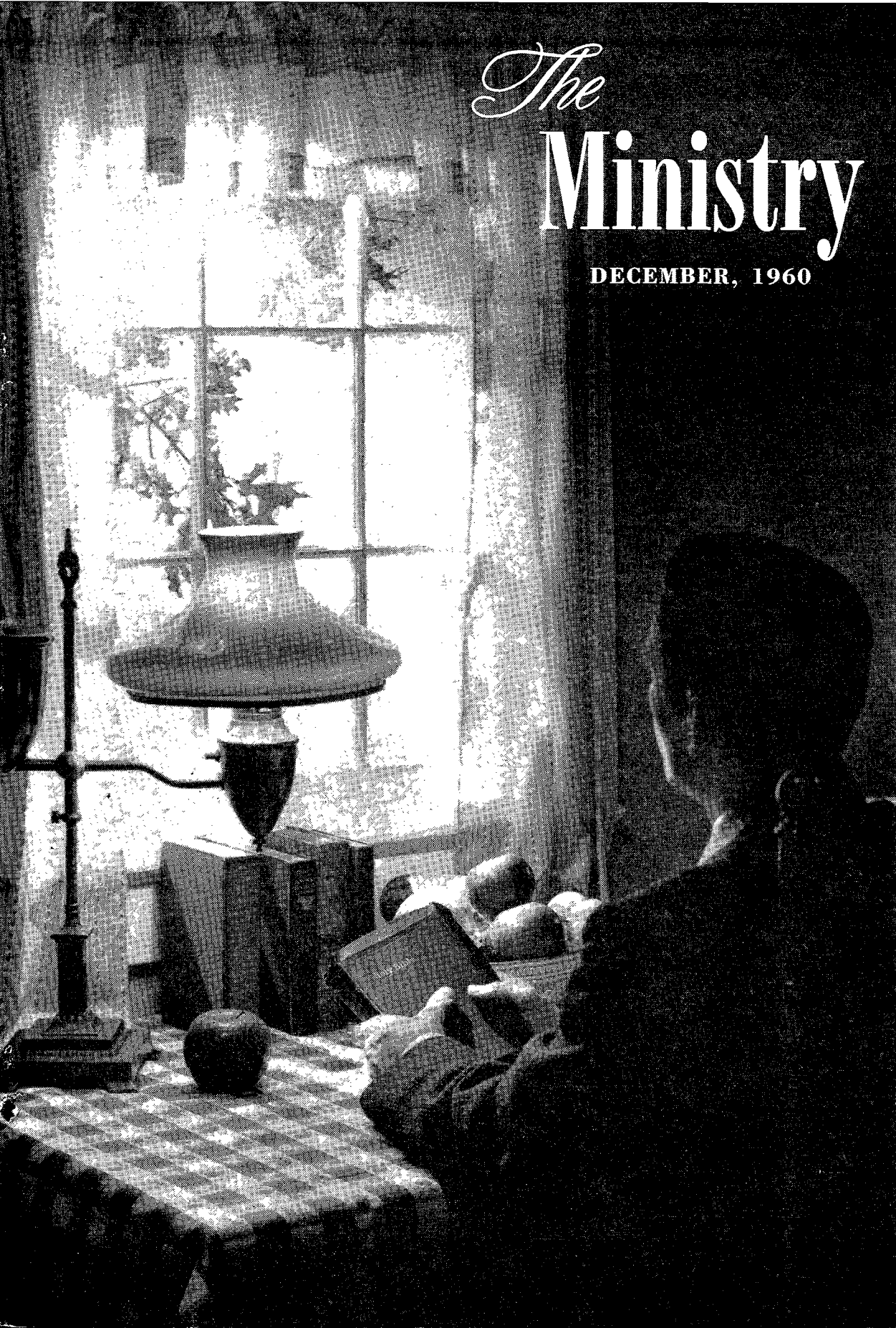


The Ministry

DECEMBER, 1960





“We Have Seen His Star”

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him.”

The wise men from the East were philosophers. They belonged to a large and influential class that included men of noble birth, and comprised much of the wealth and learning of their nation. . . .

As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. Seeking clearer knowledge, they turned to the Hebrew Scriptures. . . . In the Old Testament the Saviour’s advent was . . . clearly revealed. The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord. . . .

As by faith Abraham went forth at the call of God, “not knowing whither he went” (Heb. 11:8); . . . so did these Gentiles go forth to find the promised Saviour. The Eastern country abounded in precious things, and the magi did not set out empty-handed. It was the custom to offer presents as an act of homage to princes or other personages of rank, and the richest gifts the land afforded were borne as an offering to Him in whom all the families of the earth were to be blessed.—*The Desire of Ages*, pp. 59, 60.





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Our Cover

A man in meditation at a window! What better time for meditation than the Christmas season? What better way than with the Bible in hand while we ponder the condition of a world from which we fain would escape.

To be alone with God for a few moments in a quiet room, away from the things that would distract, and to open His Word—that is what men need to refresh the soul.

"Let no unholy thought
Enter thy musing mind;
Things that the world hath wrought
Unclean—untrue—unkind—
Leave these behind."

—DONALD COX

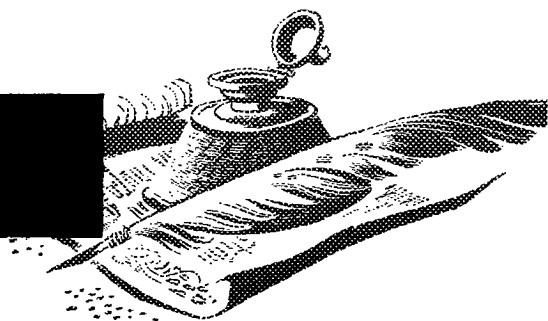
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Cover Picture: H. Armstrong Roberts

DECEMBER, 1960

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EDITORIAL



As in His Visible Presence



WHEN traveling among the churches of the Inter-American Division one is impressed by the exemplary and devoted spirit of reverence evident in these churches. When the worshiper enters the house of God, whether adult or child, a hush comes over him. Before he takes his seat he usually kneels in silent prayer, inviting the Father's blessing to attend him throughout the service. In some instances he will seat himself and then bow his head in prayer for a few moments. Following this, perfect quiet is maintained until the service closes. When the benediction is pronounced the worshiper again sits and engages in prayer. Then all quietly withdraw from the sacred sanctuary. There is no talking or even whispering during the entire spiritual hour of communion and worship.

The children most often sit contentedly in the family group; however, on some occasions the little ones will be crowded into the front pews by themselves. But there is no whispering, giggling, or fidgeting; no getting up and roaming around, no going out and in. Their big eyes watch what is going on and their ears are attentive to what is being said. They have been trained by proper precept and the perfect example of their elders. Throughout the islands of the Caribbean and the conferences of the Inter-American Division there are many nationalities and a mingling of races, but always the same sacred reverence is felt within the holy house of God.

"The Lord is in his holy temple: let all

the earth keep silence before him" (Hab. 2:20). "If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a *sweet eloquence in silence*."—*Testimonies*, vol. 5, p. 492. (Italics supplied.) "When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence."—*Ibid.*, pp. 493, 494.

A new year is upon us—a time for new resolves, new hopes, and new plans for the future; an ideal time for earnest endeavor to elevate the standard of highest reverence for the house of God and for the worship hour. Seventh-day Adventists are a friendly people; they have mutual love and enjoy sweet fellowship. It seems so easy and natural to greet friends and loved ones in the message on the Sabbath day. Perhaps they have not seen each other all week and one wishes to inquire as to the other's well-being, the family, the home, the spiritual welfare. Then, too, the Sabbath school classes (often taught in the main auditorium) and a lively member-participation missionary service all tend toward an informality that can easily slip over into the worship hour. On this point Ellen G. White suggests: "The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business

transactions. These should be left outside the church."—*Ibid.*, p. 494.

Surely it is proper for one to nod, smile, and shake hands with a quiet greeting to a friend. However, the house of God is not the place for animated cordiality and personal conversation, and the hour of worship is not the time for worldly thoughts. The believers are assembled, or at least should be assembled, to worship the Lord. Perhaps this "sweet eloquence in silence" could be announced publicly often enough so that some sensitive brother would not feel another was slighting him if true reverence were fully practiced.

A new pastor found the church to which he had been called quite irreverent. Something had to be done, but how? His solution was a planned all-out program for victory. On the first Sabbath of the new year he announced his subject for the next week—"Do We Embarrass God?" If you had attended his church that Sabbath you would have seen a striking poster in the foyer boldly painted with the words "The Master Is Here!" At the entrance of the sanctuary there was an attractive placard reading, "God's House Is the Gate of Heaven." Across the front of the rostrum were perfectly cut out letters forming the words "Reverence My Sanctuary." Above the door to the minister's room was the solemn warning, "Be Still and Know That I Am God." Over the front exit were the words "Thou God Seest Me," and by the baptistry was written, "The Lord Is in His Holy Temple." Yet another poster admonished all to "Be Silent, a Whisper Is Heard." Appropriate drawings and posters with similar statements were also to be found in the children's divisions, the hallways, and the stairways.

On the front of the church bulletin was a quotation from the pen of Ellen G. White: "When they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: 'God is here; this is His house. . . . I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy

God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life.'"—*Ibid.*

The pastor read Psalm 89:5-7 as his opening text. He emphasized how many times David ascribed glory and praise to the Majesty of heaven for His wonderful goodness and merciful kindness to the children of men. David sought to inspire all those about him to feel a sacred reverence for God. He was careful to perfect and to organize the procedures to be followed by those who were consecrated to the holy ministration of the sanctuary. Every priest knew his place and his appointed time for service; singers were directed by skilled musicians; those who played instruments were likewise trained until perfect harmony was achieved; even the doorkeepers were given their posts and their time for functioning. Everything was done in proper order and decorum. This was to promote true worship and reverence in the hearts of the people for the One who "is greatly to be feared" in the assembly of the saints.

The pastor described that morning what it meant to have God's presence in the ancient sanctuary and how He likewise meets with His people today. He reminded the congregation, "We have as our Guest today, through the Person of the Holy Spirit, the divine Son of God. God is meeting with us here and with all such similar groups of believers as they gather around the circle of the earth. Though unseen He is as truly present as the one sitting beside you. Though invisible to us, we and all we do and say are open to His view. The vital question is, What does the Holy One think of our attitude and conduct as we come into His presence? Do we truly worship *Him* or are we using the church as a social club for our private visiting? Do we give complete attention to the reading of His Holy Word and to the message His servant has been ordained to deliver? Would it not be wise for us to ponder the words spoken to Moses, showing how holy is the place

PERFECTION

¶ We are what we are; we cannot be truly other than ourselves. We reach perfection not by copying, much less by aiming at originality, but by constantly and steadily working out the life which is common to all, according to the character which God has given us.

of God's presence? 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' This church is God's holy ground, for God is here."

Then he concluded his message by asking, "Should we then, His remnant heritage upon whom the ends of the world have come, show less reverence and godly fear than did Israel of old?" His appeal that morning in January is found in the words of David's closing psalm: "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. . . . Let every thing that hath breath praise the Lord. Praise ye the Lord."

The posters and the sermon were somewhat like a shock treatment to the church—forceful but kindly reminders of what they already knew but somehow had forgotten. And to this very day that congregation is conscious of the glorious presence of God in His own church home. They have continued in their determination never again to embarrass God by any thoughtless or disorderly conduct.

Several years ago an elderly man was being shown through the General Conference office building in Takoma Park, Washington, D.C. "And this," said the guide, "is the office of the president of the General Conference." The brother stood in the doorway and silently looked in. Upon being urged, he stepped into the room but would not go farther. "I am not worthy," he protested. If that dear saint of God felt such awe when he stepped into the room of one of God's chosen workmen, what should be our feeling when we come into the house of worship where God Himself meets with His people?

Brother pastor, as an aid to church decorum these six points may be helpful:

1. Plan for and insist upon a quiet, orderly transition from the Sabbath school session to the worship hour.

2. Make advance arrangements at least a week before with all who are to participate on the rostrum. The one who is to present the petition before the throne of grace should surely have ample notice, that he may prepare his own heart and thoughts for such sacred intercession between man and God.

3. Recognize that punctuality is a prime essential. With resolute purpose it can be accomplished and will prove a blessing.

4. Present announcements clearly and to the point, not repeating those printed in the church bulletin. Lengthy preliminaries defeat the worshipful attitude.

5. The families of the pastor and church officers may be examples of the beauty and blessing of silent prayer upon entering the church.

6. Dedicate a Sabbath early in the new year in which you and your flock will solemnly and determinedly covenant before God that for spiritual benefit and for the sake of His great cause a sacred and quiet atmosphere will be preserved in the house of God.

May pastor and people always be conscious of the Lord's command, "Ye shall keep my sabbaths, and reverence my sanctuary."

A. C. F.

[Dr. Wilbur Smith in his book *Chats From a Minister's Library* says the following quotation should appear in every church bulletin once a year.—EDITORS.]

"My Words Shall Not Pass Away"

Write down these words, dear brethren, on the title page of your New Testaments, that when you open that blessed Book they may remind you of what you are doing: You are approaching the One Teacher whose authority is not impaired by time. Write them down, fathers and mothers, but especially you who are Christian mothers, that you may never forget to teach your children, more carefully and thoroughly than anything that merely commands success in earthly life, those words which are more precious than ever before at the hour of death, and which are triumphantly justified beyond the veil. Write them down, I pray you, in your books and in your hearts, gentle and simple, lettered and unlearned, old and young, that they may help you while the day of trial lasts, to set your feet upon the Rock, and order your goings. Never in the morning leave your room without asking, "What do these blessed Words, what does some one of them, say to me for guidance, or support, or instruction, or warning in the work of the day?" Never lie down at night without bringing what has been thought and said and done to be judged by the Word of the Divine Teacher, that you may ask His pardon where you have gone astray, or thank Him for His grace when you have been enabled to conquer. To make those words the rule of life and thought must needs be the effort of a true Christian. God grant that we may make it while yet we can, and may find at our last hour, from a personal experience, that the words which do not pass away are also the words of Eternal Life.—*Sermons on Some Words of Christ*, by Canon Liddon, p. 18.

Primary Anti-Sabbatarian Texts

RICHARD HAMMILL

Associate Secretary, Department of Education, General Conference



Romans 13:8-10

In a discussion of this passage the author under review says, "... in the present passage the Holy Spirit twice declares that love fulfills the law. They [Seventh-day Adventists] cannot exempt the Sabbath from this context without destroying the unity of the 'Eternal Ten,' hence their dilemma." He continues, "How any student of New Testament Greek could read the unmistakable language of the apostle and then exclude the Sabbath commandment from his argument, passes my understanding." Mr. Martin builds up a straw man and feels good about having demolished it. Seventh-day Adventists are the people who down through the years have valiantly stood for the unity of the "Eternal Ten." It is Mr. Martin and men like him who would say that a Christian should live in harmony with nine of the commandments but that he is free to violate the fourth. Seventh-day Adventists are not in any dilemma, but those who would try to remove from the Decalogue the fourth commandment *are*. We do not exclude the Sabbath commandment from the great commandment of love.

In discussing this passage, however, Mr. Martin has apparently forgotten the words of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *This is the first and great commandment.* And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). The law of love was fully enunciated in the Old Testament (Deut. 6:4, 5; Lev. 19:18). Love fulfilled the law in Old Testament times, even at the time the Ten Commandments were given, just as well as it does now. The basic principle back of the first four commandments of the Decalogue is "Thou shalt love the Lord thy God with all thy heart." These first four commandments help peo-

ple to understand that the principle of love to God means that they shall not have any other god besides the Lord, that they shall not worship images of other gods, that they shall not take the name of God in vain, and that they shall remember God's Sabbath day to keep it holy. Jesus said that this great commandment to love the Lord is the greatest of all the commandments, and the first four of the Ten Commandments merely spell out more fully what is included in it.

