



The Ministry

JANUARY, 1963

The Outstretched Hand

*Lord, let me grasp Thy torch of truth,
And bravely pass it on
To pilgrims groping on their way
Through life's dark night.
Help me to see the outstretched hands,
And pass to them Thy Light.*

eighty-five words that may save a soul



Dial-A-Prayer

R. S. WATTS

Vice-President, General Conference

The dial-a-prayer plan was launched a few weeks ago in the Netherlands. The results have been phenomenal. Pastor F. J. Voorthuis, president of the Netherlands Union Conference, installed the dial-a-prayer apparatus in his office at The Hague in September. The numbering mechanism placed on the telephone line indicates that between September 11 and 30 exactly 12,479 calls were registered. This is an average of 700 calls a day for special prayer, or one call every two minutes. It takes exactly one minute for the prayer and announcement to be made.

The actual prayer consists of eighty-five words and is changed three times a week—Monday, Wednesday, and Friday. The prayer is introduced by the words, "You are listening to the dial-a-prayer . . ." At the end this announcement is made: "If you desire to speak to a minister of the Advent Kirk (SDA church) please send your request to P.O. Box 61, The Hague."

The telephone company in The Hague has notified Pastor Voorthuis that the line is overtaxed and additional lines must be installed or the company will be compelled to remove the present dial-a-prayer telephone.

At the workers' meeting held in Utrecht, October 1-4, this new innovation for reaching troubled and distressed hearts was discussed, and it was agreed that the dial-a-prayer plan should be started in Amsterdam, Rotterdam, Utrecht, and two other large centers in Holland. They will be operated by local pastors and the pastor's home telephone number will be announced at the end of the prayer, rather than a local post office box number.

The brethren in Holland are most enthusiastic over this new approach in bringing words of comfort and hope to many saddened hearts in the Netherlands.



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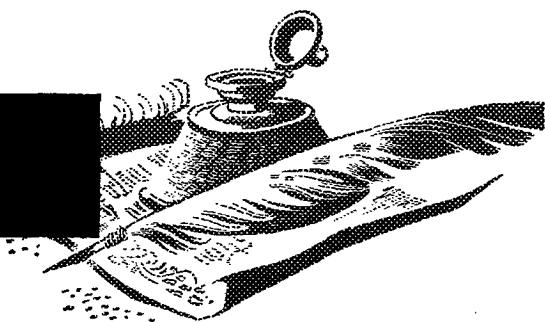
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JANUARY, 1963

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EDITORIAL



1963—

A Year of Responsibility



WE ARE stepping into a new year in the sense of time, but old in relationship to world tensions and individual problems. Reflection on the past always soberes the mind and tends to increase one's feeling of responsibility for the future. New time brings new responsibilities. Now we face 1963.

Having been reared in an Adventist home with the imminence of our Lord's return always in view, the idea of ever living in a time labeled 1963 was as remote and seemingly impossible as it was for Napoleon to dream of using nuclear weapons. But here we are with multimegaton-powered nations hurling capsules guided by men into orbit around the earth. Our era is sobering and frightening, and we find scientists and statesmen alike urgently supporting programs, surveys, and recommendations that will help poor man realize that these times demand men of responsibility.

Recently a United States representative at the United Nations exhibited an eight-inch-long, fourteen-pound fragment of steel that

In this New Year issue you will notice a change in our personnel. J. Robert Spangler, newly elected associate secretary for the Ministerial Association, has taken up his responsibilities as a member of the headquarters staff. He comes to us out of a rich background of experience as pastor of large churches, evangelist in towns and metropolitan areas such as Hong Kong, where he was carrying on a large campaign at the time of his election to the General Conference, and as organizing secretary for the Far Eastern Division, in which position he served for eight years. His leadership has been strong and fruitful. The editorial for this New Year number comes from his pen. We are sure our readers and members around the world will appreciate his contribution in counsel and inspiration.

R. A. A.

formerly belonged to a Russian Sputnik. It fell from space onto the streets of Manitowac, Wisconsin. The appeal connected with this incident was the urgent need of rules and regulations to deal with damage and injury resulting from such falling objects. New inventions bring new responsibilities. But all too often when world conditions dictate an increased sense of responsibility, man's response is sadly inadequate. Not only is this true in temporal things, it is true also in the spiritual realm. The very increase of knowledge in this kaleidoscopic age emphasizes the importance of spiritual responsibility.

The beginning of the Jewish religious year centered in the Passover celebration. Their emergence from Egypt demanded a

new start. Spiritual as well as physical emancipation was involved in this service, and the emphasis was on man's responsibility to God. "Nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God." —*The Desire of Ages*, p. 493. Men and women with a true sense of responsibility are rare these days. The world places a premium on the man who works not for wages or for

praise, but who senses the importance of his duties and acts accordingly. History is largely the record of men or groups or nations who have been led by some particular person who has truly sensed his accountability.

Our Personal Responsibility

God's claims upon man's spiritual self-development take precedence over everything else. No one, even though loaded with talents, can have an abiding sense of responsibility to God unless *special time* is spent each day in earnest study and prayer. This naturally leads to unselfish service for others. Any church program that makes such demands upon a minister that there is neither time nor inclination to fellowship with God is wrong. If the methods we are presently using in our efforts to achieve success absorb all our time in mere organizational activity, we are on the road to ruin. We may hear a few "well done's" from the lips of some humans but we will never hear those words from the lips of our Lord. Responsible workers in God's cause are those who place personal devotion on a high pedestal and refuse to replace it with any other activity, regardless of circumstances.

What a man *is* determines what he *does*. Dr. Karl Menninger voiced a vital truth recently when he implied that the success of a psychiatrist is more dependent upon what kind of man he *is* rather than on what kind of medication he prescribes. Triply true for the minister, if true for the physician. If it were possible to give a single label to all the efforts of Christ, "like God" would come the closest to stating it adequately. Our prime objective during 1963 should center on having a close personal relationship with Him who is the true pattern for all who serve in His name.

Our Family Responsibility

Christ's command to His disciples prior to His departure was to be witnesses first in "Jerusalem," then farther afield, and finally to the "utmost parts of the earth." We do not know how the disciples felt, but in these days witnessing in distant places seems to hold a peculiar attraction for some. Peter might well have preferred to conduct the Pentecost program somewhere on the west coast of Palestine rather than in Jerusalem.

The analogy is important. Jerusalem is home base. Every minister has a sobering

responsibility to his wife and children. They, above all, can detect discrepancies in his life. Our work, especially as pastor-evangelists, cannot be measured or ordered by clocks. There may be a tendency to strain family relationships when one is under the stress of a big program. But it is tragic when a minister doesn't behave as he should in his own home. A good New Year resolve might well be to so organize our work that we can spend more time with our family. All of us, by the grace of God, can improve our words and deportment right in the home. Personal victories over wrong habits and selfish tendencies can best be displayed before one's wife and children. How marvelous is the effect when the family sees in father the same traits of character that he urges upon his congregation. "Where is thy flock?" is a pertinent question for every minister. What happens at home will be reflected to the congregation. In the tragic event that some loved one is finally lost, let us make sure that we ourselves are not responsible. Nothing can equal the joy of being successful witnesses in "Jerusalem."

Our Church Responsibility

The involvements of this point seem endless. The barrage of materials and ideas demanding our attention and support engulfs us. Changing methods, as do fashions, sweep back and forth like the tides. Sometimes we become confused as to what our responsibilities to the church are. To dismiss this problem by using the church calendar as our standard is not enough. It is necessary and good to promote the different departments, but this is strictly secondary to the purpose and calling of the ministry. The spiritual advancement of the believers under our care should be our supreme aim. Preparing a people for heavenly citizenship is our task. Nothing, absolutely nothing, can match this in importance.

Pride of materialistic achievement is shared by all the sons of Adam. But the minister of God takes special pride in setting the feet of saints on higher spiritual ground. Pastor Paul received boundless joy in seeing freedom come to sin-shackled souls. He pleaded "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; . . . that I may rejoice in the day of Christ" (Phil. 2:15,16).

In this age of gadgetry and complexity there is great danger of losing sight of the needs of the individual. Human rights are being trampled on in other ways than by mere political and religious oppression. Man is becoming an organizational pawn of government, labor, and even religion. It would be to our disgrace if we permitted our relationship to the church to be one of unethical utilization for selfish or man-made goals. Our members are looking to us for spiritual guidance, that we, with them, may be presented perfect in Christ. Preaching alone will never accomplish this goal. By personal example and work we must lift high the Christian standards.

Today when men are numbered—not named—we have a precious opportunity to



AN

INVALUABLE AID TO MINISTERS

The *MINISTRY Index* is meeting with warm enthusiasm around the world field. The following letter from one of our conference leaders is indicative of the attitude on the part of all who have received it:

"I wish to thank you for the tremendous work that has been gotten out and sent to my desk in the form of the *MINISTRY Index*. This is an undertaking which has long been needed and is a valuable contribution to our work. I do not know who devised it or who planned it, but this is an excellent addition to our fund of knowledge."

Some have wondered if it would be of great service to those who have not a complete file of the journal since its inception. Any compilation of this kind is naturally more useful if one does have all the issues. But we would point out that the great majority of those who have purchased the *Index* are not so fortunate as to have a copy of every issue. What issues we do have become much more valuable to us when we can see even a list of what has been written on a certain subject.

Our editorial office stands ready to serve you in every way we can. Sometimes we are requested to find a certain article that appeared years ago. We now turn to the *Index*. And so can you if you have a copy. The price charged covers only the actual cost of printing. The cost of the work of reading and compilation has not been charged. If that had been done the *Index* would be four or five times the price. If you have not ordered your *Index* be sure to do so before all are gone. Price: Overseas \$2.75 postpaid; North America \$2.50 postpaid.

R. A. A.



bring about a revival of genuine godliness if we will accept the responsibility to which we have been called. A godly pastor and his wife will be welcomed with open arms in the homes of our laity. They will be thrilled to see us take the Bible and read to them God's loving promises. They will receive powerful impressions for good as we kneel in their family circles and consecrate them as well as ourselves to God. It is long past time for us to approach erring souls and tenderly point out their wrongs and show them how to overcome through the grace of Christ. If 1963 could witness this type of program over the entire world field, perhaps the wolves among us would starve for lack of victims.

Truth that is not lived cannot be shared. The minister and his family should be living exhibits of what God has done for them. The inspiration gained by the church body from this type of leadership cannot be counted statistically, but it can and will be recorded in Heaven's ledgers. In one overseas division in which we had occasion to visit, it was interesting to hear national workers give their personal testimony regarding former missionaries. They referred to some whose names were scarcely known; individuals with nothing to particularly recommend them to any "Who's Who" of religious workers. Sometimes the question would be asked, "Why did you think so much of Pastor and Mrs. —?" Thoughtful replies like the following were given: "They took a sincere personal interest in our problems." "They taught the grace of God in all their contacts with us." "We felt the warmth of their love in our own hearts." Years ago a group of Africans made this request of another mission board: "Send us men with hot hearts!" They asked not for gifted men but for men with a great capacity to love.

The church cannot legislate this type of experience. Plans and committees are powerless to generate responsibility to God. This comes by selfless surrender to the Lord Jesus Christ. It is kept by constantly requesting God for new convictions of heart as to our essential responsibilities. In what greater way could we make 1963 a year of real achievement than by sensing God's call to ourselves, our homes, and our church. Let January open with this determination and December close with its fulfillment.

J. R. S.

When Is the Lord's Supper to Be Celebrated?

ROBERT L. ODOM

Editor, "Israelite" Magazine



THE Lord's Supper was instituted by Christ at Passover time, on which occasion He ate it with His apostles. Ought we, therefore, to construe this historical fact to be a divinely given law requiring that the Lord's Supper be

celebrated thereafter *only at Passover time*?

The question posed by this inquiry was boldly met and definitely answered very early in the history of Seventh-day Adventists, and our stand on the matter since that time has been a sound one.

In response to urgent invitations James and Ellen White, accompanied by Joseph Bates and H. S. Gurney, in 1848, conducted a series of five weekend conferences in the States of Connecticut, New York, and Maine during the period from April 20 to October 22. The object of those meetings was to correct erroneous views held by some of the people present, to instruct and establish the believers in the present truth, and to unite them in holding and propagating the great doctrines of our faith.

The second conference of that series of five was held in David Arnold's barn at Volney, New York, during the weekend beginning Friday, August 18, 1848. In her early account of the occasion, Mrs. White says:

"There were about thirty-five present, all that could be collected in that part of the State. There were hardly two agreed. Each was strenuous for his views, declaring that they were according to the Bible. All were anxious for an opportunity to advance their sentiments, or to preach to us. They were told that we had not come so great a distance to hear them, but had come to teach them the truth. Bro. Arnold held that the 1000 years of Rev. xx were in the past;

and that the 144,000 were those raised at CHRIST's resurrection. And as we had the emblem of our dying LORD before us, and was [sic] about to commemorate his sufferings, Bro. A. arose and said he had no faith in what we were about to do; that the sacrament was a continuation of the Passover, to be observed but once a year."—*Spiritual Gifts*, vol. 2, pp. 97, 98.

In another report of that conference, Mrs. White says: "As we had before us the emblems of our dying Lord, and were about to commemorate His sufferings, this brother arose and said that he had no faith in what we were about to do; that the Lord's supper was a continuation of the Passover, and should be partaken of but once a year."

Was the Lord's Supper a continuation of the Passover? Should it be celebrated once a year like the Passover? Or is an irregular, occasional celebration all that is needed?

These questions arise from time to time, and they find an unqualified answer in this article. The author uses some valuable historical references, and his penultimate paragraph presents a powerful appeal for the application of the cleansing blood of Christ through the regular spiritual celebration of the Lord's Supper.

"These strange differences of opinion rolled a heavy weight upon me. I saw that many errors were being presented as truth. It seemed to me that God was dishonored. Great grief pressed upon my spirits, and I fainted under the burden. Some feared that I was dying. Brethren Bates, Chamberlain, Gurney, Edson, and my husband prayed for

me. The Lord heard the prayers of His servants, and I revived.

"The light of heaven then rested upon me, and I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. These discordant views, which they claimed were in harmony with the Scriptures, were only according to their opinion of Bible teaching; and I was bidden to tell them that they should yield their errors, and unite upon the truths of the third angel's message.

"Our meeting closed triumphantly. Truth gained the victory. Our brethren renounced their errors and united upon the third angel's message, and God greatly blessed them and added many to their numbers."—*Life Sketches*, p. 111. (See also *Spiritual Gifts*, vol. 2, pp. 98, 99; *Testimonies for the Church*, vol. 1, p. 86.)

It is particularly significant that of all the persons holding erroneous views, David Arnold is the only one singled out by name, and is the only one whose erroneous ideas are specifically revealed. One of his errors is definitely declared to be the notion "that the Lord's supper was a continuation of the Passover, and should be partaken of but once a year."

Those pioneer Seventh-day Adventist leaders conducted that celebration of the Lord's Supper on the Sabbath, August 19, 1848, which certainly was many weeks after Passover time. "The time of the Passover corresponded to the close of March or the beginning of April."—*The Desire of Ages*, p. 76. (See also *Patriarchs and Prophets*, p. 537.)

Those who were advocating error, and not the leaders of the meeting, were the persons reproved by the visions. The leaders of the Seventh-day Adventist Church, including Ellen G. White, since that time have consistently maintained that the observance of the Lord's Supper is not a continuation of the Passover of ancient times, and that partaking of the communion service is not to be restricted to Passover time and thus held but once a year.

In her diary for the Sabbath, January 1, 1859, Mrs. White records that she partook of the Lord's Supper with fellow members of the Sabbathkeeping church at Battle Creek, Michigan, on that date. Our headquarters were located in that city at that time. In a message dated January 7, 1893,

which fell on the Sabbath, Mrs. White tells of partaking of the communion service with fellow believers at North Fitzroy, a suburb of Melbourne, Australia, on that date. (See *Evangelism*, pp. 276, 277.) In both instances, the Lord's Supper was eaten in early January, which certainly was many weeks before Passover time.

Mrs. White tells also of partaking of the Lord's Supper with fellow believers at Cooranbong, N.S.W., Australia, on the Sabbath, August 10, 1895, which was long after Passover time. In many early issues of the *Review and Herald*, the official organ of the Seventh-day Adventist Church, we find numerous reports of the observance of the Lord's Supper by our people through the years, with the precise dates given. They show that our people have consistently maintained in teaching and practice our belief that partaking of the Lord's Supper is not to be limited to Passover time.

David Arnold mistakenly supposed "that the Lord's supper was a continuation of the Passover." The observance of the Passover was to end forever as a result of the death of Christ. The Lord's Supper was "to take the place of the Passover," and thus was not to be a continuation of it. Note these clear-cut statements:

"In instituting the sacramental service to take the place of the Passover, Christ left for His church a memorial of His great sacrifice for man. . . . *The one was to close forever*; the other, which He had just established, was to take its place, and to continue through all time as the memorial of His death."—*Evangelism*, pp. 273, 274. (Italics supplied.)

