

The **MINISTRY**

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★ see p. 2.



J. BYRON LOGAN



Many of those whom the Lord has called to do a work for him in the ministry are loaded down with an accumulation of books. Buying books becomes with some a passion. Often these books lie on the book-shelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed.

Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others in the word of life? God has given us an aid, His holy Word, and this is entirely safe; it may be depended on. The shepherds of the flock of God, who read and study the one trustworthy book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil.—Ellen G. White in *Review and Herald*, April 20, 1897.



EDITORIAL

“Make It Plain”

ACCURACY in speech is important, but accuracy in writing is imperative. A thing does not have to be actually inaccurate, however, to give the appearance of inaccuracy. For example: One of our Bible correspondence lessons had this statement: “So you see we must keep the seventh-day Sabbath if we expect to be saved at last.” A friend from another Christian group came to us and said:

“Do you believe that only those who keep the seventh-day Sabbath will be saved?”

“No!” we replied.

“Then why do you publish a statement like this?” he questioned, handing us the lesson. And that is a good question. Why do we publish things like this?

We proceeded to explain. Our friend listened carefully and kindly. He quickly saw that in a certain context such a statement could be defended. But it is unfortunate that it gives a wrong impression. He was happy to find out what we do really believe.

“I think you owe it to yourselves as a denomination to make this completely clear to the public and to your Christian friends. Would it not be wise to extract all such ambiguous statements from your literature and then carefully present your truths in such a way that people cannot misunderstand? If necessary, spell it out in letters three feet high!” He further said: “I am greatly relieved to discover that Adventists are not legalists. I see now that you do not keep the Sabbath *in order to be saved*, but rather *because you are saved*. You have

shown clearly that your obedience is an expression of your love to God.”

The ambiguity of that published statement had caused real confusion in this man’s mind, as it probably has in hundreds if not thousands of other minds. Should we not determine to remove the ambiguity from all such statements? The Lord told Habakkuk to *make the message plain*. And He expects the same of us today.

Take another example. A few years ago the book *Unfolding the Revelation* came from the press. It is now in its third and revised edition. At the close of the chapter dealing with the mysterious number 666 reference is made to a number of different languages in which this symbolic number appears. Then on page 134 there is an effective summary in these words:

To the Jew, 6 was the number of unrest or the number of man, who was created on the sixth day; 7 was the number of perfection; and 8 the number of victory. If a number was tripled, it indicated the eternity of the thing symbolized; for example, 666 meant *eternal unrest*; 777, *eternal perfection*; 888, *eternal victory*. It is interesting that the Greek word for “the natural mind” (*he phren*) counts up to 666; the word for “cross” (*stauros*) makes 777, and the name of “Jesus” (*Iesous*) makes 888! Thus, *he phren*, “the natural mind”—8, 500, 100, 8, 50—equals 666, the number of perpetual unrest . . . *stauros*, the “cross”—6, 1, 400, 100, 70, 200—equals 777, the number of eternal perfection. . . . *Iesous*, the divinely given name of Jesus—10, 8, 200, 70, 400, 200—equals 888. And this is the number of endless victory!

A casual reading of this would cause no question until one begins to study closer the word *stauros*. In this word the letter

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S is used twice. If the numerical significance of S is 200 in the Greek, then instead of 777 it would appear to add up to 977. This certainly looks like an inaccuracy. But actually it is not, for while there is no single letter in the Greek that equals 6 there is an old letter in the Greek alphabet that was a diphthong. It is the contraction of two letters, "S" and "T." It is called *digamma* and was used instead of "F." The numerical value of this diphthong *digamma* is 6. If we use *digamma* it makes the count accurate. A full treatment of the numerical value of *digamma* can be found in *Handbook to the Grammar in Greek in the New Testament*, by Samuel Green, London Religious Tract Society, 1912, page 44. We emphasize this for one purpose only—to show the importance of clarity. The author of *Unfolding the Revelation* failed to make this clear. Inasmuch as this editor happens to be the author of the book referred to, no liability is incurred. It is regrettable that it went into print minus a full explanation of this point. Even when *apparent* inaccuracy occurs it is important, but much worse when there is an actual inaccuracy.

The ancient prophet was told to "make it plain upon tables, that he may run that readeth it" (Hab. 2:2). God's message must be written so plainly that in these days of rush and haste men can read, then having read, become swift carriers of the news. In making the message clear we must take care lest an understatement or an overstatement or an ambiguous statement lead to confusion.

In his excellent little booklet *I'd Rather Be Right*, H. M. Tippet says: "If the same care were taken to clothe our thoughts in appropriate language that most of us take in dressing our bodies and making ourselves presentable, both oral and written communication would prove one of the chief delights of social intercourse. The cultivated spoken and written word is as much an indication of a tidy mind and orderly thinking as fresh apparel is of personal neatness."—Pages 3, 4.

"Make it plain," says Jehovah, so plain that folks cannot misunderstand.

R. A. A.



Everyone should take an interest in the future—that's where you will spend the rest of your life.

DO WE STAND ACCUSED?

"Passenger Pigeons" was the title of an article I read recently in one of our prominent Adventist college papers. It was not lacking in forthrightness. As to the validity of its claims, you be the judge! It opened with the question, "What has happened to the educated preacher?" Then step by step the ministry of today was critically examined. The writer's motives perhaps were revealed when the question was asked as to why the staff of their paper had to edit so severely copy submitted by theology majors. Blunt questions were asked such as "Where do some pastors pick up their licenses to butcher analogies, mangle grammar, and short-circuit logic? Do some preachers read *Time* once a month, cultivate their handshakes, and consider themselves educated? . . . Is the well-versed, polished, but consecrated minister going the way of the American buffalo, the kiwi, the dodo bird, the whooping crane, the spotted night snake, and the passenger pigeon?" Then the writer assumes the initiative of answering his own questions. I quote a few. "He has stopped reading. He has substituted the 'glad hand' for the 'good news.' He has mutated to a man whose sole talent is all too often a rather consistently circled ability to arouse us emotionally."

"The minister should be able to think, and to think with a full file of cerebral references, cross-references, facts, illustrations, texts, and textures. He should be able to preach a sermon without telling one single solitary joke."

The final paragraph could be labeled as a printed altar call. "Give the minister back his job. Raise the standards. Sift out all the public relations men, colporteurs, administrators, and pseudo-psychologists. When a man graduates with a degree in theology, let him be a theologian!"

I seriously doubt that the Master used such language and logic to urge His disciples on to higher plateaus of mental and spiritual culture. Nevertheless, it may do us good to examine the thinking of some of the younger generation relative to the ministers and future ministers of today. I could hope that the youthful writer of this accusatory essay is in a position where God can extend to him the invitation to join the ranks of the gospel ministry. Either it would help change the pattern or change his thinking.

J. R. S.

THE MINISTRY



WADIE FARAG



Evangelist
Nile Union

At ordination ministers are given the charge "before God, and the Lord Jesus Christ" to "reprove, rebuke," and "exhort with all longsuffering" (see 2 Tim. 4:1, 2). How faithful are we in carrying out this part of the charge?

"Rebuke" and "reprove"! What a disagreeable duty is involved in these two pregnant words! But here is a duty often neglected at the risk of eternal destinies!

It is well for a minister to ask himself the question: "Have I been like my Master, 'a faithful reprover?'" (*Education*, p. 79). Have I neglected this part of my ministry? Do I know how to administer loving reproof both publicly and privately? These are pertinent questions that require a candid reply from the minister today.

First, it must be emphasized that we are not debating whether it is the minister's duty to "reprove" and even to "rebuke." This duty we accepted at our ordination and "God, and the Lord Jesus Christ" were witnesses. We are merely considering our faithfulness to an oath that we have already taken.