The commandment to love one's neighbor as oneself is described by Jesus as the "second" commandment. The last six commandments of the Decalogue spell out more fully the principle of loving one's neighbor as oneself. A person who loves his neighbor in this way certainly will first of all honor his parents; he will not kill anyone, but respect his neighbor's life; he will not commit adultery, respecting his neighbor's person; he will not steal, respecting his neighbor's property; neither will he bear false witness nor covet that which is his neighbor's, because he is to love his neighbor as himself. In other words, the "second" commandment, "Thou shalt love thy neighbour as thyself," does not abrogate any of the last six commandments of the Decalogue. It merely comprehends them and is the over-all principle concerning the application of which these six commandments give us further instruction. By the same principle the first commandment to love God with all the heart does not abrogate any one of the first four commandments, for they are included in its over-all principle. We do not see that Adventists face any dilemma here. In Romans 13:8-10 the Lord was dealing only with the second great principle to love thy neighbor as thyself, and therefore He quoted the commandments from the second table of the Decalogue.

One who examines the context of this passage will note that in this section of the book of Romans the apostle Paul is dealing with the relationships that should obtain between men. In the first part of the book

of Romans the apostle discussed in a magnificent way man's relationship with God, showing that one is saved by his faith in God and in the atonement provided for him. In the last part of the book the apostle seeks to show how one who has been saved by faith will relate himself to his fellows. It is for this reason that in the thirteenth chapter the apostle did not introduce what Jesus called the first great commandment of loving God with all the heart and including the more specific spelling out of this in the first four commandments of the Decalogue. Inasmuch as he was discussing strictly the relationship of man to man, he cited only the second great principle—love to one's neighbor—and in particular those specifications that show that an individual who loves his neighbor will not commit adultery with him, will not kill him, will not steal from him, or bear false witness against him, or covet anything that is his. Paul is by no stretch of the imagination saying that when a person loves his neighbor as himself he need not observe these last six commandments; he is saying, rather, that the over-all principle of love to one's neighbor includes all of these. And to keep them out of love is the only effectual way, for love fills in all the gaps between the commandments; it reaches over them and underneath and around them; but it does not go contrary to any one of them.

As we have said, from chapter twelve of Romans onward Paul is discussing man's relationship with man. Certainly the apostle Paul would have been shocked had he known that Christian men in later times would use his words as if the first great commandment of loving God with all the heart, embracing the first four of the specific commandments of the Decalogue, had no relevance for Christians. It really amazes us that Romans 13:8-10 could be advanced as an argument for not keeping the seventh-day Sabbath. It could just as well be advanced as an argument that it is all right to worship idols or to take the name of God in vain. Seventh-day Adventists stand for the unity of the "Eternal Ten," and with the Lord's help we will seek to fulfill these ten, not out of legalistic observance, but because we want to love God with all our hearts and want to love our neighbors as ourselves.

Romans 14:4-13

We agree with our friend Walter Martin

Ministry of Healing Studies Revised

Under the auspices of the General Conference Medical Department the series of sermon outlines on *The Ministry of Healing* were recently revised and reprinted. Scientific quotations, correlated with quotations from this Spirit of Prophecy volume, were brought up to date, as well as references to current articles appearing in *Life and Health*.

Many ministers have reported using these outlines successfully in prayer meetings or for Sabbath sermons. Short, concise, with gem thoughts carefully arranged, these outlines may now be purchased at your local Book and Bible House (20c a set).

General Conference Medical Department

that the fourteenth chapter of Romans calls upon Christians not to engage in judging one another. God is the judge of all mankind, and it is He who decides on the moral worth of individuals. A human being cannot know for sure the reasoning and the convictions of another person, and is in no position therefore to judge whether that person is violating his basic convictions of right and wrong. Christians are, however, obligated to bear witness of their faith in Christ and to preach the Word in season and out of season. Informed, enlightened Seventh-day Adventists do not try to take over God's prerogative of judging His servants, but we do feel it is our duty to preach the Word of God as we understand it. We do not consider that we are "passing judgment" on those who observe the first day of the week when we set forth what we consider to be the Biblical teaching on the necessity of Christians to shape their lives in harmony with all the Decalogue, as well as with the other teachings of the Word of God. We would leave the Bible itself to do its own cutting and convicting.

Before we discuss the teaching of the fourteenth chapter of Romans, we would make reference to several statements of Walter Martin in this section of his book. He intimates that Seventh-day Adventists keep the seventh-day Sabbath because we believe the Spirit of Prophecy was manifested through Mrs. White and that she confirmed the teaching of Joseph Bates regarding the seventh-day Sabbath. Seventh-day Adventists have never based the doctrine of the

Sabbath on anything but the Bible. It is the supreme court of appeal and the only authority to us in matters of doctrine. We do not believe that the verdict of that court invalidates our teachings. We feel that our friend Martin and others have dealt very loosely with many passages of the Bible. For instance, on page 172 this author says, "The early Christian church met upon the first day of the week (1 Cor. 16:2)." He has many times charged that Adventists do not consider the context of Scripture passages nor the grammatical construction. We ask, How is it possible to claim 1 Corinthians 16:2 in support of his contention that the early church met on the first day of the week? Even a cursory examination of the Greek text of 1 Corinthians 16:2 shows that the apostle Paul is counseling the Corinthian believers to store up in their homes free-will gifts for the great offering that he was assembling on behalf of the needy Christian believers in Jerusalem. The Greek phrase can be translated in no other way than "at one's home" or "by himself." The phrase is an almost exact equivalent of the French *chez lui*, "at one's home." It is clear that the apostle is telling the people to lay these funds aside so that when he comes they will have it stored up and can merely turn it over to him, and he will not have to make an extended appeal for funds. Second Corinthians, chapters 8 and 9, give

One may be better than his reputation, but never better than his principles.—Latena.

full details of this great offering that the apostle Paul is assembling, and in 1 Corinthians 16:2 he is encouraging the believers to lay money aside for that purpose. Despite the clear intent of this passage, from its context and linguistic analysis, some, Martin included, grasp at it like a drowning person at a straw for support of their theory that the early church met upon the first day of the week. This type of interpretation certainly is insufficient to establish any such doctrine.

Now let us look at Romans 14, in which Paul describes two groups in the church—the "strong" and the "weak." The apostle says that the weak eat vegetables, but another thinks that he can eat all things. In using a comparable passage of Scripture, 1 Corinthians 8 and 9, we discern immedi-

ately that Paul is not speaking of the matter of clean and unclean foods, but rather is discussing a problem that was tremendously acute for the early Christians living in Greek cities. This problem arose primarily because pagan priests and others frequently sold in the market place for food, animals that had previously been offered in the temples as sacrifices to the gods. Some Christians maintained that if a believer ate food, even of a clean animal, that had been offered before these heathen gods, it would be acknowledging the existence of such a god, and having communion with him. Since they could not tell for sure whether meat purchased in the market place had been offered before idols, some of the Christians maintained that they would not eat any meat at all, but to be sure, would eat only vegetables. Other Christians believed that there was no other god except the Lord, and therefore they didn't care whether animals had been offered before

What I want is not to possess religion but to have a religion that shall possess me.—Charles Kingsley.

the heathen idols or not. They would eat them anyway. Over such a matter as this the apostle urged the believers not to judge one another or engage in extended acrimonious debates about it, but each was to honor the convictions of the other on this matter concerning which God had not spoken.

In the same way the apostle said, verse 5: "One man esteemeth one day above another, and another esteemeth every day alike. Let every man be fully persuaded in his own mind." Here again, to understand this passage we must place ourselves in the position of the early Christian believers. Many of them had come out of Judaism and had been used to observing the annual Jewish feasts and the accompanying ceremonial rites. It was very difficult for such people to abandon their religious practices of long standing. In the New Testament we read that many of the people in the church at Jerusalem continued to take part in certain of these Jewish rites, and they even urged the apostle Paul to take part in them also. Acts 21:21-27. Paul often attended these great annual feasts after his conversion (Acts 18:21, etc.), not because he felt any religious obligation

"I SHALL NOT WANT"

¶ I shall not want rest.—"He maketh me to lie down in green pastures: he leadeth me beside the still waters."

I shall not want forgiveness.—"He restoreth my soul."

I shall not want guidance.—"He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship.—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

I shall not want comfort.—"Thy rod and thy staff they comfort me."

I shall not want food.—"Thou preparest a table before me in the presence of mine enemies."

I shall not want joy.—"Thou anointest my head with oil."

I shall not want anything.—"My cup runneth over."

I shall not want anything in this life.—"Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity.—"And I will dwell in the house of the Lord for ever."—*Selected.*

to do so, but because it afforded wonderful opportunities to witness of Christ to the multitudes who congregated there.

Under such circumstances it seemed best to allow these various long-ingrained practices to disappear gradually rather than to insist that, inasmuch as these ceremonial requirements pointing forward to Christ had no more validity after Christ had come, Christians must abandon them at once. In view of these facts, it becomes apparent that the apostle Paul was not teaching the Romans that they should not live in harmony with the provisions of the Decalogue, and its weekly Sabbath, but that he was telling them they were free to use their own judgment as to whether they would have any part in the Jewish festivals and ceremonial requirements. The fact that he said the strong had laid them aside shows that he himself considered that Christian believers would be wiser to abandon these things, but that it was wrong for them to judge the person who out of long habit and convictions would like to go on with them.

The Jews hated the apostle Paul because he taught that the requirements of Judaism that had pointed forward to the Messiah had no more validity now that the Messiah had come. They rejected the idea that the Messiah had come, and so they hated Paul for teaching the people that they could abandon those parts of the Jewish law that foreshadowed the coming of the Messiah. However, not once do we find

the Jews accusing Paul of being a breaker of the Sabbath day. They were anxious to find every fault with him that they could, and had the apostle been teaching that the seventh-day Sabbath—which God had given at Creation and which antedated the ceremonial practices in connection with the sanctuary services—had been abrogated, they would immediately have brought charges against him for Sabbathbreaking. However, in no place do they accuse the apostle Paul of this. Rather, the apostle himself when on trial before Agrippa spoke of his manner of life as follows: "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts 26:22). Paul did not appeal to his apostolic authority for teaching that the seventh-day Sabbath had been abolished and that the Christian faith was now keeping the first day of the week in honor of Christ's resurrection. He stoutly asserted that he taught nothing except that which the prophets and Moses did say should come. Certainly the prophets and Moses did not prophesy of the abolishing of the seventh-day Sabbath and the setting up of the first day of the week as the Lord's day.

The efforts of some of our Christian brethren to discredit the great moral law of God, which God gave to show men the way in which He desires them to live, bring discouragement to us who are trying to follow in the footsteps of Christ and are trying

to abide by the Word of God. We shudder when efforts are made to show that the law of God is contrary to the best interests of men, that it is against us and contrary to us. Anciently the Lord told His people: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" (Deut. 10:12, 13). God said He had given the commandments for our good. We Adventists thank God for His law, in which we discern the way that He would have us live. And we are grateful to it when it points out errors in our lives, for then, instead of being insensitive to our danger, we turn to Christ for forgiveness and seek Him for strength to live according to His law. We ask Him to help us love Him with all our hearts and love our neighbors as ourselves, that we might fulfill His will for us. We feel that Satan, the great archenemy of God and man, is trying to bring discredit upon the law of God because it is that law that brought conviction of sin to him, and because it convicts mankind of sin, and leads them to turn to their Saviour and to escape from sin's grasp.

As a people we want to take our stand firmly upon the Bible and under the banner of Jesus Christ. We heed His counsel that the two great commandments are to love God with all our hearts and our neighbor as ourselves; and we understand that these two embody in principle all the teach-

There is only one religion, though there are a hundred versions of it.—G. B. Shaw.

ings and provisions of the Word of God. We repeat that if we love our neighbor as ourselves, we will not steal from him or bear false witness against him. Also, if we love God with all our hearts, we will not violate His holy Sabbath day any more than we would bow before idols. We reverence the words of our Saviour, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth" (John 14:15-17). We feel that it would be presumptuous for us to seek the great blessing of the presence

of the Spirit of truth if we are willfully violating His Word. We cannot ignore such scriptural admonitions as "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

To sum it up, Seventh-day Adventists believe that Christ is our Saviour and also our Lord. We do not believe that our Lord who forgives us our sins leaves us wallowing in our sins. Such reasoning does despite to the grace of God. We believe our Lord and Saviour has a program of living for those who are His sons and daughters. We do not believe that Christians can contribute in the least degree to their own salva-

A true friend is the gift of God, and He only who made hearts can unite them.—South.

tion, for salvation is a free gift from God through faith as we accept Christ as our Saviour. At the same time we believe that one who accepts Christ as Saviour is willing to renounce all sin. With the apostle Paul we say, "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1, 2).

The good news of salvation reached us when we were lost, like the prodigal in the far country. By faith we accept Christ's forgiveness, but we are not content to stay in the far country. We feel that we owe an allegiance to the One who loved us with an everlasting love and who gave His life that we might have forgiveness. We believe in "obedience to the faith" (Rom. 1:5). We accept the forgiveness and the rest that Christ offers us; we are ready also to take up His yoke. We agree with John R. Stott, rector of All Soul's Church in London, who wrote in the magazine *Eternity*, September, 1959, page 17: "In saying that saving faith includes obedience, I mean that in true faith there is an element of submission. Faith is directed towards a Person. It is in fact a complete commitment to this Person involving not only an acceptance of what is offered but a humble surrender to what is or may be demanded."

We believe that God has called His sons and daughters unto holiness, but that it is impossible to maintain the forgiveness of our Lord and receive His free justification and sanctification if we willingly continue to violate a program of life which He has outlined for us, and part of this outline

is in the Decalogue, including the Sabbath commandment. We would heed the words of the apostle James, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22-25). We look into the mirror of God's Word and we find there a picture of ourselves as those needing the grace of Christ. We accept that grace. We find in God's mirror a fountain for sin and uncleanness, but we see in there the image of our Saviour in whose footsteps we are to follow. We see in this mirror the revealed will of God, and we see that to

please Him we should fashion our lives according to His revealed will. It is for this reason that we gladly and willingly keep the seventh day of the week, the day that God has called "My holy day," and the only true Lord's day. Governor Mark Hatfield, writing in the same issue of *Eternity*, said: "But the man who looks into the perfect mirror of God's law, the law of liberty, and makes a habit of doing so is not the man who sees and forgets. He puts the law into practice and he wins true happiness."

"If a man is seeking a practical faith, he must turn to the knowledge and truth found in the great textbook of our faith, the Holy Bible. And when he finds this truth, then he applies it, he lives it, he practices it."

With this principle we are in perfect agreement and it is this type of practice that we are seeking for ourselves.

How to Handle Hostility

STEADMAN BAGBY

Minister, First Methodist Church, Lexington, Kentucky

A MINISTER'S professional success will be determined to an extent by his ability to deal wisely with hostility. Most veteran ministers would admit that the maximum or the minimum of a minister's usefulness is related to this problem. This truth will also be confirmed by the laity. The minister's problem with hostility is twofold; first, the hostility which is directed toward him; second, the hostility which he personally feels.

The tensions thus created manifest themselves more frequently as people know each other better. The pastor serving a church with a small membership in a community of slow growth will have a larger problem than will the minister serving a metropolitan congregation. Thus the inexperienced minister often has to deal with this particular problem in its most crucial forms.

