adventist who did not attend the Sabbath school regularly. In addition, I read in *Testimonies for the Church*, volume 5, page 127, the following: "The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous." If there is anyone on the face of the earth who should be "interested in the truth" to the maximum degree, it certainly is the Seventh-day Adventist pastor. Hence, in the light of my own observations and this inspired statement, I feel that it is a pleasure to encourage maximum Sabbath school attendance. Here are a few suggestions that I feel Seventh-day Adventist pastors and other church leaders, with certain adaptations, can incorporate into their program to inspire the greatest possible appreciation of the importance of the Sabbath school.

1. *Enthusiasm*.—The pastor must be genuinely enthusiastic about the Sabbath school and must not hesitate to let it be known in word, smile, attitude, et cetera. To a large degree, every church is a reflection of its pastor. This is a "ministerial law." The enthusiasm of the church members and officers will be in direct ratio to the minister's "burden."

2. *Personal Attendance*.—The pastor should be present personally in the Sabbath school, greeting people as they arrive. One little background fact is prerequisite to this, however. Get up early enough on Sabbath morning to make this a reality. There is no magic formula to



Pastor, Arlington
California

take the place of this. Loving, tactful encouragement of the minister's family along these lines is essential. Again, in this area, personal example is primary. Coming back to the first sentence in this section, it must be recognized that a pastor with more than one church must adapt this to his circumstances.

3. *Bulletin Emphasis*.—If the church has a bulletin, the Sabbath school program should be printed in it. This adds psychological importance to the Sabbath school. I personally feel that the Sabbath school program should be listed first, that is, before the worship hour. After all, in most of our churches, the Sabbath school program comes first, does it not? It should be the first part of a Seventh-day Adventist's experience in his worship of God and study on Sabbath morning, hence its listing in "proper order." Also, the pastor should use his bulletin to regularly emphasize other vital Sabbath school items, such as Thirteenth Sabbath, Investment, Visitors' Day, et cetera. There is something about *reading* material relative to these important things as well as *hearing* about them that makes for a deeper mental impression.

4. *General Visitation*.—The minister should know who is habitually absent from the Sabbath school or sporadic in attendance, and in his pastoral visitation with them he should let them know that they are missed, that *he* misses them, and he should urge them to be present. There is no substitute for the direct, eye-to-eye, heart-to-heart approach. Of course this must be done with warmth, love, and tact, but the direct appeal can accomplish wondrous things.

5. *"Oblique" Emphasis*.—A great deal can be accomplished for the upbuilding of the Sabbath school if the pastor will be

constantly “plugging” this part of God’s program. He can do this in sermons and especially in sermon illustrations. Weaving it in this way can usually be much more effective than a straight announcement. In the announcements at the church service, or in the “King’s business,” he can allude to the wonderful blessings received by those who were at Sabbath school, letting the Sabbath school absentees know what they missed because they have come to the church service only. A couple of methods that I like to use from time to time are the following: (a) In welcoming people to the worship hour, I often like to say, “What a beautiful Sabbath it is to be able to come to God’s house and worship Him in the *Sabbath school* and worship hour.” You see the point. (b) Often when introducing my first text in the sermon, I like to say, “Let us open our Bibles that we brought to *Sabbath School* and church to . . .” A constant, varied oblique emphasis can greatly encourage Sabbath school attendance. Radio and television commercials, musical jingles, et cetera, work to a certain degree on this principle of constant repetition and constantly “hitting” the human mind from different angles. It is amazing how the use of this principle really helps the message to sink in.

6. *A Direct Word.*—I touched on this principle, in the home setting, under point number four. Now it comes again, but this time in a different setting. As the members leave, following the close of the church service, the pastor, as he greets them at the door, can tell those who were absent from the Sabbath school that *he* missed them and will look for them to receive the full blessing next Sabbath. If the minister is truly sincere and really loves his people, they will know it, and this little procedure, properly followed, will not cause embarrassment. Much depends here, of course, on the pastor’s rapport with his people.

7. *Support of Sabbath School Officers.*—The pastor should never be too busy to attend the Sabbath school council meetings. His presence here is essential to the morale of the officers and the resultant morale of the Sabbath school. In this area sincere compliments and kind words of encouragement passed on to his Sabbath school officers will be helpful. A word that is “fitly spoken” “in season to him [or her] that is weary” will be like the balm of Gil-

ead to their souls. Holding up the hands of his Sabbath school officers should be a pastor’s constant aim.

8. *Thorough Grounding of New Converts.*—New converts to the message, prior to baptism, should be thoroughly instructed by the pastor as to the importance of being present in Sabbath school each week for the development and maintenance of a strong Christian experience. More than this, these new converts should *actually be attending* Sabbath school prior to baptism. While these dear people are in their first love, every solid groundwork for the Advent message should be laid *then*. Sabbath school is part of this solid SDA groundwork and message.