God did not leave His ministers, who are dear to His own heart, without recording for their benefit and for the benefit of all others, examples of faithful reprovers. Foremost among these examples is Christ Himself. Listen to Him speaking to Nicodemus: "Art thou a master of Israel, and knowest not these things?" (John 3:10). And to Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). And to Simon, "I entered into thine house, thou

gavest me no water for my feet. . . . Thou gavest me no kiss. . . . My head with oil thou didst not anoint" (Luke 7:44-46). Again ponder this cutting reproof to the scribes and Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. . . . Ye fools and blind. . . . Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:13-24).

"Christ was a faithful reprover. Never lived there another who so hated evil; never another whose denunciation of it was so fearless. To all things untrue and base His very presence was a rebuke. In the light of His purity, men saw themselves unclean, their life's aims mean and false. Yet He drew them."—*Education*, p. 79.

Here we ask the question: "Why is it that Christ was fearless and unflinching in His denunciation of sin?" Three reasons can be deduced from the above quotation: (1) Christ hated sin; (2) Christ lived righteously; in fact, He was the embodiment of righteousness; and (3) Christ loved the sinner. It was Christ's holiness, His hatred of sin, and His matchless love for sinners that made Him the world's most faithful reprover during His earthly ministry. It was His ardent desire to save mankind that made Him send the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment" (John 16:8). What a task the Holy Spirit has today in His divine ministry of reproof! Often you and I as ministers may be called upon by the Spirit to administer this reproof. Do we fail Him?

We can fail in our ministry of reproof if

our own lives are not in perfect tune with Heaven. Sin in our lives weakens our spiritual perceptions. Our ability to detect sin and reprove it is proportionate to our righteous living. None can do any real good by reproving others who has not himself accepted the reproofs of the Spirit of God. Jeremiah, Haggai, Samuel, Nathan, John the Baptist, Paul, Peter, and the host of God's faithful reprovers were men whose own sins were reproved. "Peter often erred, and often received reproof. . . . Jesus reproved His disciples, He warned and cautioned them; but John and Peter and their brethren did not leave Him. Notwithstanding the reproofs, they chose to be with Jesus."—*Education*, pp. 88-91.

Inward righteousness brought about by accepting the reproofs of the Spirit is a prerequisite to being a reprover. Here is seed for thought! The duties of the minister ever call him to higher, clearer, holier living. The "very presence" of Christ is "a rebuke" to the sinner. No minister is given the right to rebuke another if his own life is amiss. "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11), is the divine admonition. A minister who is not Christlike can be indignant and zealous in rebuking sin, but his indignation is far from righteous and his rebukes can never carry the signature of Heaven. A rebuke that is not kneaded in love and baked in kindness, a rebuke that comes from an unloving and an unlovable minister, is uncalled for. Such a rebuke originates with self and never with Christ. "All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work."—*Gospel Workers*, p. 120.

Neglecting Reproof

A minister cannot have a deep, ardent love for souls and neglect reproof. Such neglect is an evidence of hatred, not love, in the sight of God, who commanded: "Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him" (Lev. 19:17, A.R.V.). As a watchman the minister must be ever ready to rebuke in love those that need rebuke. Overlooking this responsibility is painful to the heart of God because it has painful consequence to the

erring one. Sin hurts the sinner both here and in the hereafter. For this reason a minister cannot keep silent. If he does he will incur the displeasure of God.

"Eli was a good man, pure in morals; but he was too indulgent. He incurred the displeasure of God because he did not strengthen the weak points in his character. He did not want to hurt the feelings of anyone and had not the moral courage to rebuke and reprove sin."—*Testimonies*, vol. 4, p. 516. It is weakness of character that makes God's watchmen afraid of hurting the feelings of the erring. It is weakness to be devoid of "the moral courage to rebuke and reprove sin." Christ rebuked the sinners. "Yet He drew them."—*Education*, p. 79.

What would have happened if the prophet Nathan had not possessed divine courage? What if he had shrunk from rebuking the monarch? Would that have resulted in the destruction of David?

"Nathan the prophet was bidden to bear a message of reproof to David. It was a message terrible in its severity. To few sovereigns could such a reproof be given but at the price of certain death to the reprover. Nathan delivered the divine sentence unflinchingly, yet with such heaven-born wisdom as to engage the sympathies of the king, to arouse his conscience, and to call from his lips the sentence of death upon himself."—*Patriarchs and Prophets*, pp. 720, 721.

O for the courage of Nathan to be in us today! Nathan possessed both the courage and the art of rebuking. He rebuked to save. "Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, the ministry needs to learn."—*Education*, p. 90. Let us "bear in mind that the success of reproof depends greatly upon the spirit in which it is given."—*Testimonies*, vol. 2, p. 53. It depends also on how it is given.

Perhaps nothing calls for more courage from a minister than when he is called upon to rebuke a person publicly. Ellen G. White was often bidden to do this. A unique incident of her public rebukes is recorded in *Testimonies*, volume 2, pages 15, 16, an incident every minister should carefully study.

Public wrongs that threaten the prosperity of the church require public reproofs. A person who errs publicly against the

church may have to be rebuked publicly before the church. The apostle gives this instruction to ministers: "Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20). This kind of reproof, rebuking one before many, requires holy boldness. It requires more than that; it requires divine wisdom and inward righteousness on the part of the minister. It does not by any means require preaching denunciation to the whole church when one person is intended. This kind of preaching requires no courage and results in no good. "It is worse, far worse, to give expression to the feelings in a large gathering, firing at anyone and every one, than to go to the individuals who may have done wrong and personally reprove them. . . . It is ever easier to give expression to the feelings before a congregation, because there are many present, than to go to the erring and, face to face with them, openly, frankly, plainly state their wrong course."—*Testimonies*, vol. 3, pp. 507, 508. A minister dare not choose the easy course when eternal destinies are at stake.

God calls for a courageous clean ministry, a ministry that can call sin by its right name, a ministry that has mastered the art of reproof and rebuke to check sin and reclaim the lost, a ministry that abhors sin but loves the sinner, a ministry that is characterized by holy boldness and tender sympathy.

May the words of the ordination charge resound in the ears of the ministers with their full import: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke" (2 Tim. 4:1, 2). But let us do it with "longsuffering and doctrine" (2 Tim. 4:2).

(Continued from column 2)

And so we have the remembrance of the past, fellowship in the present, and prophetic fulfillment in the future. What a wonderful heritage to us is this service! Let us therefore observe it with great "desire" as did our Lord when on earth with His disciples. Let us perpetuate this service faithfully in the church, and His character in our daily living. Soon we shall share with Him in the glories of the hereafter.

Thoughts From the Communion Service

ERNEST LLOYD

AS OUR Lord earnestly desired to observe the Passover with the twelve who had been with Him during His earthly ministry, so He desires to meet with His disciples today.

The final world storm is gathering, and God's people are facing great tests. Are we earnestly longing to meet with our Lord in the communion service? It is a high privilege to participate in it.

The following are three thoughts regarding this service:

1. *It has remembrance value.* Jesus said: "This do in remembrance of me." It is both divine and human to desire to be remembered. His words remind us keenly of His death, resurrection, and of His wonderful declaration, "I am alive for evermore." How much those words mean to us! We love to remember them for they assure us of eternal life. And so we keep alive the remembrance of our Lord's death for us by observing this important service. We gather strength and assurance as we remember His words, "This do."

2. *It has fellowship value.* There may be differences tomorrow when one man goes to his conspicuous place of leadership, and another to his place of humble toil, but in this service those differences have no place. We are all sinners redeemed by grace, and we are "one body" in Christ. True humility banishes all differences and gives us unity and fellowship together with our Lord. Let us regard Christian fellowship as a precious thing.

3. *It has prophetic value.* The words "I will not any more eat thereof, until it be fulfilled in the kingdom of God" and "I will not drink of the fruit of the vine, until the kingdom of God shall come" teach us to look forward to the grand consummation of all things. Thus our Lord took occasion to say twice in these verses that victory and triumph are ahead for His people. Indeed, His best things are all before us. We are members of a conquering cause, and if we serve and suffer with Him here we shall also reign with Him hereafter.