Hostility is often expressed by laymen in an open reluctance to support the preacher or his program; and it may also be manifested by the minister in an antagonism toward members of the congregation who are slow to perceive his value, or

who show an ardent attachment for a former pastor. The malady is as contagious as the common cold and, improperly handled, is a malignant growth upon the Church as the body of Christ. Like colds and cancers, the best cure is early detection and time.

A wise physician of the soul will learn to expect a certain amount of hostility in dealing with people. The sermon that lays an ax to social sins in the community and a scalpel to the secret sins of the congregation will arouse antagonism toward its preacher. This result is wholesome when properly channeled into constructive enterprises.

One of our most brilliant ministers was limited in his tenure of labor because he could not tolerate any attitude toward his program except one of enthusiastic support. While he accomplished more during his short pastorates than others achieved in a longer span of service, he paid too large a price in nervous tension and melancholia for his mushroom success. Appointed to an inactive church in a growing and prosperous county seat, his con-

tagious enthusiasm and ecclesiastical enterprise inspired the congregation to pay off a debt which had too long strangled their initiative. The plan for raising the money had been adopted, the program of publicity was being arranged, and the date for bringing the offering to the church was being settled by a committee. The preacher suggested Easter Sunday.

The layman, who had guided the church's limping program in the past, voiced his objection to that date. This was the first note of dissent in the campaign.

The preacher jumped to his feet and began pacing the floor, saying: "I can't do a thing for you—I can't do a thing for you, if you don't follow my plan."

Describing the scene to me later, the preacher said: "I don't know why I did it. Of course, the Board went on and approved the plan and we raised the money, but I made an enemy out of Mr. Blank. I believe he was as interested as the others in paying the debt. He was speaking only to assert his sense of leadership." He paused, shrugged his shoulders, and, looking me in the eye, added: "What's the use? It's all over now."

The incident was over, but the pattern has characterized his career. He has never learned to avoid an explosion by being prepared to face opposition. Leadership consists in an ability to give others a part in the planning, and where this trait is absent, one has a dictatorship. Hostility is created by a dictatorial attitude.

Hostility must be treated impersonally. The signal at a railroad crossing suggests the proper clue. It should read, however: "Stop talking and listen." The tendency to push one's own ideas is strong in all men who have exercised responsibility, and success breeds confidence in one's judgment. The pride in opinion which the minister has is equally present in the mind of the layman. One's pride is hurt and one's feelings are injured when improvements are offered to one's ideas.

You cannot successfully silence other people, but you can drain off their hostility by giving them an opportunity to express their thoughts. A Lexington hotel executive employs this technique. Good personal relations with his guests are tremendously important, for he does a large repeat business. Every complaint is treated with respect, regardless of how trivial it may appear. When a guest complains of the serv-

ice, the bill, or the room, my young friend soothes his irate patron thus: "I put myself on his side. I get on his team. I offer sympathy." The criticism is thereby directed toward the hotel and not toward the manager.

Sound business practice, as well as Christian concern, dictates a similar policy for the minister. When you are confronted by an angry man, stop talking and listen. When you find yourself becoming angry toward an individual, stop talking and listen. When expected hostility is treated impersonally, a liability has a chance to become an asset.

One must understand the nature of a destructive emotion before one can find

Mere sorrow, which weeps and sits still, is not repentance. Repentance is sorrow converted into action, into a movement toward a new and better life.—M. R. Vincent.

its antidote. The nature of a minister's work should make him proficient in understanding and interpreting the emotions. The minister sometimes succeeds in counseling emotionally overwrought people where the technician has failed. His success is not due to an understanding of the technique of psychiatry but to an insight enabling him to understand the work of God in the soul.

Like anger, jealousy, prejudice, guilt, fear, and the other destructive emotions, hostility is neither reasonable nor rational but an unbidden reaction to frustration.

This article is being written as I view one of the most beautiful scenes in the Blue Grass section of Kentucky, and I write surrounded by all the conveniences of a modern office, furnished according to personal specifications. Yet I am struggling with hostility. A man has just parked his automobile in the church parking lot. The driver has lived in this city for a quarter of a century, becoming a wealthy man and the recipient of many honors during his successful professional career. Many of his contributions to the community are outstanding. While accumulating the just recognition of reward for his labor, the gentleman has never united with any church in the city though he attends worship services from Sunday to Sunday. He is parking his car in the lot of a church to which he

(Continued on page 35)

The Investigative or Pre-Advent Judgment

Does the Bible Reveal the Time for This Phase of the Judgment to Begin?

W. E. READ

Editor, "Israelite" Magazine



IN THE July issue of this journal we reviewed some of the Biblical evidences for a pre-Advent or investigative phase of God's great judgment work. In these presentations we are setting forth scriptural reasons for our Adventist position on the judgment, and we will now give consideration to the time when this judgment begins. If the Holy Scriptures declare that such a judgment is to take place, could we not expect that God would also reveal the time for this phase of the judgment to begin?

I. PRELIMINARY CONSIDERATIONS

1. The Year-Day Principle

Through the years we have used two periods of time in dealing with the question of when this pre-Advent judgment begins, that of the 2300 days (Dan. 8:14) and that of the 70 weeks (Dan. 9:25). The 2300-day period is connected with the symbolic prophecy of Daniel 8. This prophecy is in the form of four symbols—the ram, the he-goat, the little horn, and the 2300 days. If "day" is a symbol in prophecy, and the 70-week period is to be understood as a key to the understanding of the 2300-day prophecy, we should expect the 70-week period to be in literal language. In the light of this, it is interesting to note that a more correct translation of the Hebrew word *shabu'a*, rendered in the King James Version as "seventy weeks," would be "seventy weeks of years," as we find in the translations of Goodspeed, Rotherham, Moffatt, and the Revised Standard Version.

2. The Wide Range of Daniel's Prophecies

The far-sweeping view of Daniel's prophecies carry us beyond Daniel's day. In fact, in some aspects of chapters 7 to 12 we are brought down to the time of the end and the setting up of the everlasting kingdom of God.

The progressive nature of these unfoldings is seen in the succession of four great empires of Daniel 7, i.e., Babylon to Rome. Daniel knew of these things by revelation and could see some developments in his day by the eye of faith, yet he certainly did not live to see the full developments among the nations.

a. Daniel's reference to "understanding" the prophecies

There were some things Daniel *did* understand. These had a local application: "I . . . understood by books the number of the years" (Dan. 9:2) and he "had understanding of the vision" (Dan. 10:1).

There were some things *he did not* understand. These had a future application: "And I heard, but I understood not" (Dan. 12:8); "Understand, O son of man: for at the time of the end shall be the vision" (Dan. 8:17).

b. Daniel's reference to "the time of the end"

"At the time of the end shall be the vision" (Dan. 8:17); "Understand what shall befall thy people in the latter days: for yet the vision is for many days" (Dan. 10:14); "For yet the end shall be at the time appointed" (Dan. 11:27); "till the time of the end" (Dan. 12:9); "go thou [Daniel] thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13).

c. Daniel's reference to the kingdom of God

The culminating point of these prophecies is the setting up of the everlasting kingdom of God. Here are some examples:

Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall stand for ever."

Daniel 7:18: "The saints of the most High shall take the kingdom, and possess the kingdom for ever."

Daniel 7:27: "And the kingdom and dominion, and the greatness of the kingdom

under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

d. Daniel's reference to the time prophecies

(1) The $3\frac{1}{2}$ times or 1260 days (Dan. 7:25; 12:7). See also Revelation 12:14; 13:5.

(2) The 2300 days (Dan. 8:14).

(3) The 70 weeks (Dan. 9:24).

(4) The 1290 days (Dan. 12:11).

(5) The 1335 days (Dan. 12:12).

Recognizing in general the application of the year-day principle in the interpretation of these time periods, we find that they all reach into the future, and in most cases to the "time of the end." The period of the 70 weeks of years was of short duration compared with the others, but even this was largely future in Daniel's day, for it had reference to the coming of Messiah, to His baptism, to the length of His ministry, and to His death on Calvary's cross. Other prophecies, such as the 1260-day period, which had reference to the persecuting power already referred to, cover activities during the centuries 533-538 to 1793-1798. The same principle applies to the 1290-day prophecy and particularly to the 2300-day prophecy. As the others reach into the future, it would be but natural that this 2300-day prophecy find its fulfillment in the closing days of earth's history.

e. Daniel's reference to the "abomination of desolation"

This expression may have had a minor and very restricted application in the days of Daniel. It certainly had a wider and much fuller application following the ministry of our Lord on earth. He Himself called attention to this prophecy which was undoubtedly fulfilled in the destruction of Jerusalem in A.D. 70. (See Matthew 24:15 and Mark 13:14.)

We might go even further than the application to the destruction of Jerusalem. This prophecy of the "abomination of desolation" also has wider application, even to the "last days."

Bishop Chr. Wordsworth, on Matt. 24:15 remarks:

But the reference to Daniel made by our Lord in this His prophecy concerning Judaea and the world, shows that Daniel's prediction was not yet exhausted, but was to have a further accomplishment in Jerusalem and also in the church at large.—*Commentary*, p. 86.

In the Christian Church the prophecy of our Lord concerning the setting up of an Abomination of Desolation in the Holy Place, appears to have been in part fulfilled by the setting up of the Bishop of Rome upon the altar of God in St. Peter's [at Rome].—*Ibid.*, p. 87.

Ellen G. White writes:

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. . . . In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place. . . . This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.—*The Desire of Ages*, p. 628.

f. Daniel's reference to the nature and the work of the "little horn"

More mention is made of this aspect of Daniel's prophecy than of any other symbol. A number of verses in the different lines of prophecy are taken up with its description. In Daniel 7 there are five verses; in Daniel 8 there are eight verses; in Daniel 11 there are twenty verses.

In Daniel 7 the "little horn" of verses 20-25 is described as having "eyes," "a mouth that spake very great things," and "whose look was more stout than his fellows" (verse 20). Further, we read that he "made war with the saints" (verse 21) and "shall wear out the saints of the most High" (verse 25). He did "think to change times and laws" and did continue for "a time and times and the dividing of time" (verse 25).

In Daniel 8 the "little horn" as applied to pagan and papal Rome is described differently. The emphasis in this chapter is on its relation to the sanctuary, to the worship of God, and to the redemptive work of the Messiah. This is seen in the fact that he "magnified himself even to the prince of the host" (Dan. 8:11). In verse 25 this is interpreted to mean "against the Prince of princes," who is none other than the Messiah, our blessed Lord.

In Daniel 11 the "little horn" is further described, and what was given in Daniel 7 and 8 is enlarged upon. Further details are given, but the prophet is assured that "he shall come to his end, and none shall help him" (Dan. 11:45).

g. Daniel's reference to the "daily"

The expression "daily sacrifice" is to be

found five times in the prophecies of Daniel: 8:11, 12, and 13; 11:31; and 12:11.

It will be recognized that the word "sacrifice" is in italics and represents a word supplied by the translators to give what they thought was the sense of the original word, *tamid*. *Tamid* is variously rendered in the King James Version, and by such words as *continual*, *always*, *daily*, *perpetual*, *continually*, *ever*, and *for ever*. A careful study of the use of this Hebrew word indicates that *tamid* is frequently applied to the morning and evening sacrificial offerings, and some of the English words just mentioned are used with reference to these offerings. For example, the word *perpetual* in the two occasions of its use; *daily* in the seven occasions of its use; *continual* in 23 out of 26 times of its use; *continually* about twelve times.

This being so in its reference to the morning and evening services in the typical sanctuary, one would gather that it would be so in the antitypical service in the heavenly sanctuary. There it would evidently represent the continuous ministry of the Lord as our great High Priest. The book of Hebrews picks up this thought, as can be seen in the statement that Christ "continueth ever" (Heb. 7:24). Our Lord "abideth a priest continually" (Heb. 7:3).

This daily service of the earthly sanctuary, involving the morning and the evening sacrifice—the *tamid* (Hebrew), or "continual"—fitly foreshadowed the continual efficacy of the sacrifice of Christ our Lord, accomplished on Calvary's cross. The risen Christ, our ministering high priest, "ever liveth to make intercession" (Heb. 7:25) for us. Hence we understand His heavenly ministry to be the mediation of His complete and ever-efficacious atonement, which He made and completed on the cross for man, applying that atonement to the individual sinner as he accepts Christ as his personal Saviour.—*Questions on Doctrine*, p. 264.

These considerations emphasize that, in the main, Daniel's prophecies had their fulfillment after his day, and in fact a long way into the future, even to the "time of the end." One Bible (*The Holy Scriptures*, Jewish Publishing Society) renders Daniel 8:17 "the vision belongeth to the time of the end," and Rotherham renders it "to the time of the end belongeth the vision."

II. THE UNIQUENESS OF THE VISION OF DANIEL 8 AND 9

There is something unique about the vision of Daniel 8 and 9. It is different from the visions of Daniel 2 and 7. In

Request

A chart showing chronological reading of the Old Testament, which appeared as an insert in the October, 1932, issue of THE MINISTRY, is urgently wanted. This little folder was formerly stocked and distributed by the Ministerial Association, and later was incorporated in a 60-page brochure by the Seminary, selling for 50 cents. This later reprint included analyses of both the Old and the New Testament books by Camden Lacey, and articles on the formation of the New Testament canon by L. E. Froom. But since the Old Testament chart in the 1932 issue was detached, we do not find a single copy in our files of bound volumes, and we would appreciate it if someone would send us this folder showing the chronological reading of the Old Testament.

Mail to: THE MINISTRY Magazine, General Conference Office, Takoma Park, Washington 12, D.C.

Daniel 2 the kingdoms of the world are portrayed to Nebuchadnezzar as valuable metals—gold, silver, brass, and iron; and later to Daniel as wild, ravenous beasts.

In Daniel 8, however, while reference is made to two kingdoms under the symbols of animals, those chosen are not wild beasts but domestic animals, and the significant fact is that both the ram and the he-goat were animals used in the sacrificial service in the sanctuary of Israel.

The uniqueness of this prophecy is that it deals pre-eminently with the sanctuary. This can be seen in the following references: To the "daily," Dan. 8:11, 12, 13; to the sanctuary, 8:11, 13, 14; to the defilement of the sanctuary, 8:11, 13; 9:17; to the evening oblation, 9:21; to the cleansing of the sanctuary, 8:14; to the termination of the sacrificial service, 9:27.

The reference to worldly kingdoms is merely to give the setting for the main theme, that of God's plan to redeem man from iniquity. The seventy-week period reveals the cross, the redemptive, sacrificial act of our blessed Lord, the Messiah, and the time when *He begins His priestly ministry in the sanctuary above*. The 2300-day period reveals the time when He enters upon the closing work of His ministry as our great High Priest.

As just mentioned, in Daniel's day fulfillment of the prophecy in the main was a long way in the future, but God did give to the prophet something to comfort his soul, and in part at least, answered the great burden on his heart. His earnest prayer, "How long" did have a local fulfillment. He lived during the days of Neb-

uchadnezzar's destruction of both the Temple and city of Jerusalem (Dan. 1:1). He was about eighteen years old at that time (*Testimonies*, vol. 4, p. 570). Then we read that Daniel lived until the third year of Cyrus, 537 B.C. (Dan. 10:1).

So Daniel lived long enough to see the morning and evening sacrifices restored. In this Daniel's heart was cheered and comforted, even though he could not have understood the far-reaching implications of his prophecies.

III. THE TIE BETWEEN DANIEL 8 AND DANIEL 9

We have also observed that the features of Daniel's prophecy in chapters two and seven were quite fully explained, and that in the main, the features of Daniel 8 were also explained. Only one symbol was not explained, and that symbol was the 2300 year-day period.

We maintain that this aspect of the Daniel 8 vision was dealt with in Daniel 9, and we will now consider certain aspects of this question.