"In the place of the national festival which the Jewish people had observed, He instituted a memorial service, the ordinance of feet washing and the sacramental supper, to be observed through all time by His followers in every country."—*Ibid.*, pp. 275, 276.

The celebration of the Passover was limited as to both time and place. It was to be held only once a year, and the time was in the spring of the year. After the establishment of the Jews as a nation under God by covenant relationship, the observance of the Passover was restricted to the place where the sanctuary was located, which usually was the headquarters of the nation.

Although it is true that the observance of the Lord's Supper commemorates the

Lord's sufferings and death as our Saviour, an event to which the Passover previously had symbolically pointed for centuries, the holding of the communion service is not a continuation of the paschal feast and is restricted neither to time nor place. The Scriptures record no commandment or law whatsoever limiting the holding of the Lord's Supper to any specific time or place. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). Paul, in 1 Corinthians 11, speaks particularly of the observance of the Lord's Supper at Corinth, and reproves those who were introducing erroneous notions regarding it.

In Acts 20:7-11 we find that "upon the first day of the week, when the disciples [at Troas] came together to break bread, Paul preached unto them, ready to depart on the morrow." After his preaching had been interrupted by the fall of Eutychus from the window, Paul resumed the service. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed."

Our view is that this was a farewell meeting held by Paul with the believers at Troas, during which he partook of the Lord's Supper with them. "They partook of the communion, and then Paul 'talked a long while, even till break of day.'"—*The Acts of the Apostles*, p. 391. "They partook of the communion, and then Paul continued his discourse till the dawn of day."—ELLEN G. WHITE, *Sketches From the Life of Paul*, p. 197.

The chronology connected with that story is significant, for it has a bearing on the subject of our inquiry. In introducing the story of Paul's partaking of the Lord's Supper with the believers at Troas, Luke says:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow" (Acts 20:6, 7). (Compare with this Ellen G. White's comment in *The Acts of the Apostles*, pp. 390, 391.)

The Passover lamb was customarily slain by the Jews on Nisan 14. It was eaten after sunset and, therefore, in the night (or forepart) of Nisan 15, which was the first

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day of the seven-day Feast of Unleavened Bread. Paul and Luke were at Philippi throughout the festal period of the *eight days* of the Passover and Feast of Unleavened Bread. It took them *five days* to go by boat from Philippi to Troas. And they spent *seven days* at Troas before Paul held that farewell meeting and the communion service with the believers there. Thus they partook of the Lord's Supper at least nineteen days after Passover time. This is, therefore, definite Bible proof that the Christian church in apostolic times did not maintain that partaking of the Lord's Supper was a continuation of the observance of the Passover, and that the communion service was to be held only at Passover time.

At present, several small offshoots are advocating the idea formerly held by David Arnold, "that the Lord's supper was a continuation of the Passover, and should be partaken of but once a year." False claims are made that this doctrine is supported by the Spirit of Prophecy. Our denominational teaching, based on sound premises, is this:

"The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's supper was not to be observed only occasionally or yearly, but more frequently than the annual passover."—*Spirit of Prophecy*, vol. 1, p. 203; *Spiritual Gifts*, vol. 3, p. 228. (See also *Early Writings*, p. 116.)

The notion "that the Lord's supper was a continuation of the Passover, and should be partaken of but once a year" is a mistaken one. It is contrary to the teaching and practice of the Seventh-day Adventist Church, and is not supported by either the Scriptures or the writings of the Spirit of Prophecy.

Occult Forces of the East Join Those of the West

Part I

"East's" Crucial Part in Earth's Final Deception

Our workers are, we believe, aware of the important research assignment made by the General Conference, upon which L. E. Froom has been working intensively for the past four years. We are happy to announce that the resultant manuscript has now been completed, with substantial parts of it already in the hands of the publishers. Titled *The Conditionalist Faith of Our Fathers*, and subtitled "The Conflict of the Centuries Over Life, Death, and Destiny," it constitutes a two-volume companion to the *Prophetic Faith of Our Fathers* set. This tracement carries us across the centuries, from 900 B.C. down to 1962, in its special field. It is destined, we believe, to create an interest in the religious world. Widespread discussion is bound to result.

Eight chapters in the concluding section depict the sinister rise and climax of the modern revival of Spiritualism, which is destined to play such an awesome part in earth's final crisis. The publishers plan to issue these excerpted chapters in advance, in inexpensive paper-back form, for wide distribution and promotional publicity. Interest in the complete work will thus be stimulated. To give *Ministry* readers a sample of its scope, content, and form, we here reproduce chapter VIII, presenting an almost untouched aspect of the question—"Occult Forces of the East Join Those of the West." This important over-all presentation meets a long-felt need, with an approach that is unique and compelling.—Eds.



ISAIAH'S intriguing expression, "replenished from the east" (Isa. 2:6), with its related "soothsayers" involvement, assumes new significance in the light of predicted developments to come during the latter period of Spiritualism's modern revival. Among the climactic "last times" developments in coming events, as foretold in the New Testament, will be the appearance of deceptive forces from the "east," according to Revelation 16:12. And this, as we have seen, is in immediate connection with the sinister emergences of the "unclean spirits" of verse 13—these coming from the three all-embracing categories (1) of a resurgent *paganism*, as well as (2) a world-influencing Papacy, and (3) the growing apostasy in Protestantism. According to the inspired outline of Bible prophecy, the "east" is destined to play a definite part in Spiritualism's unprecedented eruption and final deceptions.

1. COMING IMPERSONATION OF SECOND ADVENT.—One of the most daring, grandiose, and blasphemous aspects of Spiritualism's last-day schemes will evidently be an imposing attempt to impersonate the second coming of Christ in simulated grandeur. With that in mind, let us turn briefly to India and the East. Jesus has long been set forth, and personated, as one of the great avatars¹ of India—an incarnation, embodiment, epiphany, or exaltation—repeatedly manifesting himself allegedly among the masters of the East.

In 1894 Baird T. Spalding,² an American research engineer, began a series of journeys, he states, seeking to trace the "great masters of Himalayas"—the avatars of India and Tibet. This quest he has left on record in his five-volume *Life and Teaching of the Masters of the Far East* (1937).³ In the three and a half year period of his travels he recorded five alleged messages that a materialized "Jesus" gave as one of the mystic avatars, designed to impress the American traveler.⁴ These avatars assertedly appear and disappear at will, and travel invisibly and instantaneously,⁵ and this included "Jesus."⁶ His alleged words are recorded. But their subtlety and speciousness became increasingly apparent on scrutiny.

2. TWIN LIES OF EDEN CONSTANTLY REPEATED.—All through Spalding's volumes

the devil's twin lies of Eden are affirmed in varying forms—(1) "Ye shall not surely die" and (2) "Ye shall be as gods" (Gen. 3:4, 5). These paralleling and related concepts are stressed again and again. There can be no mistake as to the intent of these multiple assertions. From previous discussions it is obvious that the spirit being calling himself "Jesus," and whom the masters of the East are fellowshiping with and following, is a fraud and a deceiver.

The Eastern Vedantic philosophy, with its postulate of the transmigration of souls, holds that the spirits of the dead—including the avatars, born hundreds of years prior—pervade all things. Numerous references put forth the contention that "ye are gods."⁷ And similarly, the thesis of innate immortality is stressed by a succession of unequivocal declarations.⁸ For example, Spalding speaks of "the Central Spark which is God in us all,"⁹ and how all contain "the one life, the life of God."¹⁰

L. E. FROMM

Professor of Historical Theology, Andrews University

3. PERTINENCE OF THIS SURVEY.—This survey of Spalding's portrayals is germane to our quest both because of its Eastern aspect and involvements and because of its undeniable relevance to the basic positions of Spiritualism. As just noted, both emphasize the alleged "deity" of man and the innate immortality of the soul. Both teach the ability of the subject to appear and disappear, to materialize and dissolve from view—the latter with special emphasis on the avatars, with "Jesus" placed in that category. Both discard the supreme authority of the Biblical scriptures, with Spalding commending the Buddhist sacred books as superior for the East.

Again, both extol Christ—the Spiritualists regarding Him as an outstanding medium, Spalding setting Him forth as a great avatar who has periodically appeared in India and expatiated on various subjects. Spalding, however, goes further, and boldly asserts the postulate of pre-existence and reincarnation. And the avatar contention prepares the way for an expectation of Christ's spectacular return, but in a false and deceptive form, thus beguiling and misleading all who accept his artifice. Here are a few specifics. Spalding says:

"The ten commandments are not the objectified law of God at all."¹¹

The Trinity is depreciated, and the virgin birth of Christ.¹²

The Buddhist scriptures and the Bible are both considered as guides, but with a disparagement of the Bible not leveled against the other. The authority of the Bible is disposed of by declaring, "There are many mistakes in translation . . . as well as many false prophecies."¹³

"Our (Western) Bible is of greater importance to the Western World for we do not understand the Bhagavad Gita," which is "best" for "the East."¹⁴

And this telltale statement:

"The translation of the Bible is in error where it says that man was created in the image of God. The 'in' should be left out so that it reads, 'man IS the image of God.'"¹⁵

4. PANTHEISM IS BOLDLY TAUGHT.—Moreover, pantheism is boldly asserted. Note it:

"You cannot make any differentiation between the individual soul and the Universal Soul, or the Over-Soul."¹⁶

"He will know that God dwells within him, and not only within him, but in everything about him, every rock, every tree, every plant, every flower, and every created thing; that God is in the very air he breathes, the water he drinks, the money he spends; that God is the substance of all things. When he breathes, he breathes God as much as he does air; when he partakes of food, he partakes of God as much as he does of food."¹⁷

*"God is all life. I am inspired with life with every breath, and my lungs take in life with every breath, and it fills my blood stream with vitalizing life."*¹⁸

Spalding refers to "Universal Force," or the primal "Universal Energy," and says, "This Divine Principle has residence within and permeates everything."¹⁹ It is "permanent, everlasting, all-encompassing." That "energy" is called "God."²⁰

"God is the principle by which we abide."²¹

"Further, the avatar 'merely lives close to Principle.'"²²

"God is that Supreme Intelligent Power that permeates every form and every atom of the whole universe."²³

5. REINCARNATION LIKEWISE OPENLY TAUGHT.—Reincarnation is likewise explicitly taught—that men "'go out and return

through birth into life, . . . then through death again and again, until the lesson is finally learned.”²⁴ Again—

“‘Reincarnation is but a guiding light on the blind trail of death. When this light leads, death may be overcome through round after round of earthly experiences.’”²⁵

Before continuing, let us probe a bit into the real significance of reincarnationism.

6. INDIA THE SPAWNING GROUND OF RE-INCARNATIONISM.—The doctrine of reincarnation is so vital in this survey of Eastern occultism and its penetrations into Western thought that an understanding of its origins, involvements, and historical ramifications is essential. It presupposes the immortality of the soul. It goes back to remote antiquity. It teaches that souls migrate from one body to another until complete purification has been achieved. It is fundamental in accepted Hindu thought, being held both in Brahmanism and Buddhism. Coupled with the Law of Karma, it teaches that each new birth is determined by the deeds of the previous life. It involves belief that souls emanated from the Supreme Spirit, and were then born on earth as separate existences. The soul, thus separated from the real source of its life, is bound to return to it, and become merged again into that divine entity with which it was originally one. But, having become contaminated by sin, it must strive to free itself from guilt and become fit for its heavenly career.

The doctrine of reincarnation and transmigration of souls was also found in Egypt as well as in Persia before the time of Zoroaster. But it was derived from Indian sources. In Grecia the belief was confined to the philosophers, who likewise received it from Egypt, and thence from India. Pherecydes so held. But it was developed by Pythagoras and Plato, at which time it had a remedial function. And the Neoplatonists adopted it as a natural inheritance. In the Christian Era, Origen held to the pre-existence of the soul. It was accepted by some of the Gnostics and Manichaeans. It was also found in certain obscure sects in Europe during the Middle Ages. It likewise survives among various savage tribes in Africa. But India was its spawning ground. And, as here noted, it has been brought sharply to the fore in the West by Spiritualism and theosophy. Such is the historical sweep of the doctrine. It is thus

traceable back to the old original lies in Eden.

7. IMMORTALITY SENSED IN “SEVENTH HEAVEN.”—When we reach the consciousness of the “Seventh Heaven” we “take on immortality; when we know that man is immortal, sinless, deathless, unchangeable, eternal, just as God is and as God sees man.”²⁶ That, says Spalding, is “the way to Eternal Life.”²⁷ “To such a race, death does not exist nor can it again exist.”²⁸

8. JESUS DEROGATED TO “AVATAR” STATUS.—Spalding unabashedly places Buddha and Jesus together as avatars, or masters of the East, with Jesus exalted slightly. Jesus is declared to be in no different “category than ourselves”—“He is no different. He never claimed to be.”²⁹ And Buddha is alleged to be “the Way to Enlightenment,” while “Christ IS Enlightenment.”³⁰ Spalding denies that Christ suffered physically on the cross.³¹ And he claims that “the teachings of Osiris, Buddha, and Jesus” have “many similarities.”³² He asserts, “Christ is God flowing through the individual.”³³

Spalding constantly says we are to apply to ourselves the term “I AM,” descriptive of Deity and commonly employed by Jesus to Himself—I AM the way, the truth, the life, the door, the shepherd.

This much must be said: The inanities allegedly uttered by Spalding’s “Christ” are puerile and degrading and misleading. They are as darkness in contrast to dazzling light when placed alongside our Saviour’s words enshrined in the New Testament. Such is the essence of Spalding’s investigation of the concepts and contemplations of the East with reference to immortality, the deity of man, the pantheistic notion of God, the claim of reincarnation, and the derogation of Christ—and expectation of a future appearance. It is the Eastern counterpart of Western Spiritualism. So, while East is East and West is West, they clasp hands across the undeniable basic tenets of Spiritualism. The “unclean spirits” from the “dragon” are stirring. Consolidation and climax are under way for the final deception.

9. BIBLICAL PORTRAYAL OF INIMITABLE ADVENT.—Let none be deceived. The New Testament is explicit and detailed. The second advent of Christ will be with transcendent power and great glory (Matt. 24: 30, 31; 25:31; Mark 8:38; Luke 21:27). Christ will descend visibly from the clouds of heaven, just as He ascended into heaven

(Matt. 26:64; Mark 14:62; Acts 1:11; 1 Thess. 1:10; 4:16; 2 Thess. 1:7; Rev. 1:7). He will come in flaming fire for the destruction of sinners (2 Thess. 1:8, 9) and the redemption of His saints (Luke 21:28; Rom. 8:23). He will come with all His holy angels (Matt. 16:27; Mark 13:26, 27). These facts cannot be simulated or duplicated, but a false appearance will be attempted in some form.

The Master Himself said that false christs would come (Matt. 24:5, 24; Mark 13:6; Luke 21:8), showing great signs and wonders, with the intent of deceiving "if it were possible" the "very elect" (Matt. 24:24). They will say "Lo, here is Christ; or, lo, he is there" (Mark 13:21), but we are to "believe him not." Some will say He has come in the desert (Matt. 24:26). But the true second coming of Christ will be seen "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (verse 27). The Second Advent will raise the righteous dead and gather the living saints from all over the earth (Matt. 24:31; 1 Cor. 15:51, 52; Mark 13:27; 1 Thess. 4:15-17). These specifications cannot be duplicated or simulated. Let no one be deceived.

(To be continued)

Footnotes and References

¹ "Avatar" is the Hindu term for an alleged divine incarnation or manifestation of a deity visiting earth for some beneficent or retributive purpose. Thus Vishnu has supposedly manifested himself through nine great avatars. Buddha, it is claimed, was one of these avatars, and Jesus another. Then Hindus allege that when the tenth and last avatar comes he will destroy the earth.

² Baird T. Spalding (died 1953), research engineer and metaphysician, was born in India, as was his father. He lived for a time in Cocanda, according to his own statement, and attended Calcutta University (*Life and Teachings of the Masters of the East*, vol. 5, pp. 30, 103, 104). Widely traveled and prominent in the metaphysical field, he wrote books that are still the best sellers of DeVorss and Company, the publishers, their popularity growing and not diminishing by 1962—after 38 years.

The author of a study course based on Spalding's writings and tape recordings of his lectures states that travelers from the Far East have told DeVorss, manager of his later lecture tours and his traveling companion, of being in India while Spalding was there, and of having seen him there. (Personal letter to author from author of lessons, May 7, 1962.)

³ *The Life and Teaching of the Masters of the East* (1937), vol. 1. Foreword, p. 7. For the original sources see the standard 50-volume *Sacred Books of the East* (1899-1910), translated by twenty-one scholars, and edited by Frederick Max Muller. It was published by Oxford Clarendon Press.

⁴ *Ibid.*, (1) vol. 3, pp. 44, 45; (2) pp. 52-56; (3) pp. 140-146; (4) pp. 148-157; (5) pp. 181-186. See also vol. 7, pp. 160-164.

⁵ *Ibid.*, vol. 1, pp. 73, 74, 76.