(Continued in column 1)

Perfection in the Human Sphere

"Our Saviour understood all about human nature, and He says to every human being, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' As God is perfect in His sphere, so man is to be perfect in his sphere."—*Medical Ministry*, 112, 113.

D. A. DELAFIELD

In evaluating the foregoing statement by Ellen G. White, with its call to perfection, it is highly important to grasp the thought that perfection "in human nature" represents a perfection in a "human sphere." "Our Saviour understood all about human nature." He calls for a perfection as far as perfection is possible in the human sphere. This is not to minimize the heights of character development to which humanity is to attain, but to be realistic in understanding what is meant by such heights. In *Selected Messages*, book 1, page 337, appears a most illuminating reference:

With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.

We are to grow daily in spiritual loveliness.

This reference makes plain that human beings possess "limited powers" that make it possible, under God, for them to be holy, but "holy in our sphere." Continuing, Ellen White wrote, "To the extent of our ability, we are to make manifest the truth," et cetera. Humanity has its limitations in walking the fields of holiness as much as in intellectual and physical development.

God is holy in His sphere. Man is holy in his sphere. The angels have their sphere too. There is an angelic perfection. This angelic perfection failed in heaven (*The SDA Bible Commentary*, on John 3:14-17, p. 1132). And there is human perfection. This failed in Eden (*ibid*). The perfection that the angels had before Lucifer fell, was a relative perfection. It was not an absolute



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perfection. The perfection that Adam had before he fell was a human perfection, a relative perfection. It was not an ultimate, consummate perfection in the absolute sense. That type of perfection is possessed by God and will ever be possessed only by God.

When the Saviour said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," He meant perfect in the relative sense. God is absolutely perfect in every way—in character, in power, in wisdom. God's power, God's wisdom, is absolute. God's perfection of character does not improve. It has always been perfect—absolutely perfect. It will always be so. This is His sphere, the divine sphere, the perfect sphere. Man's perfection of character has always been and will always be in relation to God's—the creature's to the Creator's. And this regardless of the Advent and the final extirpation of sin from the universe.

The expression, "As God is perfect in His sphere, so man is to be perfect in his sphere," is the key to the understanding of the doctrine of Christian perfection. The word "sphere," as it is used in the foregoing Ellen G. White statements, refers to the place or scene of man's habitation; that is, to man living in this present evil world. Through faith in Christ and obedience to God, man is to become perfect in his humanity and in this present evil world. God's grace works perfection in him. But his perfection is of a relative character in relation to God, who is perfect in His divinity and who is omnipotent, omniscient, and omnipresent. Man's perfection is limited. But man can grow. Man's perfection grows because it is relative. He is capable of im-

provement. He can do better. But we do *not* say in any case, "God could have done better"—characterwise or in any other sense at all.

The word "sphere" also means "order of society, social position, or class," as Webster defines the word. And in this sense man in his human nature, or in his sphere, advances from one phase, or rank, or grade, or class, or stage of perfection, to another. Wrote Ellen G. White:

As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.—*Christ's Object Lessons*, pp. 65, 66.

In discussing perfection in the human sphere it is hard to find a perfect illustration or parallel. But illustrations, faulty as they may be, may have meaning. In the statement just quoted, the messenger of the Lord stated that "there will be continual advancement." And again, "At every stage of development our life may be perfect." In the officer staff of the army of any nation there is, or should be, on the part of the officers "continual advancement." An officer may rise from the humblest commission to a full general or marshal. In between, depending on the army, are lieutenants, captains, majors, colonels, et cetera. Each of the men occupying a rank in this ascending scale is an officer in the army, but with progressive service and experience each climbs to a different status as an officer.

The Christian grows from one stage of perfection to another in an ascending scale, like the army officer who rises, let us say, from the humble lieutenant to the position of general. At each point he is an "officer"; that is, to follow the illustration, he is perfect. But at each state his perfection corresponds with his growth and maturity. Jesus explained growth in perfection when He said, "First the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

All Christians who have parted company with a life of disobedience to God and have become believers in Christ and partakers of His righteousness by faith have obtained



A READING MUST

a standing with God and a moral status, a rank. The status made possible by the imputation of divine righteousness means perfection. The experience of sanctification begins at this moment, and this continues throughout our lifetime. From conversion on, there is a growth from one state of perfection to another. The "officer" goes on, up the ascending scale of the Christian society, climbing from one rank of holiness to another. But at each stage he is an officer; that is, he is perfect.

Ellen G. White states that "sanctification is the work of a lifetime." But we must not overlook this important truth that the work is still the work of the Holy Spirit within us and not our mere efforts to measure up to the divine standard. Christian growth, which is sanctification, is possible only by the continual surrender of our wills to God.

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character . . . [Deut. 30:11-14 quoted]. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6).

It is God that circumcises the heart. The whole work is the Lord's from the beginning to the end.—*Selected Messages*, book 1, pp. 391, 392.

Concerning Christian maturity Ellen G. White wrote:

"As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges."—*Christ's Object Lessons*, pp. 65, 66.

God's servant uses the expression "maturity" in the sense of perfection. A general is more mature than a captain, or should be. So a Christian who has grown consistently through the years and has attained maturity and stature as a well-balanced, thinking, obedient disciple of the Lord is on a higher level, representing more spiritual development than the captain or the younger officer. Yet both are officers. Following the parallel closely, we are perfect at every stage of development, but there is a difference in the perfection of a mature Christian and the young Christian, even as there is a difference in the perfection of the full corn in the ear and the blade that represents the early growth of the cornstalk. Each is perfect at each level of development.

An eight- or ten-pound baby boy, with a squirming little body and a healthy cry, with pink cheeks and toes and fingers, is perfect in the physical sense. There is perfection at each of the three points I have alluded to. There is also a difference in maturity, in growth, in spiritual status, in the Christian life. But when we use the word "status" or "rank" we do not suggest superiority of person. Indeed, since the righteousness by which we are justified, sanctified, and glorified is all Christ's righteousness, we must all take the same humble position of dependence and recognize the equality of our great need as human beings. "Thine be the glory!"

Perfection, then, is not ultimate at any time in Christian experience, but it is there. And that is the important thing. It will remain relative as long as we are human, and that will be through eternity. Ultimate perfection, completeness of perfection, absolute perfection, is God's alone. This is true of God's physical creation with which

we are surrounded in our world touched by sin, as well as His moral perfection in our human nature. The things in nature do their best to represent God's perfection (*Child Guidance*, p. 54), says the messenger of the Lord, but the blight of sin makes it difficult for natural things to reveal perfectly the perfection of God.

It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it cannot represent God, it cannot reveal the character of God in its moral perfection. But Christ came as a personal Saviour. . . . He ascended on high, and He will come again as He ascended to heaven—a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 1:20-25, p. 1068.

But may I add that nature succeeds better than moral man (or immoral man) to reveal God.