1. *The Significance of the Mention of the Angel Gabriel (Dan. 9:21)*

The mention of Gabriel we believe is an indication of the tie between chapters 8 and 9. In Daniel 9:21 Gabriel, who comes to make Daniel understand the vision, was the angel Daniel saw in the beginning of the vision as recorded in chapter 8. There Gabriel is counseled by someone of higher authority to give understanding of the vision to Daniel (Dan. 8:16). It was the same angel that was with Daniel when he fainted, and who comforted and assured him that the vision was true. In the seventh chapter there is no mention of Gabriel and no evidence that Gabriel gave that vision to Daniel.

2. *The Significance of the Expression "consider the vision" (Dan. 9:23)*

Gabriel had previously explained to Daniel all but the time portion of the symbolic vision of chapter 8. Now he reappears to continue the explanation in literal terms (Dan. 9:21, 22) and to clarify the remaining part. The angel uses the arresting words "consider the vision." This expression provides the key to the explanation, for the term "vision" appears ten times in chapter 8. But it is to be noted that in Daniel 8 and 9 two Hebrew words, *chazón* and *mar'eh*, not exact synonyms, are used in

the original Hebrew text. In the majority of English translations only one word, "vision," has been used to express these slightly variant thoughts, and as a result, the exact intent of the original has rarely been perceived.

Could we not regard the Hebrew words as having some significance? It is possible that when the word *chazón* is used, the reference seems to be to the particular persons or incidents seen and heard in the vision (*chazón*). On the other hand, where the word *mar'eh* is employed, the reference could be to the particular things seen and heard in the *chazón*. One feature seen in the over-all vision, the *chazón*, was the "two thousand and three hundred days" of Daniel 8:14. But the special scene referred to here is "the vision" (*mar'eh*) of the evening and morning (verse 26).

When the angel Gabriel, "whom I [Daniel] had seen in the vision (*chazón*) at the beginning" (Dan. 9:21), returned to complete his explanation of the vision (*chazón*), he directed Daniel's attention specifically to the vision (*mar'eh*) when he said, "consider the vision (*mar'eh*)" (verse 23). The very thing, the *mar'eh*, that was unexplained in Daniel 8 is what Gabriel referred to when he said to consider the *mar'eh*.

"There can be no mistake as to this identification of 'the vision.' S. R. Driver, the noted critic (*The Book of Daniel*, 1936, p. 133), recognized this, and wrote concerning 'the vision at the beginning' (Dan. 9:21) that it refers to 'viii.16.' The chapter

Notice

The news notes in our September issue carried an item on Zionist colonization, in which mention was made that five Seventh-day Adventist families had settled in Galilee. This note was taken from a "Religious News Service" release, but our usual indication of this source of information was inadvertently omitted. Lest this item should leave a wrong impression, we should point out that these families were not from the mother Seventh-day Adventist Church, but from an offshoot of the Shepherd's Rod, or Davidian group. After the failure of the Shepherd's Rod prophecy in the spring of 1959, several groups broke off, and one of them established the above settlement in Palestine. We do not believe in the literal fulfillment of all the Abrahamic promises relating to an earthly kingdom, hence these families would naturally not be members of the mother church. We regret any misunderstanding that may have arisen from this news note.—EDITORS.

8 usage and the chapter 9 tie-in appears inescapable, and the identical theme of the two chapters becomes self-evident. *What follows in chapter 9 is therefore not a new and independent vision, but is the continuing literal explanation of the symbolic 'vision' of chapter 8.*—*Questions on Doctrine* p. 271.

3. *The Significance of the Expression "to anoint the most Holy" (Dan. 9:24)*

The expression "most holy" is sometimes used of the sanctuary as a whole. It is, of course, used most frequently of the Most Holy Place, the inner room of the earthly sanctuary, while the larger section of the sanctuary was called "the holy place" (Ex. 26:33). There are instances, however, where the term is used of the sanctuary as a whole, irrespective of its various divisions.

Referring to the sacrifice that was to be eaten by the priests, Numbers 18:10 says, "in the *most holy place* shalt thou eat it." But according to Leviticus 6:16 such offerings were to be eaten in the *holy place*. No one could enter the Most Holy Place except the high priest, and then only on the Day of Atonement at the close of the sacrificial year. The Most Holy Place is mentioned in Ezekiel 45:3.

The term "most holy" is used exclusively of things and places, and never of persons. Thus Dean Farrar, in *The Book of Daniel*, 1895, p. 278 says: "'Holy of Holies' is never once used of a person, though it occurs forty-four times." The King James Version in the margin reads "most holy place." The rendering in the American Revised Version margin is "a most holy place." Keil says this is a "new temple," a "most holy place," the "establishment of the new holy of holies," where God's presence will be manifest. The Jewish translation reads "to anoint the most holy place" (Dan. 9:24, *The Holy Scriptures*, the Jewish Publication Society).

And since Christ's ministry is in the heavenly sanctuary, not in the earthly, we take this to be an obvious reference to the anointing or consecration of the heavenly sanctuary preparatory to, or in connection with, Christ's coronation and inauguration as priest-king (Heb. 8:2; 9:23, 24).

4. *The Significance of the Expression "Seventy weeks are determined upon thy people"*

The problem with the word "determined" is that it is variously rendered in the different English translations. Several translations, such as the King James Version, give "determined." The Revised Standard Version, Jewish Publication Society, and Moulten give "decreed." Others give "destined" or "fixed" or "ordained." Some even give "divided" or "shortened." The Hebrew word is *chathak*, and this is the only place of its use in the Hebrew Bible. We should take cognizance of this fact in our interpretation of this word. We have been charged with recognizing only one meaning, namely, "cut off," and the idea in the criticism is that this has been a convenient way for us to make a connection between Daniel 9 and Daniel 8. We should investigate this criticism fairly and adequately, to see what justification we have for using the expression "cut off." The fact is that the Hebrew lexicons differ as to which English translation really has priority, but generally they give "cut" or "cut off" first mention.

Brown, Driver, and Briggs, in their *Hebrew and English Lexicon*, give "to divide, to determine, to cut, cut off, to decide." Kohler and Baumgartner, in their *Lexicon in Veretis Testamenti Libros*, give "to cut, to decide." Gesenius gives "to determine, to destine." *The Students' Hebrew Lexicon* gives "cut," "sever," "decide." *The Harkavy Hebrew and Chaldee Dictionary* gives "cut," "decide."

In the light of this, it can be seen that the term "cut off" has considerable basis for its use. In a matter of this kind, however, why not recognize the various aspects of the meaning of the Hebrew word *chathak*. Is it not true that the 70-week period was "allotted" to the Jewish people to accomplish the things mentioned in the prophecy (Dan. 9:24)? Was not this period appointed by the Lord for this very purpose? Seeing that it is a specific period, can we not also recognize that God "determined" this period of time for His people? The

PATIENCE

❧ Life has such hard conditions that every dear and precious gift, every rare virtue, every genial endowment, love, hope, joy, wit, sprightliness, benevolence, must sometimes be put into the crucible to distill the one elixir—patience.—Gail Hamilton.

word also means "cut off," as we have just seen, but why not recognize all facets of the meaning of the word in our interpretation of the prophecy? By so doing we gain rather than lose.

5. *The Significance of the Fact That Daniel Did Not Understand the Fourth Scene in the Vision [mar'eh] (Dan. 8: 26, 27)*

The fact that the vision of Daniel 8 closes without explanation of the fourth symbol—that of the 2300 evenings and mornings—but with one virtually promised after "many days" indicates that it was God's purpose to reveal this matter to His servant Daniel. Because there are points that tie this ninth chapter with the eighth chapter, it seems reasonable to conclude that when Gabriel came to Daniel he took up the thread of the prophecy from Daniel 8. Gabriel then told Daniel he was come to give

him skill and understanding, and that now he was to understand the matter and consider the vision [mar'eh].

6. *The Significance of the Fact That Many Bible Expositors Have Recognized This Tie*

For more complete data the reader is referred to *The Prophetic Faith of Our Fathers*, by L. E. Froom. We will give but one relevant quotation:

"This *chronological* prophecy . . . [Daniel 9] was evidently designed to explain the foregoing [chapter 8] vision, especially in its *chronological* part of the 2300 days."—William Hales in *A New Analysis of Chronology*, 1833, vol. II, p. 517.

The following excerpts from the Ellen G. White writings should also be carefully noted:

Earnestly he [Daniel] sought for the meaning of the vision. He could not understand the relation sus-
(Continued on page 35)

"My Meat"

E. E. CLEVELAND

Associate Secretary, General Conference Ministerial Association



THE question of health is of primary concern to every Christian minister; and Adventism has been the chief exponent of the concept that the physical, spiritual, and mental powers of man are inseparably interrelated.

Fresh air, sunshine, rest, exercise, mental culture, spiritual progress, and diet all have their bearing on a minister's health and hence on his power for good. To neglect any one of these vital factors is to deprive oneself of the physical stamina so necessary to continued effective spiritual ministry.

All phases of the health question cannot be considered in this article, nor can this treatment of only one phase be exhausted. This article concerns itself with the effects of flesh eating on the minister's physical, moral, and mental health. To eat or not to eat, that is the question.

Too Much

In this, as in all other questions of fact, some proponents claim too much. The extravagances of their claims have resulted in their being called fanatics. The truth is that not all who claim "too much" are fanatics. Some are conscientiously mistaken. Others have a zeal that is not

according to knowledge. The overzealous have done much to hinder the acceptance of this counsel to the church.

The Bible reveals vegetarianism as the original diet of man. Furthermore, the health counsel of the church relative to diet is based on the fact that a balanced vegetable diet is the most healthful and hence best for man. However, those who claim that the eating of clean meats is a sin claim too much. The apostle Paul warned against this very thing in 1 Timothy 4: 1, 3. Moreover, the Bible is replete with biographies of the most God-fearing men to whom meat was permitted as an article of diet. Indeed, the Master Himself served fish to thousands of His listeners, and was Himself served fish by those who knew Him best. There is no Biblical hint that eating clean flesh was, is, or ever will be a sin.

Let the reader remember that in the counsels to the church on this matter mention is made that the flesh diet would be a continuing necessity for some. Those exceptions are (1) certain sick persons, (2) those living in areas where a balanced vegetable diet is not available, and (3) those who are uneducated in the matter of preparing balanced vegetarian meals. All others are urged to give this matter their prayerful at-

tion. We all will agree that vegetarianism cannot assume the force of commandment. It must be taught, urged, and promoted, but never made a test of spirituality. Right and wrong are constant. They do not fluctuate from age to age. If eating clean flesh is a sin now, it always was and always will be. The fact is that it is no sin now, never was, and never will be.

Too Little

From the foregoing it is clear that the eating of Biblically permitted flesh is lawful. However, 1 Corinthians 6:12 indicates that all things lawful are not expedient or profitable. Indeed, there is evidence in abundance that as the end approaches, many things that are not in themselves sinful will, because of sin, become inexpedient for us. This is true of the practice of flesh eating. Flesh eating has from its inception served to shorten man's life. But in later years diseases in animals have made flesh eating hazardous.

There are but few animals that are free from disease. . . . Many poor animals are left to breathe the poison of filth which is left in barns and stables. . . . Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten, which has poisoned their blood, and caused their sufferings. Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser. —*Selected Messages*, vol. 2, p. 418.

Those who are inclined to trust in modern sanitation and improved methods of processing meat need only consult the U.S. Department of Agriculture Bulletin on diseases in animals, or read some of the current magazine exposures on the subject to know that this condition among animals has become more aggravated. But the hazards of flesh eating are not purely physical.

By the use of flesh meat the animal nature is strengthened and the spiritual nature weakened.—*Evangelism*, p. 663.

In this era of moral apostasy the man of God can ill afford to increase the odds against his survival. Though vegetarianism does not guarantee chastity nor flesh eating destroy it, the latter does place undue strain upon it. Hence it is a weight. Says the Scriptures, "Let us lay aside every weight" (Heb. 12:1). On this subject the Advent ministry has access to great light. It is their privilege to become teaching examples of healthful living. It is true that the kingdom of heaven is not meat and drink. But who can deny that meat and drink have been stumbling blocks to the kingdom in many instances? Pos-

sessors of great light are strongly urged to practice healthful living.

If, in the face of the light God has given concerning the effect of meat eating on the system, you will still continue to eat meat, you must bear the consequences.—*Ibid.*, p. 664.

Physical health is not the only part of man's life affected by flesh eating.

Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message?—*Ibid.*, p. 663.

This statement cannot mean that vegetarians have clear minds and flesh eaters do not. The reader is probably familiar with some abstainers who live in perpetual mental fog and meat eaters who are noted for their sharp, analytical minds. It is, rather, a challenge to the individual to attain to his own full potential, casting off all hindrances.

Finally, there is the question of ministerial influence. Does not this striking statement of the apostle apply here? "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13).

Brethren, the laymen are reading the books published by the church. The writings of Ellen G. White are accepted by them as of divine origin. It does little to strengthen the confidence of laymen in these teachings when they see Heaven's counsel lightly regarded.

Be careful what attitude you assume, lest you be found causing division. . . . Do not harm others by opposing the light God has given on this subject. . . . Do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat eating, because the Lord is calling for reform. . . . In counterworking the efforts of your fellow laborers who are teaching health reform, you are out of order, working on the wrong side.—*Ibid.*, pp. 664, 665.

Too Late

Fanatical groups within the church are creating havoc with this phase of the Lord's program. Is it not time that the ministry seize the initiative, organize classes, and teach total health reform to God's people? If not now, when?

It will go forward, for it is the Lord's means of lessening the suffering in our world and of purifying His people.—*Ibid.*, p. 664.

The advent ministry is debtor to the world. Millions are being spent in experimentation to learn what God through His messenger has long ago revealed to His church. "My meat," said Jesus, "is to do the will of him that sent me, and to finish his work" (John 4:34).

North American Regional Department

F. L. PETERSON

Associate Secretary, General Conference

(The following historical outline of the development of our North American Regional Department was used by F. L. Peterson in a report at the General Conference worship, and was of such interest that we requested him to share it with our workers in the field.—EDITORS.)

- 1871 One of the first Seventh-day Adventists known to work in the South among the four million colored people was Silas Osborn, in Kentucky.
- 1883 The first Seventh-day Adventist colored church in all the world was organized at Edgefield Junction, Tennessee. The donation on the first Sabbath was 25 cents.
- 1889 A. Barry, a former slave who accepted the message by reading the *Review*, raised up a company in Louisville, Kentucky.
- 1889 C. M. Kinney, the first ordained colored minister in the denomination, was sent to shepherd the Louisville flock. He died August 3, 1951.
- 1892 Fifty colored Seventh-day Adventists in the South paid a tithe for the year of about \$50.
- 1895 A missionary boat built and manned by James Edson White (a son of Mrs. E. G. White), W. O. Palmer, and F. W. Halliday, became the morning star in the lives of hundreds of colored people along the Mississippi River. The boat was named *The Morning Star*.
This missionary venture was financed by the sale of the book *Gospel Primer*, familiar to every Seventh-day Adventist child of those days.
- 1896 For the training of colored workers, the General Conference established Oakwood Manual Training School near Huntsville, Alabama.
- 1901 Anna Knight was sent to India as a missionary.
- 1902 T. H. Branch was sent to Nyasaland-Malamulo in East Africa as a missionary.
- 1909 The North American Negro Department of the General Conference was

- organized. There were 900 members.
- 1918 The first Negro to be elected secretary of the department was W. H. Green.
- 1931 B. W. Abney was sent as a missionary to South Africa.
- 1935 *The Message Magazine* had its beginning.
- 1936 Riverside Sanitarium and Hospital was opened at Nashville, Tennessee.
- 1942 The name North American Negro Department changed to North American Colored Department.
- 1944 *Voted* to organize colored conferences in unions where the colored constituency is considered by the union conference committee to be sufficiently large, and where the financial income and territory warrant this action.
- 1954 Name of department changed from North American Colored Department to North American Regional Department.
- 1958 Dedication of Phillips Memorial Hospital for Negroes in Orlando, Florida.
- 1958 Oakwood College was accredited by Southern Association of Secondary Schools and Colleges.