⁶ *Ibid.*, vol. 2, p. 19.

⁷ *Ibid.*, vol. 1, p. 31 ("The divinity within man"); p. 32 ("within me there is . . . the form Divine"); p. 122 ("you of yourself are always Christ"); vol. 3, p. 52 ("that he is god; that he is merged wholly or amalgamated with god"); vol. 3, pp. 32, 36, 53, 54, 55, etc.; p. 140 ("together you and I [Christ] are god"); vol. 5, p. 52 ("ye are gods, and sons of the Most High"); p. 92 ("the Divinity within"); p. 160 ("God is really you, the entire being of you"), etc.

⁸ *Ibid.*, vol. 1, p. 62 ("We will never experience death, or any change called death"); pp. 30, 31, 32, 90, 96, 123 ("The

Let Me Hear Your Voice in Prayer

STANLEY COMBRIDGE

Are you burdened with your sin,
Conscious of its power within?
Do you crave complete release?
Does your heart cry out for peace?
Give no place to dark despair—
LET ME HEAR YOUR VOICE IN PRAYER.

Are you troubled in your mind,
Finding life somewhat unkind?
Do you feel misunderstood;
Is evil spoken of your good?
Of a fretful heart beware—
LET ME HEAR YOUR VOICE IN PRAYER.

Are you broken in your heart?
Has death left its awful smart?
Do you face the days ahead
All alone with fear and dread?
Of your sufferings I'm aware—
LET ME HEAR YOUR VOICE IN PRAYER.

Come to Me and I will ease you,
For My name is ever—JESU!
Come to Me and find your rest;
Lay your head upon My breast;
All your burdens I will bear
WHEN I HEAR YOUR VOICE IN PRAYER.

Taken from the *British Advent Messenger*

Tree of Life is located . . . in the very depth of our own soul"; vol. 5, p. 158 ("all humanity is eternal and immortal").

⁹ *Ibid.*, vol. 1, p. 127.

¹⁰ *Ibid.*, p. 135.

¹¹ *Ibid.*, vol. 4, p. 95.

¹² *Ibid.*, p. 101.

¹³ *Ibid.*, vol. 3, p. 169.

¹⁴ *Ibid.*, vol. 4, p. 104.

¹⁵ *Ibid.*, p. 112.

¹⁶ *Ibid.*, p. 120.

¹⁷ *Ibid.*, vol. 1, p. 140.

¹⁸ *Ibid.*, vol. 5, p. 178. (Italics his.)

¹⁹ *Ibid.*, p. 48.

²⁰ *Ibid.*, pp. 48-50.

²¹ *Ibid.*, p. 98.

²² *Ibid.*, p. 100.

²³ *Ibid.*, p. 54.

²⁴ *Ibid.*, vol. 3, p. 167.

²⁵ *Ibid.*, p. 168.

²⁶ *Ibid.*, vol. 1, p. 155.

²⁷ *Ibid.*, p. 137.

²⁸ *Ibid.*, vol. 3, p. 167.

²⁹ *Ibid.*, vol. 5, p. 119.

³⁰ *Ibid.*, vol. 1, Foreword; vol. 5, p. 126.

³¹ *Ibid.*, vol. 1, p. 128.

³² *Ibid.*, vol. 2, p. 12.

³³ *Ibid.*, vol. 5, p. 153.

Kurios

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NO DESIGNATION of Jesus in the early church had deeper significance than the title *Kurios*, "Lord." It was used by the earliest Christians to express their veneration for Jesus as the risen and ascended Christ. In fact, New Testament scholars today commonly recognize that the simple statement "Jesus is Lord" is the fundamental declaration of the Christian faith. This was the earliest Christian confession of faith, and great stress was laid upon it. On the day of Pentecost, for example, the apostle Peter boldly declared: "Let all Israel then accept as certain that God has made this Jesus, whom you crucified, both Lord and Messiah" (Acts 2:36, N.E.B.).* Jesus was now "Lord of all" (Acts 10:36). At His name "every knee should bow" and "every tongue should confess that Jesus Christ is Lord" (Phil. 2:10, 11).

Next to *Christos*, "Christ," Paul's favorite designation of Jesus was *Kurios*, "Lord." It has been calculated that, exclusive of the pastoral letters, Paul uses the title "Christ" 343 times, and "Lord" 216 times.¹ Paul laid great stress on the significance of the confession "Jesus is Lord." In fact, he declared: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9, R.S.V.). It seems probable that the pronouncement "Jesus is Lord" was made by every convert to Christianity on the occasion of his baptism.²

Although the title "Lord" was more frequently and spontaneously applied to Jesus after His resurrection and ascension, it was also given to Him during His earthly ministry, according to the Gospels (Matt. 7:21; Mark 11:3; Luke 6:46, etc.). At times it

may have been simply a title of respect (Matt. 8:2, 6, 8; Mark 7:28), or it may have reference to His teaching authority (Luke 11:1; 12:41). But it can also have a higher significance (Matt. 8:25; Luke 5:8). Jesus Himself prepared the way for the use of this designation by quoting and applying Psalm 110 to Himself (Mark 12:35-37; 14:61, 62, and parallels). So this term *Kurios* became the universal and central title to suggest the important and decisive role of Jesus Christ in the Christian faith.

What does the title *kurios* mean? This Greek word was at first an adjective, meaning "having power or authority." It described one who had such power or authority. Then it came to be used as a descriptive noun to designate one with special power or position. A "lord" was one who had control. Sometimes *kurios* in the New Testament means simply "owner" or "master," as the owner of a vineyard or the master of a house (Matt. 20:8; Mark 12:9, etc.). The meaning "owner" easily passes into that of lord, master, one who has full control of something; the master was lord of his slaves, the emperor was lord of his subjects, the gods were the lords of men.³

The Greek-speaking Jews referred to their God as "Lord." In the Septuagint, the Greek translation of the Old Testament, *kurios* is not only used as a translation of the Hebrew word *adonai* or lord, but, since *Adonai* was also read by the rabbis in place of God's personal name "Yahweh" or "Jehovah," *Kurios* was also used to render it. Therefore to any reader of the LXX "Lord" was a common name for "God." Applied to God, the title denotes His power over the world and men as the Creator, the ruler, and the giver of life and death.

There are passages in the New Testament in which "Lord" refers to God the Father (Matt. 11:25; Acts 17:24; Rev. 4:

11). There are other passages in which it is difficult to determine whether the reference is to God the Father or the exalted Christ (Acts 1:24; 2:47; 8:39; 9:31, 35; 11:21; 13:10-12; 16:14; 20:19; 21:14; Rom. 14:11). But in the vast majority of the New Testament passages where *kúrios* occurs the reference is to Jesus Christ.

When Christians designated Jesus as Lord they regarded Him as one possessing supreme authority and power. This designation of Jesus as Lord goes back to the earliest years of the Christian church. It did not originate with Greek-speaking Gentile Christians, but was in use among Aramaic-speaking Jewish Christians.

The common language of Palestinian Jews in the days of Jesus was Aramaic. This, in fact, was Jesus' mother tongue, and we still have four expressions in Aramaic from Jesus' lips preserved in our English Bible (Mark 5:41; 7:34; 14:36; 15:34). Another Aramaic expression is preserved by Paul in his letter to the Corinthians. It is *Maranatha* (1 Cor. 16:22). This expression was derived from the Aramaic-speaking Christian church and taught by Paul to his Gentile converts.⁴ What does *Maranatha* mean? *Mar* means "Lord," and *Maran* "our Lord." So the phrase has been variously translated as: (1) "The Lord has come," referring to the incarnation, life and ministry of Jesus, as marking the origin of Christianity. (2) "The Lord is coming," taking the verb as a prophetic perfect and thus referring to the hope of the Second Advent. (3) "Our Lord, come!" taking the phrase as a longing plea for the Second Advent of One whose authority has been demonstrated by a resurrection. One who had been appointed as Final Judge. One whose triumph over sin and death made Him a champion of good.

The third translation is the one adopted by the Revised Standard Version and the *New English Bible*, and agrees with the closing words of Revelation: "Even so, come, Lord Jesus." But no matter which of the three possible renderings is correct, it is evident that even the Aramaic-speaking Jewish Christians had no hesitancy in calling Jesus their Lord, even though they were taught from childhood as Jews that "God is one" and they knew that "Lord" was a title of Deity.

The "Lord" was both the historical Jesus whose commands bind believers, and the exalted Christ who is destined to be the

ruler and judge of the living and the dead. The book of Revelation speaks of Him as "King of kings, and Lord of lords" (Rev. 19:16).

The simple confession "Jesus is Lord" on the lips of Christians was "not so much a statement of belief as an oath of allegiance."⁵ By that confession each new disciple declared that he was taking Jesus as his Master and the Lord of his life. It was a vow of obedience and service.

As Christianity spread into the Gentile world, it was inevitable that there should be conflict with competing cults, and particularly the Roman state and the cult of the emperor. Not only were the heathen gods of the mystery cults called "lord," but Caesar himself was "Lord." While this title was refused by the first two emperors, Augustus and Tiberius, the emperors who followed accepted it, and Domitian insisted on the use of the expression *Dominus et Deus noster*, "Our Lord and God," in referring to him.

In an age when Caesar was designated as both "lord" and "god" it meant something for Christians to swear their allegiance to Jesus Christ as Lord. In many ways the Caesars were tolerant of various religions. They would have allowed Christians to call Jesus Lord if they had been willing also to recognize the imperial cult. But the Christian position is plainly stated in 1 Corinthians 8:5, 6: "For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (R.S.V.).

The issue thus was sharply drawn. The Roman emperor demanded that he be regarded as lord and god. But for a Christian to apply these terms to any human being was a repudiation of Christianity, and men gave their lives rather than to call Caesar "lord." Even in the days of Paul there is documentary evidence from Thebes to show that Nero was designated as "the lord" by the Roman world.⁶

In Carthage in A.D. 180 a Christian named Speratus was brought before the judgment seat of the Roman proconsul, P. Vigellius Saturninus, and commanded: "Swear by the genius of our lord the Emperor." His reply was "I know no im-

(Continued on page 23)

The Act of Public Worship

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[Worship in both form and content calls for careful study among us. We must not be so iconoclastic that we abolish all the forms in which reverence is expressed, nor so ritualistic that warmth, devotion, and spontaneity are smothered in our external formalities. Here the pastor of one of our large churches expresses his ideas on worship by way of suggestion and for adaptation according to local circumstances. —Eds.]



PUBLIC worship is one of the most important Christian exercises in which one may engage. This statement is based upon the fact that true worship is an active thing rather than a passive attitude.

Unfortunately, either because the worshiper lacks understanding or because the service itself is without meaning, many who gather in the sanctuary from week to week look upon the experience of worshiping together as something that is generally approved but which can be neglected without serious spiritual loss.

A meaningful hour of worship does not happen; it must be carefully planned. The pastor, while he may work closely with the minister of music or other appropriate personnel, is largely responsible for what occurs during public worship, and for the impression made on the congregation. His concern for the service must go beyond prayerful and thorough sermon preparation. What takes place before he arises to deliver the message can open closed ears and quiet troubled hearts so that those needy souls will receive the spoken Word that otherwise they might reject. Therefore, intelligent and unhurried planning should go into the first part of the worship service as well as careful preparation for the ministration of the Word.

The act of worship should have form and order. However, the order may vary considerably because of circumstances. The size of the congregation, the musical talent among the members, the suitable or unsuitable physical characteristics of the church building, and many other conditions must be considered in developing a form of service that will best create a worshipful atmosphere. Also, elements common to Protestant forms of worship should be remembered by the minister as he plans for

an acceptable and impressive service. Audience participation is vital and may be provided for by responsive Scripture reading, the use of not less than two solid and appropriate hymns, and by the minister leading the congregation in repeating together the Lord's Prayer. These things go a long way in making visiting Christians feel at home in our churches as well as adding a simple and desirable dignity to our worship.

We have been invited by a staff member of the Ministerial Association to submit to THE MINISTRY the order of service that we are using at the Battle Creek Tabernacle. Perhaps what we are doing here will serve to illustrate some of our statements concerning public worship. In submitting our worship order for scrutiny we are merely trying to be helpful, and in no sense do we feel that it will meet the exact need of every congregation. The order of service has gradually been developed into its present form and is not the work of any one person.

THE ACT OF WORSHIP

THE MEDITATION

Organ Prelude: "Adagio" _____ *Guilmant*

THE INVOCATION

Pastoral Call to Worship

Choral Call to Worship

Processional Hymn 304: "Glorious Things of Thee Are Spoken"

The Invocation and Lord's Prayer — R. E. HOEN
(The congregation will join in the Lord's Prayer)
"Gloria Patri" (689)

(The congregation will remain standing and join in singing)

THE DEDICATION OF GIFTS

Presentation of Tithes and Offerings

Choral Prayer of Dedication

Offertory: "Hymn Tune, 'Holy Spirit, Light Divine'" _____ *Purvis*

THE PREPARATION AND DEDICATION OF HEART

Hymn 409: "Guide Me, O Thou Great Jehovah"
Reading of God's Word: "Guidance," Hymnal,
page 604

Prayer _____ THE ASSISTANT PASTOR

THE MINISTRATION OF THE WORD

Anthem: "Blessed Are the Men Who Fear Him"
(fr. *Elijah*) _____ *Mendelssohn*

Sermon: "Concerning Life's Promises" THE PASTOR
Hymn 259: "All the Way"

THE BENEDICTION

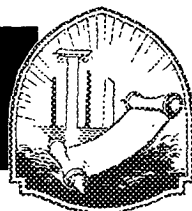
The Prayer of Blessing _____ L. E. CRANDALL
Choral Benediction

Postlude: "Prelude and Fugue in C Major" *Bach*

A few words of explanation may help to make this order of service more meaning-

ful. The choral call to worship is sung by the choir from the foyer of the church. The audience stands during the singing of the processional hymn, and the choir, singing with them, proceeds down each main aisle of the sanctuary toward their place in the choir loft, which is located behind the ministers. The congregation remains seated during the singing of the hymn listed under THE PREPARATION AND DEDICATION OF HEART. Also, the people are seated following the choral benediction so that the deacons can usher them from the sanctuary in an orderly manner. We believe that other parts of the service need no explanation since they may be envisioned as one reads the above Act of Worship.

RESEARCH--Theology, History, Science



An Analysis of the Laodicean Message and Its Significance

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IN THE second and third chapters of the book of Revelation God has revealed to us, through His message to the seven churches, a picture of the true condition of the church of God from its foundation to the end of time.

However, of all these messages, the message to the Laodicean church is the most significant of all to us, for it has a bearing on the Church today. The message depicts the exact condition of the Church and serves as a challenge to every minister of the Advent Movement.

In Revelation 3:14-21, through the revelation of God, the apostle John writes to the twentieth century church a message of warning, of censure, of exhortation, and of love. You will notice that the message to the Laodicean church, as recorded in verse

14, begins with the identification of the author—"the Amen, the faithful and true witness, the beginning of the creation of God." It is of interest to note the coupling of the word "Amen" with the title "the faithful and true witness." And as we read of "the faithful witness" in Revelation 1:5 and study the idea of the "beginning of the creation of God" in such passages as John 1:1-3; Hebrews 1:2; and Colossians 1:13-16, we believe that "Amen" clearly refers to Christ.

Verses 15 and 16 give us an insight into the spiritual condition of Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The members are lukewarm. They profess to love the truth, but they are deficient in Christian fervor and

devotion. In 1876 Ellen G. White wrote this regarding conditions in Battle Creek:

The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors, having a name but no zeal. God signified that He wanted men at the great heart of the work to correct the state of things existing there and to stand like faithful sentinels at their post of duty. He has given them light at every point, to instruct, encourage, and confirm them, as the case required. But notwithstanding all this, those who should be faithful and true, fervent in Christian zeal, of gracious temper, knowing and loving Jesus earnestly, are found aiding the enemy to weaken and discourage those whom God is using to build up the work. The term "lukewarm" is applicable to this class. They profess to love the truth, yet are deficient in Christian fervor and devotion. They dare not give up wholly and run the risk of the unbeliever, yet they are unwilling to die to self and follow out closely the principles of their faith.—*Testimonies*, vol. 4, p. 87.

Writing on the statement "I will spue thee out," Mrs. White explains:

The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in anywise. He cannot present your religious exercises with the request that grace be given you.—*Ibid.*, vol. 6, p. 408.

In verse 17 the description of the Laodicean church continues: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The Laodiceans flatter themselves that they are good Christians, but in reality they are remiss in their relation to truth. Because of their vast material possessions, their high educational attainments, and their rise to important positions through their own works, they think that they have need of nothing and that their salvation is assured. Regarding this matter, the messenger of the Lord made this remark:

It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. The unsanctified heart is "deceitful above all things, and desperately wicked." I was shown that many are flattering themselves that they are good Christians, who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life. They need a deep and thorough work of self-abasement before God before they will feel their true need of earnest,

persevering effort to secure the precious graces of the Spirit.—*Ibid.*, vol. 3, p. 253.