When we compare our perfection to God's perfection we remember that we have our moral perfection as fallen beings. God has His moral perfection as the un-fallen God. We have our human moral perfection in a body with a brain with serious limitations and habits of thought hampered by long years of wrong thinking. God has His moral perfection as a spiritual personality, with intellectual equipment and faculties that defy human language to describe. Unger's *Bible Dictionary* states:

Absolute perfection is an attribute of God alone. In the highest sense He alone is complete or wanting nothing. His perfection is eternal and admits of no possibility of defect. It is the ground and standard of all other perfection. (See Job 36:4; 37:16; Matthew 5:48.) A relative perfection is also ascribed to God's works. It is also either ascribed to men or required of them. By this is meant complete conformity to those requirements as to character and conduct which God has appointed. But this, it is constantly to be borne in mind, has reference to the gracious government of God which takes account of man's present debilitated condition. (See Gen. 6:9-17; Job 1:1-8; 2:3; Matthew 5:48; Phil. 3:15; James 3:2; 1 Peter 5:10, et al.) The term perfection as applied to man's present moral life has been a subject of much contention. The propriety of using the word as in any sense of actual description has even been denied. But fidelity to the Scriptures require us to

PERFECTION

He that seeks perfection on earth leaves nothing new for the saints to find in heaven; as long as men teach, there will be mistakes in divinity; and as long as they govern, errors in state.—F. OSBORN

believe that in some important sense Christians may be perfect even in this life though they still must wait for perfection in a larger sense in the life which is to come. This important sense in which the Bible presents man's present perfection relates to the believer's position in union with Christ by the Spirit's baptizing work (Rom. 6:3, 4; Gal. 3:27; Col. 2:10-12; 1 Cor. 12:13). Being placed "in Christ" the Christian acquires a perfect position because the Father sees him in the Son's perfection. But as far as his actual experience is concerned, however, the Christian realizes his perfect position only in proportion as he believes in (reckons upon) what he is in Christ. [See article, "Perfection."]

There is not a soul living who does not either increase or diminish the sum total of human happiness.

The Bible and the Spirit of Prophecy urge the believers to go on from glory to glory, from perfection to perfection. The Christian is to attain to the highest reaches of spiritual growth possible in his mortal state. This growth goes on throughout one's mortal life in this world. The greatest manifestation of the power of God's kingdom on earth "is seen in human nature brought to the perfection of the character of Christ."—*Testimonies*, vol. 7, p. 143. But to obtain the divine character on earth requires a personal faith in the righteousness which Christ developed while He was on earth. This is the hope of God's people. At any time in sanctification it is possible for the Christian to lie down upon his pillow at night and rest in the hope of Christ's righteousness. He may be complete or perfect in Christ and in His perfect righteousness, and at any time in sanctification be accepted by God. With this God is satisfied. Believers have their prayers presented to the Father by Christ Himself with the incense of His own righteousness. But God expects from His people Christ's righteousness; it becomes in a peculiar sense their very own. Faith works by love and purifies the soul.

The thought of Christian perfection is frightening to some Christians. How can we reach the goal? is the question asked by many a sincere soul. Look away, fellow Christian, to Christ and to His righteousness. This is your hope.

Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to

Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love,—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness."—*Steps to Christ*, pp. 70, 71.

The servant of the Lord continues to state:

When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Saviour, and thus prevent the union and communion of the soul with Christ. The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections,—to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the center, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our Strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus.—*Ibid.*, pp. 71, 72.

Ellen G. White says:

While it is our duty to seek for perfection in outward things, it should ever be kept in mind that this aim is not to be made supreme. It must be held subordinate to higher interests. Above the seen and transitory, God values the unseen and eternal. The former is of worth only as it expresses the latter. The choicest productions of art possess no beauty that can compare with the beauty of character which is the fruit of the Holy Spirit's working in the soul.—*Testimonies*, vol. 7, p. 143.

He who has a correct view of the character of God and understands His love and requirements knows that the Lord does not demand unjust, unreasonable, or impossible responses from His earthly children. "He knoweth our frame; he remembereth that we are dust" (Ps. 103:14).

Many of God's saints are plagued with fear lest they have committed some little transgression or oversight, or failed to make some confession here or there along life's way. Away with these fears. While it is true that we are to search our hearts and carefully discover and confess our sins, we are also to trust in God's love, knowing that He is just, and that we are saved in the position of being something *with* God and not *doing* something *for* Him. The doing means nothing without the being.

The Lord's messenger wrote concerning

perfection of soul, but made clear that perfection of the flesh is impossible (*Selected Messages*, book 2, p. 32). We will never have perfect flesh in this world. Once I visited with an elderly physician, well over ninety years of age. For years he had served this cause as a sanitarium medical superintendent. He reminded me of Philippians 3:21 and Paul's assurance that when Christ comes He shall change our vile bodies and make them like unto His glorious body. "Notice," the old doctor said to me, with trembling voice, "we have vile flesh even up to the moment when we are translated to heaven, when we are changed from corruptible to incorruptible. We feel within ourselves the promptings of the flesh. This is what Paul means. Not until translation time will we have a different body." That is true. Not until this vile flesh is changed to incorruptible flesh will we have holy flesh.

Paul, who recognized that he and certain fellow Christians were already perfect (1 Cor. 2:6; Phil. 3:15), states almost in the same breath that they had not attained to perfection but should go on (Phil. 3:12). Thus a perfect man may become perfect. He may aspire to a better perfection.

The truest charity is the effort to correct the cause for the need of charity.

Ellen G. White urged the Adventist people forward with many hopeful promises that would ensure preparation for translation to heaven. She made plain that no one need fail of attaining perfection of character; that is, maturity of character (*The Acts of the Apostles*, p. 531). God's people are to attain to nothing short of this. In order to reach perfection we are to be faithful in little things (*Messages to Young People*, pp. 144, 145). Thought and action are essential to perfection of character (*Testimonies*, vol. 4, p. 568).

The messenger of the Lord warned of certain practices that would hinder the Spirit's work of perfection (*Counsels on Diet and Foods*, p. 57; *Testimonies*, vol. 3, p. 492). Attainment of Christian perfection is impossible while giving rein to appetite (*Counsels on Health*, p. 114). A vacillating person would not succeed in attaining it (*Testimonies*, vol. 2, pp. 408, 409). Neg-

lect of God's Word in study and prayer would prevent growth in perfection (*Counsels on Sabbath School Work*, p. 17).

Since the greatest manifestation of the power of God's kingdom on earth "is seen in human nature brought to the perfection of the character of Christ" (*Testimonies*, vol. 7, p. 143), it follows that un-Christlikeness of character is the worst denial of Jesus Christ.

Anything harsh, sour, critical, domineering, is not of Christ, but proceeds from Satan. . . . There will be no frowns, no scolding, no expressions of contempt, on the part of any man who is cultivating the graces of Christianity.—*Testimonies to Ministers*, p. 156.

Occasionally sincere souls, grieved over the sins to be found in the church, become critical of their brethren. Wrote Ellen G. White:

You have just reason to be grieved with the pride and lack of simplicity in those who profess better things. But you have watched others, and talked of their errors and wrongs, and neglected your own soul. You are not accountable for any of the sins of your brethren, unless your example has caused them to stumble, caused their feet to be diverted from the narrow path. You have a great and solemn work before you to control and subdue yourself, to become meek and lowly of heart, to educate yourself to be tenderhearted, pitiful in your family, and to possess that nobleness of spirit and true generosity of soul which despises everything niggardly.—*Testimonies*, vol. 2, p. 256.

Jesus is our example. He was perfect in character, perfect as a workman, perfect as a preacher, teacher, Saviour (*The Desire of Ages*, p. 72). So should we be—in our sphere. The seal of God will never be placed upon the forehead of imperfect men and women who are ambitious, impure, world loving, dishonest, unkind, fearful, unbelieving, the victims of appetite or evil passions. Overcomers will receive God's seal. We are nearing the close of probation, and the finishing of the work is hastening on.

We are to be perfect "in Jesus Christ." There is no other way to perfection. But even then our perfection will be relative, in the human sphere, and the sanctifying process will go on until the time of translation when we are taken to heaven. Surely there is a deeper, fuller work of grace that needs to be done on all our hearts. To give ourselves to this preparation should be first in importance with every Seventh-day Adventist.

A Short Course in Human Relations

D. A. MC ADAMS

Not long ago in my reading program I ran across something that interested me very much. What I read was brief and concise, but deep with meaning. This short course in human relations has to do with words—important and unimportant words. What are they?

Five most important words—I am proud of you.

Four most important words—What is your opinion?

Three most important words—If you please.