Comparative Statement

	1949	1959
Tithe	\$1,339,221.39	\$3,150,352.82
Sabbath School and Other		
Mission Offerings	\$23,530.60	650,282.71
Ingathering	209,979.78	488,459.34
Total Mission Offerings	551,188.68	1,138,742.05
Total Local Church		
Funds	353,388.54	916,663.97
Churches and Companies	279	369
Membership	25,041	41,507
Baptisms	2,223	3,165
Ordained Ministers	97	176
Licensed Ministers	68	42
Bible Instructors	30	26
Church School Teachers	138	184
Literature Evangelists	250	213

Fourteen families and four single young women of the Regional Department have been sent out to overseas service since 1931.

The largest Regional Conference is Allegheny—membership, 8,280.

The highest delivery record in the history of the publishing work was made by the Allegheny colporteurs in 1959. Amount, \$300,437.31.

MUSIC IN WORSHIP



A Beloved Dominie and His Hymns

VINCENT EDWARDS

MORE than two hundred years have passed since Dr. Philip Doddridge was a preacher in the Calvinist church at Northampton, England. His hearers were composed mostly of humble shoemakers in the town's mills, and not many could read or write. But they listened attentively to their beloved dominie, and after the sermon he would repeat, line by line, a hymn he had just written, which they would sing with devout fervor.

Everybody in the congregation admired Dr. Doddridge. He had not been in Northampton long before he established a charity school for teaching and clothing the children of the poor. He also helped to found a county infirmary. When he mixed with the townsfolk, they all cherished his company, for his life was given to good works, and he was moved to sympathy for all who were in want or distress. He was no less noted for his brilliant scholarship. Probably there were few clergymen in England with such a vast knowledge of literature. When John Wesley wanted advice on the best books for young ministers to read, he naturally turned to Dr. Doddridge.

It was because of his learning and saintly life that the Calvinist families in the country chose him to set up a school for the education of their sons, and to train them for the ministry. Somehow the busy dominie managed to do this along with his crowded preaching schedule and his writing of religious works.

From the new undertaking the headmaster drew one solid satisfaction. Thanks to his influence, most of his students decided to follow his footsteps and become preachers! In their training they had received one curious kind of assistance: Dr. Doddridge had made shorthand a must in his curriculum. The result was that when a young person had mastered that, he was

able to carry off complete transcripts of all the lectures!

Possibly not many young men lacking money and social standing would have stuck by the "faith of their fathers" as did this resolute orphan. After Philip finished at St. Alban's School the Duchess of Bedford offered to send him to college and to find him a comfortable berth in the Church of England. The boy refused, feeling he belonged in the Nonconformist fold.

In his struggle to become a minister he found hard going for a while. Finally he enrolled in the Dissenting Academy of John Jennings, and after completing his training, was called to a church at Kibworth. There were 150 members all told, and the twenty-one-year-old pastor's salary was only £35 a year (\$175).

Doddridge's pastorate at Kibworth lasted only two years, and then he took a church at Market Harborough. On Christmas Day, 1729, he began his final ministry at Castle Hill, Northampton, which he held until his death, twenty-two years later. There was deep gloom in this parish in the autumn of 1751. Word had just come that their beloved pastor would never return. In the late summer Dr. Doddridge had developed a racking cough and cold, and finally a good friend had given him passage money to sail to Portugal, hoping the warmer climate would bring him relief. Then the report came from Lisbon that he had succumbed to his illness and had been buried in the Protestant cemetery.

Only a small headstone in a distant land marks his remains, but Philip Doddridge today has a far more enduring monument. So long as music remains a part of Christian worship, various stanzas he "lined out" for his faithful followers will be cherished. In many hymnals these titles may be found: "O Happy Day! That Fixed My Choice," "Awake, My Soul! Stretch

Every Nerve," "Hark the Glad Sound! the Saviour Comes," "Let Zion's Watchmen All Awake," "Great God, We Sing That Mighty Hand," "Eternal Source of Every Joy," and "How Gentle God's Commands."

Even in the lonely heart of Africa the great missionary David Livingstone found new hope and renewed his courage by reading aloud these stanzas of Dr. Doddridge, which he had heard sung as a boy in a lowly kirk in Scotland:

O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led!

Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread Thy covering wings around
Till all our wanderings cease,
And at our Father's loved abode
We find at last Thy peace.

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SOME BOOKS I CAN RECOMMEND

D. A. Delafield

Associate Secretary, Ellen G. White Publications

1. *The Person and Work of the Holy Spirit*, by Rene Pache, Moody Press, Chicago.

Helpful guidance in nearly every area of the subject. Perusal of our own denominational literature on this subject points up the necessity of finding the best in contemporary treatment of the Holy Spirit. This is certainly one of the best.

2. *Your Marriage and the Law*, by Harriet F. Pilpel and Theodora Zavin, Rinehart and Company, Inc.

Written for laymen by two well-known New York lawyers. The book is authoritative and readable. There are four parts: "Husbands and Wives," "Children and the Law," "The Sex Laws and Problems Surrounding Divorce," "Annulment and Separation." The minister should understand the legal backgrounds of these complicated questions, at least in a general way, so he can handle counseling situations with more confidence and ease.

3. *A Reader's Notebook*, by Gerald Kennedy, Harper and Brothers, New York.

Bishop Kennedy is here sharing with the

preacher the results of his extensive reading and experience. "Under three hundred two headings are twelve hundred twenty-five entries—pithy statements, remarkable remarks, and notable utterances from prominent persons; little stories and episodes from the magazines." The material is fresh and modern. Less than half could be used by Adventists, but that is a big percentage for any work of this type for anybody or any group.

4. *Six Weeks to Words of Power*, by Wilfred Funk, Pocket Books, Inc.

The minister more than any other public servant needs to acquire a broad knowledge of words and an understanding of how to use them more effectively. The fact that this volume has now become so popular as to have appeared in a Cardinal Edition should point up more than ever its appeal. "We rule men with words," said Napoleon. Ministers do not rule with words, but they move with words. Perhaps if we understood how to use words that move, we would preach more moving sermons.

5. *A Faith for You*, by Brooke Peters Church, Rinehart and Company, Inc.

This book takes up, individually, the thirty denominations in America with a membership of fifty thousand or more, explaining origins, beliefs, and providing helpful information to the reader. The book is ironic in its approach and entirely acceptable to Catholic, Jew, or Protestant. An elaborate glossary of religious terms is helpful. And the author is a woman. Mrs. Church's useful discussion of basic rites common to all religions, of religious symbols, fasts, and feasts, will be particularly useful to the Adventist preacher.

6. *Harper's Topical Concordance*, by Charles R. Joy, Harper and Brothers, publishers.

I discovered this book some years ago. I use it continually. Twenty-five thousand verses of scripture have been arranged under more than twenty-one hundred topics. Obvious texts are found under various subjects, as are also a surprising number of unusual texts that are vivid and full of beauty and spiritual value. There is a thorough system of cross referencing for the student who is looking for a text with some exact shade of meaning, some precise emphasis. Of course, I am quoting now from the preface, but let me say that when Charles R. Joy wrote that, he was telling the truth. It is one of my most useful tools.

7. *Pastoral Ministry to Families*, by John Charles Wynn, The Westminster Press.

An excellent guide to the minister who wishes to acquire insights, backgrounds, and information in the area of effective counseling among parents and their children and relatives. The approach generally is sound and fundamental from the viewpoint of the Adventist worker.



DRIVING along a winding way out West we suddenly came to a road sign pointing to Roaring Camp. What memories that awakened! "So Roaring Camp was a real place after all," we remarked.

Up till that moment it had been little more than a fictional name. Bret Harte had written about it years ago; but the story he tells is grim and cruel, except for one thing—a baby was born there, and that changed everything. The spot was well named, for it had an unenviable reputation even among the lawless miners of those Wild West days. "To die a natural death at Roaring Camp was to die at pistol's point," is the way someone expressed it.

There was only one woman in the camp, Cherokee Sal, and Harte adds this: "The less said about her the better." Anyway, she died, poor thing, although Stumpy, who in earlier and better days had been a medical student, did his best to save her. But Sal was beyond his skill. He did manage to save the baby, who at once became a mascot among that rough and bearded group.

No layette awaited that wee mite. A bundle of rags and a box in the corner was the crib. It was not a soapbox, for "soap was a negligible quantity at Roaring Camp." Soon, however, that box seemed out of place, so one of their number was sent eighty miles on muleback to Sacramento (now the capital of California) to get the best cradle possible. He was no sooner back than all felt they needed more than carved rosewood. They must have other things. So back went the purchaser to buy lace and filigree and frills. Nothing was too good for the little pink-cheeked baby.

How wonderful it all looked as they placed the cradle in the center of the room. Then they noticed something else—the floor. It was filthy. Strange that until now it had evaded their notice. But the fact is, it had never been washed since the shed had been built. Soon those horny-handed men began to scrub until those boards almost matched the rosewood cradle. Next the walls were cleaned and the ceiling whitewashed. Even the windows were mended and drapes hung.

More wonderful still, the men themselves began to change. In Tuttle's Store mirrors and other things were sold, and it was not long before razors, soap, and even suits

The Babe That C

R. A. AN

Secretary, Ministerial Assoc

were finding their way into camp. The whole place took on a new look. Men whose only interest had been gold, whose selfishness was proverbial, began to laugh and coo as sparkling little eyes turned their way. Yes, the baby transformed everything.

That happened, of course, more than a century ago, but the story has meaning for us today. The late Dr. Frank W. Boreham, the preacher-essayist of Melbourne, Australia, calls this story "a Christmas allegory," and it truly is. "The world itself was Roaring Camp two thousand years ago," he says. And then he quotes a stanza from Matthew Arnold's *Obermann*:

On that hard pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

And what a hell it was! Men were either slaves or slaveowners. Three fifths of the populace of Rome were cringing victims, lorded over by pitiless tyrants; chattels with a voice, but no voice in their government or their future. Women were either the playthings of the rich or the burden-bearers of the poor. Unwanted children were strangled or drowned, and nobody cared. Human rights were unknown. If a man killed his neighbor's ox he might suffer the death penalty. But if he killed his own slave there was no penalty. Yet into that world God sent His Son, a helpless and dependent baby. But that Baby transformed everything.

God's Gift as Wide as the World

The prophet Isaiah stated a tremendous truth in the words, "Unto us a child is born"; a truth that would transform the world. That Child was born not merely to a Jewish family but to the families of all the nations. The sovereign fact of all time is the incarnation of the Son of God. This is indeed the cornerstone of the Christian faith and the beginning of a new era.

changed the World

DERSON

ication, General Conference

The Gospel writer and historian, Luke, gives us the setting for that great event. He says, "In those days . . . there went out a decree from Caesar Augustus." Those were the days when liberty was unknown and life was cheap; poverty was regarded with contempt, and inhumanity was looked upon as the hallmark of progress. But in those days and into that world God sent His Son. How low He stooped when He took humanity! Veiling Himself in human flesh, He became a Man among men that He might raise the sons of earth.

The coming of that Baby, cradled among cattle in the unpretentious town of Bethlehem, brought a change into the whole life pattern of human relationships. Like the rough men at Roaring Camp, who discovered the tragic condition of their surroundings and began at once to change their environment, so the world in the light of the beam that shone from the Bethlehem manger began to see things in a new perspective. The sob of the slave could not harmonize with the song of the angels, so slavery was doomed. Motherhood was vested with a new glory, and woman was no longer the drudge, crouching at the feet of her lordly superior, but was now seated by his side as his companion and counselor. Childhood, too, became a sacred thing as the evils of centuries were swept away. Sin and vice melted like icebergs in the warm rays of the Sun of Righteousness.

That night in Bethlehem a new sense of values was born. Even the common things of life took on uncommon charm. The laborer and even the slave were given places of honor. The Christmas broadcast of Queen Elizabeth II in 1954 reflects the spirit that came to earth with the coming of the Christ child. She said: "I want this



Christmas to send a special message of encouragement and good cheer to those whose lot is cast in dull and unenvied surroundings, to those whose names will never be household words, but to whose work and loyalty we owe so much." Never did Her Majesty appear in more queenly grace than when paying homage to the unknown and unrecognized. The virgin Mary in her Magnificat said, "He hath . . . exalted them of low degree" (Luke 1:52). That sentence embraces the whole purpose of God in sending His Son in human flesh.

In Luke 3:1 and 2 appears a list of names, important names, powerful personalities, whose word meant life or death in that generation. Think of Tiberius Caesar, Pontius Pilate, Herod, Philip, Lysanias, Annas, and Caiaphas. What pomp and circumstance were represented by such as these! The world trembled at their command. But today their names mean nothing. Like foam on the hurrying stream of life they have been borne away into oblivion; in fact, they would not even be mentioned in this scripture except that they happened to be on the scene when God in human flesh entered world history.

Come With Me to Bethlehem

Have you ever been to the place where Jesus was born? Have you ever heard the

bells of Bethlehem ringing from the old tower of the Church of the Nativity? This church stands on the traditional site of our Lord's birthplace and was built by Helena, mother of the Emperor Constantine. With the poet we can say,

Ring out ye ancient steeples
With all earth's scattered peoples,
Rejoice with one accord,
For on this wondrous Christmas morn
A little child to us is born,
A Saviour, Christ the Lord.

Approaching this ancient town, we see shepherds and their flocks just as they were nineteen centuries ago. Over there is the Shepherds' Field, where the angel of the Lord made his startling announcement. It was not to pomp and pageantry that the message of Heaven came, but to simple, hard-working men of childlike faith. Those shepherds lived in a God-filled world, for the sheep had not obliterated the stars. Their minds were not absorbed with bank balances, budgets, plans, programs, councils, and committees. They were ready for the announcement; in fact, they had been praying that God would fulfill His promise and send the long-looked-for Saviour.

The Christmas story is the loveliest in all the world, for it reveals that Heaven's blessings are not bound up with class or creed, and that often great hearts are found beneath rough exteriors. Those men were used to sheep and straw and stables. They were not shocked by the announcement of swaddling clothes, nor did they scorn the idea of the Child lying in a manger. They believed what the angel said. They could not explain the incarnation physiologically, nor can we. But they knew, as we can know, that when the God of eternity wanted to reveal Himself fully to men, He wrapped Himself in a little bundle of human flesh.

No sooner had the angel given the news than the heavens were radiant with the glory of the angelic choir. In a burst of song these shepherds heard: "Glory to God in the highest, and on earth peace, good will toward men"; or as many translators from Wycliffe to Phillips render it: "Peace on earth among men of good will." The shepherds listened, then said to one another, "Let us go and see." There was no doubt in their minds about what had happened. They did not seek counsel from others to ascertain if they should obey. They did not begin a research project. They simply be-

lieved. But belief in itself is not enough. They must act. And so we read, "They came with haste." They left their flocks, for the claims of the Saviour were greater than the claims of the sheep. And in that there is a lesson for us. All of us have our flocks of cares, but the claims of the Christ are more urgent than the claims of the sheep.