9. *Selectivity in Choosing Sabbath School Leadership.*—When nominating-committee time comes round, the minister should encourage the committee to make the best possible selection of Sabbath school leadership. This should not be done hastily. Careful, prayerful thought and attention should be given. Always begin the work of the nominating committee early, so that no hasty, poorly thought out choices will be made, especially in the realm of the Sabbath school officers. Remember that the church will only be as strong as its Sabbath school. The pastor is in a position to encourage all of the church officers in the importance of their attendance at Sabbath school and, specifically, their attendance in a Sabbath school class. There is sometimes a tendency to wander around during the lesson study, thus giving a sense of unimportance to this phase of the Sabbath school. In the pastor’s meetings with the entire church leadership, all officers should be made aware of the importance of their example along these lines.

10. *Pastor’s Contribution.*—The pastor, if at all possible, should teach a Sabbath school class. I have found it always beneficial to teach what I choose to call “a class in great doctrines of the Bible” designed for those who are not members of the church. The pastor should also be willing to help out from time to time in the Sabbath school program aside from teaching a class, perhaps making the mission appeal occasionally or giving a short talk encouraging daily lesson study. He should manifest a real interest in the various divisions by an occasional visit and perhaps a story

(Continued on page 43)



MUSIC

Morality in Music

According to

Ellen G. White

DARRYL COMSTOCK



Teacher of English
and Speech
Golden Gate Academy
Angwin, California

We live in a world of music. We are constantly surrounded by it in myriad forms. It pours forth in never-ending streams from radios, television sets, loud-speaker systems, and phonographs. Every religious meeting, every program, and every motion picture makes use of music in some way. The man on the street sings it, the boy on his way to school whistles it, and the choir peals it forth in mighty anthems.

We find from our study of the writings of Ellen G. White that music was given to us by God and is meant to be a blessing. Here are a few short quotations from her pen illustrating the virtues of music.

"Music can be a great power for good."—*Testimonies*, vol. 4, p. 71. "Music . . . , rightly employed, is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Education*, p. 167. "Song is one of the most effective means of impressing spiritual truth upon the heart."—*Evangelism*, p. 500. "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating."—*Patriarchs and Prophets*, p. 594.

But there is another side of the picture. We find that music, like everything else in this world of sin, can be a power for evil as well as good. We find that music may "deprave the imagination and debase the morals."—*Testimonies*, vol. 4, p. 653. It is "often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation."—*Education*, p. 167. "How many employ this gift to exalt self."—*Patriarchs and Prophets*, p. 594.

"A love for music leads the unwary to

unite with world-lovers in pleasure-gatherings where God has forbidden His children to go."—*Ibid.* From the previous statements we can draw the following conclusions:

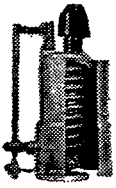
Music may influence for good or evil. A love of the right kind of music can speed the Christian on his spiritual and upward way, while a love for the wrong kind may pull him downward to destruction.

This leaves the sincere Christian with a problem. His happiness on this earth and his future destiny are at stake. It is a problem that he has to face. He cannot ignore it without peril to his soul.

Measuring Sacred Music

In considering the problems of morality in music, we should recognize two separate classifications of music—sacred and secular. First of all, let us consider these from the negative point of view. Mrs. White says that in evangelistic work the ways of the world should not be followed. Theatrical display and worldly singers are not to be used. Formality is to be shunned, and although sacred music should have emotional appeal, it should not be extremely emotional. (See *Evangelism*, pp. 500-504.)

On the positive side we read: "Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—*Patriarchs and Prophets*, p. 594. Words and phrases used in describing the sacred music of ancient Israel include the following: "songs of rejoicing" (*ibid.*, pp. 704, 705); "thanks-giving" (*Education*, p. 162); "songs of



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praise" (*ibid.*); "triumphant anthem" (*Patriarchs and Prophets*, p. 288); "glad hosannas" (*The Desire of Ages*, p. 448); and "jubilant strains" (*ibid.*, p. 449).

David used sacred music in a therapeutic sense, as a cure for anxiety and depression. (See *Patriarchs and Prophets*, pp. 643, 644.)

In the early morning, Jesus, during His youthful years on this earth, welcomed the morning light with singing. He cheered His hours of labor with songs of thanksgiving and gladness. (See *The Ministry of Healing*, p. 52.)

We are told that in the new earth the redeemed will sing songs of victory, praise, joy, and thankfulness. (*Ibid.*, p. 506; *Education*, p. 407.) And here is a significant statement: "Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, p. 594.

The following are brief quotations and descriptive phrases regarding good sacred music. "Rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Education*, p. 167. The Holy Scriptures put to music and used in singing have wonderful power—"power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Ibid.*, p. 168. "The science of salvation is to be . . . the theme of every song."—*Evangelism*, p. 502.

Another quotation names the three positive elements that music should have: "beauty, pathos, and power."—*Testimonies*, vol. 4, p. 71.

From the preceding quotations we may be able to compile a list of both negative and positive qualities regarding sacred mu-

sic. And this list could be a help to us in making intelligent moral decisions regarding the use of music in worship.

Our first list suggests three things that good sacred music should not possess: display, formality, extreme emotion.