Two most important words—Thank you.
Least important word—I.

The basic principles so clearly and yet so simply set forth in the above short course in human relations are something every worker should use. Not only should he have these fundamentals among the tools in his working kit but he should take them from the kit and use them in his work program. This is especially true of gospel workers who deal with people every day.

How can these important words be woven into the work program of the preacher? Think for a moment of the five most important words—"I am proud of you." Maybe the church has successfully reached the Ingathering goal, completed some building project, or finished a special missionary crusade for souls. In a situation like this surely it would be in order for a preacher to say to his congregation, "I am proud of you." Perhaps the preacher is visiting in the home of one of his parishioners and wants to commend the family for their contribution toward a certain plan or program of the church. What expression would sound better to the family than, "I am proud of you. May God richly bless you." A word of praise, a sincere compliment, always makes people happy. Ac-



Associate Secretary
Publishing
Department
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tually one of the greatest jobs a preacher has to do is to make people happy. Happy members bring harmony into the church.

The opinion method is a tried and proved technique in the science and art of Christian salesmanship. People like to feel that their opinions are good and that they are appreciated by others. Many times during a visit the preacher can tactfully and diplomatically ask, "What is your opin-

ion on this?" And even though the minister might not agree with the opinion of the church member, he might thank him and go on with his counsel and advice. If the opinion of the church member is something the preacher can agree with, it is, of course, good to congratulate and commend him. This makes him happy, helps to relax him, and puts him in a good mood to receive whatever counsel the minister has for him.

I like to think of the three most important words—"If you please." This expression is not heard too much, but surely every worker for God should use it many times during the day. He should also use the two most important words—"Thank you." "If you please" and "Thank you" indicate thoughtfulness and consideration on the part of the preacher. It does not require much time to use these expressions, and they help to bring the members of the congregation into friendly focus. It certainly pays dividends to be courteous, gracious, thoughtful, and helpful. Remember, the preacher is not in the church to be served by the congregation, but he is there to serve the members of the church.

Successful people are kind, polite, and courteous. In a recent issue of *Time* magazine I read an interesting article regarding Conrad Nicholson Hilton, who owns a \$293 million chain of hotels. He regularly

scans reports from each hotel and reads complaints that guests send in. If he sees something amiss, a hotel manager somewhere will get a quick telephone call from Mr. Hilton. Recently he launched a big drive to make Hilton employees more courteous to guests. He had behind-the-scene spots in Hilton hotels plastered with posters that asked, "Have you smiled today? It's bound to give you a lift." Yes, this multimillionaire hotel owner believes that all his employees should be polite and courteous as they deal with the public.

The least important word, of course, is "I." The church member is not interested so much in the preacher as he is in himself, his own family, his own business, his own happiness, his own home, his own success, his own salvation. Therefore, the preacher should eliminate the pronoun *I* from his vocabulary and insert in its place the pronoun *you*. As he talks with and visits a church member, he should talk to him in the "you" language—your home, your happiness, your success, your health, your children, your salvation.

These basic principles set forth in this short course in human relations should be thoroughly interwoven into every sermon and personal visit of the preacher. The four expressions "I am proud of you," "What is your opinion?" "If you please," "Thank you," when properly used, will help the preacher to influence more people, have more friends, and enjoy greater success.

Eternity

O. H. SHREWSBURY
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MUCH has been written on the subject of eternity, and more will be written, but never will we know more about it than Jesus our blessed Lord disclosed when He gave the Sermon on the Mount. There He instructed us that it consists in living one day at a time, consenting to divide life in small segments only sufficient to ensure the growth of our character. This view may seem to impose on us restrictions more severe than to view matters more extensively by looking farther ahead. However, some of us know by experience that one's

mind refuses to tolerate too great and extensive views of the future.

It is well to think of these things in the light of the philosophy of Jesus. To Him life was not a riddle. He was not here in this world with no knowledge of the reason of things. He did not depend upon feeling that leads to self-centeredness and selfishness, that locks one in himself and sends him forth to wander over the earth, seeking for that which is not to be found except in his own nature.

Jesus did not see life ending in a bottomless pit, the only compensation for a forced stay on a planet of mystery and question and chance. He made no effort to live dangerously to satisfy a nameless craving. He did not sanction the conditions that make such a life possible. His body was not thought of as something to be thrown away but as something to be preserved.

To Jesus life was not a treadmill of endless toil to no known end. His was not the existence of the brute creation. He was free to put His exact thoughts and feelings into words of His own choosing. The golden rule as He gave it was the spontaneous pouring forth of His innermost being. He could see perfection in others.

Jesus had a clear and detailed idea of His relation to His Father and recognized in His mind the signs of His Father's guidance. This made it possible for Him to realize that His every step and every moment was carefully supervised but left Him with a sense of complete control of His powers and talents. He had been educated from babyhood in self-knowledge to the extent that He knew the exact capacity of His body to endure the wear and tear of life. He was never guilty of needless expenditures of His strength during His experience before Gethsemane, therefore he was enabled to meet the needful stress of the last hours of His earthly career with all the reserve necessary for that experience. He knew how to exercise the degree of self-control resting upon One with such reserves, and He moved among those weaker than Himself without fearing in the least that His powers might break bounds under provocation. Always His members were instruments of righteousness. "He impressed men with a sense of power that was hidden, yet could not be wholly concealed."—*The Ministry of Healing*, p. 51.

Don't Frighten Timothy

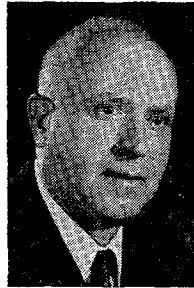
DUDLEY C. NEWBOLD

Paul was contemplating sending Timothy to the city of Corinth to minister to the church in that metropolis of culture and wealth. The apostle was deeply concerned as to how the brethren would receive a young preacher who hailed from the mean city of Lystra. Would they treat him with disdain and scorn? Would they frighten him?

Paul hastened to write to the Corinthians admonishing them to see to it that Timothy's relations with them "be free from fear: for he is engaged in the Master's work just as I am. Therefore let no one slight him" (1 Cor. 16:10, 11, Weymouth).

Preachers can be frightened. You would not expect Peter, however, to become scared of some church brethren. He showed no fear when he charged a Jerusalem multitude, "Ye denied the Holy One and the Just, . . . and killed the Prince of life, whom God hath raised from the dead" (Acts 3:14, 15). Yet when certain brethren from James came to Antioch, Peter, who had been taking his meals with Gentile Christians, "began to hold aloof, because he was afraid of the advocates of circumcision. The other Jewish Christians showed the same lack of principle; even Barnabas was carried away and played false like the rest. But when I [Paul] saw that their conduct did not square with the truth of the Gospel, I said to Cephas, before the whole congregation, 'If you, a Jew born and bred, live like a Gentile, and not like a Jew, how can you insist that Gentiles must live like Jews?'" (Gal. 2:12-14, N.E.B.).*

How much the Christian church owes to men who, like Paul, are not afraid to speak plainly when conduct does "not square with the truth of the Gospel." "The greatest want of the world is the want of men—



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. . . men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, . . . men who will stand for the right though the heavens fall."
—*Education*, p. 57.

There are men in the Christian church today, as in ages past, who from sheer fear of what "certain persons" might think, compromise the "truth of the Gospel." With brave words these men express sincere convictions of needed reforms

to trusted friends who share their views. The parting admonition of these timid men to one another is, "Don't quote me. I don't want to get into trouble. If you let it be known what I have said, my head will come off right here." With that he draws his finger across his throat. So frightened men frighten one another.

One of the most often repeated commands in the Bible is "Fear not." It is right for us to look upon God with reverence and awe and to fear to be disobedient to His commandments, but Jesus says, "Be not afraid of them that kill the body, and after that have no more that they can do" (Luke 12:4). When God lists those who "shall have their part in the lake which burneth with fire and brimstone," the fearful head the list. How dreadful for the timid and cowardly to share the fate of "murderers, and whoremongers, and sorcerers, and idolaters, and all liars" (Rev. 21:8).