The Laodiceans are ignorant of their true poverty-stricken condition. Actually, they are "wretched, and miserable, and poor, and blind, and naked." A church in that state is really living like a pauper.

After pointing out the true condition of the Laodiceans, God counsels them: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see" (verse 18). We are told that "the gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven."—*Christ's Object Lessons*, p. 158. It is the faith that has been tried in the fire of affliction (see James 1:2-5; cf. Job 23:10). Yes, the greatest need of the church today is "faith which worketh by love." Why is it that problems of the church are multiplying from day to day? It is because of the lack of faith in God and love to God and to our fellow men.

The Laodicean church, symbolic of the church today, is in need of white raiment—the righteousness of Christ.

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.—*Ibid.*, pp. 311, 312.

The third need of the church is "eye-salve"—the grace of God that gives clear discernment of spiritual things. On this particular need Ellen G. White wrote in 1873:

In my last vision, I was shown that even this decided message of the True Witness had not accomplished the design of God. The people slumber on in their sins. They continue to declare them-

(Continued on page 21)

MUSIC IN WORSHIP



A Revival in Church Music

H. B. HANNUM

Professor of Organ and Theory, La Sierra College



IN THE July, 1961, copy of the American Guild of Organists quarterly, James Boeringer calls attention to "the Liturgical Revival, which has affected every branch of the Hebrew and Christian music. The Jews are reviving their ancient cantillation; the Catholic church is emphasizing better performances of Gregorian chant, urging its people to participate in the singing and—God be praised—outlawing the electronic organ; the Byzantine churches are reclaiming their ancient heritage of chant; and the Protestant churches no longer are willing to accept inferior anthems, gospel songs, bad organ-playing, and disorganized, pointless services in which holy sentimentality is substituted for true religious experiences."

Seventh-day Adventist workers should be aware of these movements toward the betterment of the music in our churches. There are many ways in which our churches can and should improve their music so that our church services and our timely message of salvation may be presented in the most attractive and beautiful form to the world. There is no virtue in mediocrity and inferiority in our musical offerings when we have it within our means to improve our services.

The following suggestions may be of help in bringing about a more attractive musical service in our churches.

Wherever possible our churches should endeavor to obtain a moderate-sized pipe organ instead of any type of electronic organ. Upon investigation they will discover

that an adequate medium-priced pipe organ is within their reach, and is far superior to any of the electronic organs so far produced. It is not necessary to spend money for a large instrument, or for certain sweet-sounding stops such as the *vox humana*, chimes, and other luxuries. A good organ, properly placed in a church with good acoustics, is a great asset in accompanying congregational singing.

Having secured a good church organ, the next need is to train someone in the proper playing of the organ. Many organs, especially the electronic variety, are played in a theatrical and sentimental manner that lacks the true dignity of a sacred service and that reminds one of secular places of amusement. The tremolo is much abused by some, being used almost constantly. It should never be used for congregational singing, and it should be used only sparingly otherwise. A good church organ should be made to sound with dignity and beauty, and not like a merry-go-round. The overuse of the swell pedal, giving too much change from loud to soft, is another evil of some organists.

Our church organists need to study to choose strong and beautiful music for the services rather than sweetly sentimental melodies that are cloying to the ear and unworthy of the church. The carnal heart prefers the sweet and sugary music that is all too frequently heard in our churches. We are in great need of a stronger type of music, organ music that has strength and power and real beauty.

The most important part of our music is the singing of hymns by the congregation.

Hymn singing is a peculiarly Protestant act of worship. It was a tremendous power during the Reformation. It can be one of the most effective means of worship and of reaching unconverted hearts. To be most effective we must use hymns that are worth singing, instead of ditties and trivial songs of no literary or musical value. There are many excellent hymns in the *Church Hymnal* that are still unknown to our congregations. Many of these hymns have stirred congregations in the past, and they are capable of doing this again if we but learn them and sing them with understanding.

Our ministers have a responsibility to study the hymnal and learn the treasures that it contains. Then they have a duty to choose appropriate hymns each week and to inspire the congregations in the proper singing of these hymns. This is part of the work of the pastor and should not be neglected. Of course, he should enlist the aid of qualified musicians to assist him.

There are many kinds of hymns in the hymnal. Some are to be sung slow and others fast. Some are rugged and powerful, others are gentle and quiet. The tune Old Hundredth is frequently sung in our churches at much too fast a tempo. It is a tune of great breadth and dignity, and yet it is often sung in a trivial manner. Another tune that is often sung much too rapidly is Nicaea, to the words "Holy, Holy, Holy." Probably in some of our churches the hymns may be sung too slowly and in a lifeless way. Our ministers should give this subject careful study and give our churches leadership in this matter.

A choir is not a necessity in a church, but it may add much to the service if properly organized and directed. It is really a specialized segment of the congregation, and its primary purpose is to lead the congregation in hymn singing. It is never for the purpose of entertaining the congregation with some kind of pretty music. It is unfortunate that so many choirs face the congregation as though they sang to the people. They really should direct their singing toward God. An ideal place for both the choir and the organ is in a rear gallery where the congregation does not see them at all.

There is a wealth of good choir music, simple in nature and appropriate for our services. The music should not be showy, too difficult or complex, or too long. Hymns make suitable choir numbers.

The least appropriate type of music in our church services is the vocal solo or the instrumental number. Usually this deprives the congregation of its prerogative of singing a hymn, and this is unfortunate. The congregation should sing at least three hymns in every worship service. Instrumental solos can hardly be defended in a service of worship, and vocal solos all too frequently are of inferior and insignificant music, hardly worthy of a place in the worship service. It would be better to concentrate on improving the congregational singing.

It is not necessary to add a lot of choral responses after prayer and other places. And no enlightened organist would think of intruding upon any of the prayers with a soft accompaniment of organ music. This should never be done. If a moment of silent prayer is called for, let there be *silence*, not music! We are in danger these days of forgetting the blessed experience of absolute silence in parts of our worship.

These are but a few of the items that deserve study as we try to better our church music. Let us improve our organ playing and the type of organs we place in our churches. And above all, let us sing unto the Lord a new song. Let us learn the great hymns that we have in our hymnal, and let us make our churches hymn-singing churches.

Ohio Conference Church Music Institute

D. W. HUNTER

President, Ohio Conference



WORKSHOPS and institutes are common occurrences in the Adventist organization. However, one prominent phase of church service and worship seems to have been neglected. Many requests came to our attention

asking for specific ways and means of improving the music portion of church worship. After considerable planning, the first church music institute on a conference-wide basis was held in Mount Vernon, May 19, 1962.

Questionnaires were sent to all ninety churches in the conference asking for names of choir directors, organists, and pianists. Invitations to these individuals were personally extended. Public announcement was made in the churches and through the *Columbia Union Visitor*. More than two hundred responded.

At the morning service hour the Chancel Choir of the Mount Vernon church presented Haydn's oratorio, *Creation*.

The afternoon program included an opening presentation by the writer on the place of sacred music in Christian living. A. E. Brendel, Jr., outlined the place of music in the worship service. Sample orders of service were distributed for discussion. Roger McNeily, the director of the institute, led out in a session on techniques of choral conducting. He demonstrated each point by using the Mount Vernon Academy Echoliers. Later in the afternoon an impromptu choir was recruited from the audience and instruction was given in choir organization. An actual practice was conducted and new music was learned.

A panel of church organists moderated by Mrs. Virginia Trott, organist for the Mount Vernon church and instructor in organ at Mount Vernon Academy, discussed instrumental church music. Types of preludes, offertories, postludes, responses, and introits were presented and discussed.

Displays of songbooks, choir music, organ and piano books, music magazines, sheet music, and other resource material were provided by the Book and Bible House.

The entire session was marked by active participation, questions, discussions, and suggestions. Material was available for every type and phase of church music. Those from small churches were encouraged to build choirs and improve the music of the church service. Choir directors of large churches gained new ideas and procedures. Organists were helped by definite suggestions as to appropriate music for every part of every worship service. Those in attendance were blessed and helped. The hope was voiced that such an institute would become an annual event.

The man who really believes in his religion will believe it enough to pay for its propagation.

An Analysis of the Laodicean Message and Its Significance

(Continued from page 18)

selves rich and having need of nothing. Many inquire: Why are all these reproofs given? Why do the *Testimonies* continually charge us with backsliding and with grievous sins? We love the truth; we are prospering; we are in no need of these testimonies of warning and reproof. But let these murmurers see their hearts and compare their lives with the practical teachings of the Bible, let them humble their souls before God, let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will realize their true spiritual poverty and wretchedness. They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is a spotless character made pure in the blood of their dear Redeemer; and *eyesalve, which is the grace of God* and which will give clear discernment of spiritual things and detect sin.—*Testimonies*, vol. 3, p. 254. (Italics supplied.)

Then, in verse 19, God makes it clear that those whom He loves, He rebukes and chastens. This is an assurance that the Laodiceans are not without hope. When God rebukes it is because He desires to bring conviction to the erring one and to encourage him to take a new course of action. But when God's rebuke is disregarded, then the chastening comes. Nevertheless, this chastening is not an expression of anger, but of love, with the primary aim of bringing the sinner to repentance.

After the exhortation, God makes the appeal to the Laodiceans. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (verse 20). Despite the miserable condition of Laodiceans in the church, God seeks entrance into their hearts that He may be able to give them the faith and love that they need, to impute to them His own righteousness, and to anoint them with the grace of God.

We as ministers may have contributed to the prevailing Laodicean conditions, for so often we have not really fed our flock and given them the proper spiritual nourishment that would inspire them to aspire to possess and own the faith, the love, the righteousness, and the grace of God. I believe that the message to the Laodicean church is not only intended for the church members but also for the ministers. We must awake to a further realization of the

(Continued on page 33)

PASTOR -- Shepherding the Flock



The Pastor's Relationship to Church Organization

J. ERNEST EDWARDS

Secretary, Home Missionary Department, General Conference



AT THE recent General Conference session an important action was taken pertaining to the pastor's relationship to the various auxiliary organizations of the church.

"The over-all responsibilities of the pastor or district leader in the church program require that he take an active and personal interest in the various activities carried on by the church serving as a close counselor to the committees of all auxiliary organizations. In case of emergency, or where circumstances require such action, the pastor may call a meeting of any committee or organization of the church to conduct necessary business in the interest of the church."

In view of this action the pastor need not be given specifically stated membership in the home missionary council, the Sabbath school council, or the MV executive committee, though his counsel is sought and he is kept informed of plans being formed.

In order to clarify the responsibility of the church board, this paragraph was added to the section in the *Church Manual* describing the work of the church board: "The church board is responsible for coordinating all the missionary activities of the church, but where deemed necessary, it may appoint a standing home missionary council representative of all the missionary departments of the church, for the correlation of their soul-winning activities."

To keep abreast of new organizational developments in the church, pastors will study the scope of activities of the new

home missionary council and implement this General Conference session action as soon as possible.

In the new concept of organization, the church missionary committee which formerly coordinated all the missionary activities of the church is now to be designated the home missionary council. As you scan the following action on the home missionary council, being incorporated into the revised *Church Manual*, you will note that (1) the membership of the council is limited to the church officers directly involved in carrying forward home missionary projects, (2) this council serves as the governing committee of the church welfare center, (3) it disperses the home missionary funds of the church received through home missionary offerings, (4) it plans for and conducts the weekly and monthly home missionary services as called for in the church calendar.

"The Home Missionary Organization.—The missionary organization of the church embraces the entire church membership. Its purpose is to provide and assign to each member a definite line of home missionary service as sponsored by the Home Missionary Department. Its activities are directed by the home missionary council of the church.

"Home Missionary Council.—The home missionary council shall consist of the following: home missionary leader, chairman; an elder, church missionary secretary, treasurer, Dorcas Welfare leader, Dorcas Welfare secretary, men's organization leader, director of the Health and Welfare Center, medical secretary, and press secretary.

"The duties of this council shall consist of the following:

"1. To arrange for the home missionary meetings of the church, to study its field of missionary activity in order to counsel with the church board concerning the home missionary program of the church, and to enlist every church member in some definite line of service.

"2. To direct the laymen in the following specific areas of missionary service and to lead them into the campaigns sponsored by the Home Missionary Department:

"a. Literature distribution and circulation of missionary periodicals.

"b. Bible course enrollments.

"c. Health and Welfare service (medical missionary work).

"d. Bible evangelism including Bible Bible evangelism crusades (Bible studies, cottage meetings, community Bible schools, lay preaching, street or plaza meetings).

"e. Ingathering.

"3. To train members in missionary techniques by:

"a. Conducting classes in how to give Bible studies and classes in other lines of home missionary work.

"b. Giving practical demonstrations in how to do this work.

"c. Leading the members in active missionary service.

"4. To encourage reporting through the missionary secretary and band leaders.

"5. To supervise the welfare activities of the church and serve in collaboration with the church board as the governing committee of the church's welfare center.

"6. To cooperate with the conference home missionary secretary in carrying out the plans of the conference.

"7. To disburse the home missionary funds of the church received through home missionary offerings.

"8. To plan for and conduct the weekly and monthly missionary services as called for in the church calendar."

Kúrios

(Continued from page 15)

perium of this world. . . I know my Lord, the King of kings and Emperor of all nations."⁷

JANUARY, 1963

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Polycarp, the Bishop of Smyrna, was burned alive at an advanced age on February 22, A.D. 156, because he would not compromise on this point. As the story goes, the police captain and his father asked, "But what harm is it to say, 'Lord Caesar,' and to offer sacrifice, and so forth, and to be saved?"⁸ Later when urged to swear by the genius of Caesar to revile Christ, and be set free he replied: "For eighty and six years have I been his servant, and he has done me no wrong, and how can I blaspheme my King who saved me?"⁹

The record of his martyrdom closes with these words: "Now the blessed Polycarp was martyred . . . , a great sabbath, at the eight hour." Then significantly it says: "And he was arrested by Herod, when Philip of Tralles was High Priest, when Statius Quadratus was Pro-Consul, but Jesus Christ was reigning for ever, to whom be glory, honour, majesty, and an eternal throne from generation to generation."¹⁰

Is not the very essence of Christianity today, as anciently, to "reverence Christ as Lord" in our hearts (1 Peter 3:15, R.S.V.)?

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

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⁴ *Ibid.*, p. 492.

⁵ Scott, *op. cit.*

⁶ Adolf Deissmann, *Light From the Ancient East*, pp. 353, 354.

⁷ *Ibid.*, p. 356.

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⁹ *Ibid.*, ix. 3.

¹⁰ *Ibid.*, xxi. 1.

Our humanity were a poor thing but for the divinity that stirs within us.—Bacon.



THE General Conference Insurance Service was organized in 1936 under the direction of W. A. Benjamin, who successfully managed this growing and expanding department until his retirement in July, 1955. He remains one of our valued insurance counselors. V. L. Sanders managed the department from August, 1955, to May, 1957. Upon his resignation J. W. Peeke became the manager of the department. Today there are nine men and fourteen women in the office in Washington, D.C., and two men and four women in the office in La Sierra, California.

Our aim is to be of the greatest service to our denominational administrators in the implementation of their insurance program. This is done by appraisal and survey service, distributing our "Insurance Highlights" bulletins, holding insurance seminars, and properly settling loss claims as well as counseling on the need for adequate insurance coverage.

It is emphasized in the counseling service that adequate denominational insurance means:

1. The ability to rehabilitate or reconstruct damaged or destroyed buildings.
2. The ability to pay sizable liability verdicts to injured persons or for property damage of others.
3. The ability to reimburse a substantial burglary or fidelity loss.
4. The ability to reimburse workers by means of Workmen's Compensation in case of accidental injury or death while in the course of employment.

In order to determine what is adequate insurance on our denominational properties, our insurance department offers appraisal and survey service. One of our specially trained men visits the larger institutions and other denominational properties for property appraisal and fire inspection. He passes this information to the insurance department underwriter who services the particular organization, and the underwriter then not only makes recommendations for the amount of insurance needed but also points out the steps to be taken for fire prevention and to safeguard lives.

The purpose of the "Insurance Highlights" bulletins is to assist our denomina-

Is Your Church or In

J. W. PEEKE

Secretary and Manager, Insurance Department, General Conference

tional administrators in understanding the technical points of adequate denominational property protection. Anyone who is not on our mailing list and who would like to receive our bulletins may do so by contacting one of our two offices. We will send you copies of all back issues and include your name on the list for future ones.

It has been repeatedly observed that appraisals of denominational properties reveal shortages of substantial proportions in the amount of fire and extended coverage in force. Reported data on fire losses indicate that a large number of our schools, churches, and institutions were underinsured.

This inadequate coverage of insurable values may be attributed to a number of factors. Sometimes it is the result of neglect on the part of management or a lack of interest in the insurance program—a failure to foresee the consequences that would result and to take steps to prevent them. On the part of some it may be due to the press of seemingly more urgent and important business problems.