The following qualities should be contained in sacred music: beauty, pathos, power, inspiration, harmony, elevation, nobility, purity, holy purpose, devotion, and gratitude to God. Its theme should be the science of salvation.

Measuring Secular Music

In our study of secular music we find that Mrs. White offers only the negative view. What her complete, or almost complete, silence in commendation of secular music means is a good question. It is doubtful that she felt that a Christian cannot safely participate in anything but sacred music. However, her warnings against certain types of secular music contain the information needed in its evaluation.

Here are two somewhat similar quotations describing the kind of music Christians should avoid.

Angels are hovering around yonder dwelling. The young are there assembled; there is the sound of vocal and instrumental music. Christians are gathered there, but what is that you hear? It is a song, a frivolous ditty, fit for the dance hall.—*Testimonies*, vol. 1, p. 506.

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create.—*Counsels to Parents and Teachers*, p. 339.

The servant of the Lord says that music can become an idol. In many cases it "has occupied the hours which should have been devoted to prayer."—*Testimonies*, vol. 1, p. 506. It may lead to pride, vanity, and folly. Some music is infatuating and causes sacred music to be uncongenial to the listener's taste.

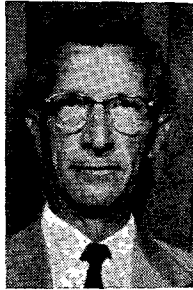
Here is a strong statement that should be read by all who play a musical instrument: "No one who has an indwelling Saviour will dishonor Him before others by producing strains from a musical instrument which call the mind from God and heaven to light and trifling things."—*Ibid.*, p. 510.

Notice the associations that give addi-

(Continued on page 46)

The Challenge and Dignity of Small Congregations

R. L. KLINGBEIL



Pastor and Health
Educator
SE. California
Conference

Why is so little said about the glory, the challenge, and the difficulties of work for God in small areas? I think it is a privilege to work in so-called little places. The reasons are numerous. First, no one who has entered the ministry for God has ever measured up fully to the possibilities set before him. If this be so, why yearn for greater influence? Wherever man is stationed he may, by the help of God, exercise boundless influence.

It is quite natural, especially for young men, to look forward to promotion. This in itself is an ill-defined term. Many consider it to include an invitation to shepherd a larger church, to assume the responsibility of departmental leadership, to help formulate the policies that control denominational activity, or to exercise administrative authority over gradually expanding areas. No doubt all of these are desirable and necessary in a great organization.

But nothing can possibly excel the dignity, the importance, the challenge, and even the difficulty of being a physician to sin-sick souls, whether many or few. In the final analysis this is the acme of ministerial dignity. Frankly, I have sometimes been tempted to indulge a feeling of inner dissatisfaction at having to preach for years, perhaps, from a lowly pulpit, in a small church. "Why," I thought as the temptation progressed, "can I not use my talents to better advantage? If people tell me that my preaching is the best they have ever heard, why should I not be heard in larger congregations?" But I discovered long ago that no man is eloquent or successful enough to do full justice to any pulpit, however humble. The overwhelming realization that we speak for God will ever

keep us humble and deeply satisfied that we have the opportunity at all.

In my present congregation there are sinners who fight the same temptations that sinners fight in every other congregation. To overlook this fact and to continue to yearn for larger flocks can result only in increased inefficiency. Thank God for small congregations. How much easier it is to care properly for one hundred than it is for one thousand.

More prestige? God forbid the thought! Let us be deeply grateful for the fact that in smaller churches we have the opportunity to come closer to human hearts more often. This is not said to reflect on pastors of larger congregations. Truly they are deeply burdened. Their tasks are very heavy, but because of human limitations they are not capable of looking after the individual members of their flocks so effectively by reason of sheer numbers.

I do not hesitate to extol the benefits and advantages of smaller pastorates. They have proved to be fully as challenging as the duties of what we term large responsibilities. Although I am unable to write from the viewpoint of one who has climbed to the top rungs of the ladder as far as administrative position is concerned, I have been privileged to lead in the capacity of mission president, as well as in various departments of the work. But I found that the opportunity to minister to hearts diminished in direct proportion to my applications to those tasks.

The problems of sin that arise in any congregation, whether of criticism, jealousy, inactivity in church responsibility, ignorance of truth, love of the world, and many others, demand the highest possible

(Continued on page 41)



BIBLE INSTRUCTORS

Preparing Junior Youth for Baptism

RACHEL MAY LEMON

Bible Instructor, Southern California Conference

Were it not for the enthusiasm of the young minister, Philip Follett, I am afraid I would still be working with the juniors in the same old way. So, credit for the following suggestions should go to him.

Half of our baptisms each year have been youth, and yet many times we have done little in an appealing way to prepare them for this most important decision. The majority of these candidates come from the fifth and sixth grades. Children who have never attended church school, however, tend to be a little older.

Films are invaluable for conducting these baptismal classes. The children retain more from visual education, and get the facts better organized in their minds. It also permits more material to be covered in a shorter period of time, which is very important when interrupting a busy school program. Films hold the interest of the more alert children, and tend to keep the slower ones up with the group.