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). Paul entreats the Ephesian brethren to pray "that utterance may be given unto me, that I may open my mouth boldly, . . . that therein I may speak boldly, as I ought to speak" (Eph. 6:19, 20).

Fear is destructive to human personality. Fearful persons are inordinately self-con-

cerned, which manifests itself in sullen beligerency on one hand, and in fawning submissiveness on the other. The fearful person, not having learned to trust God fully, feels himself continually threatened by man.

Preachers and other denominational workers are frequently fearful because they feel insecure. They may be shifted, demoted, or dismissed, perhaps without being told the reason. Human beings are not like chattel that can be moved about without damage. The human spirit can be wounded. The hurt is particularly painful if it has been inflicted within the Christian fellowship.

The common code of ethics governing relations between an employer (or employing bodies) and an employee requires that no action is to be taken terminating the tenure of an employee on the basis of unsatisfactory service without: (1) informing him of the complaints or charges against him; (2) giving him an opportunity to meet the complainants face to face, and in the presence of the employer present his viewpoint. If the accused recognizes wherein he erred or failed, and indicates a purpose to do better, the employer is to take into consideration this expressed purpose in considering continuing employment. This code of ethics seems to "square with the truth of the Gospel."

What should be the attitude of denominational committees toward rumors and suspicions that come to them concerning brethren? A church nominating committee, let us presume, is in session. A church member is suggested as deacon. The pastor at once says, "No, brethren. He does not pay tithe; not a cent the past year." The members of the committee show surprise, for this man is active in church affairs and is seemingly a most liberal giver to every worthy cause. Then the question comes, "Shall we continue Sister Sweet as Sabbath school superintendent? She has done a wonderful job this past year." Sister Jones speaks up, "We can't give Sister Sweet any church office. Maybe she should not be even retained as a member of the church. I hate to tell this, but two other members and I on a recent trip passed through the buffet car on our way to the dining car, and there in the buffet car we saw Sister Sweet sitting all by herself with a half-filled cocktail glass in her hand." The commit-

tee gives a gasp. "It looks as if she is one of those solitary drinkers. They are the worst kind of alcoholics. Who would ever have thought it of Sister Sweet? I can bring in the other two church members to confirm everything I have said."

Then Brother Paul musters courage to speak. "Brother Chairman, is the church committee a place to smash reputations? Is this a cannibalistic feast, in which we devour brethren? I want to dwell 'in God's holy hills.' I dare not sit here and silently receive reproaches against my brothers and sisters.

"Let me read from Ellen G. White: 'Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire: 'Have you strictly followed the injunctions of your Saviour? Have you gone to the offender and told him his faults between you and him alone?'"—*Testimonies*, vol. 5, pp. 616, 617.

He who will not learn from anyone but himself has a fool for a teacher.

—*Sunshine Magazine*, January, 1963

The chairman responds, "Thank you, Brother Paul. We will follow this counsel in our future sessions."

The pastor speaks, "Brethren, I am thoroughly ashamed of my course of action. The most difficult words for a preacher to say are, 'I am wrong'; 'I am sorry'; 'please forgive me.' We are afraid of losing the respect of people, and of hurting our dignity.

"Why have I been so ready to label our brother a non-tithepayer? I do not know that it is true. He is a businessman. He undoubtedly has good years and bad years. Maybe this year he has actually lost money and consequently there is not tithe to pay. It may be that I or some officer of the church has been unwise enough to pass out hints of his large earnings and his generous gifts to the church. Not wanting an account of his private affairs to be peddled about, perhaps he is paying tithe and part of his offerings to the little church near his country home. To our church treasurer come anonymous sums of money. What is their origin? I do not know. Why then have

I been so ready to brand our brother a non-tithepayer without learning the facts?"

A visit with Sister Sweet revealed these facts. When the three members of the church went through the buffet car, she was sitting alone with a half-consumed cocktail in her hand. Sister Sweet had gone into the buffet car to look over the magazines provided there. A young mother with a toddler came into the car, and sat down in the next seat. This woman ordered a cocktail. The two women carried on a friendly conversation until it was interrupted by a scream. The small son had fallen and bumped his head. The mother jumped up, thrust the cocktail into the Adventist woman's hand with the words, "Please hold it," and ran to rescue her child. What big tales can grow from hasty deductions!

Nicodemus asked a question that all governing bodies, whether religious or secular, should ask concerning their judicial procedures: "'Does our law . . . permit us to pass judgement on a man unless we have first given him a hearing and learned the facts?'" (John 7:51, N.E.B.).*

Festus, the Roman governor, said, "'It is not Roman practice to hand over any accused man before he is confronted with his accusers and given an opportunity of answering the charge'" (Acts 25:16, N.E.B.).*

The sin of Sodom and Gomorrah was very grievous. Strictest justice must characterize all God's dealings with men or nations. God said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know" (Gen. 18:21). What divine solicitude for justice and fair dealing is conveyed in those words, "I will know."

The further employment of a worker was being considered by a committee. One man in the group said, "Mr. Chairman, I would like to know whether any man here has ever taken time to observe the work of our brother." There was none. "Has anyone spoken to him to learn the problems of his job, and perhaps offered counsel?" There was no one.

Committeemen are loath to speak in behalf of anyone under fire. It is easier to let the matter go with a shrug and repeat the Chinese expression, "It is not on my flesh." In America we cast off responsibility some-

times with the remark, "I don't propose to get my fingers burned pulling someone else's chestnuts out of the fire." How reluctant we are to speak for an absent one who cannot speak for himself.

Solomon urges us, "Open your mouth for the dumb, for the rights of all who are left desolate. Open your mouth, . . . maintain the rights of the poor and needy" (Prov. 31:8, 9, R.S.V.).

At Herod's birthday party, if anyone had offered a word of protest to the beheading of John the Baptist, Herod "would gladly have spared the prophet. . . . By their silence they pronounced the sentence of death upon the prophet of God."—*The Desire of Ages*, pp. 221, 222.

How solemn is the thought, "We are just as accountable for evils that we might have checked in others, . . . as if we were guilty of the acts ourselves."—*Testimonies*, vol. 4, p. 516.

Wrongs are unforgiven sins until by repentance, confession, and reparation (as far as possible) they are made right. The Supreme Court of the United States is not too proud to acknowledge errors and reverse its decisions. Not only should we as individuals make right wrongs, but denominational boards and committees perhaps should reconsider some past decisions and reverse those that are wrong.

Presidents of the United States have often admitted boners. A large Protestant denomination erected in a public place in its founding city a monument upon which it confessed its intolerance and cruelty of the past.

Christ is speaking to those who profess to be looking for His soon coming, "I do not delay My coming, My followers delay it." Peter says, "It is not that the Lord is slow in fulfilling his promise, as some suppose, but that he is very patient with you, because it is not his will for any to be lost, but for all to come to repentance" (2 Peter 3:9, N.E.B.).*

God in mercy waits for us to repent of wrongs and to confess them, to make them right. "If you have wronged your brother by word or deed you are first to be reconciled to him before your worship will be acceptable to heaven. Confess to those whom you have injured, and make restitution, bringing forth fruit meet for repentance."—*Ibid.*, vol. 5, p. 646.

Suppose a brother has done you a wrong.

(Continued on page 23)

The Gift of Tongues

W. E. READ

Some Experiences in the History of the Advent Movement

IN OUR article last month we outlined the Biblical background of the gift of tongues. We saw that there was a definite purpose in this gift of the Spirit, and that purpose was the salvation of souls—souls who might not be reached perhaps as effectively any other way. This applied whether the gift required or did not require an interpreter.