Step with them into the stable, for here "they found . . . the babe lying in a manger." Yes, God had wrapped Himself in human flesh. Again we cull the thought from Dr. Boreham, who observes that while Christopher Wren expressed himself in granite, and Turner traced his thoughts in color on canvas, and Michelangelo chiseled his marble, and Shakespeare wrote with pen and ink, yet when God expressed Himself it was in flesh and blood, because that is the only way we humans can know Him. Flesh became the supreme vehicle for His self-revelation. While God reveals His power in the manifold universe, He reveals His love in the God-Man we call Jesus.

Shepherds Become Witnesses

When those watchful shepherds reached the place, they found more than a stable; they found a sanctuary. They came; they worshiped. Then they returned; but they returned "glorifying and praising God." They came back to their cares, but ever after they were more than shepherds; they were witnesses. Their lives had been enriched. Poor in this world's goods and low in social status, they were rich with the blessings of Heaven, and ready to repeat the story with confidence.

How true it is that busy laymen often catch the message of God that even preachers miss. The priests, the religious leaders of that day, seemed utterly unaware of these events, whereas those anonymous workmen hewed a path in the darkness up which men of good will have made their way to the Christ child. These men were humble enough to see God. As one thinker has said, "It is only by being little that we can ever discover anything big." Yes, only humble hearts discover God. Simple faith is always the basis of true wisdom. It takes the eye of faith to discern Omnipotence sheathed in that Babe's arm. Who would have thought that that plaintive cry in the stable would yet become the shout that will shake open every grave of every child of God!

Building Bridges of Love

But something else: Those shepherds found the Lord because their hearts were right. What a contrast they were with the innkeeper! He too was a busy man. In fact, business was his life. He was one of those "practical men." On another night he would have been the very soul of kindness. But this was no ordinary night. The little town was crowded. Heated arguments, impatience, men yelling at stupid beasts, others cursing the government; surely it was a motley crowd. Excited parents, defiant children, crying babies! What a night! Sometimes we sing, "Silent night, holy night," but that night was neither silent nor holy, at least for the innkeeper. Ribald songs and coarse laughter had turned the night into a nightmare. Paper streamers, Chinese lanterns, evergreens, and Christmas cards—these were all lacking. It was no Christmas-card affair. And who cared about what was going on in the stable? Everywhere was frustration, irritation, squalor, and sin. When the Prince of Peace came to this world the lamp of hope was burning very dim. That practical innkeeper naturally gave the best rooms to special guests. Yet of all the many who stayed with him that night, the only names we know are Mary and Joseph. But there was no room for them in the inn.

Let us not judge the innkeeper too harshly. We like him may be putting unworthy guests in the best rooms of our hearts. Malice, greed, selfishness, and pride are all too often sheltered, while the Lord is sent to the stable. Think of that little innkeeper shutting the door, taking his lantern, and going to bed! Poor man. He missed the greatest event of history! He remains anonymous. In fact, his sole claim to fame is that he sent the mother of our Lord to keep company with cattle. But lest we miss the point, we should remind ourselves that Christmas is more than a date on a calendar; it is a state of mind. It is not merely a season of the year; it is an attitude of heart. Only those who wait and listen can hear the angels' song.

But with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;

* Oh! hush your noise ye men of strife
And hear the angels sing.

We repeat that Christmas is more than a date on a calendar; it is a spirit. Once a year we are reminded anew that God so loved that He gave. And only as we give can we be like Him. Let us encourage the spirit of good will in our communities. Let us help our members to build bridges of love that can reach those who through misunderstanding have separated themselves from our company. What possibilities there could be in our world if only men would permit the Lord to be reborn in their hearts. In that little town of Bethlehem, sun-baked, drab, and dusty, a torch was lighted that lights the way of every man to the kingdom of God. Because of that, Bethlehem holds a place in the thoughts of men greater than all the capitals of all the nations of all time. Life takes on new meaning in the light that shines from that stable.

Don Vinson, of Oklahoma City, caught a vision of a need. He thought of thousands of boys and girls who never receive a Christmas gift. An idea gripped him. "Let us do something for these children," he said. So he solicited the help of friends and began collecting toys. That was back in 1943. Since then he has been sending out more than a million toys each year. People in all walks of life—businessmen, professional men, working men and women, give their money and their time to the project. This kind-spirited man visits and corresponds with thousands of convicts and wardens each year. Imprisoned fathers are sent a list of twenty-one toys from which they can make a selection. Then volunteers pour in by thousands to package the selections and mail them to these unfortunate fathers, who in turn address the packages and send them home with their love. Vinson says, "A kid wants a Christmas present from somebody he loves." His philosophy is expressed in these compelling words: "A man never stands so straight as when he stoops to help a child."

While reaching out to the community, let us take time to worship God, to thank Him for His "unspeakable gift"—Jesus Christ—through whose wonderful love the world was changed.

* This is how Sears wrote the line. It was changed about a century ago under the influence of certain theologians who thought that wars were a thing of the past. In fact, this stanza is usually omitted these days.

SEMINARY -- Enriching the Ministry



The Dead Sea Scrolls and the Uniqueness of Christianity

KENNETH A. STRAND

Professor of Church History and Old Testament History, Andrews University



SOME time ago a rather astonished church member handed me a little book the avowed message of which was to prove by reference to the Dead Sea scrolls that Jesus Christ was not the divine Son of God! This book was supposed to demonstrate scholarship, and its author undoubtedly produced what to many would seem a rather plausible case. But in reality how sound is the claim, even from the purely critical standpoint?

Similarities Emphasized

The Dead Sea scrolls have brought to attention many similarities between the Qumran community and the early Christian church. These similarities constitute a main point in the argument of those people who would see the uniqueness of Christ and Christianity destroyed by the scrolls. It is noticed by such individuals, for example, that both groups had a rite of baptism, that both groups had a common meal, and that both groups spoke of a "new covenant." The deduction is then made that there must have been direct borrowing—that, in fact, one group somehow grew out of the other. And since the Qumran community was in existence before the Christian community, the latter must have borrowed or developed from the former. As one enthusiastic writer has put it, the Essene sect¹ is the proved mother of Christianity; and indeed, Jesus Himself was quoting from Essene scrolls as He gave the beautiful sayings of the Sermon on the Mount.²

Do Similarities Prove Borrowing?

But do similarities necessarily prove direct borrowing? In our religious world of today they do not. Take for example the ordinance of foot washing. Although many Christian churches of today do not observe this practice, there are some that do. We do. So also do certain Mennonites, certain Freewill Baptist groups, some Pentecostals, at least one Methodist group, and possibly a few other churches. Does this mean that there has been a consistent and unbroken pattern of *direct borrowing* involving *every one* of these diverse groups, our own church included? It would be folly to declare so. While there may have been some direct interchange, undoubtedly a good portion of the similarity has derived from the fact that all of these groups are part of the same religious heritage. There probably have been historical antecedents of both recent and ancient date. And after all, as Christians we use the same Bible; and the Bible does say something about foot washing!

Now let us look at the religious situation of Palestine some 2,000 years ago. Would not similarities in beliefs and practices just as likely then as now have arisen because of common religious heritage? Take for example the Qumranite and Christian references to a "new covenant." Did this similarity in terminology exist because the early Christians acquired the idea and expression from the Qumranites? Or did both groups possibly speak in terms of a common concept in their common Israelite-

Jewish religious heritage? Perhaps it is sufficient to notice that the promise of a "new covenant" was made through Jeremiah (chap. 31:31) and that it is very possible that both groups claimed, each for itself, the fulfillment of that promise.

Of What Significance Are Outward Similarities?

Another failure on the part of those who emphasize so-called Essene-Christian similarities as destroying the uniqueness of Christianity revolves around the question of the meaning behind those similarities. It is a failure to distinguish between *form* and *content*. Well may we ask, Of just what significance are outward similarities anyway? Even if they should involve direct borrowing (as obviously they need not do), does it necessarily follow that there has been transference of inner content and experience? Specifically, Is similarity in outward form a sure indication that there is corresponding similarity of basic content?

To illustrate the difference between form and content, let us suppose that two men are seated at a desk, each with a magazine open before him. Here we certainly have similarity in *form*. But suppose, further, that one of these men is a scientist, diligently studying a technical journal, and the other is a mental sluggard reading some cheap fiction. Is there similarity in *content* as well? Quite definitely not.

Similarity in form may, of course, indicate similarity in content, but it certainly does not necessarily do so, as our simple illustration has indicated. In fact, it may represent wide diversity in content. Also, diversity in form can conceivably be used to express similarity in content.

Where does this principle take us in our consideration of the Dead Sea scrolls and the early Christian church? Let us look once more at the question of the "new covenant." Both the Dead Sea sectarians and the early Christian community did make reference to a new covenant, as we have noted. Very likely the concept derived from a common Old Testament background, as we have also noted. But even if the Christians should have borrowed the concept from the Essenes, we would have to determine whether the similarity were one merely of form or whether it were also one of content. In other words, did the "new covenant" mean the same to both communities?

The new covenant apparently did not mean the same to both communities. The new covenant of the Dead Sea sect seems to have been little more than a renewal of promise to keep the Mosaic law, whereas for the early Christian church the new covenant was centered around a divine historical Person and His great redemptive act—around Jesus Christ, the Son of God and the Son of man, the promised Redeemer, who gave Himself for the remission of our sins.³

And then, as another example, there is the case of baptism. Here we find once more a vast difference. The Qumran covenanters seem to have practiced continuous ceremonial ablutions, but the Christians had a rite that served as a symbol of faith in the efficacious death and resurrection of Christ.

There Are Dissimilarities Too

And thus, those who would see the uniqueness of Christ and Christianity destroyed by the Dead Sea scrolls emphasize similarities between the Qumran and Christian communities without giving due recognition to the basic principles we have just analyzed, namely, (1) that similarities do not necessarily indicate direct borrowing, and (2) that a distinction must be made between form and content. A third significant failure on the part of these enthusiasts is their tendency to give inadequate consideration or emphasis to differences between the two communities. There are indeed striking dissimilarities as well as similarities, and these dissimilarities are fully as significant and revealing as are the similarities.⁴

It has been claimed, as we have already seen, that Jesus in giving His Sermon on the Mount read some of His beautiful sayings from Essene scrolls. There is, of course, no solid proof for this bold claim. But we do find a striking contrast between Christ's teaching in that beautiful sermon and Essene doctrine portrayed in *The Manual of Discipline*. Among Jesus' beautiful words are these: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you" (Matt. 5:43, 44). In *The Manual of Discipline*, on the other hand, we read that the members of the community are "to have undying hatred to wicked men" (ix. 21, 22) and that every

person wishing to join the community must pledge himself, among other things, "to hate all the sons of darkness" (i. 10). Also, in a ceremony of blessings and cursings a curse is invoked on all who have sided with Belial. They are cursed "eternally" and it is desired for them that they be condemned to the "gloom of everlasting fire" (ii. 7, 8). How different from the teaching of Jesus!

And how different too was the practical application of this Essene philosophy from that manifested in the kind and loving

Face Your World

*Its people are hungry; who will feed them?
Its people are sick; who will heal them?
Its people are naked; who will clothe them?
Its people are illiterate; who will teach them?
Its people are confused; who will guide them?
Its people are sorrowful; who will comfort them?
Its people are pagan; who will redeem them?
Only the gospel of Christ is adequate.*

—Author Unknown

ministry of Jesus. He came to seek and save that which was lost. He ate with publicans and sinners. Contrast the separation from outsiders enjoined by *The Manual of Discipline*. No one entering the community, it declares, is to associate with those who transgress God's Word; in fact, there is to be no association with them in work or property or in receiving food or drink. Only by purchase can anything be obtained from such people (v. 14-17).

Further contrasts between Essene and Christian practices may be noted in the area of Sabbathkeeping (Christ taught that it is lawful to do good on the Sabbath, but in the so-called Damascus Document xi. 13, 14 we read that even a newborn animal dropped into a pit should not be lifted out on the Sabbath) and in the matter of regimentation (contrast for example Mark 10:43-45 with IQS ii. 22, 23, which speaks of a set order or rank for every Israelite).

It would not be difficult to continue a list of differences between the Dead Sea community and the early Christian church. To sum up, however, we might say that the most basic difference—a general and underlying difference which is encountered repeatedly in the specific divergences—is that which lies at the very center, the very heart, of the religion of the two

groups. The Essene religion was a religion of works in contrast to the faith religion of Christianity. Essene religion emphasized the letter and stressed conformity to the rules of Levitical purity, in contrast to Christ's emphasis on having the law in the heart and His disregard for Pharisaical overconcern with ceremonial defilement. The spirit of Essene salvation was that by the keeping of the law men are saved, but the spirit of Christian salvation is found in the fact that through the gift of God's Son men are saved. For Essenes as well as Pharisees the God of love is a God who loves us because we first show our love to Him by obedience. But the God of Jesus and His true disciples is a God of love who first loves us, our obedience being in turn a response to His prior goodness. There is a vast difference between these two approaches to religion.

In view of all this, can we conclude that Christianity was borrowed from Essenism or developed out of Essenism? Hardly. The two are poles apart. And do the Dead Sea scrolls, then, destroy the uniqueness of Christ and Christianity? Never!

A Further Concern and Counterblast

But before closing this analysis perhaps there is one more word to say. This further concern may well take the form of a counterblast. For perhaps at times our own thinking may need clarification.

We would hardly be so audacious as to claim that Christianity—and for that matter, Jesus Himself—borrowed nothing from environment. There may well have been borrowing from both Pharisees and Essenes and from other sources as well. Christianity, as well as Old Testament religion before it, constantly borrowed thought forms and other symbolisms from the world about it.

God communicates divine truth to us in language we can understand. In His dealings with Abraham He used thought patterns familiar to that patriarch, and expressed His covenant in terms of the covenant form in use in Abraham's day. In the days of Moses He used what was apparently an international covenant form for expressing divine truth regarding His own relationship to His people Israel.⁵ To Nebuchadnezzar He gave dreams in thought patterns familiar to that heathen king. And through Christ He spoke parables that reached the hearts of men because they il-

lustrated eternal truth in terms of familiar associations.

Would it not, in fact, have been strange if the case had been otherwise—if God had by-passed the concepts with which men were familiar and had clothed divine truth in language unintelligible to men? Let us always bear in mind that “borrowing” of thought forms from the human environment is only what should normally be expected in the presentation of a divine message. Let us also bear in mind, however, that the form chosen and the source of that form are in no way destructive of the special significance of the message itself.

NOTES

¹ It is quite generally believed that the Dead Sea sect was Essene. This point of view is accepted in the present article.
² Charles Francis Potter, *The Lost Years of Jesus Revealed* (Greenwich, Conn.: Fawcett Publications, Inc., 1958), pp. 9, 10.

³ Contrast IQS (*The Manual of Discipline*), v. 8 with such references as Matt. 26:26-29; John 6:35, 47-51, 53-57; and 1 Cor. 11:23-26.

⁴ This is a point generally recognized by the most dependable scholars in the field. For a comprehensive review of discovery and interpretation concerning the Dead Sea scrolls, see Millar Burrows' two works, *The Dead Sea Scrolls* (New York: Viking Press, 1955) and *More Light on the Dead Sea Scrolls* (New York: Viking Press, 1958). Sherman E. Johnson in *Jesus in His Homeland* (New York: Charles Scribner's Sons, 1957), pages 23-67, provides some interesting comparisons and contrasts between the scrolls and the Biblical literature.

⁵ G. E. Mendenhall has provided an illuminating study on covenant forms in the ancient Near East. See his “Covenant Forms in Israelite Tradition” in *The Biblical Archaeologist*, vol. XVII, no. 3 (Sept., 1954). This was reprinted in his *Law and Covenant in Israel and the Ancient Near East* (Pittsburgh: The Biblical Colloquium, 1955).