We try to give a short oral or written quiz each week before starting the new lesson. In this way we soon learn which child needs personal attention outside of the class.

Each is encouraged to complete one of the correspondence courses before baptism. In fact, we make it a *must* if the child has not had church school privileges. We have postponed many a baptism until the junior Bible correspondence course was completed.

At the close of the class we give each candidate a set of review questions that includes questions on salvation from *Steps to Christ*, the do's and don'ts of Sabbathkeeping for their age group. Roy Harris' new book, *Preparing Junior Youth for Baptism*, would also serve this purpose.

By telling the children the pastor will be giving them a test based on these questions, three things are accomplished—they study harder; those who are sincere but feel they are not ready will accept your previous invitation of

personal help; children too immature but who want baptism because they see a schoolmate or older brother or sister preparing will voluntarily withdraw without hurt feelings.

The pastor's test consists of multiple choice, completion, true and false, and "heart" questions. The big problem in writing tests for juniors is to get down to their vocabulary level. A sample list is shown at the end of this article.

After correcting the papers, the pastor returns them *in person*. They are graded on the same basis as the correspondence lessons—excellent, very good, or good. The "heart" questions give him a basis on which to interview the child about his relationship with God. Why does he want to be baptized? What does it mean to be saved? In oral interviews a junior frequently becomes confused or embarrassed. The tests, however, bring forth an answer that is often most rewarding. This way we can be sure they are ready for the most important step in their young lives.

We follow the same procedure with the home classes. Both the church school and nonchurch school parents take the matter of the "pastor's test" very seriously. They are so eager for their children to make a good showing that they either spend much time reviewing them at home or they bring them to the "special" Sabbath afternoon classes. This, of course, is exactly the results we desire. And it is gratifying at times to discover how much some of the parents have learned!

Your Name _____

YOUR BAPTISMAL CLASS

Final Quiz

Instructions: Underline the correct answer, or fill in the blanks as indicated:

1. Which of these words applies to all three members of the Trinity—the Father, the Son, and the Holy Spirit:

- a. Angel
- b. Man
- c. God
2. Jesus Christ is both Son of man and Son of _____.
3. What one fact makes it possible for you to be saved:
 - a. Because you try so hard.
 - b. Because God doesn't know about your sins.
 - c. Because Christ died for your sins.
4. Complete the verse: "If we _____ our sins, he is faithful and just to forgive us our sins" (1 John 1:9).
5. Do you believe your sins are forgiven? _____
6. The law of God helps us by:
 - a. Saving us because we keep the law.
 - b. Showing us our need of Christ, and helping us to know what is right.
7. The Sabbath was first given to man:
 - a. At Creation
 - b. By Moses
 - c. By Paul
8. When does the Sabbath begin (what time of what day of the week)? _____
9. Place an X beside the things listed below which you *should* do on the Sabbath.
 - () Go to Sabbath school and church.
 - () Do your schoolwork.
 - () Visit sick people.
 - () Mail Christian literature.
 - () Play ball.
 - () Go for a nature walk.
 - () Attend a party.
 - () Practice your piano lesson.
10. How should a Christian begin and close each day? _____
11. Why should we read our Bible every day? _____
12. Give two reasons why you believe Jesus is coming soon.
 - a. _____
 - b. _____
13. When Jesus comes, how many of the people who are living on earth will know about it?
 - a. Only the righteous.
 - b. Only the wicked.
 - c. All of them.
14. What group of people will be resurrected when Christ comes?
 - a. The righteous dead.
 - b. The wicked dead.
 - c. Both righteous and wicked dead.
15. Where will the righteous people be during the millennium? _____
16. How does God *want* to destroy your sins?
 - a. By burning you in hell.
 - b. By forgiving your sins and changing your life.
 - c. By sending wars and hurricanes to destroy you.
17. When a person dies, he—

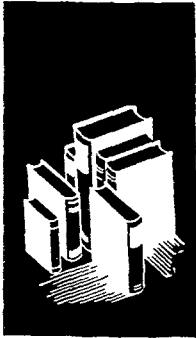
- a. Goes straight to heaven.
- b. Goes straight to hell.
- c. Sleeps, not knowing anything until the resurrection.
18. Name one thing about the new earth that makes you want to be there. _____
19. How much of each dollar you earn is tithe? _____
20. Give one reason why you should not attend the movies. _____
21. Underline the words or phrases that should describe the Christian's clothing and appearance:
 - Neat
 - Use jewelry
 - Showy
 - Simple
 - Fancy
 - Well-groomed
 - Make-up
 - Modest
 - Clean
22. List some things you as a Christian will not eat, drink, or take into your body: _____
23. What does the bread in the communion service represent? _____
24. Give one reason why sincere Christians should be baptized. _____
25. List two ways a person should prepare for baptism:
 - a. _____
 - b. _____
26. The writings of Ellen G. White—
 - a. Are an addition to the Bible.
 - b. Were given by God to help us understand the Bible.
 - c. Take the place of the Bible.
27. Why do you want to join the Seventh-day Adventist Church instead of some other denomination? _____
28. Do you believe you are ready for baptism? _____ Why? _____

The Challenge and Dignity of Small Congregations

(Continued from page 39)

gifts, and devotion and dependence by the minister upon the grace of God.