In this article we shall describe how the gift has been manifested at times in the experience of the Seventh-day Adventist Church. We saw how the Spirit of God manifested Himself in various ways when the gifts were originally given. Think of “miracles” (1 Cor. 12:10), of “healing” (1 Cor. 12:9), and other remarkable gifts. To some were given, by the Holy Spirit, the gift of “faith” (1 Cor. 12:9). This must have been a faith out of the ordinary, for every believer in Christ must exercise faith in Jesus to enjoy the blessings of salvation. But the “faith” mentioned as a gift of the Spirit would be seen in the casting out of evil spirits, in healing the sick, and in numerous other ways. Of course, we need to be on our guard in these matters, for there is nothing the enemy of truth would like to do more than to start a wave of fanaticism among our people. He is expert in imitating, as far as he can, the work of God, and he can perform what seem to us to be miracles. He did so through the magicians of Pharaoh centuries ago; he is doing so today through spiritism and other occult channels. It is clear from the Biblical record that he can afflict with disease (Luke 13: 13, 16); he can torment individuals with devils (Luke 10:17, 18). And it would seem from the counsel of the apostle in 1 Corinthians 14 that he can, when he sees it is to his advantage, imitate a gift of tongues. That he has done so is clear as one studies what has purported to be the “gift of tongues” throughout the history of the church.

That there have been genuine manifestations of this gift we have no doubt, but when God

gives such a gift we may rest assured that it will serve a distinct and definite purpose in witnessing for the saving truth of the gospel to some soul or to groups.

In this connection let us consider the following:

1. The Manifestation of Other Gifts of the Spirit Among God's Remnant

What a wonderful and encouraging story it would make if we could gather from the ends of the earth testimonies of the many times God through His servants has cast out devils from those who were possessed. Some of our ministers have had many such experiences, but we cannot enumerate them. A partial list with references will be seen in the footnote.¹

Think also of the many persons in our ranks who have been miraculously healed in answer to prayer, following the counsel given in James 5. This is an important challenge, and perhaps the most solemn one, to the minister of God. The laying on of hands, the anointing and the prayer for the sick, call for deep heart searching on the part of both patient and minister. Sometimes God heals slowly by natural means; at other times He heals instantaneously and miraculously. We have often seen this happen, and what a wonderful blessing it is, not only to the person concerned but also to those taking part in the service and to the whole church. God still answers the prayer of faith.²

Then think also of the many occasions when God has wrought deliverance from devastating pests. Time and again this has happened, not only overseas but here in the United States. While stark desolation has been left in the wake of these hordes of insects, the area of the Adventist church member has so often been divinely protected, and for a long time was a standing illustration to all for miles around of what God does for those who trust in Him.³

It should now be mentioned that during the

decades there have been a number of manifestations of the gift of tongues in the Adventist Church around the world. In giving study to this we should bear in mind that reading and writing are far more widespread in some areas than in the days of the apostles. Furthermore, the art of printing came in during comparatively recent decades. In the days of our Lord every scroll had to be laboriously written by hand; now the printing presses turn out books and magazines by the million in most languages of earth. Then, too, we have special facilities for learning languages, facilities such as the generations before us never dreamed. Consequently, the need for the gift of tongues today would largely be in cases of emergency. Ellen G. White gave counsel concerning our young men in the learning of languages:

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

Familiarity with the languages of the different nations is a help in missionary work.—*Ibid.*, p. 518.

II. Manifestation of the Gift of Tongues in the Advent Movement

1. In the Millerite Movement.

There may have been several instances, but we refer to only one. It occurred at a camp meeting in Litchfield, Connecticut, in 1844. We read:

In a report of the camp meeting held at Litchfield, Connecticut, it seems that much opposition was manifested toward those who were awaiting the coming of the Lord, and actual damage was done to the erection on the camp grounds. The report then tells that "we . . . continued as long as we intended; not a hair of our heads was hurt; we had victory in the name of our Master; God, in mercy, healed the sick, and caused a dear child to speak with other tongues as the Spirit gave him utterance, inasmuch that we marveled and said, 'Let God work in His own way.'"—*The Midnight Cry*, Oct. 3, 1844, Vol. VII, No. 13, p. 103, col. 3.

2. In Our Earlier Years.

a. The experience of Brother Ralph.

This took place at a conference held at Centreport, New York, in November, 1849, and the details can be read in several publications.⁴

The story as given in one of our early accessible publications reads as follows:

At the close of the Centreport Conference, I introduced Bro. Rhodes' case to Bro. Ralph. When I first saw Bro. Ralph I had an impression that we had a work to do . . . ; and he has since told me

that he had the same impression. We both felt deeply Bro. Rhodes' case, and in the evening some half dozen of us had a season of prayer over the subject. Bro. Ralph asked the Lord, in secret, to pour out His Spirit upon us if it was His will that we should go after Bro. Rhodes. The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if He had sent His servant so far to go with me to hunt up Bro. Rhodes, [at] that moment Bro. Rhodes broke out in a new tongue, unknown to us all. Then came the interpretation—"Yes to go with thee."⁴

b. The experience at Chippewa Falls, Massachusetts, 1851.

This refers to a manifestation at the time of an ordination service. The following is the story:

With adoring love and gratitude to the most high God, we would acknowledge his goodness and mercy to us. For some time past he has been granting us the deep searchings of his Holy Spirit, with true humiliation of soul before him, and recently has sent, and abundantly blessed the labors of his servant, Bro. Holt, among us. After baptizing six of our number, our dear Bro. Morse was set apart by the laying on of hands. . . . The Holy Ghost witnessed by the gift of tongues, and solemn manifestations of the presence and power of God.—*Review and Herald*, August 19, 1851, p. 15.

These experiences, during the Millerite movement, the cases at Newport, Massachusetts, are all practically in the same category. In the first and the third, mention is made of the gift of tongues, but there is no word of what was spoken or the particular purpose for which the gift was manifested. In the case of Brother Ralph it was a case of divine guidance, giving counsel as to what to do under certain circumstances.

III. In Our Later Years

The experiences to which we shall refer fall into different groups and we shall list them accordingly.

1. Messages given in a language not known by the speaker.

We shall list two such instances, and they come nearest to the gift the apostles received at Pentecost.

a. The instances in Calumet, Massachusetts, in 1919.

One of our ministers usually spoke through a translator at a Portuguese church, but had learned a few words of Portuguese. One Sabbath, God gave him freedom, and he tells his own experience as follows:

With my limited knowledge of Portuguese, it was like carefully trying to pour out my message through the neck of a bottle. Under the circumstances there was no flexibility to change the message, which I

would have done were I to speak in English. It was with fear and trembling that I decided to go ahead with my subject as planned. . . . Upon launching upon my discourse . . . I immediately felt a freedom and liberty with the Portuguese language as I did with the English. Without any mental effort more than in English, the words and expressions and grammar came clear and connected, and without any hesitation the Lord gave me the facility to communicate to the people the message for the hour, in their own tongue. When the service was over, the visitors said that it was difficult for them to believe I was not a Portuguese, stating that they understood everything perfectly and clearly, and that my language was correct and the message true. (From a letter written to the late T. H. Jemison, Sept. 16, 1953, and on file at the Ministerial Association office, Washington, D.C.)

b. An instance in India, sometime prior to 1954.

A government official was convicted concerning our message and knowing that to accept would have serious consequences to him and his family, he prayed for light as to how he should act. The story is:

As the postal inspector prayed one night, he asked God to send this overseas evangelist to him the next day, urging him to keep the Sabbath, but this invitation to obey God and keep the Sabbath was to be in his dialect. If this was done he would know that God was directing him and would accept it as a sure sign.

The next morning, even before this government worker had left his home for work, the overseas worker came to his home. God had impressed him that he should call on this man, and although they conversed back and forth through a translator, it was not until he was ready to leave that the evangelist found himself speaking in an unknown language, but which seemed to bring a great deal of help to this government inspector. The eight words that he said in this unknown dialect, but which were very clear to the government inspector, were these, "Jesus loves you. He needs you. Come away."