One of the greatest causes of underinsurance is the failure of an administrator to realize the impact of inflation on construction costs. The failure to adjust insurance to present-day replacement values is of far greater danger now than in pre-inflationary periods. Another cause of underinsurance is the failure to take into consideration the value of the voluntary labor contributed toward the cost of construction of a church building. Every denominational administrator who adopts a complacent view toward an insurance program based on original acquisition values or outdated appraisal values is not only neglecting a moral obligation but is jeopardizing his personal integrity and reputation.

Although an adequate amount of in-

THE MINISTRY

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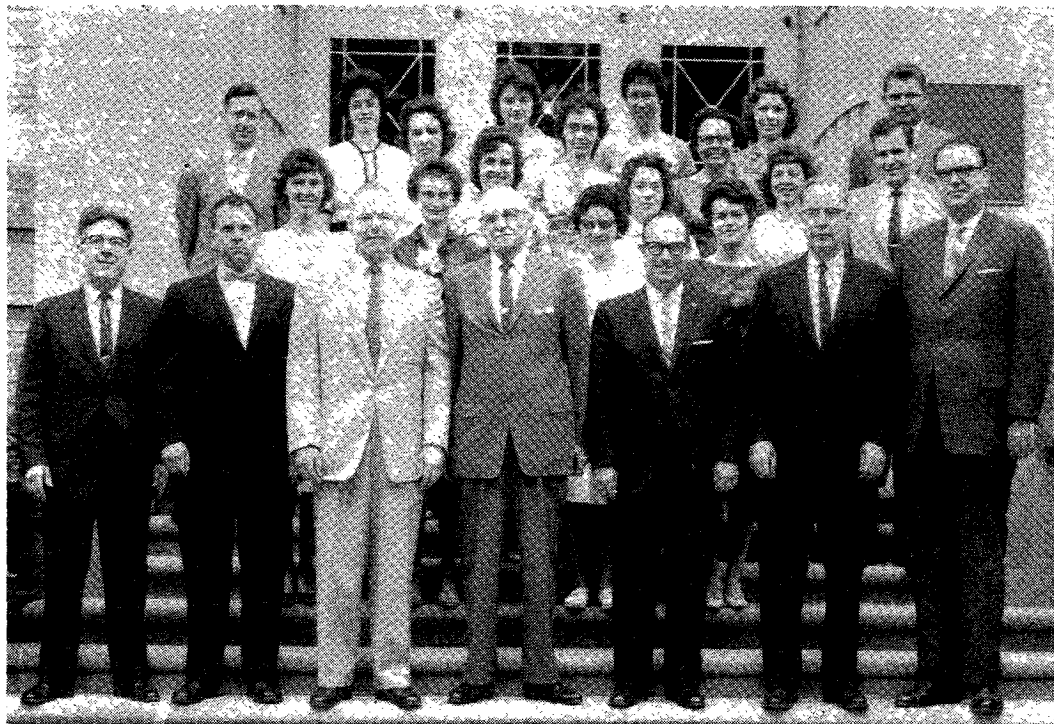
Insurance gives our denominational administrators a sense of security and permanence, and guarantees the continuity of the institution, there is also a need for precaution against losses. A careful analysis will disclose the amount and type of insurance needed to meet specific perils, and a survey is essential to help determine the insurance needs. However, this is of little value unless every possible precaution is taken to prevent losses of all kinds. In spite of all the care taken, losses cannot be completely prevented, though they can be minimized by taking proper safety measures.

Often church furnaces are taxed to

capacity because a moderate, average temperature is not maintained throughout the week. This may result in overheated flues and chimney fires. The furnace or boiler rooms should be properly enclosed with fire-resistive partitions and ceilings, and the entrance protected by an approved self-closing fire door. Proper containers should be provided for trash; and with coal furnaces, ashes should be put in metal containers only—at no time should they be piled on the floor. The furnace should be inspected and kept in proper operating condition, and adequate insulation should also be required.

Chimneys and smokepipes should be inspected, and cleaned if necessary, at least once a year, preferably before using the furnace in the fall. In older churches it is well to check for defects in the masonry work, particularly where the chimney is not protected with a flue lining.

All electrical wiring in the church should be checked by a competent electrician who is familiar with the National Electrical Code. If a portion of the church building is used for recitals or other programs where footlights or side lights are required, it is important that such installations be made



The General Conference Insurance Department staff, Washington, D.C.



The Insurance Department staff, La Sierra, California.

by qualified electricians; all temporary wiring should be checked to make sure that no circuit is overloaded. All fuses must be of the size specified by the electrician.

Lightning-rod protection should be installed on the building, especially on the church steeple, in accordance with the "Code for Protection Against Lightning," published by the National Fire Protection Association and the National Bureau of Standards. (Address available upon request.)

If the church is equipped with a kitchen, it must be kept clean. Cooking ranges should be installed, away from all woodwork and other combustible materials. A hood above the range should be provided and vented to the outside through a duct with adequate clearance from combustible materials.

Flammable liquids such as paints, varnishes, and cleaning solvents should be kept in metal cabinets or boxes, and self-closing metal receptacles should be provided for any oily rags or waste.

Approved fire extinguishers in the furnace room and in the kitchen are a must. Expert advice should be obtained from your fire department regarding the placement, type, and number of extinguishers that will be needed.

Adequate exits clearly marked with signs and lights are essential. Doors should open outward and be equipped with panic hard-

ware; otherwise they must be left unlocked during the time the building is occupied. A safe, usable condition free from obstructions must characterize all exit ways, and battery-powered emergency lights should be provided for exit areas in the event of a power failure.

Everyone concerned with the church operation should know the location of the nearest fire alarm and how to operate it, and some responsible person should be assigned the job of turning in an alarm in case of fire. This person's duty is to remain at the box location to direct the fire department.

All draperies and other decorations used at any time in any part of the church should be properly flameproofed and protected from anything which could possibly ignite them.

It is essential that floors, stairs, and aisles have a smooth, non-slippery surface, uncluttered and free of obstruction. Repair of loose boards, bricks, or tiles must not be delayed, and the use of slippery mats or loose rugs must be prohibited. Well-lighted stairways with rigid and sufficiently strong banisters having no sharp projections or splinters are a must. The tread and risers on stairs should be uniform since risers of uneven heights and treads of uneven width tend to destroy the rhythm established in climbing or descending stairs and can thereby cause tripping. For safety's sake,

steps in dark locations should be outlined in white paint. The necessity for adequately strong and high guard rails for balconies cannot be overemphasized.

To prevent explosions it is recommended that boilers be provided with pressure relief valves, water level gauges, and low water alarms. It is essential that hot water tanks be provided with both pressure and temperature relief valves. Regular inspection by a qualified person for cracks, corrosion, embrittlement, and operation of emergency equipment is also a necessity. Air conditioning systems should provide for the intake of safe, pure air.

The local fire department should be requested to inspect the church property regularly, and the church custodian's duty must also include regular, frequent inspections of the church building. Two helpful check lists are available from the General Conference Insurance Service. These serve as guides by indicating what to look for in the regular inspection of the church.

Unfortunately, even with the best loss prevention program, losses occur. Financial hardships occasioned by unforeseen property damage and injury to persons can be avoided by proper insurance coverage. Most ministers and administrators of church properties are keenly aware of the importance of insurance, but they find it impossible to keep fully informed regarding the latest trends and coverages available. Thus a planned program needs to be developed. Changes are constantly being made, either in the insurance business or in the activities of the church; therefore, it is highly recommended that the denominational administrators or pastors secure the help of the General Conference insurance counselors in planning the best insurance program for their church property. What may have been an ideal insurance program a year or two ago may be very much out of date today.

It is recommended that vandalism and malicious mischief coverage be included in addition to fire and extended coverage protection. In determining the amount of insurance needed for sufficient protection it is most important to have an accurate valuation of the actual cash value of the property.

Valuable paintings, pictures, stained glass windows of value, and other objects of artistic or historic value may be covered separately under an all-risk fine arts policy.

Equipment such as motion picture projectors, tape recorders, and similar items owned by the church may be covered under a special policy to protect them against loss or damage while in or away from the church and while in transit.

In this day when people do not hesitate to sue a charitable institution or church, it is imperative to have public liability insurance which affords protection against suits or claims arising out of accidents occurring on the premises, or away from the premises if such accidents are the result of a normal church activity. It is recommended that the insurance should be provided by the broadest form of contract—the Comprehensive General Liability policy.

All churches need nonownership liability or hired automobile liability to cover autos operated for the benefit of the church in connection with its many home missionary activities. These coverages, plus the basic policy, protect the church—within the limits of the policy—against bodily injury and property damage claims arising out of the ownership, maintenance, or use of any motor vehicle, whether hired, owned, borrowed, or used on behalf of the church.

Liability policies respond when the church is legally liable, and usually negligence is involved. However, there are times when church members are asked to perform specific jobs for the church for which they receive no remuneration. Sometimes injuries occur while the members are performing these acts of voluntary labor and medical expenses are incurred. There is a special type of insurance to reimburse church members for these medical expenses and this coverage can be purchased by the conference on a conference-wide membership basis.

The benefits of the Voluntary Labor Accident Policy are as follows:

- A. Blanket Medical Expenses
- B. Death Benefit Rider
- C. Dismemberment Benefit
- D. Weekly Indemnity (maximum—52 weeks)

Persons eligible for this coverage are defined as all persons performing voluntary labor for a member church within the local Seventh-day Adventist conference, provided such person is authorized by the local pastor or a denominationally conference employed individual, or the head

(Continued on page 33)

EVANGELISM -- Winning Men for God



The Golden Age of Evangelism

ELDEN K. WALTER

Evangelist, Michigan Conference



THERE is a deep inner conviction in the heart of almost every minister that winning souls to this message is his first responsibility and work. When we first begin our service in the Lord's work we all envision ourselves as an evangel for this truth, gathering from the world the honest in heart and bringing them into the fellowship of the remnant church. Most of us can remember when we thought the word *evangelism* meant primarily to baptize converts into the church!

But this noble if naive vision is soon blurred by the unsuspected intrusion of surprising duties and programs for which ministers are asked to take the responsibility. Our ardor is cooled by fears from within and discouragement from without. Soon disillusionment can come, followed by resignation and hopelessness. It is easy to say, "I guess evangelism isn't my special talent" or "I am making my contribution in this treadmill where I find myself, and anyway, the good old days of evangelism are past; it is no use to fight the realities of TV and public apathy." When we allow ourselves to think in this way we are throwing in the sponge too soon. For—

1. It is possible to delegate responsibility, to train laymen to take up much of the work that sidetracks the ministry.

2. There are methods of public evangelism that are working for most pastors who are using them. It is a new adventure and a tremendous satisfaction to see baptisms double and triple. And it doesn't take heavy financing. It can be done within the providence of almost any pastorate.

3. *The golden age of evangelism was not yesterday or generations ago—it is now.*

Across America and even around the world there is a new advance on the evangelistic front. Both pastors and evangelists are finding an encouraging reward in the wake of up-to-date public effort.

The experience of our team here in Michigan has, I think, been quite typical of the picture elsewhere. We have had four teams in Michigan in the past two years, and the returns have been encouraging.

Our own team conducted seven campaigns in 1962. We usually spent five weeks in each place. (One week of revival for the church, three weeks of public meetings, and one week of follow-through.)

The Lord blessed us. More than 500 people decided to join the church, and 375 of these were baptized. The rest were followed up by the churches, and possibly most of them have been baptized by this time.

Is Evangelism Expensive?

One of the most encouraging factors to me is the economy of this kind of operation. I sat down with our conference treasurer a few weeks ago and together we figured the cost per convert for this period. We included ALL the costs: The salary and expenses of the team (there are only two families); the cost of all equipment, depreciated on a short-term basis; and the campaign expense budgets. This way of figuring does not charge any of the expense to the good done for the churches, or to ministerial help in a general way. The whole evangelistic burden is charged to the new converts. Yet, the cost per convert for

this year was a mere seventy-five dollars. Other teams have done better than this.

A study of the tithe and offering returns from the converts of six campaigns was recently made by Bruce Johnston, of Emmanuel Missionary College (including one campaign we held), in which he established that such an evangelistic operation paid its own way entirely after a short time. Surely, even from a business viewpoint, public evangelism is a profitable way to invest time and money for God.

Guidelines for Successful Soul Winning

1. We must never bypass the first and most vital essential. "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:48, 49). We must be men of power—but the power must be from above. There are no secrets as to how we may possess the Holy Spirit. Jesus simply says, "Ask Him." So, first we must renew the power of the promised Presence.

2. When God's ministers were thus blessed in the early days of the church, and of this movement, they refused to allow their energies to be consumed by counting *in* money or counting *out* doles. They would not be sidetracked to carry on the physical work of the church. While they did not forsake their responsibility to see to it that these good things were cared for, they did find a way to harness the laymen who were capable of caring for these necessary things. Thus they, God's ministers, were free to give their time and strength to their high calling.

3. We are counseled many times to copy the methods of Jesus in our soul-saving endeavors. There are two outstanding characteristics in His work:

a. It is recorded, "The common people heard him gladly." He was in touch with the multitude. He talked their language; He knew where they were. Much of our failure in evangelism today can be traced to our lack of communication with the man in the street. We need desperately to get our thinking and our expressions up to date. We are often preaching to a generation that died about the time we were born. Our arguments fall on ears that wonder whose problems we are talking about! Much of the Bible we quote so glibly is a foreign language in concept and vocabulary to the

spiritual illiterates of this generation. We should translate its message into modern thought if we are to communicate anything of its life to the hearer. We have to find out where people are in their thinking today and then preach from that point to where we want them to be. It will take well-chosen reading and a study of people as they are now thinking. Then we can work out a simple, logical way in which to lead them to where we believe they ought to be. If we lose them along the way, the fault is usually ours, not theirs. The most captivating experience we can bring to our hearers is the lucid unfolding of this message. If the darkened mind can be led into the light of the three angels' messages, there are not many anecdotes or gimmicks needed to embellish the adventure. Indeed, sometimes they become an unnecessary distraction.

We need to get our approach, our appeals, our arguments, and our self-expression out of the horse and buggy—yes, even out of the rumble seat age—and into the space age in which we are living.

The familiar words of Habakkuk apply: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it" (chapter 2:2). You may blaze a trail through the forest for two different reasons—to test the skill of those who follow you (as in the Pathfinder track and trail test) and to try desperately to mark the way for a friend who will be in haste to follow. From some of our preaching it appears we are trying to "ditch" our audience. Are we trying to test their ability to follow us in our obscurity? Are we having fun playing a sort of intellectual hide and seek? It really is no great accomplishment to be obscure. But it takes a clever mind to lead other minds from darkness to light without losing a majority along the way.

b. Jesus' method of getting an audience still works the best. He used people to bring people, the crowd to draw the crowd—the disciples, the seventy, the woman at the well, the Gadarene demoniac. Whether we use loaves and fishes or white Bibles and pictures, the basic motivation is the same. Then if people see the miracle of God's grace at work in our meetings, and in their own hearts, they will respond similarly to the experiences growing out of Jesus' visit at Jacob's well and the spectacle at Gadara.

If we are stuck in fruitless methods or bound in the ruts of nonessential activities we may have to take more than one whirl at it to break free. Sometimes we may feel we have failed. When we think this way, the specter of "fear of failure" rears its ugly head, and we run to hide. In a recent *Reader's Digest* article by Arthur Gordon there is an antidote for this poison. There is no substitute for reading the whole article, but we quote the startling advice that brought success out of failure for him: "Double your rate of failure. . . . Go ahead and make mistakes. Make all you can. Because, remember, that's where

you'll find success. On the far side of failure."

4. We may be ordinary men, but we carry an extraordinary message. It is truly a fantastic announcement in the light of what is happening today. We must learn to tell it with such clarity and enthusiasm that people will leave their TV sets and cancel their weekend vacations to hear us proclaim it.

It is being done today. Surely thousands more will soon fairly glow in the thrill and glory of a larger harvest of souls. Who knows? You may be one. *For the golden age of evangelism is now!*

Seeking His Lost Sheep

Part III

F. W. DETAMORE

Evangelist, Florida Conference

Suggestions for Approaching Backsliders



WHEN you obtain the name of a backslider, do not give up trying to locate him even though the address may be uncertain. We have inquired of the police, the fire department, water, light, and gas offices, post office, corner grocery and telephone company, in our search for a missing person. The dividends are rich and rewarding.

If the address is correct, but the individual is not at home, go to the neighbors to ascertain the time he is usually home. Be as persistent as the FBI.

It was Friday afternoon, the last week of the series. We had tried every way possible to get in touch with a backslider. While the pastor was inquiring about her at a nearby dry cleaner's, I spied an old iron fire escape at the rear of the building. We had been unable to get any response at the front of the three-story apartment. As I reached the third section of the fire escape I began calling the woman's name quietly. Soon she appeared at the window. I went down to the front of the building and there made

proper contact with her, and had prayer before leaving. The next day she took her stand for rebaptism. She said it was the thought that someone would even climb a fire escape to rescue her that made her decide to come back into the church.