Thank God for small congregations in which the humble minister can come to grips with the personal problem of sin more effectively.



BOOKS

***Selected Sermon Outlines*, Charles O. Strond, Zondervan Publishing House, Grand Rapids, Michigan, 1963, 120 pages, \$2.50.**

Contained in this book are more than one hundred sermon outlines—packages in which truth may be conveyed to listeners. They are largely scriptural outlines. No effort has been made to make the outlines expansive or explanatory. They will require study on the part of anyone who uses them. These are but an aid to ideas. Of course, not all of the outlines would be applicable in one's ministry, nevertheless, if only a few were chosen, the book would have value. I especially like the ones entitled "What Shall I Do?" "Disciples in Three Dimension," "The Christian Walk," "Our Shepherd," "Christ Our Best Friend," "The Christian Race."

ANDREW FEARING

***Affectionately Yours, John Wesley*, by Ruth Gordon Short, Southern Publishing Association, Nashville, Tennessee, 1963, 298 pages, \$4.50.**

Ruth Gordon Short is a biographical author of church history. This present volume was written in Seoul, Korea, in 1960, where she and her missionary-minded doctor-husband learned to love the Korean people. Their children are dedicated to missions and gospel teaching. The book is illustrated by Jim Padgett. It is well written, and while it provides important ministerial information about John Wesley, his family, and the beginnings of Methodism, it is also organized, documented, and has a gratifying bibliography. This book is of special value to Seventh-day Adventists because many of our earlier reforms found their roots in the Methodist Church, where Ellen G. Harmon, who later became Mrs. James White, was then a member.

John Wesley's letters to the Methodists were characteristically signed, "Affectionately yours" or a similar expression, which reveals the loving care of this great Christian pastor. Wesley's own "journal" is frequently referred to. The chapters are delightfully inspiring and show him to have been dignified and most human, a minister who lived close to his parishioners. In this book is presented pathos and tragedy, some wit and humor. Wesley recognized with a deep sense of humility his call from God to serve, however and wherever God revealed His will to him.

Unlike many modern ministerial leaders Wesley called sin by its right name, exalted the Ten Commandments, and firmly believed in the Bible doctrine of holiness—without which no man shall see the Lord. Methodical devotions and Bible study, daily missionary work and evangelism, were often carried on in the open fields during the summer and winter alike. Whole chapters of Ruth Short's book are valuable to Adventists because of their theological and doctrinal experiences. The "togetherness" and gospel fellowshiping spirit, the tact and wisdom of good human relations among those of differing religious views, should make this excellent work inspiring to our ministry.

With a just pride in Ruth Short's authoring such an informative and revealing volume we would challenge other Adventist writers of ability to use their talents for God. This is indeed a worth-while book! We need more like it.

LOUISE C. KLEUSER

***Voltaire and the Calas Case*, Edna Nixon, The Vanguard Press, Inc., New York, 1961, 221 pages, \$5.95.**

Here is a thrilling narration of an incident of history that should be better known to every lover of liberty. Mrs. Nixon, the wife of a United Nations official stationed in Geneva, has carefully gathered all the pertinent material of this dark chapter of persecution.

In 1761 the son of a Huguenot merchant in Toulouse committed suicide. The father, Jean Calas, was accused of murdering his son. The alleged motive was that the father had discovered that the son was about to become a Roman Catholic.

Religious bigotry, combined with a judiciary that encouraged injustice, attempted to conceal the facts. It is breathtaking and blood curdling to read of the miscarriage of justice that ruined the lives of all the members of the Calas family and many of their friends.

Much evidence was brought forward attesting to the innocence of Jean Calas, but the judges refused to admit material detrimental to their version of the affair. In spite of his protestations of innocence even under torture, sentence was passed on the accused. This was carried out March 10, 1762. The judges knew their honor was on trial and were somewhat nonplused that the torture failed to extract a confession.

When Voltaire heard of the case he suffered physical shock. After careful investigation he threw himself into an all-out campaign to see that justice was done. His talents, his money, and his friends were all enlisted in the battle to exonerate Jean Calas.

The work of Voltaire is deserving of praise. Perhaps no other man could have accomplished as much in calling the attention of France and the world to bigotry, cruelty, and injustice.

Some amends were made to the surviving members of the family by the king of France. It was

not, however, until the time of Napoleon, forty years later, that France secured a legal code that promised justice to every citizen.

The author has done a masterful job in accumulating the facts. She tells the story well, sustaining the interest in spite of a far-from-smooth style. Also a too-free use of French phrases tends to encourage frustration in the reader who is not too well versed in that language.

This book can be recommended to students of prophecy, of religious liberty, and of the Reformation. It is a staggering tale of inhumanity. It is a thrilling testimony of a Christian who refused to be intimidated by torture even unto death.