Civilization's Last Outpost

¶ Civilization's last outpost at the foot of Mount Everest is a newly opened Seventh-day Adventist hospital at the end of the road above Banepa. The 25-bed institution is the first hospital in Nepal outside the capital, Kathmandu. Heading the list of participants in the dedication ceremonies was Nepal's Prime Minister, B. P. Koirala. Others that took part included Carl E. Guenther, associate secretary of the Seventh-day Adventist Health and Welfare work, with world headquarters in Washington, D.C.; other government officials and church dignitaries; and Mr. and Mrs. Clifford C. Scheer, New Jersey building contractor and his wife, whose financial gift made the building possible. The hospital director is Dr. Stanley G. Sturges of Santa Rosa, California, who was born of missionary parents in Africa. Dr. Sturges' father is currently stationed at the denomination's Gimbie Hospital in Ethiopia. In addition he has two physician brothers and a sister who also have devoted their lives to medical mission service.

After 33 Years—1928-1960 A New Comprehensive *Ministry* Index

Thirty-three years ago *The Ministry* magazine first came off the press. For some time previous, reports and articles were being sent out to our workers in duplicated form. Then a full-fledged ministerial journal appeared, which through the years has been a mine of information, inspiration, and exchange of ideas and methods. L. E. Froom was its able editor.

A limited index of the current year appeared first in December, 1936. It set a pattern for future years. This was not a complete index, for it listed only the author and the department in which the article appeared. Many suggestions have come from the field for a more serviceable index. This need is now met. The Ministerial Association has been greatly helped on this project by the services of Mabel H. Towery, who spent fourteen years working on *The Ministry* as copy editor.

The various subjects discussed in the pages of this unique journal are now all tabulated and classified. Readers will get some idea of the make-up of this comprehensive and inclusive subject index by noting the changes in the new but abridged sample at the back of this issue.

The Ministry has covered all the main fields of our denominational activity—education, home missionary, Home Study Institute, medical, Missionary Volunteer, public relations, religious liberty, publishing, radio and TV, Sabbath school, self-supporting institutions, statistical, temperance, treasury, Spirit of Prophecy, et cetera—all of which are now listed and classified from the inception of the magazine in 1928.

The comprehensiveness of this new index will appeal to every class of worker, field and institutional. For example, under the heading of Religions, the isms, cults, and sects are classified, as well as the leading denominations and minor groups, with more than thirty subdivisions in all. Also, in the field of public evangelism there are more than forty subdivisions, and twenty or more covering the work of the Bible instructor. And so with the other departments.

The index has ample cross references and will be an indispensable tool for pastors, evangelists, ministerial students and interns, missionaries, departmental leaders, administrators and educators, for in *The Ministry* magazine, which is a journal for our English-speaking workers around the world, we have the winnowed wisdom of thirty-three years of leadership in the Advent cause.

This index will be available soon and will be supplied to our workers at cost, the amount to be announced later.

R. A. A.

BIBLE INSTRUCTOR



Bible Work Well on the March

LOUISE C. KLEUSER



FROM a cheering letter by Abbie Dunn, who is working in Formosa, come some encouraging experiences on how she and Thelma Smith are training native women to teach the Bible in their mission field. We quote the following from her letter:

"Do you remember the material handed out while I was with you at the Seminary—the 'Facts of Faith' listings of twelve Bible texts for each doctrine we teach the interested? On returning to Formosa from the States, these became the 'textbook' for a Bible instructor's training class in my home four mornings a week. Three young women and two young men faithfully applied themselves to the study of our doctrines and learned to give Bible studies. We emphasized the proper questions for each text, the class evaluating which of the submitted questions were the more logical and to the point.

"For the following class an assignment of these properly organized questions with their textual answers was a requirement. A member of the class then gave the Bible study to the others. Of this group Mrs. Chen became a most successful Bible instructor for Taiwan.

"Later I had an efficient Bible instructor working with me in Kao Hsiung. She had been a primary public school teacher before becoming an Adventist. She with Alice and others attended a special training class at our school in Taipei. Both are very faithful workers. Mrs. Thelma Smith has been training Miss Liu for Bible work. We feel happy that our field now has six full-time Bible instructors."

A Worldwide Bible Instructor Movement

Similar letters keep coming to us at headquarters. God is helping our missionaries teach our doctrines to the people for whom they labor, and then to select for the Bible work

those who indicate special ability. In this training our Theological Seminary has had an important part. Missionaries on furlough, in advancing their education at the Seminary, learned many methods of bringing our message in an interesting way before the public. Classes in practical theology provide excellent material that our overseas workers are now using in many fields.

Good personal workers are the primary need in every country of the world. There has always been a dearth of college-trained Bible instructors, and Abbie Dunn's method of training a small group is the best plan that we might recommend for her field. Thelma Smith and many others in the Far East, both women and men, continue to perfect this personal training method in their fields.

Inter-America and South America are examples of this personal-work training. The Middle East, too, has made a good beginning. Africa has long adapted such a training program to meet its need for African personnel, using young men especially but more recently educating young women for this phase of God's work. In Northern Europe some of our sisters have become productive evangelists in their own right. And so the hosts of devoted personal workers is increasing year by year.

Our Greatest Training Potential

Another encouraging phase of this training is the consecration of our laywomen who give free part-time service to the Bible work. They realize that the opportunities of today may not be with us next year. Every Bible instructor, man or woman, has the responsibility of training helpers for the proclamation of the message. Let every personal worker now raise up monuments to the Bible work. Only he who trains a helper or a successor for this work has fulfilled his commission to instruct others in these Heaven-ordained skills for teaching God's

last warning message. Bible instructors, are you meeting this challenge by selecting and training young people for personal evangelism?

The fields are white to harvest and gospel workers are few. Many with talents for personal evangelism now need to be introduced to this lifework of the greatest magnitude. An army of consecrated workers for visiting homes in a per-

sonal way is one of our greatest needs. Let us fill this need while there is opportunity.

Many denominations are endeavoring to use latent talent overseas. Simultaneously, the world's home bases for missions are training workers for their home fields. Seventh-day Adventists must now keep step with a fast-advancing gospel. It may be later than we think!

SHEPHERDESS -- Her Vital Partnership



Taking the Sacred Vows

DOROTHY LOCKWOOD AITKEN



ALL was hustle and bustle in the little white house across the street. Merrilee and her mother and Aunt Anne were deep in wedding plans.

"Only a few days left," sighed Merrilee. "I am afraid we'll never have everything ready."

"Oh, I think we will," comforted Aunt Anne. "The dresses are all finished and everybody knows what he is to do. After we've practiced in the church I think you will feel more calm. We have to get graduation out of the way before we can do much more. I think we should have the reception for your friends and Marc's relatives on Saturday night. Then Sunday morning is graduation, and we'll have time to get the last-minute details out of the way by Monday afternoon."

"Aunt Anne, you make it sound like nothing at all. Why, in between all you've said are countless hours of hard work."

"Yes, I know; but everything is going as we planned. If everyone does his part, it will go smoothly."

"Here comes Marc," Merrilee's mother announced, looking out of the window.

"Yes, it's time," Merrilee said, rising. "Uncle Lan said he wanted to talk to us together before the ceremony, and the only time we could agree upon was now."

"Hello, everybody. Is Uncle Lan in his study?"

"Yes, Marc; he's waiting for us. Let's go right in."

"Good morning, Uncle Lan. Are we on time?"

"Right on time, Marc. Sit down over there, both of you. How's everything going?"

"Well," said Marc, "don't ask me how the wedding plans are going. I am not worrying about them at all. I let Merrilee and Aunt Anne take care of that. But I still have an exam to get out of the way this afternoon."

"I won't keep you long," promised Uncle Lan. "But I do like to have a little talk with the bride and groom before the wedding."

"Marriage today is something that is looked upon very casually, and most people do not take it seriously enough. If two people don't get along, they simply divorce and try again. Even some of our own Adventist young people take marriage too lightly. I know this is not so in your case. You have known each other a long time and have given it serious consideration."

"But even then there is danger. You will not always see eye to eye on everything. Each of you has a different personality; you have different ideas, and there are bound to be times when you will disagree. That is natural and presents no serious problem as long as you conduct yourselves properly. Each must remember that the other has a right to his opinion. Remember the golden rule. And whatever you do, do not take your troubles outside of your own home. Talking to others about your mate's faults and failings will not help. You may get sympathy, but you will not get respect. No one has any respect for one who talks behind the other's back."

"Two people who truly love each other will

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try to control their temper and will try in every way to avoid clashes. There is nothing more sad than a home where there is constant bickering. Someday you will have a family, and it is not fair to children to rob them of a happy, peaceful home simply because one or the other may want his own way. If you have any differences, keep your arguments private, where none can hear or feel the strain. Children love both their parents, and it is confusing to them to hear the two people they love the best arguing.

"I am taking for your sermon text these words: 'As for me and my house, we will serve the Lord.' You, Marc, are going into a wonderful profession. You will need to keep calm and have great quietness of soul in order to prepare the messages for your congregations that you want them to have. If your home is full of scolding and nagging, you cannot properly prepare yourself for the tasks you have to do each day.

"And that brings me to what I wanted to talk to you about. Be sure to build your Bethel. Never let a day pass that you do not have family worship together. If there are any hard feelings or ragged nerves, they will be soothed by the few minutes of quiet Bible reading and prayer together. Begin the day right in the morning and end it right at night. You will have to figure out your own way to do this.

"I was acquainted with a minister's family once who never had family worship. They felt that they were busy with religious activity all day and did not need it. Immediately upon rising, the father went to his study to prepare sermons, and the children had worship at school, so they did not deem it necessary at home. This was a great mistake. And I hope you will not get the idea that because you are

engaged in the Lord's work you do not need this time of meditation and quiet. It is even more important for you than for others. You have the spiritual welfare of judgment-bound people in your care, and your life must be calm, steady, and above reproach. You must have the surety that all is right with you and your family every day.

"Let it always be said of your home, as Jacob said when he built his Bethel, 'This is none other but the house of God, and this is the gate of heaven.'"

Marc and Merrilee and Uncle Lan knelt on the study floor. Uncle Lan prayed fervently for the young people he was so shortly to unite in holy matrimony. Merrilee's heart was very full, and she prayed silently, "Lord, help ours to be a happy home where the angels can dwell." Marc's face was serious as he rose from his knees. "Thank you, Uncle Lan. We'll try to remember your wonderful advice, for we both want our marriage to be successful and our home a Christian one."

"Now," said Uncle Lan, "I want to talk a little about the ceremony. If you two are in agreement, I want to make it a bit different from the ordinary. I usually don't follow the book exactly in the reading of the ceremony. First I shall read the regular lines, but in the middle at an appropriate place I would like to insert a few words of my own, along the lines of what I have said to you today. Not only do I think it is good for you to hear it repeated before you take your vows, but I think there are always some present who also may benefit from it."

"I think that will be nice, Uncle Lan," said Merrilee.

"I think so too," agreed Marc.

The afternoon sun streamed through the stained-glass windows of the college chapel and kissed Merrilee's blond curls peeping out from under the snug white cap and veil as she stood waiting on the arm of her father. The strains of the wedding music floated down from the balcony as she and her father stepped through the door and onto the white carpet leading to the altar where Marc and Uncle Lan were waiting.

As she neared the altar and prepared to take Marc's arm, she realized for the first time that she was trembling. Marc looked at her questioningly, then patted her hand and smiled reassuringly.

Then they stood facing Uncle Lan while someone sang, "Now thank we all our God." Then Uncle Lan's dear voice was beginning: "Dearly beloved, we are gathered here to unite

these two young people in the holy bonds of matrimony. . . ." She watched his face closely. There were lines there, but the little crinkles at the corners of his eyes reminded her that though his life had been hard at times and full of disappointments, there had also been happy times, and he had a smile for everyone, always. And now as he looked at her and Marc, his brown eyes were serious and full of meaning as he read their text—"As for me and my house, we will serve the Lord."

Then she was whispering "I do," and she noticed that Marc's voice was a bit husky as he repeated it. As they knelt at the close of the prayer, children's voices softly sang "The Lord's Prayer."

Darkness had fallen. The last of the guests had left the garden, and Merrilee had gone to change her clothes. Soon she appeared in the garden wearing her blue suit and pink accessories.

Marc took her bag, and they all walked out to the car together. Merrilee took tearful leave of her parents and said good-by to Aunt Anne. "Thanks, Auntie, for all the good advice and help you've given me. I only hope I can remember it when I need it, and be as good a shepherdess as you are."

The young couple then went on their way, trusting God to lead and guide them in their service for Him.

The conclusion of an 8-part story of a young minister's wife.

How to Handle Hostility

(Continued from page 13)

does not belong, for whose program he has never assumed any responsibility, and in whose future he has no personal stake. Every time I see him use church property I succumb to a feeling of hostility; my first reaction is definitely unchristian.

This man is a victim of his religious background and a prisoner of an early environment that shaped his thinking toward the work of the Kingdom of God. Encased in a polished, self-made success, the veneer on the outside covering his spiritual poverty, he needs help as desperately as a drifting derelict, whether the derelict's harbor be a Fifth Avenue penthouse or a fifth-rate flophouse. Only through an understanding approach can I deal as a Christian with this situation.

If a minister must guard against hostility in his own life, consider the pressure of the layman as he works in the stress and

strain of the business world. The minister wise enough to interpret emotions from this view will be skilled enough to handle hostility by helping the frustrated.

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The Investigative or Pre-Advent Judgment

(Continued from page 19)

tained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words "The vision . . . shall be for many days," he fainted away. "I Daniel fainted," he records of his experience, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."—*Prophets and Kings*, p. 554.

Yet God had bidden His messenger, "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying, "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." There was one important point in the vision of chapter eight which had been left unexplained, namely, that relating to time,—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time. . . .

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time,—“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”—*The Great Controversy*, pp. 325, 326.

We believe these considerations give us fair, logical, and sound reasons for our belief, not only on the pre-Advent aspect of the judgment but also as to the time when that phase of the judgment began its work; namely, in 1844, at the close of the 2300 year-day prophecy.

For historic data on the accuracy of the beginning date of the 2300 days, that is 457 B.C., see *The Chronology of Ezra 7*, by Siegfried Horn and L. H. Wood.



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***An Exposition of the Gospel of John*, George Hutcheson, Kregel Publications, Grand Rapids, Michigan, 1959, 439 pages, \$4.95.**

The author, an English Bible scholar, fitted into an interesting period of church history. Expelled from the Anglican Church for nonconformity, he pastored churches in England and Scotland. His bent for thinking for himself brought him into prominence. Despite his excommunication, Hutcheson continued to preach. Until his death he opposed the Anglican liturgy and other rituals which seemed to him contrary to true worship. He authored several expositions, all based upon his sermon notes, which became well known to students in later years. His expositions of the prophets, and of Job, and a posthumous work, *Forty-five Sermons on Psalm 30* (1691), have become tributes to a good mind and a sincere and honest writing ministry. The incomparable Spurgeon summed up the value of the author's *Gospel of John* as "Excellent; beyond all praise. It is a full-stored treasury of sound ideology, holy thought and marrowy doctrine." First published in 1657 and later in 1841, this exhaustive exposition has survived the test of time. Penned from sermon notes near the close of a fruitful ministry, this work was honored by common man and royalty alike. Hutcheson covers every possible phase of interpretation. His exposition is pertinent, sound, and vast in scope, rich in background and information, and warm in devotional emphasis and application. In this warmly devotional and scholarly volume the student will discover new wealth in old mines of truth. LOUISE C. KLEUSER

***Persuaded to Live*, Conversion Stories From the Billy Graham Crusade, Robert O. Ferm, Fleming H. Revell Co., New York, 1959, 192 pages, \$2.50.**

Many who have read the classic of former years—*Twice-Born Men*—will sense the similarity and appreciate the present-day volume *Persuaded to Live*. Dr. Robert O. Ferm, of Houghton College, has written this book to prove that the gospel of Christ has not lost its power to save. True conversion breaks with the old life. The past barriers seem to melt away. The Holy Spirit convicts sinners and woos them into fellowship with the Master, resulting in victory over former environment, past philosophies, training, and heredity.