When you find the person, introduce yourself at the door as a friend from the church who just dropped in to get acquainted. Be warm and friendly, but not gushy. Be sincere; be kind. Most homes will open for you. After a few moments of getting acquainted, a few pointed but natural questions will generally indicate the individual's present attitude toward the message. Let me list this series of questions in about the way we use them in any typical visit. Of course, there are variations. We do not always ask all of these questions. If we obtain a firm negative or rebellious reply at any point of the way, we must change the nature of our visit and terminate it, stirring up as little opposition as possible. But 50 per cent to 75 per cent of the people will follow through with favorable replies. Where the replies prove negative we must adapt our visit to the situation that develops. Following are the questions we usually ask:

1. What work do you do? Do you enjoy it?
2. Have you lived here long?
3. How many children do you have?
4. You used to be a member of our church?
5. Where?
6. How long ago was that?
7. And do you still believe quite a bit the Adventist way?
8. Have you ever thought of returning to the church sometime?
9. Is there anything to hinder your coming back? Or, What is the main thing that stands in your way?
10. There is danger in waiting too long, isn't there? Or, if there are children: And with children like these, what a responsibility! The longer you wait, the less chance you have of helping them into the church.
11. Won't you try to get out to church (or the evangelistic meetings) this coming Sabbath?

This series of questions brings out the important points you need to know about the individual, and the very answering of these questions helps to stir up responsive chords in the heart of the backslider. Listening to his replies will help you to make your farewell prayer more to the point.

And now a few "do's" and "don'ts" in working for backsliders. Each of these is vitally important.

1. *Come to the point quickly.* The backslider instinctively knows why you have come, and feels uncomfortable in anticipation. The sooner you come to the point, the shorter the period of dread. Can you enjoy talking to a doctor who is standing there visiting with a big injection needle held threateningly in his hand? No! Get the injection over with and then you may relax and visit.

2. *Let the trouble come out.* You go to the doctor with an abscess. He aims a sharp instrument at the painful center and releases the pus.

As you pierce the backslider's back-ground with questions, occasionally one will become angry and go into a tirade of criticism. He is unloading his pent-up hatred. He is bitter toward the academy principal or the conference president or the former pastor. He blames the church for real or imagined injustices. And for the time being you become the symbol of all

those who have done him wrong. For years he has been repeating to himself the mean things he wishes he'd said to those who wronged him. Now you get it all.

Listen kindly; listen interestedly. By neither voice nor expression of face disagree with him. Let him rant and rave; the pus is coming out. There is hope of a future healing of the wound after it has been purged and cauterized. At the close of his tirade it is effective to put in, "You know, if I were in your place and had been treated like that, I'm afraid I would have felt just about as you do." Now he has no enemy to fight. You and he, for the time being at least, seem to be on the same side, and he is disarmed.

If a man continues abusive to me personally when I've tried my best to be kind, I sometimes interject, "How can you dislike me so? If you knew me well, I can easily understand how you might dislike me. But you never saw me before. I just came here to help you, that's all. So how can you dislike me? I'm sorry for what happened. Who wouldn't be? But remember, the Lord loves you dearly and understands your heartaches. You must be saved at all costs, no matter what others may have said or done to you. Well, I must be going now, but let's bow our heads for a word of prayer."

3. *Don't defend anyone.* No matter who or what the backslider attacks, don't defend anybody. Unless you are willing to observe this rule you had better not try working for backsliders. The moment you defend someone you automatically, in his mind, identify yourself as his enemy and the cause of his original trouble. From then on you are impotent to help him.

Of one thing you can rest assured—once he returns to God his bitterness will leave him. So just assure him of your love and longing for his return. He will be perplexed at your anxiety over his return in spite of his hostility. It will soften his heart, and after you have gone he will do some thinking.

One night a real-estate man exploded till 1:00 A.M., but he was at church the next Sabbath and later became choir leader. He is at rest now, but he died in the faith. His bitterness left him when he returned to the church.

4. *Don't betray the backslider's confidence.* Don't give wide publicity to what he has told you. Many things are better

never repeated. If some of the things he has told you echo back to him, he will never have confidence in you again. He may not want his wife or the church elder ever to know what he has told you in confidence.

5. *Don't stay long.* There are rare occasions when you must listen to a long and involved story of bitterness. But ordinarily ten or fifteen minutes is long enough to stay. If you do not wear out your welcome at the first visit, the door will open more easily for you next time you call.

6. *Always close your visit with prayer.* Do not ask if prayer is desired. You can close your visit something like this: "Well, I must be going [that statement *always* relaxes people!], but before I leave, let's just bow our heads for a moment of prayer." And as you say this, bow your head and start praying a short, sincere prayer. It is not necessary to kneel, though sometimes it is possible to do so without embarrassment.

In my prayer I throw in such suggestions as these: "Help him not to wait too long, but to be sure to be inside the ark when the flood comes." "Help him to know that we love him and long for him to come back." "Forgive us for the hurt we in the church have caused him, and may he know there's a welcome for him upon his return." "May his children be safe in following his footsteps, and may they lead for sure to heaven at last." "May he be able to get out to church *this Sabbath* and not keep Thee waiting too long." "May he know that *we* love him and that *Thou* lovest him, and in spite of all the unkindnesses he's endured, may he be willing to forgive and return." "May his last days be by far the best, and help him to forget the past." "Help us to be more careful in the future not to wound Thy child again." "We remember that it says of Jesus, 'Those [wounds] with which I was wounded in the house of my friends.'"

7. *Give a brief invitation to come out to the evangelistic meetings and to church next Sabbath.* However, don't try to squeeze out a promise that he will attend. That will undo the good you have done. Your whole visit should be conducted in a casual, offhand, friendly way, endeavoring to leave the backslider relaxed and with a knowledge that you really love him and care about his return.

8. *Leave immediately following prayer.* Don't linger. Minutes spent in a home fol-

lowing prayer undo the effect of your visit. This is *very* vital, and a point on which so many err.

And now some special "don'ts."

1. *Don't try to arrange a series of Bible studies.* Many backsliders take it as a personal affront to have it suggested that they go through a series of studies. They know the doctrines already. What they need is love and reconversion. Kindness and prayer, and getting them out to Sabbath school and church, and especially to evangelistic meetings, are your best hope for getting them back.

Some have gone away from a home feeling rebuffed because the backslider refused or declined studies. This is no proof at all that he is disinterested or has no intentions of coming back. It may be his blunt way of letting a tactless person know that he is already well acquainted with our doctrines and needs help other than indoctrination.

2. *Don't accept money from backsliders.* Right or wrong, far too many people have the idea that what we really want is their financial support in the church. Let them know you are not interested in their money.

A backslider once pressed fifty dollars on me, but I returned it to him, saying, "I want you to know that I'm interested in *you* and not your money. Thank you just the same. I plan to come and see you again. You can know I'm coming to see *you* and not to get anything."

The exception, of course, would be tithe. If a backslider urges you to turn in his tithe for him, do it as a favor and *be sure to send him his receipt*. The pastor should write him a letter of appreciation.

3. *Don't solicit backsliders for an In-gathering contribution.* You can mail them a paper, and if they volunteer a gift, fine. Otherwise don't mention it. Many have gone out from us owing to too much high pressure during campaigns.

4. *Don't dismiss a backslider as a hopeless case because he's too many miles away.* Offer to take the Sabbath school and church to him. Suggest starting a junior (if any children) or branch Sabbath school in his home. This is one of the finest ways to start work in a new area as well as to reclaim those who have strayed far away geographically as well as spiritually.

5. *Don't argue about church standards with a backslider.* You can argue as long as you like about rouge, lipstick, the wedding

ring, and movies (those are by far the most common sore spots with a backslider) and you'll never change him. Just ask him to pray about those things and ask God to make His will clear. Prayer changes hearts in a way that no argument ever can. When the root is cut, those leaves will surely fall off. Don't try to tear them off by theological argument, or chop them off with an ecclesiastical sword.

Here are a few thoughts I sometimes work into my visit when these problems come up: "Don't you think it is nice to bring to Jesus some of the things we like as well as the things in our lives that we hate? Bring some gifts we cherish and lay them at the foot of the cross and it will mean more to Him." "Jesus gave up all—even the gold and precious stones of heaven, for you. Would you be willing to give up all for Him?"

"True, that little bit of jewelry may not be an idol to you, but if it is so insignificant and unimportant to you, then it won't be hard to give it up, will it?" "Yes, I've seen more damage done in the church by sharp words on an old lady's tongue than a little rouge on a young lady's cheek. But we're getting ready for heaven, and let's go all the way. It's not 'How much of the world can I keep and still get into the church?' but 'How far can I go to separate from the world and be like Jesus?'" "I don't want you to give up these things because the church says you *have* to, or because old folks will criticize you if you don't. I want you to give them as a willing sacrifice for Jesus." "If you were having an operation you would want a very careful surgeon. Can we be less careful about our eternal health?" "You say the standards of the church are too strict, but do you really think they're more strict than the entrance requirements of heaven? After all, the church is to help us make ready for heaven."

An Analysis of the Laodicean Message and Its Significance

(Continued from page 21)

personal quality of the message and of the tremendous responsibility that we have to our own flock. The Laodicean message is a significant message, for it calls our attention to, and reminds us of, our great need as we come closer to the end of time.

To all, the following statement is pertinent: "Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth."—*The Desire of Ages*, pp. 489, 490.

Is Your Church or Institution Insured?

(Continued from page 27)

elder of the local church. The Weekly Indemnity benefit does not apply to an insured person unless he is engaged in a full-time gainful occupation and only to persons whose average earnings exceed by at least 25 per cent the indemnity for loss of time under all policies covering the person.

Church burglary and theft insurance is coming to be recognized as necessary to protect the funds and property of the church. In some instances fidelity bonds might be desirable.

Comprehensive glass insurance covers replacement of broken glass or glass damaged by acid or chemicals.

Heating boilers, hot water heaters and tanks, involve hazards that must be seriously considered, since these devices can explode with extreme violence. The boiler and machinery policy protects against damage to the property of the insured, including the insured equipment, expediting expenses, property damage liability, and bodily injury liability, resulting from boiler and machinery accidents. Periodic inspection of the insured equipment helps to keep it in top-notch condition.

If your church does not have the complete protection it needs, and you wish to plan a better insurance program, our counselors will be happy to work with you. Send your request through your local conference treasurer and it will be given careful consideration.

FORUM -- Frank Ministerial Discussion



The Revelation of Jesus Christ*

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MANY people look upon the book of Revelation as a conglomeration of strange symbols thrown together in a heterogeneous mass, without plan or reason. Consequently, it is thought of as a book which cannot be understood or interpreted. Even those who accept it as one of the inspired books of the Bible have confessed their inability to understand it. For example, the noted Methodist writer, Dr. Adam Clarke, in his preface to this book in his *Commentary*, writes as follows:

As I have scarcely any opinion to give concerning this book on which I could wish any of my readers to rely, I shall not enter into any discussion relative to the author, or the meaning of his several visions and prophecies. . . . Viewing all these things, I feel myself at perfect liberty to state that, to my apprehension, all these prophecies have been misapplied and misapprehended; and that the key to them is not yet intrusted to the sons of men.—Pages 963-966.

These statements from such a notable student as Dr. Clarke have no doubt led many to take the same position. And yet we find other statements by the same Dr. Clarke that lead us to believe that if he were now living he might express an entirely different opinion as to the possibility of understanding the book.

He clearly recognizes the fact that *time* is the great factor in the unfolding of prophetic truth. For, in his comment on Daniel 12:9, he says:

The prophecy shall not be understood, but in

its accomplishment; and then the depth of the wisdom and providence of God will be clearly seen in these matters. . . . We must wait "till the time of the end;" and this, it appears from the following calculations, will not arrive before the TWENTIETH CENTURY. We here see the reasons why these prophecies are at present so imperfectly understood. *God has sealed them.*—Page 618.

We are now living in the twentieth century, to which Dr. Clarke looked forward for the unsealing of the book of Daniel. And since the unsealing of the book of Daniel furnishes us the key for the unlocking of the book of Revelation, we must justly conclude that if Adam Clarke were living today he would rejoice in the knowledge of the light which God in His providence has thrown upon these two books during the past century. The object of this work is to gather up these rays of light and demonstrate:

1. That the author of Revelation, Jesus Christ Himself, had a very definite and symmetrical plan in mind when He gave the book to the apostle John, through His angel.

2. That this plan gives emphasis to the message that God has entrusted to His church in "the time of the end"; a message that has been unfolding with ever-increasing light.

3. That when the plan of the book has been discovered and comprehended, it will be seen that the plan, in itself, bears witness to its divine origin, linking it with the Creation week of seven days, and giving additional emphasis to the fourth commandment as a memorial of Christ's creative work. For "He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

* From time to time we print articles in this section which are provocative of thought. This article is from a nonagenarian worker whose mind is keen and whose eye is largely undimmed. Our readers will appreciate this analytical approach to some important fields of study.—Eds.

The unrolling of time is the unrolling of Bible prophecy; hence it may be truly said of this generation who seek for God's wisdom, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16, 17).

In these words of the Master we observe again that it is *time* that unseals the prophetic scroll and gives the advantage to those who are living when the predicted events take place.

The Plan of the Book

In a general way the book of Revelation is constructed on the same plan as the book of Daniel. In Daniel we find a series of prophecies dealing with world events, and covering practically the same period of time, viz. from the days of Daniel to the second coming of Christ. In Revelation we also find a series of prophecies in symbolic form, five of which cover practically the same period of time, that is from the days of pagan Rome down to the second coming of Christ; and two other prophecies which carry us beyond that great event and into that eternal state described as the new heaven and the new earth.

We have therefore in the book of Revelation seven great divisions, or lines, of prophecy. Taking this thought of SEVEN as a working hypothesis, let us seek to discover these seven divisions.

We can make no mistake about the first three divisions, for the Spirit of God has clearly set them before us as follows:

1. The seven churches.
2. The seven seals.
3. The seven trumpets.

Each of these divisions has its introduction, which, like the introduction or preface of any book, is included in the book itself. These three divisions cover the first eleven chapters of the Revelation.

Omitting for the present the next three divisions and assuming that the Revelation is constructed on the plan of seven, the number that is first brought to view in the Bible in the Creation week, it is not difficult to ascertain what part of the book corresponds to the last day of the week—the Sabbath. The weekly Sabbath of rest, given to man as a memorial of Creation, may be considered as a type of that eternal state of

rest from sin and all of the consequences described in Revelation twenty-one and twenty-two. These two chapters constitute division seven.

Again, in the week, as described in the Scriptures and by the Spirit of Prophecy, the day preceding the Sabbath is the day of preparation. Hence, in the antitype we should find a period of preparation for that eternal Sabbath of rest.

The period of preparation is found and described in chapter twenty. This period is usually called the millennium, or thousand year period. Whatever may be our view as to the nature of the millennium, it is perfectly clear that this period is a distinct one. It is still future and is marked off as beginning with the first resurrection and ending with the events connected with the second resurrection. Chapter twenty, then, constitutes the sixth division.

Beginning with chapter seventeen and ending with another description of the second coming of Christ in the latter part of the nineteenth chapter, we have a clear-cut division in the history of Babylon the Great.

It may be well to note at this point that the objective and final act in all of the first five divisions of the book is the second coming of Christ, which puts an end to the present order of things. And this event is to be considered as the final act in each of these five divisions. Chapters seventeen to nineteen, therefore, constitute the fifth division of the book.

We have now discovered the first three and the last three clear-cut divisions of this wonderful book. And, if our hypothesis is correct, the middle or fourth division must cover chapters twelve to sixteen inclusive.

The question to decide is this: Do these chapters present to us a distinct, united line of prophecy as do the others we have discovered? The answer to this question may be found in the following statement from the Spirit of Prophecy writings:

In Revelation 14, men are called upon to worship the Creator. . . . The line of prophecy in which these symbols [the three angels] are found, begins with Revelation 12, with the dragon that sought to destroy Christ at His birth.—*The Great Controversy*, pp. 437, 438.

The first angel announces to the world that the hour or time of God's judgment has arrived and this announcement is but

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BIBLE INSTRUCTOR



How to Work for Mormons

Part I

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I WAS on my way to visit a former official of the Mormon Church (Church of Jesus Christ of Latter-day Saints) for the first time. He was becoming interested in studying our message as a result of attending some special meetings that we had been holding in Salt Lake City. Mormons normally do not attend other meetings except from curiosity. The first question he asked me when I arrived was, "Where is Zion?"

To most people this question is of little significance, but to him it was important, for he had left Europe to come to Zion in this country to do temple work for himself and for his dead loved ones. He found that several ideas regarding Zion were here, including one to the effect that Zion was the Church in Utah. He knew that Joseph Smith had at one time received a revelation that Zion was in Jackson County, Missouri (*The Doctrines and Covenants*, 83:2, 3), which explains why he was perplexed. I showed him some texts in the Bible which state that Zion was a hill in Jerusalem in Palestine, and he was satisfied.

This is an illustration of how seemingly minor questions are sometimes of major importance to individuals. This is true of a number of doctrines held by the Mormon Church, and to convince the members of this faith of the truth as it is in the Scriptures we must sometimes deal with what may appear to be secondary questions.