M. E. LOEWEN

***Men of Fire*, Walter Russell Bowie, Harper and Row, New York, copyright 1961, 226 pages, \$3.95.**

Few books provide more exciting and inspiring reading than biographies. Few if any biographies can match in interest those of great preachers through the ages who were, indeed, "men of fire." In seventeen readable chapters Dr. Bowie tells in a brief and effective way the story of such men as Peter and Paul, Luther, Augustine, John Calvin, John Knox, and on to the present day with stories of such faithful and dedicated torchbearers as Dr. Albert Schweitzer.

Each life in *Men of Fire* probes the very depths of Christian conscience. The love of God is revealed through the lives of these torchbearers of truth. Dr. Bowie's book is not just a book for good reading alone but provides an excellent source of biographical and inspirational material for reference purposes. No one can read this book without feeling a greater sense of urgency and a desire with God's Spirit and help to try to take his place shoulder to shoulder with these great men of the Word.

J. O. IVERSEN

***Vision and Valour*, T. J. Bach, Baker Book House, Grand Rapids, Michigan, 1963, 108 pages, \$1.00.**

The author is general director emeritus of the Evangelical Alliance Mission. He has a rich understanding of missions at large and has been the writer of missionary literature and tracts. A fellow Christian missionary stated, "To know Brother Bach is to know the Lord better. There is a fragrance in his Christian living . . . which you will never forget." This booklet brings to the reader an imperative appeal to make missions his work.

From Saint Paul to Malla Moe, with illustrations by Warner Sallman to visualize these rugged missionary characters, the book is especially suitable for academy and college libraries and for their mission bands. Pastors, teachers, youth leaders, and parents will enrich their spiritual life by possessing a copy of this 26-chapter book written convincingly and appealingly. It is a factual study, well dated, with such experiences that make foreign missions alive to the younger recruit.

LOUISE C. KLEUSER

***The New Bible Survey*, J. Lawrence Eason, Zondervan Publishing House, Grand Rapids, Michigan, 1963, 544 pages, \$6.95.**

For thirty-six years Dr. Eason was a university professor of English and literature. In addition to this he was a Bible teacher, and as such he encountered many of the problems and difficulties young students have in reading and understanding the English Bible. This new Bible survey is primarily for use in introductory survey courses in Bible institutes, academies, and colleges.

It is designed to introduce and guide the student through the basic content of the Bible as a whole, and is good for general reading. An introduction is given for each book concerning the authorship, the date, and the over-all composition of the book. Also in this work are contained historical and geographical backgrounds, illustrations, chronology, analysis, interpretation, evaluation, meaning, and divine purpose. This volume is generously illustrated by photographs, charts, and maps, plus an adequate and workable bibliography, including many of the newer works of scholarship in the Biblical field and supporting sciences.

ANDREW FEARING

The Pastor's Relationship to the Sabbath School

(Continued from page 36)

to the children. His contribution during the Sabbath school hour will prove much in solidifying this area of church life.

Every pastor desires his church to be a strong, Spirit-filled church. A strong Sabbath school means a strong church. May God help us to be most enthusiastic and most diligent about this all-important phase of His great program for the salvation of precious souls, and in the preparation of men, women, youth, boys, and girls for a place in the great Sabbath school of the hereafter.

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NEWS BRIEFS

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

Chilean Catholic Authorities De-emphasize "Fashionable" Weddings

Chilean Roman Catholic authorities have announced that couples will no longer be permitted to choose a fashionable church for their wedding, but must marry in the church of the parish in which one of them lives. It was also announced that no special decorations for weddings will be permitted in the churches, and carpets will be used only at major services and special occasions involving civic authorities.

Anglicans, Presbyterians Will Share Church in London

In what is regarded here as a significant move in the pooling of church resources Anglican and Presbyterian congregations are to worship in the same church. A Presbyterian church in the Woolwich area of Greater London is to be demolished and the site cleared to build a youth center in which the two denominations, along with the YMCA, are cooperating. Presbyterians will worship in the Anglican parish church, which has been restored and redesigned to provide a continuous program of community service and religious worship. The galleries of the church have been converted into a coffee bar, and the church is in constant use by 1,500 people every week for worship, counseling, prayer, and eating. A Presbyterian minister and an Anglican vicar will form a team to manage the church when it becomes a joint place of worship. The crypt of the church houses the "Suicide Samaritans," a group which tries to help persons driven to despair.

Massachusetts Survey Says Women Make Up 60 Per Cent of Congregations

There are six women to every four men in church on Sunday and if two thirds of the pews in Massachusetts Protestant churches were removed there would be no "seating problem." These were some of the conclusions reached in a study of church attendance conducted over a three-year period by the Massachusetts Council of Churches. The survey, according to Dr. Eugene G. Carper of

the Council's department of research and strategy, showed that the best record for attendance in Protestant churches across Massachusetts is compiled by members 70 years of age and older. He said the average Protestant church is not reaching all its members, let alone nonmembers.