Dr. Ferm has collected and verified the conversion experiences of many people in all walks of life

who professed faith in Christ during the Graham crusades. These testimonies are from England, Scotland, and the United States. Pastor and evangelist will find many fine usable illustrations from these experiences. The volume tells stories of the changed life of a reporter, a young woman alcoholic, a dope pusher and addict, a psychiatrist, theatrical stars, Wall Street financial giants, college students, office workers, housewives, teen-agers, delinquents, et cetera. Most of these people bear their own testimony of what God is doing for them now, months and years after the evangelistic meetings.

ANDREW FEARING

***Judaism Meets Christ*, Roy Kreider, Herald Press, Scottsdale, Pennsylvania, 1960, 77 pages, \$1.00.**

In the words of Hyman Appleman, well-known Christian evangelist to the Jewish people, his own religious group, we quote: "The Christian public has long awaited this book, brilliantly written, a mine of information, sure to inspire more interest in one of the most desperately needy people of the earth, the Jews." Mr. Kreider approaches the problem of Jewish evangelism, the general approach to Jewish people with the gospel of our Lord and Saviour Jesus Christ, from an entirely different angle. "Personally, I should recommend urgently that this book be made a must for all theological seminaries, for all Bible institutes, and for all who are even slightly interested in God's ancient people."

After reading this booklet we well agree with the recommending evangelist's appraisal. While Seventh-day Adventist workers hardly need to be convinced of the need of Jewish evangelism, we do well to study this unique and enlightening book from new angles. The author is well fitted to interpret Jewish needs and religious indifference. His illuminating methodology instills confidence in the book's becoming a must for every minister. Adventists appreciate the part Jewish converts to Christ will play in last-day evangelism. Roy Kreider of the Menonite Board of Missions, scholar in the field of Jewish history, rabbinics, Jewish religious and philosophical thought, and the Hebrew language, richly shares his experience with us who longingly work to win many of the "lost sheep of the house of Israel" to Christ. One cannot read this book without becoming deeply burdened to receive the right preparation of heart and mind to lead Israel back to God.

LOUISE C. KLEUSER

***After the Storm the Restoring Fire*, J. Walter Rich, Christopher Publishing House, Boston, Massachusetts, 1960, 254 pages, \$3.00.**

This is a very attractive volume, the sixth from the pen of a bold thinker. It makes the matter of the Flood pertinent and interesting. In the twenty-five chapters he discusses the effects of the Flood upon the earth. Among the chapter titles are "Earth's Climatic Changes," "Why It Never Rained Before the Flood," "The Cargo of the Ark," "How the Earth Was Affected by the Flood," "The Earth Is to Be Restored."

Mr. Rich says, "All evidence brought together shows that it was a world of giants, both animal and vegetable. . . . All the great mountain ranges of the present were elevated in comparatively recent geological times." His description of the animal bonepits at LaBrea and McKittrick is intensely interesting and valuable. He says, "A great flood had brought down the drowned animals and others whose bones lined the shore of the river." He tells the story of the ten saddled and bridled horses found in Siberia. "They were all standing with bridles and saddles on, perfectly preserved with their hair in place, and with eyes open and staring. . . . Judged by the equipment of the horses, they belonged to a race of high-grade artists and artisans."

The chapters on "The Building of the Ark" and "The Cargo of the Ark" will be read with interest. The book is easy to read, and it can be used in establishing the faith of anyone who is disturbed by popular misconceptions of scientific discussion.

H. F. BROWN

***The Preacher's Calling to Be Servant*, D. T. Niles, Harper and Brothers, New York, 1959, 143 pages, \$2.50.**

I have enjoyed with profit the reading of this scholarly work. It is quite different from many of the books that reach my desk. Dr. D. T. Niles is a youthful man, graduated from the United Theological College in Bangalore, India. He has recently assumed the post of executive secretary of the newly formed East Asian Christian Conference of the World Council of Churches. These Warrack Lectures were delivered in Scotland; however, they are more than lectures, they are straightforward sermons for preachers, addressed to preachers, and concern their calling to be preachers.

The preacher is not a reformer; he is a witness. And somehow a true connection must be established between him and those to whom he is witnessing. To illustrate this, Dr. Niles tells an experience of Father Damien, who ministered to the lepers of Molokai. His first few sermons to the lepers began with the words "My brethren." After he was there for a while his opening words were "We lepers." He had entered their world. He became a part of them, for a minister must become a sympathetic, understanding part of his congregation. I especially appreciated the chapters "The Servant

and His Master" and "The Servant in His Master's Prayer." This is a fresh book on gospel preaching and gospel living with a missionary background.

ANDREW FEARING

***Exploring Your Bible*, John P. Oakes, Th.D., Zondervan Publishing House, Grand Rapids, Michigan, 155 pages, \$2.95.**

The author is an ordained Baptist minister and an instructor in Bible and Bible-related subjects. His easy and sincere style is an attraction that adds much to this book of study methods. The contents include: Authorship of the Bible; Growth and Development of the Bible; The Bible and Its Language; The Bible in English; Helps in Bible Study; Studying the Bible. Problems pertaining to translations and versions, the Bible's truthfulness and accuracy, chain reference helps, dictionaries, concordances, and commentaries are handled skillfully, and helpful illustrations are given with simple texts in Hebrew, Greek, and English. This is a comprehensive plan to aid in acquiring an over-all acquaintance with the Bible.

This study-help contains much simplified historical information on the various books of the Bible. It is hardly profound, but it is exceedingly practical for younger workers and laymen generally. Additional features are a good glossary and bibliography, and a Scripture and subject index. It could serve a need for Bible classes, training courses, and youth evangelism, where it is necessary to stimulate deeper interest in the study of the Word of God.

LOUISE C. KLEUSER

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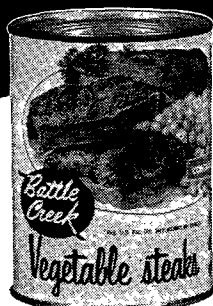
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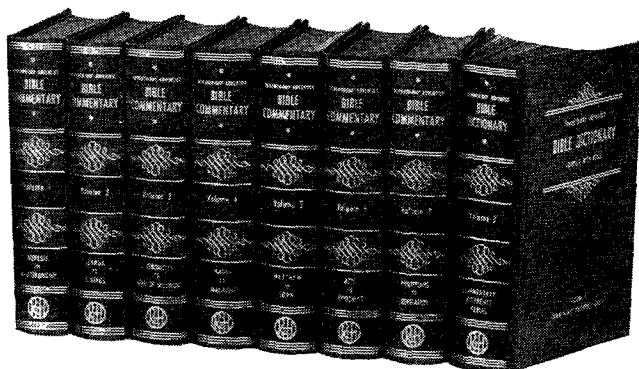
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Clean-out Touch-up Day

(Continued from page 48)

ers. The women could prepare a good noon meal. Obviously, this is essential not only for the social time but to maintain happy workers for a full dedicated day. As a by-product of the day the pastor

will find members suggesting ideas of value for improving methods, correcting faults, and enhancing the physical aspect of the church. Be appreciative of all that is done. Warm Thank-you notes to each worker will enrich the accomplishment and assure a ready response to another clean-out day you may wish to have at some future time. A. C. F.

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NEWS -- From Current Journals



¶ To improve their performances in the pulpit—and their effect upon listeners—ministers should get out and do more preaching to open-air crowds, Dr. Donald O. Soper, a prominent British pacifist clergyman and leading exponent of outdoor preaching declared in New Haven, Connecticut.

This, he said, is one of the most effective ways for the preacher to make his hearers aware of the relevance of Christianity to the mid-twentieth century. "Here, the preacher is in a secular environment," he pointed out. "He is in front of people to be shot at without the privileges of the pulpit."

Dr. Soper, minister of the West London Mission, England's largest Methodist religious and social work unit, delivered six Lyman Beecher lectures at Yale University divinity school. The open-air preacher, he said, will have to speak with absolute clarity in the context of the present situation. "This means he must have at least read the morning paper. Questions about the church, about politics, about science will be thrown at him."

A regular speaker in Tower Hill and Hyde Park, London, Dr. Soper warned that the minister can no longer count on a sense of "need" on the part of his hearers. "It is the confrontation of ideas, of present problems rather than the confrontation of the sinful soul that is demanded of today's Christian preachers."

"Christianity, today," he said, "must address itself to pagans, to 'porch' or foyer Christians, to 'pew' Christians and to the truly penitent."

He defined the pagans as members of modern secular society who not only cannot recite the Lord's Prayer but have no "nostalgia" for religion. Porch or foyer Christians, he said, are those who visit a church perhaps three times a year. Pew Christians are the "hardened—or regular—church-goers." The penitent are those who have been undeniably gripped by the message of the gospel.

"Each of these groups of people require a different approach by the minister," he stressed.

¶ Israel now has 52,000 Christians in a total population of more than 2 million, Rabbi Jacob Tole-dano, Minister of Religious Affairs, told the Israeli Parliament in Jerusalem. He said a breakdown showed 32,000 Catholics of various rites, 18,000 Eastern Orthodox, and 2,000 Protestants. The min-

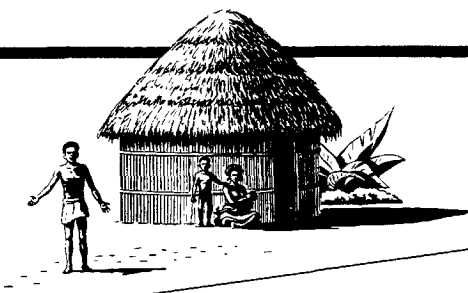
ister said Christian churches in the country number 200 and there are 1,000 Christian clergymen, monks, and nuns.

¶ Roman Catholic publications in various West German dioceses have urged their readers to speak out against inappropriate use of Bible quotations and religious symbols by unscrupulous and tactless businessmen. One example referred to was a recent advertisement in a Frankfurt newspaper in which a large food store advertised cheese, ham, coffee, and butter under the heading "Man Shall Not Live by Bread Alone." Calling the ad more than tactless, the publications said Christians should not be content merely with being grieved and disgusted over such ads, but should complain to the firms responsible. "It only costs a postage stamp or a telephone call," one paper told its readers.

¶ A large number of catacombs—the only subterranean structures of their kind in India—have been discovered at Agra, some 120 miles from New Delhi, under a church built by the Indian ruler Akbar for his Christian wife Miriam more than 400 years ago. The church is near the Taj Mahal, and like the world famous monument, was constructed by Italian and Indian craftsmen. The catacombs were believed burrowed by Mirza Zulkaran, a controversial figure in Indian medieval history, who was said to be an illegitimate son of Akbar. Historians say Zulkaran built the catacombs to hide escaped Christian slave workers during the reign of Shah Jehan, the builder of the Taj Mahal.

¶ In his first sermon as a bishop, Methodist Bishop Paul Hardin, Jr., Columbia, South Carolina, said that he doesn't know of anybody in the world who needs to repent of sins more than Americans. "What a wonderful country we have," said Bishop Hardin. "And what have we done with it? We have used its resources in many instances to destroy personal character. We've used our wealth to indulge in unneeded luxuries," he said. "We have 'caviar tastes' while the rest of the world is in need. A civilization is cracking up, and we are selling freedom's birthright for a mess of pottage," he declared. The bishop also said that Americans need to repent because they are "very largely throwing away the Bible and the Sabbath, making a mockery of Christian marriage, with the divorce rate increasing year after year," and drinking so much beverage alcohol.

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POWER IN THE WORD

DR. MARTIN NIEMÖLLER recently addressed a group of Bible Society patrons in Britain, using his wartime experiences to illustrate the strength derived from God's Word. Martin Niemöller was arrested in 1935 for publicly opposing Nazi paganism. In 1938 he was imprisoned. He spent seven years in a concentration camp.

In a tunnel leading to the German court a Christian policeman shouted a text of scripture as this godly man was led before his accusers. When he was transferred to a concentration camp he was somehow allowed to retain his Bible. In gratitude for this he regularly stood under his cell window and repeated aloud texts of scripture for unseen passing prisoners to hear.

On one occasion a Nazi S.S. guard was court-martialed on a capital charge. Dr. Niemöller went to him, and after the condemned man had confessed his sins and found forgiveness, the two men celebrated a unique communion. The only available elements were water in a tin cup and a crust of bread saved because of the pastor's having a toothache.

After relating several experiences Dr. Niemöller, speaking in quiet, searching tones, asked his Bible Society audience: (1) "Do we read the Bible regularly day by day?" More than fifty-five years ago his father had told him: "The Bible doesn't belong on the shelf but in your hand, under your eye, and in your heart." (2) "Do we need Jesus in our heart? If we live with the Book and expound to others our inner convictions and experiences, we shall have Jesus in the heart."

Dr. Niemöller said he was disappointed that Christians everywhere were frightened of communism, whereas it is communism that ought to be afraid of Christianity. "If only we Christians would listen to the witness and be what we ought to be—the salt of the earth and the light of the world!"

H. W. L.

THE PEOPLE'S CHOICE

FAVOR WITH the people is no sure index to the value of a minister. As is often the case, a good personality, oratorical and executive ability, does not necessarily keep one in permanent good favor. Popularity is fine when not purchased at the expense of principle. There is a tendency in some quarters to "let things slide" or "leave it to the next man" if someone's feelings are involved. Men who, though not hasty, are faithful in the discharge of responsibility may not win a popularity contest at the end of a tenure, but their departure is indeed with clean conscience. There is

more to faithful ministry than "holding things together" and "keeping everybody happy."

The watchman must take care lest his charge become the home of every unclean and hateful bird. To be sure, this phase of his work will tarnish his glamour, but it will nourish the famishing flock, restoring their confidence in the church and its ideals. Happy is that man who is concerned less with being the people's choice than with receiving the approval of the Almighty. E. E. C.

CLEAN-OUT

TOUCH-UP DAY

STRANGE as it may seem, a church edifice may often become the catchall of every sort of refuse, dust-covered literature, old *Quarterlies* and Ingathering magazines, broken chairs, stools and tables, torn or backless hymnals, out-dated goal charts, clothing, and other archaic oddities. This situation often obtains where there is no official custodian to bring such matters to the attention of church leaders. The unsightly accumulation of years reflects neglect rather than deliberate littering—a lack of someone having authority to clean out all valueless and antiquated articles in corners, closets, basement, children's rooms, storerooms, and behind closed cabinet doors. The church is God's house even in these out-of-sight places.

Gather the elders, deacons, department heads, yes, even the church board if necessary, and explain what needs to be accomplished. Take them on a tour of the church building—in and out of hidden recesses. Suggest to these leaders that they make a survey of materials not being used and for which they do not see immediate future use. If too good to discard, it may be that some other department or some other church could use them. Observe the little jobs that need to be done, such as repairing worn carpets, replacing old hinges and locks, tightening wobbly chairs, repairing and refinishing pews, filling cracks in plaster, and painting where necessary. Most of the men in the church will be happy to serve and demonstrate their handy-man talents.

Call a special day, an official day, so everyone can be in on the profitable enjoyment. Promote it weeks in advance by way of your church bulletin, personal letters, and from the pulpit. Have each work section well organized and a leader chosen who has been briefed and prepared for his particular responsibility. Have brooms, mops, brushes, paints, and all necessary tools on hand for the big day. Have a conveyance ready for hauling away the trash.

Make it a day of special fellowship for the work-

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THE MINISTRY