The First Problem, Establish Confidence in the Bible

The Mormon Church claims to believe in the Bible only so far as it has been translated correctly. What they mean is that they believe in it only so far as it agrees with the revelations and other published works of Joseph Smith.

How can their confidence in the Bible be

established in view of this? The easy way to do this is simply to present some of the amazing prophecies of the Bible and how they have been and are being fulfilled. Daniel 2 and the signs of Christ's coming are excellent, as well as other prophecies relative to our times. In doing this it is well to keep in mind that the Mormon Church tends to be more of a social organization, and its members are hungry for spiritual food. Showing them how to pray and have confidence in God as their Father means much.

Once their confidence in the Bible has been established, the prophecies of Daniel 8 and 9 can be presented. These prophecies automatically become an introduction to one of the most important subjects to a Mormon—the priesthood. They believe that the authority to teach the gospel and baptize is vested in the priesthood, and that this authority was lost after the times of the disciples and remained lost to the world during the Middle Ages. This made it necessary for the various offices of the priesthood to be restored in the last days, and they claim that the Aaronic and the Melchizedek priesthood was restored to Joseph Smith. Consequently, they declare their church is the only true church, for it alone had the Aaronic and the Melchizedek priesthood restored to it.

Do the Aaronic and Melchizedek Priesthoods Exist Today?

To explain the prophecy of Daniel 8 automatically involves a clear presentation of the subject of the sanctuary and its services. The main arguments refuting their claim may be summarized as follows:

1. The sanctuary service was symbolic and pointed forward to Christ and His death in our behalf (Heb. 9). It was built after the pattern of the heavenly sanctuary (Heb. 8:1-5). The

daily and yearly service should be explained, and why the sanctuary was built the way it was.

2. When Christ died upon the cross He fulfilled the Old Testament sacrificial system which included the sanctuary, its services, and the priesthood that ministered in it. Therefore, there was no further need for it.

a. The true temple is in heaven now and not on this earth, and there Jesus Christ is ministering in our behalf as our High Priest and Advocate (Heb. 4:14-16; 8:1-5; 9:6-15, 24; 10:10-14; 1 John 2:1).

b. Jesus Christ fulfilled the Aaronic priesthood so that it no longer exists on the earth today (Heb. 7:11; 10:8-14).

3. Mormons claim that Jesus Christ held the Aaronic priesthood, and gave it to Peter, James, and John, who in turn bestowed it upon Joseph Smith. This was impossible, for Christ never held the Aaronic priesthood since He was not of the tribe of Levi, but was instead of the tribe of Judah (Heb. 7:11-15). Christ therefore never gave them the Aaronic priesthood and the authority they claim they have to teach and baptize.

4. Joseph Smith taught that the offering of animal sacrifices was to be practiced again in "the last time" (*History of the Church*, vol. 4, pp. 210-212). This is contrary to the Scriptures, for Christ offered up Himself only once, and no additional sacrifices after His death for us are necessary (Heb. 7:22-28; 10:1-10).

5. This church teaches that "all the ordinances and duties" of the Aaronic priesthood are to be restored in the end, which consists of four offices—deacon, teacher, priest, and bishop. The Bible teaches that there were six offices: 1. Nethinim (temple slaves) (Ezra 7:7; 2:43; Num. 31:30, 47; Joshua 9:23, 27); 2. singers, including men and women (2 Sam. 19:35; 2 Chron. 5:12; 29:25; Ezra 7:7); 3. porters (doorkeepers) (1 Chron. 16:38; 23:1-5; Ezra 2:40-42); 4. Levites (Num. 3:1-13); 5. priests (Num. 3:1-13); 6. high priests (Num. 35:25; Matt. 26:57). If all is to be restored, why are not the same offices with their same names restored? This is significant, since the church places so much emphasis upon the office and its name.

6. It is claimed that the Melchizedek priesthood was restored to Joseph Smith, and is the greater or higher priesthood. The Bible teaches that Jesus Christ alone possesses the true Melchizedek priesthood "for ever" which will never be given to mankind since He retains it as "an unchangeable priesthood" which "passeth not from one to another" (Heb. 7:24, margin; chap. 5:5, 6).

Where Do You Get Your Authority to Teach and Baptize?

This is a common question asked by Mormons of those of other faiths. What is the answer? Since the Aaronic priesthood does not exist since Christ died, and because Christ only holds the Melchizedek priesthood, their claim to exclusive divine authority through such a priesthood to teach and baptize will not stand. Instead, our divine authority for teaching the gospel and baptizing in the name of our Lord was received directly from Jesus Christ while He was here on earth, and has not been lost, but has remained with God's true followers ever since (Matt. 16:18; 28:18-20). Christ said that He would be with those teaching the true gospel of Christ "alway" (Greek, "all the days"), which means "continually" until the end.

This fact is further confirmed by the prophecy of Revelation 12, in which it was foretold that God would have His true church in the wilderness hiding from its persecutors during the Middle Ages. That wilderness church had divine authority to teach and baptize. The true church had not been lost, and neither had the divine commission of our Lord—to teach and baptize—been lost. The only thing which had been lost sight of was the understanding of the great truths of God's Word among the masses of mankind.

The Sabbath

Once the truth of the Bible teaching on the priesthood is understood, it is fairly easy for a Mormon to comprehend the other important truths of our message. All that is generally needed regarding the subject of the Sabbath is to present a good typical study on the question, presenting the origin of the Sabbath at Creation, and that it has not been changed by divine authority. Instead, the power of the Middle Ages, called the "great and abominable church" in the Book of Mormon (2 Nephi 6:12), made the change. While it is true that some Mormons go to great lengths to try to justify Joseph Smith's revelations that Sunday is the Sabbath by referring to the Samuel W. Gamble fixed-date theory of the Sabbath, yet most Mormons know little about this, and all that is needed is to present good typical studies on the Sabbath question.

Joseph Smith taught: "God himself was once as we are now, and is an exalted man."—Quoted in BRIGHAM YOUNG, *The Journal of Discourses*, vol. 6, p. 3, sermon given April 6, 1844. Brigham Young taught: "When our father Adam came into the Garden of Eden, he came



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into it with a *celestial body* and brought Eve, *one of his celestial wives*, with him. . . . He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—He is our FATHER and our GOD and the only God with whom WE have to do.” —*Ibid.*, vol. 1, p. 50. (Italics and capital letters are in the original copy for emphasis.)

The Bible answer to this is found in showing that God is eternal (Ps. 90:2), that the God-head consists only of the Father, Son, and Holy Spirit (Matt. 28:18, 19), and that these three are separate beings, as shown by each playing a separate part when Christ was baptized (Luke 3:21, 22); and yet they are one in purpose as we are to be one with Him (John 17:21, 22). That there are not many gods but only one God is shown by the following texts: Isaiah 44:6; 45:5; Mark 12:29; Malachi 3:6. It was Christ who created the world, and not Adam (Col. 1:14-16; Heb. 1:1-3; John 1:1-3).

God was never a man (Hosea 11:9), and God has always been God (Ps. 90:2; Isa. 43:10; 44:6; 45:5; 46:9). Man will never become God, but will merely be permitted to be with Him and similar to Him in character and purpose (John 17:24; Rev. 21:7; 1 John 3:1, 2). Satan’s lie in the Garden of Eden was that Adam and Eve would not die but would be “as gods.” He has been telling this same lie ever since.

Did We Exist Before We Came to This Earth?

The following statement by Orson Pratt well summarizes the fundamental belief of the Mormon Church: “In the Heaven where our spirits were born, there are many Gods, each one of whom has his own wife or wives which were given to him previous to his redemption, while yet in his mortal state. Each God, through his wife or wives, raises up a numerous family of sons and daughters; indeed, there will be no end to the increase of his own children; for each father and mother will be in a condition to multiply for ever and ever. As soon as . . . his Heavenly inheritance becomes too small to

comfortably accommodate his great family, he, . . . organizes a new world, after a similar order to the one which we now inhabit. . . . The inhabitants of each world are required to reverence, adore, and worship their own personal father, who dwells in the Heaven which they formerly inhabited.”—*The Seer*, vol. 1, No. 2, Feb., 1853, p. 37.

Brief answers to this doctrine may be summed up as follows:

1. Of all who have inhabited this earth, Jesus Christ alone had a pre-existence (Col. 1:13-16; Heb. 1:1, 2; Job 14:1, 2; 38:4; John 8:23; 16:27, 28).

2. Man’s first existence as a “living soul” was when God created him from the dust of the earth (Gen. 2:7). This soul can die (Eze. 18:4). “None can keep alive his own soul” (Ps. 22:29). The soul of the wicked will finally perish in hell (Matt. 10:28).

3. The soul lived as a result of uniting the spirit or power of God with the dust. The words *spirit* and *breath* are used interchangeably since they are often from the same Hebrew or Greek words. Examples are: Psalm 104:29, 30; Job 27:3, margin; James 2:26, margin. The living soul did not occur until this union of the spirit, or breath, occurred with the dust.

4. The natural or earthly body occurred first, before the spiritual body (1 Cor. 15:42-46). The spiritual body does not exist until after the resurrection of the dead.

Did Adam and Eve Have to Sin?

This church teaches that no children would have been born if Adam and Eve had not sinned. When Eve sinned, Adam and Eve would have been separated so that no children would have been born. God commanded them to multiply and replenish the earth. The Mormon Church says Adam had to disobey God by not multiplying or by eating of the forbidden tree (Dr. J. E. Talmage, *The Articles of Faith*, p. 68). They say he chose to disobey in the lesser way by eating of the forbidden fruit.

The Bible teaches that as a result of Eve’s sin God would “multiply” her “conception” (Gen. 3:16). All God did as a result of sin was to speed up the birth rate to get the reign of sin over more rapidly. Many would be quickly born into the world and given the privilege of choosing to have eternal life. Originally, children would have been born into the world very slowly, and each birth would have been a great event. Notice that children would have been born if Adam and Eve had never sinned, and so Adam and Eve did not have to sin so children could be born and thus populate the world.

Should We Do Work for the Dead?

The Mormon Church teaches that death is only a step to a higher degree of glory, and thus is a promotion. Their funeral services are virtually graduation exercises.

To present the truth on this subject a simple good, positive study on the true state of the dead is excellent. Since the Mormons believe in baptizing for the dead, marrying for time and eternity, and doing other work for the dead, a few additional points should be observed. These are as follows:

1. When a man dies, he returns to the dust and his evil nature cannot be changed (Gen. 3:19; John 5:28, 29).
2. Man's evil nature must be changed before he dies if he is to obtain salvation (Isa. 38:18; Ps. 146:4; Heb. 9:27).
3. The dead are unconscious, know nothing, do not love or hate, and cannot hope for the truth of God, which shows it does no good to preach to them, be baptized for them, or do any other kind of work for them (Eccl. 9:5, 6; Ps. 115:17; 146:4; Isa. 38:18).
4. No one can redeem another individual, or give a ransom for him (Ps. 49:7).
5. The son cannot bear the iniquity of the father, neither can the father bear the iniquity of the son (Eze. 18:20).
6. One in life can deliver only his own soul (Eze. 14:14).
7. The dead will be judged according to the works they did while alive as recorded in the books of heaven (Rev. 20:12).

Vicarious work for the dead started with the heathen, and not with God's people (see Lev. 19:28; Deut. 14:1; Jer. 47:1, 4, 5; Isa. 65:2-4; Ps. 106:28; Jer. 16:10-13).

Tertullian, prominent Church Father of the second century, tells that the Marcionites, a heretical sect of Christians who existed in his day, "were vainly baptized for the dead."—*Against Marcion*, bk. 5, chap. 10, trans. in *ANF*, vol. 3, p. 449. Notice that heretical or offshoot Christians practiced baptism for the dead, but not the true people of God. Chrysostom, 345?-407 A.D., tells how this was done by placing a living man "under the couch of the dead," when they would "approach the corpse and talk with him, and ask him if he wishes to receive baptism; then when he makes no answer, he that is concealed underneath saith in his stead that of course he should wish to be baptized; and so they baptize him instead of the departed, like men jesting upon the stage."—*Homilies on First Corinthians*, 1 Cor. 15:29, in *The Nicene*

and Post-Nicene Fathers, First Series, vol. 12, p. 244.

Are There Three Degrees of Glory?

The Mormons teach that there are three degrees of glory in heaven—celestial for those who become gods; terrestrial for those converted after death and who cannot become gods; telestial, for those who are liars, sorcerers, adulterers, et cetera.

The Bible answer is that there is just one final place for the righteous—the New Jerusalem which will eventually be in the new earth. If we are not saved in this place of glory, we shall be lost (Rev. 20:15; 21:8, 27; 22:15; Heb. 2:2, 3; 10:26, 27; Gal. 6:7, 8). The word *celestial* in 1 Corinthians 15:40 means "heavenly" in the Greek, and the word *terrestrial* means "earthly." This text is merely comparing our present, or terrestrial life, with our wonderful life on the resurrection morning, which is celestial, or heavenly.

Has God Called a Modern-Day Prophet?

After being convinced that Joseph Smith was not a true prophet of God, Mormons tend to be skeptical of any other person who makes similar claims. The tests that are most convincing to them are as follows:

1. A true prophet will teach all to obey God's commandments (Deut. 13:1-4; Isa. 8:19, 20).
2. A true prophet's predictions must come to pass (Deut. 18:22; Jer. 28:9).
3. A true prophet rebukes sin (Isa. 58:1; 2 Sam. 12:1-14).
4. A true prophet will surely have the qualifications outlined by Paul to Timothy—he will lead a righteous life and be of good report (1 Tim. 3:1-7).
5. A true prophet's teachings will be in harmony with other Bible prophets' teachings (1 Cor. 14:32).
6. A true prophet will confess that Christ came in the flesh (1 John 4:1-3).

In addition to the above points it must be shown that God has given the work of the prophets as a gift to the New Testament Church. This can be shown by comparing Ephesians 4:11-13 and 1 Corinthians 12, the entire chapter. All of the gifts are to be in the church, including that of the prophet.

God works in a marvelous way to lead those with this background to see the wonderful truths of His Word. It is hoped that this brief summary will be of some help to our fellow laborers throughout the world as they endeavor to help the honest in heart to find Christ as their own personal Saviour.

SHEPHERDESS -- Her Vital Partnership



"If He Would Excel . . ."

MRS. DESMOND TINKLER

Minister's Wife, Newfoundland

"If a minister would excel, the ministry will be a full-time job both for himself and his wife. When a girl is married to a minister, she is pledged to be a ministerial partner in his holy profession."

A MINISTER'S Wife Needs Help" was the title under Letters to the Editor in the MINISTRY, November, 1961. The letter was quoted as follows:

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

How thankful we should be that the Spirit of Prophecy writings, our blueprint, never fail to give enlightenment. In this inspired statement is embodied the answer to the question of the minister's wife.

A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls.—*Testimonies*, vol. 1, p. 452.

The minister's wife is responsible for her talents, and evidently just being a minister's wife is a talent in itself for which God holds her accountable. God has called her to the task just as surely as her husband is called. There is a special work for her to do. She has been called to work *unitedly* with her husband. She has not been called to supplement their income, to earn a second salary, or to work apart from her husband away from home. She has not been called to be a breadwinner but a soul winner.

It is obvious, then, that to work is not the

answer. The wife by working does not solve the problem. It only creates greater frustrations and problems than it seeks to solve. Financially, usually nothing is gained. The more a family earns, the more they spend. A second income invariably results in a second car, more clothes, baby-sitters, and increased expenses and expenditures. The answer is to cut down on the spending by distinguishing between wants and needs.

In *The Adventist Home*, page 383, we are cautioned against "fancied wants" and "extravagant tastes," and in *Gospel Workers*, page 203, we read that the minister's family should "restrict their wants." It is not necessary for them to keep pace financially with the professional people in the church. The minister's family should set an example in economy and management. There is nothing more detrimental to his work and influence than financial incompetence. How exemplary it is to see a minister's family who are well organized and relaxed about money, who live within their income and keep their wants within their budget.

When a minister's wife accepts employment away from home she forfeits her close and constant contact with her family, her husband, and his all-important work. She has to live two lives—play a double role—and is humanly unable to accomplish either successfully. Her interests are divided, for she must attend to her employment. Divided interests are not conducive to marital happiness or ministerial success.

More than in any other profession, success in the ministry demands close cooperation be-

tween husband and wife. They are an evangelistic-pastoral team—a vital partnership. Their lives are knit together in one absorbing purpose—to win souls. His interests are her interests; his work is her work. They pray and work together for the lost. Fellowship in the service of God, companionship in labor together, bring a deep satisfaction, a wonderful closeness.

Some ministers' wives are employed in nursing, in teaching church school, or working in conference offices. However worthy and important these avenues of service are, the place of the minister's wife is by the side of her husband in his ministry. "The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed."—*Testimonies*, vol. 1, p. 452. A minister may get along without his wife's help. He may get by with mediocre accomplishments. But if a minister would excel, the ministry will be a full-time job for both himself and his wife. When a girl is married to a minister, she is pledged to be a ministerial partner in his holy profession.