Theologians Meet in Germany to Debate Age for Baptism

Karl Barth of Basle, Switzerland, and his son, Prof. Markus Barth of Pittsburgh (Pa.) Theological Seminary, were among prominent participants at a meeting of German and foreign Protestant theologians convened here to discuss the theological problems of baptism. Both advocated the administration of baptism at adult age. Dr. Markus Barth said there was no Biblical justification for the baptism of babies, holding that Christ's words "Let the children come unto me" had been misinterpreted and could not be used in support of church laws providing for the baptism of children. He noted that, on the contrary, the traditional baptism of children was completely irreconcilable with the latest findings of Biblical research.

Texas Disciples Hear Dangers of "Speaking in Tongues"

Speaking in tongues can be an evil and disruptive force in the church if those who practice the phenomenon believe themselves superior to other Christians, a theologian told the Texas Association of Christian Churches (Disciples of Christ). Dr. James Daniel Joyce, dean of the graduate school of theology at Phillips University, Enid, Oklahoma, said most of those who speak in tongues seem to believe they "have a little more of the Spirit than you . . . a private revelation." "I'm scared of them," he continued, "because I don't believe God has by-passed the Bible, church, and the whole community of God to give private revelation." Dr. Joyce stated that the apostle Paul in his letter to the church at Corinth held that speaking in tongues and interpretation "are inseparable." Today, the theologian said, the emphasis is on speaking in tongues rather than interpreting what has been said. "Paul wanted everyone to keep silent if there is no one to interpret. I see a great shortage of interpreters of this phenomenon," said the professor.

Abandon Catholic Textbooks, Teaching Brother Urges

A Roman Catholic high school teacher, Brother DePaul, said in Chicago that Catholic textbooks were needed at a time when Catholic education was "defensive and apologetic," but have now served their purpose and should be eliminated. The suggestion was made in an article in the May issue of *U.S. Catholic*, published by the Claretian Fathers. He wrote that in a "society in which the Catholic school is a vital, dynamic and established part of the American educational system, only unfortunate

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misunderstandings can result from insisting on the use of special textbooks." Elimination of the Catholic textbook, he said, "might perhaps be instrumental in securing Federal aid to our schools, but even if it doesn't the move will go a long way toward improving the caliber of Catholic education."

British Baptists Warned Against Ignoring Church Unity Movement

British Baptists were warned in London that they must not ignore the move for church unity going on all around them. Dr. L. G. Champion, head of the Baptist Union of Great Britain and Ireland, said in his presidential address at the group's annual assembly, "In all parts of the world the ecumenical movement maintains its momentum. We cannot live as if this were not happening. We may find it disturbing but that is the mark of spiritual movement." On a similar note the *London Baptist Times* said that within ten years Baptists will be in an isolated position in Britain. By that time, the paper noted, the current talks between Methodists and Anglicans will have reached a decisive stage. So will the talks between Presbyterians and Congregationalists, it said. In none of these talks are Baptists involved, the paper pointed out, warning the denomination to reconsider its position in relation to other churches and to heal divisions within the Baptist movement. Although not engaged in merger talks, British and Irish Baptists have supported the ecumenical movement in Protestantism, and the Baptists Union is a member of the World Council of Churches.

Morality in Music According to Ellen G. White

(Continued from page 38)

tional clues as to the type of music referred to: "Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals."—*Ibid.*, vol. 4, p. 653.

It is pointed out that a love for music leads the unwary to unite with the people of the world in places not fit for Christians. (See *Patriarchs and Prophets*, p. 594.)

Speaking of the youth, she says, "Frivolous songs and the popular sheet music of the day seem congenial to their tastes."—*Testimonies*, vol. 1, p. 497. This music takes time from prayer and excites, but does not impart strength and courage against temptation.

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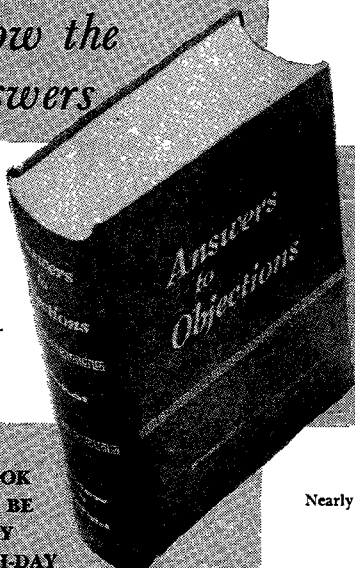
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CONTENTS

Sunrise Over New Guinea R. A. Anderson	2
Our Missionary Program for the Blind and Visually Handicapped C. G. Cross	4
The Attitude of Seventh-day Adventists Toward Islam R. S. Watts	7
Transmitting Blessings by Telephone F. L. Stokes	10
The Problem of Human Relations (Concluded) R. H. Pierson	12
Counsels From the Messenger of the Lord E. G. White	15
Potpourri for Preachers C. E. Weniger	16
The Year-Day Principle D. Ford	17
The Gift of Tongues—Part 1 W. E. Read	20
Prayer and Hospital Service R. G. Cooper	22
Read This—Before Building a Baptistry R. H. Ferris	24
"Do the Work of an Evangelist" W. K. Mansker	27
Shock Therapy for Preachers C. D. Anderson	29
"That Your Fruit May Remain" S. L. Dombrosky	32
The Pastor's Relationship to the Sabbath School J. R. Loor	35
Morality in Music According to Ellen G. White D. Comstock	37
The Challenge and Dignity of Small Congregations R. L. Klingbeil	39
Preparing Junior Youth for Baptism Rachel M. Lemon	40
Books	42
News Briefs	44
Pointers	48

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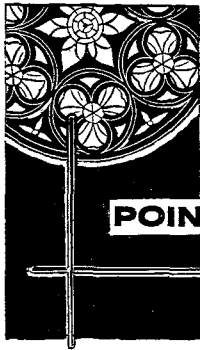
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THE NATURAL BRANCHES

HAVE you ever baptized a member of the Hebrew faith? No? Then have you ever really tried? Or do you unconsciously consider them outside the reach of the gospel that we preach? Do you consider all Hebrews cursed because of the crucifixion? If so, then to what extent do the Gentiles share in this guilt? And further, who drove the nails into the Master's hands and feet and pierced His side, and crowned His innocent brow with thorns? These were Gentiles. We may properly conclude, then, that any curse consequent to the crucifixion is on both Jew and Gentile. On the Jew for condemnation and the Gentile for execution. And upon us all for our participation in the sin that occasioned His death.

Why then this worldwide neglect of the natural branches by the individual evangelist? Protestantism has emphasized the Jews' part in the crucifixion with such vigor that it has alienated him from Christianity and from a large part of the community. This, rather than traditional Judaism, has done more to render the Jew inaccessible than anything else. In a recent council session, the Catholic council has suggested a reapproachment to the crucifixion question in terms of universal guilt. This is obviously an evangelistic approach and, I may say, a wise one. Too long has the wild olive tree boasted against the natural branches. If for no other reason than our spiritual indebtedness, Christianity must reach the natural branches. E. E. C.

"BRING THE BOOKS"

AMONG the last recorded words of the great apostle is this simple expression, "Bring the books." Books were a vital part of this veteran preacher's life, and now in his closing hours he longed for the comfort and inspiration of great books. Books are wonderful friends, always ready to share ideas with you; and if you neglect them, they never resent it.

Addressing a group of ministers at an important meeting, my friend, the late Dr. William Stidger, was stressing the importance of reading. He said: "A man who stands before the public must read. He owes it to himself and his hearers to read at least one new book a week." This startled some of those present and one spoke up: "You don't really mean that, do you? How can a busy minister find time to read? A book a week! That's fantastic! Why,

the average minister does not read a book a month."

"True," replied Dr. Stidger, "and that's the reason he is average. And he always will be average until he changes his pattern of life."

Yes, books bulge our horizons. They lift us out of mediocrity. Good authors always challenge us to do better. To keep abreast of the times ministers must read much and often. For one to suggest he does not have time is to confess he is not really organized. We always have time for so-called essentials, such as meals and social appointments. And reading is an essential.

President Theodore Roosevelt was making a long journey on the train. (No air travel in those days.) It was already after midnight, but a friend found the President of the United States immersed in a book. "You seem to like reading," he remarked. "Yes, I do," replied the Chief Executive. "I like it, and I also know how essential it is. I was so busy today that I did not get my book read."

"You mean a book a day?" he asked.

"Yes, that's what I mean, and I have read at least one book a day for many years."

With the pressing burdens of a nation upon his shoulders Theodore Roosevelt made time to read. He was a minister of state, not a minister of the gospel, yet Paul's counsel, "give attention to reading," was so vital to him that he closed the conversation with the assertion that he never felt the day complete until he had read his book. If hard work and application makes a man a genius, then he was. But genius comes more by perspiration than by inspiration. So "bring the books." R. A. A.

SHALL I CRY?

G. CAMPBELL MORGAN has aptly said, "Fallen man is a living lie, a ruined instrument." His only hope of redemption is in the glorious light of the gospel. To the gospel minister there is no alternative to the command of Isaiah 40:6. "The voice said, Cry." Not with muted whisper nor apologetic murmur. "Cry aloud, spare not, lift up thy voice like a trumpet" (Isa. 58:1). What you have to say is worth saying, therefore it merits audience. Emphasize it! Speak with passion born of compassion. With desperate intensity urge God's people heavenward. To the question "What shall I cry?" there is but one answer now—"Cry!"

Second only to the imperative fact, is the question, "What shall I cry?" Tell them that "Flesh is grass," and that grass withers. It is not self-sustaining. It must be constantly nourished from without. Shortage of water, sunshine, or nourishing soil and it withers away. Declare the depravity of human nature and its helplessness to save itself. Lay bare the sins of the house of Jacob. Tell them more. Preach the perpetuity of the Word of God. Call their attention to the true and living God. Tell them that "the Lord God will come with strong hand." And that "he shall feed his flock like a shepherd." In fact there is enough to preach on in Isaiah 40 to span the lifetime of the average minister. The man with the zeal to *pry* will find plenty about which to cry! Won't you try? E. E. C.