The work of the minister's wife is outlined specifically in *Testimonies*, volume 1, page 452:

With meekness and humility, yet with a noble self-reliance, she . . . should act her part, and bear her cross and burden in meeting, and around the family altar, and in conversation at the fireside.

1. *In meeting.* She has worked with her husband planning and preparing for the evangelistic meeting and knows just what should be done. In a quiet, unnoticed way, she gives assistance when needed, keeps everything running smoothly, and makes everyone at ease. Her friendliness and cheerfulness permeate the meeting.

2. *In church.* She feels the pulse of the church. She does not lead out in a public way but is there behind the scenes, helping and

counseling church officers and taking an active part in all church activities. Nothing will give a more perfect squelch to an Ingathering field day than to have the minister's wife conspicuous by her absence. How much more effective are the minister's appeals for the women's services for Ingathering, benevolent work, and campaigns if his own wife responds with the other women of the church.

3. *In the homes of the people.* She visits the members and interested people with her husband. When he has to attend board meetings and other appointments, she carries on the visiting and Bible studies, realizing the importance

Do you, as a minister's wife, have something to say to our shepherdesses through these columns?

of regular systematic contact with the interested and with church members, in their homes.

4. *In her own home.* She is her husband's secretary. She assists him in reading, study, and research. She keeps up to date on current periodicals, and files materials. She has at her finger tips just the illustration, story, or statement he needs. She is also the priestess of her home. "She looketh well to the ways of her household." In his taxing work she knows how necessary it is that there be household tranquillity. His home is a refuge, a peaceful retreat where love and harmony reign supreme.

We have enjoyed Louise C. Kleuser's inspiring MINISTRY articles on "Candles in the Night." In the Reformation, as in the days of our pioneers, God used men and their wives whose life and influence were marked with a spirit of devotion and sacrifice. So He will again work mightily through His ministers in the last glorious, climactic events of the latter rain when the message will swell into the loud



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cry. And with these ministers in this final work will be their faithful companions. Through these powerful gospel teams God's Spirit will be poured out and the work will be finished in a mighty crescendo of victory. Therefore, ministers' wives should be wholeheartedly with their husbands in their work now, in preparation for the final visitation and the grand consummation.

The Revelation of Jesus Christ

(Continued from page 35)

a part of the "everlasting gospel." It is the same gospel that Paul preached, only in a different time setting.

Paul, as he reasoned with Felix, warned him of a future judgment, a "judgment to come" (Acts 24:25). But this angel or messenger announces that the judgment has come.

The second angel announces what takes place when men reject the message of the first angel—they become confused, and they become Babylon. The third angel tells these confused ones and all men what will happen if they refuse to worship the Creator and prefer to worship the beast and his image, which are a part of Babylon. In other words, they will suffer the agony of the seven last plagues as described in chapters fifteen and sixteen. Note that the first plague falls "upon the men which had the mark of the beast, and upon them which worshipped his image" (Rev. 16:2; see also verses 10, 19).

It is therefore very clear that chapters 12 to 16 present to us a distinct and united line of prophecy, and this qualifies as the fourth division.

We now have our seven great divisions of the Revelation of Jesus Christ, the Creator of all things, the One who in the creation of this world stamped upon it and upon this book the number seven, His trademark and mark of His authority as Creator, the number which symbolizes completion and perfection.

But this is not all. As we examine these

great divisions more closely we discover that each of them has seven divisions also. Thus we may think of this book as consisting of seven volumes, each volume having seven chapters.

The following will illustrate our thought, keeping in mind that like any book there may be a preface or introduction to the main theme of the book.

Volume I.—The Seven Churches (chapters 1-3).

1. Ephesus, 2. Smyrna, 3. Pergamos, 4. Thyatira, 5. Sardis, 6. Philadelphia, 7. Laodicea.

Volume II.—The Seven Seals (chapters 4-8:1).

First seal, second seal, third seal, fourth seal, fifth seal, sixth seal, seventh seal.

Volume III.—The Seven Trumpets (chapters 8-11 inclusive).

First trumpet, second trumpet, third trumpet, fourth trumpet, fifth trumpet, sixth trumpet, seventh trumpet.

Volume IV.—The Woman, or True Church, and Her Adversaries (chapters 12-16).

1. The woman and the dragon; 2. the woman and the leopard beast; 3. the woman and the two-horned beast; 4. the woman's or first angel's message; 5. the church or second angel's message; 6. the church and the third angel's message; 7. the result of rejecting these last-day messages of the church—the seven last plagues.

Volume V.—Babylon the Great (chapters 17-19). Note Revelation 17:9.

1. Babylon on the first head; 2. Babylon on the second head; 3. Babylon on the third head; 4. Babylon on the fourth head; 5. Babylon on the fifth head; 6. Babylon on the sixth head; 7. Babylon on the seventh head.

Volume VI.—The Millennium, or Preparation Period (chapter 20).

1. The binding of Satan; 2. the first resurrection; 3. the reign of the saints with Christ when "judgment was given unto them"; 4. the second resurrection; 5. the loosing of Satan; 6. the battle around the Holy City; 7. the final judgment and destruction of the wicked.

Volume VII.—The Rest, or the Eternal State of Redemption (chapters 21, 22).

1. The new earth; 2. the heavenly Jerusalem; 3. the river of life; 4. the end of temporal ills; 5. the final invitation and benediction.

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- ☐ 6. How Can I Know Jesus Is Coming?
- ☐ 7. Earth's Last Battle
- ☐ 8. Ten Centuries of Silence
- ☐ 9. God's Great Tomorrow
- ☐ 10. Life's Greatest Question
- ☐ 11. What Prayer Means to Me
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- ☐ 14. Finding God Through Suffering
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ANDREW FEARING

A New Look at God, Philip S. Chen, Ph.D., Chemical Elements Publishing Company, South Lancaster, Massachusetts, 1962, 238 pages, \$3.95.

In this exciting book the author has truly given us "a new look at God," as his title suggests. With his background of years of study and research in various scientific fields, he tells how he has found that "the God of the infinite is also the God of the infinitesimal."

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A sample paragraph or two will be sufficient to

whet the appetite of every alert pastor and encourage him to secure this book that is so full of quotable material, and pass on the inspiring lessons drawn from this electronic age, this atomic age, this space age. Here is one paragraph: "Over fifty years ago Dr. Charles Steinmetz, the famed electrical wizard of General Electric, said, 'We have studied the laws of matter. Fifty years from now the world will be studying the laws of the spirit. They will take love into the laboratory and find more power in love than there is in electricity!'" Dr. Chen does that very thing. He describes the amazing power in the electrical currents of the human brain, especially when in communion with God in prayer. He takes us into the laboratory and we are amazed at the parallels he discovers in the drawing power of love, and the laws of gravitation, electromagnetism, and relativity. He defines these three great physical phenomena in nature and finds important lessons for us to learn.

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ADLAI ALBERT ESTEB

Massacre at Montsegur: A History of the Albigensian Crusade, Zoe Oldenbourg, tr. from the French by Peter Green, Pantheon Books, New York, 1961, 420 pages, \$6.95.

This is a well documented, detailed, and somewhat dispassionate analysis of one of the most shameful chapters in Christian history—the persecution of the *Cathari* (Albigenses) in southern France in the twelfth and thirteenth centuries. The Russian-born authoress endeavors to unravel the

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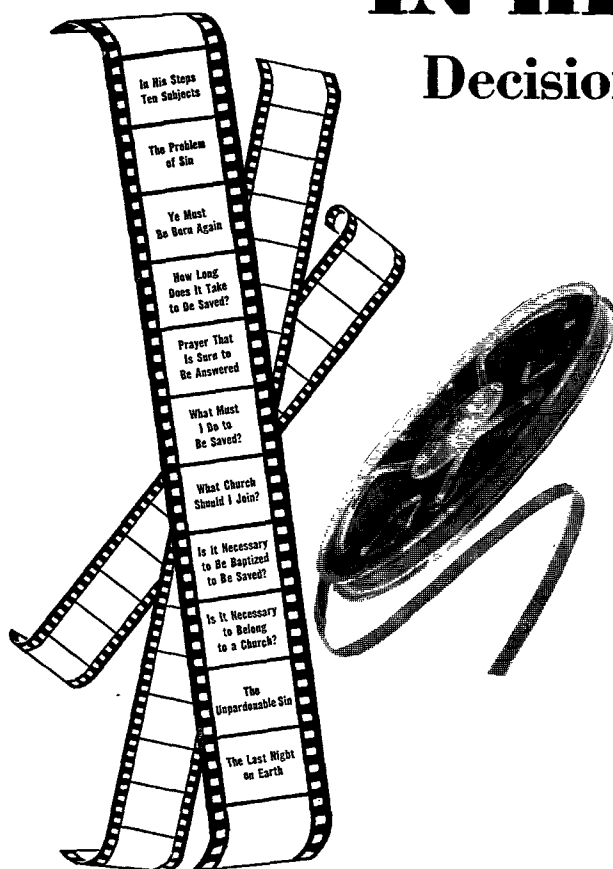
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confusion regarding the heretical doctrines held by thousands of anti-papal and anti-Catholic groups at the time all over Eastern and Southern Europe. The bestial brutality involved in religious persecution by prelates and rulers is documented in gruesome particulars; the background of conciliar and papal decisions and political intrigue is objectively presented with scholarly documentation.

Apart from its historical value to the student of the Catholic Church, the significance of this valuable work lies in its illuminating presentation of the consequences flowing from a union between the subservient political power and an arrogant church that cannot endure opposition and dissent.

LEIF KR. TOBIASSEN

Searchlights From the Word, G. Campbell Morgan, Oliphants Limited, London and Edinburgh, 377 pages, \$4.50. (Published in America by Fleming H. Revell Company, Westwood, N.J.)

G. Campbell Morgan is a name that stands out as a shining star amid a galaxy of great expository preachers. His prolific pen has produced many thought-provoking treatises on the Sacred Scriptures. It has been said that Morgan read a book of the Bible through forty times before he began to write or preach on it. The results of such thorough study of the Word have justifiably earned for him the title "Prince of Expositors."

The title of this monumental work could not be more appropriate. The author goes through the entire Bible, selecting a representative verse from each chapter, and in expanding its theme sets forth many penetrating truths that are hidden from the surface reader. In his foreword his approach to the study of the Bible is manifest: "Every page of the Sacred Writings has many thoughts which stretch out like long, clear arms of light across the darkness, discovering for us things which were otherwise hidden and having application wider than those of the immediate context. This conviction has given rise to the general title chosen for this book."

This volume began as a series of articles in a weekly religious journal many years ago, and was three and a half years in the writing. Morgan's illuminating treatment of the verses chosen provides 1,189 sermon suggestions or devotional thoughts—one from every chapter in the Bible.

This remarkable book will prove a valuable aid

to the preacher with a bent toward exposition, and its perusal will provide a comprehensive view of the entire Bible.

RICHARD J. BARNETT

The Modern King James Version of the Holy Bible, Jay Green, McGraw-Hill Book Company, 330 West 42d St., New York 36, N.Y., 1535 pages, \$7.95.

The Teen-Age Version of the Holy Bible, Jay Green, McGraw-Hill Book Company, 330 West 42d St., New York 36, N.Y., 1535 pages, \$7.95.

These two Bibles belong to a series of three (*The Children's Version of the Holy Bible* has already been reviewed here) published by the McGraw-Hill Book Company as a result of Mr. Green's convictions and work. Jay Green is a Midwestern publisher who ran into difficulties while trying to teach his own three children to read the Bible. He concluded that some of its language was almost "foreign" and that the vocabulary was too difficult. He began to translate portions of the New Testament in terms his children could understand. Then the idea grew that he might prepare a Bible for adults, another for teen-agers, and a third one for children.

Considerable research was conducted in a number of cities and among many people while these versions were being prepared. Examples of changes in the adult version are that *Joshua* replaces *Jesus* in Hebrews, *Passover* replaces *Easter* in Acts, and all archaic words, meanings, and endings were removed and replaced by good English Bible words that were neither slangy nor cheap. The editions for teen-agers and children follow the same principles, but are geared to these age levels. No rewriting of the text has been done for theological considerations, and the euphony of familiar passages in the English Bible has, in the main, not been disturbed. The layout and format of these books is good, and the type is very readable.

H. W. LOWE

Characteristics of Jesus, W. McFerrin Stowe, Abingdon Press, Nashville, Tennessee, 1962, 128 pages, \$2.50.

This is a delightful and refreshing book, centering around the figure of Jesus Christ. The fourteen chapters were originally preached as sermons in Dr. Stowe's St. Luke's Methodist Church in Oklahoma, and seem to be written here as they were preached, in a simple direct style—as Dr. Stowe says, "addressed to persons seeking to know more about Jesus." The chapters are short and studded with Bible verses and illustrations. Each chapter portrays a characteristic in the life of Jesus, such as His humility, holiness, simplicity, friendliness, kindness, intelligence, creativity, hardness, aggressiveness, authority, optimism, joy, and greatness. "I thank God He did not say, 'copy me'; that would be impossible. But He did say, 'Follow Me,' and that we can do."

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PULPIT -- Pointers for Preachers



"SMOOTHER THAN BUTTER"

WORDS, words, words! Some written, others spoken. Words are everywhere to be heard or read. Some are meaningful, others meaningless—but they are there, shouting to be heard.

Words convey thought and the nature of the thought determines the character of the word. Words convey feeling. It is difficult to conceal emotions except through silence. We may with profit ponder our words, for they tell not only what we think but what we are.

Words have been known to kill and to make alive—such is their power. The impact of a word is determined to some extent by the speaker's sincerity. Words that reflect the *experimental* concepts of the speaker are doubly powerful for good or ill. To the man of God, words are vehicles of light and life. That they may serve their intended purpose, may it never be said of him, "The words of his mouth were smoother than butter, but war was in his heart" (Ps. 55:21).

E. E. C.

RESIDUAL EX-CHRISTIAN ETHICS

THE acceptance of Christ's way of life brings a man into a valley of decision. At every turn, Christ forces a decision upon us—right or wrong, light or darkness, heaven or hell? That is the imperative in Christ's electrifying "Follow me!"

We have made this decision apply once at conversion, whereas it faces us every moment of our lives. To live as in His presence involves a perennial choice between clean and unclean, honesty and dishonesty, unselfishness and selfishness, righteousness and evil.

Sometimes the choice is clear, but its implementation in our complicated civilization is difficult. A man in a rich and selfish society thinks he needs a second car, and his wife needs a third TV for the children, and . . . and . . . ! Then the man reads that two thirds of the human mass lies in starvation, disease, and demoralization. What shall he do? In the main, we forget the moral absolutes of human conduct, and we choose the easy path of conformity to community standards, and the pattern of social status engulfs us.

Culture, decency, philanthropy, selflessness, come from a long Christian heritage, but they are not necessarily self-perpetuating. We can organize society on the momentum of sturdy Christian ethics inherited from our rugged, high-principled fore-

bears, but we cannot indefinitely survive on residual ex-Christian ethics. We must meet Christ face to face, and live daily by the motivations of His Spirit within our own hearts.

H. W. L.

THE BOTTOMLESS PIT

"THAT every one of you should know how to possess his vessel in sanctification and honour" (1 Thess. 4:4). For the man of God there is eternal timeliness in this counsel. For temptation, like the deadly python, knows not the art of relaxation until its victim is crushed and bleeding, or even swallowed whole. Position offers no immunity and authority no sure defense. In fact, the minister's possibilities for good or evil are multiplied by his office. Be it also remembered that the *road back* is arduous and steep, and over it few retrace their steps successfully. To quote one unfortunate victim of momentary impulse: "Tell every man you meet that if his conscience is clear, keep it so. On my heart is the indelible stain of the blood of Christ and, like Pilate, I wash and wash, but still it is there. Tell them that a lifetime of guilt, doubt, uncertainty, and loss of influence is not worth a moment of indulgence, however pleasant."

Verse three of our text cites morality as a point on which the minister should be on his guard. And verse six cites financial integrity as another. On both counts have many strong men been cast down. These are afflictions that no congregation deserves and no minister can afford. The writer is convinced that few men of the cloth are deliberate in such matters, but that unlike Joseph they have no preconceived plan of hasty withdrawal. This is essential. Also determination that under God we will not yield, no matter what. The wickedness of the earth approaches that of Sodom and Gomorrah. The righteous witness must not perish from the earth. But the man of God cannot face the world clad in spotted garments. A strong sermon on modesty in dress will drive Jezebel to the balcony, and if seasoned with grace it may inspire to increased coverage. The people must know where God's man stands! He must, in pulpit and in private, in word and in manner, eliminate any uncertainty that might encourage boldness. He *must* follow the path that he points out to others. And he who fails in this turns the key of the bottomless pit, releasing upon himself the dense smoke as of a furnace, exposing his soul to a plague of locusts whose bite is as the sting of scorpions.

E. E. C.

THE MINISTRY