—Reported by J. E. Edwards in a statement made in writing, July 30, 1954. This is also on file at the Ministerial Association.

2. *Message given in the speaker's mother tongue but understood by the listener in his own language.*

a. Instance at Hanford, California, in 1904. (Preached in English—understood in German.)

Ellen G. White did not speak in other tongues. I think of an experience that took place about the year 1904, when she was at Hanford, California, and spoke at a camp meeting. At this

meeting there was someone recently from Germany who had been persuaded to attend the camp meeting by an Adventist neighbor. After Mrs. White's sermon, the non-Adventist turned to the one who had brought them to the camp meeting and commented that it was a wonderful sermon. This person was very much surprised to learn that Mrs. White did not speak German, for the sermon had been heard in the German language. Mrs. White, of course, did not know German. She had spoken in English. —Quoted from a letter written by A. L. White to an inquirer. It is on file in the White Estate Office, Washington, D.C.

b. Instance in Singapore Mission, 1926-1931. (Preached in Malay—understood in Chinese.)

A young Batak worker of Sumatra was holding evangelistic meetings in a town in the Johore state, which was a part of my field. He told me that his congregation was composed of Malays (Mohammedans), Chinese, and some English-speaking nationals, totaling about 100 people. After one of his studies one evening, the Chinese who attended asked him where and when he had studied Chinese. He said, "I have never studied Chinese. I have been preaching in Malay." They then said, "We heard you in our own tongue." Their tongue consisted of three dialects—Hakka, Cantonese, Teacheow. According to the worker, this manifestation was repeated.

I mentioned this experience to our superintendent. He called the worker and questioned him. The worker maintained its veracity. I, for one, did not doubt the truth of the experience, for during that period of service we saw many miraculous divine leadings and divine healings. —From a letter written by W. W. R. Lake to the author on Oct. 12, 1954, which is now on file at the Ministerial Association.

c. Instance in a town in South Africa, prior to 1954. (Preached in Afrikaans—understood in Spanish.)

One of our ministers conducted an Afrikaans effort in a certain town. One night he spoke on the subject of the great judgment day. After presenting the subject he stood by the door of the tent shaking hands with the people as they went out. A certain woman, who came to the meetings for the first time and sat at the back of the tent, held his hand and spoke to him in a tongue he could not understand. As he did not understand a word of what she was saying, he spoke to her in English instead of Afrikaans. Then, in very broken English, she said, "I am glad you spoke in my mother tongue tonight so that I could understand you." He then

said, "But I spoke in Afrikaans." She said, "No, you did not. I cannot understand one word in Afrikaans. I am from Spain, and I am leaving again tomorrow for Spain. You spoke in fluent Spanish, and I understood every word you said. You spoke on the judgment day, did you not?" . . . He insisted that he preached in Afrikaans, and she insisted he spoke in Spanish. Our brother then believed that the Holy Spirit interpreted the message to this woman in Spanish. —From a letter to the author by A. C. LeButt of Cape Town, South Africa, Sept. 9, 1954.

d. Instance in Newark, New Jersey, in 1946. (Preached in English—understood in one of the languages of Czechoslovakia.)

In the spring of 1946 while I was working in the New Jersey Conference I was asked to go to Newark and meet with the Czechoslovakian church in the interests of the Ingathering campaign. . . . It is what happened on the fifth Sabbath that I want to tell you about. All the older members could understand and follow the sermon. However, there was one sister who could not understand a word I said. The only way that she got anything out of the service was when one of her friends took down the texts and a few of the thoughts, and then in the afternoon the two of them would go over these notes together in her home. This Sabbath, at the

close of the service, she said to me through her friend, "Elder McComas, I understood every word you said today." Her friend and I . . . were greatly surprised to learn of what had taken place. The local elder and several others were standing by, and all were happily surprised; . . . I called their attention to the fact that the gift of tongues had been manifested that Sabbath, yet none knew about it until all was over. Evidently the thoughts presented that Sabbath morning were just what the Lord wanted that dear sister to have, and He changed the words after they left my mouth and before they got into her ear, for I cannot speak a word of Czechoslovakian, nor understand it either. —From a letter written by K. M. McComas to the author, Aug. 25, 1954.

e. Instance in Teheran, Persia, in the early days of our work. (Preached in Turkish—translated into Russian by worker who did not understand Turkish.)

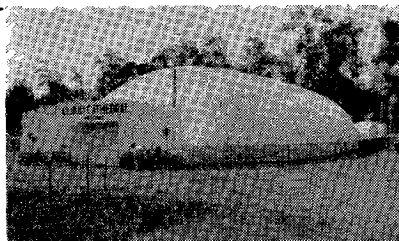
While the workers were busily engaged in building up the church, an unexpected language difficulty arose when the shah ruled that Persian should be the first language of the country. (Turkish was also permitted since it was spoken in all the northern provinces.) God helped His servants to meet this emergency in a remarkable way. Before this, there had been no problem,



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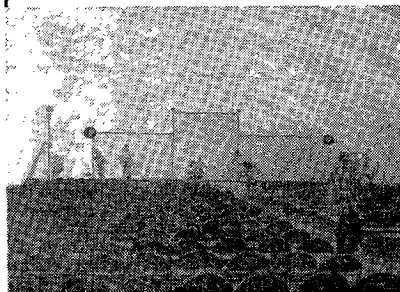


This 120' x 60' structure is being used in Michigan by Evangelist E. K. Walter.

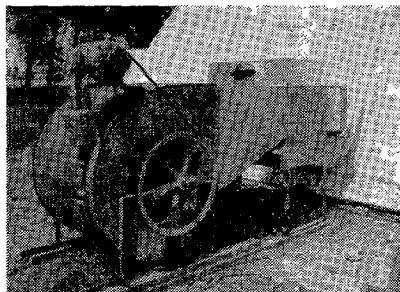
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because Michael had preached directly in the Russian. Now the brethren thought it best to use the Russian only through a translator. Michael did not know the Turkish language in which Brother Oster preached, and from which it was necessary to give the translation. However, at the time of the sermon God gave Michael the ability to understand the language. It made no difference which dialect was being used—whether it was Brother Oster preaching in the Azerbaijani, or Brother Ashod speaking in the Istanbul Turkish—Michael was able to make a clear translation into the Russian. In this way they continued their work for a year, at the end of which time a group of eight was baptized and a church organized.

Not until afterward, when Michael took up the study of Turkish, did he fully appreciate the miracle the Lord had wrought for them in time of need.—DANIEL V. KUBROCK, *Light Through the Shadows*, pp. 137, 138.

f. Message given in English, but a few sentences spoken in another language not known to the speaker.

Some years ago, Elder H. J. Edmed, when in London in charge of the work in the northern part of the metropolis, told me of an experience he had one Sabbath morning in connection with the North London church. It appears that three Chinese sailors were roaming around the city that morning, and their attention was arrested by the singing they heard when passing our church. They decided to make their way into the building where Elder Edmed was speaking.

True liberty consists not merely in being free from something, but also in being free for something.

These men understood but one form of the Chinese language. Elder Edmed did not know they were there. He preached that morning, and, seemingly without his knowledge, he uttered four or five sentences in the Chinese language which these three seamen understood.

When Elder Edmed was shaking hands with the people as they left the church, the three Chinese came up, all smiles and happy, and thanked him for speaking to them in their own language. It happened that one of our missionaries from China was in the meeting that morning, and it was only when he mentioned this to Elder Edmed that the latter was conscious of the fact at all.

Now here is an instance where the Lord evi-

dently wanted to reach the hearts of those three Chinese, and so, through His servant, gave a very brief message in the language they understood.—Submitted by the writer, copy of the item on file at the office of the Ministerial Association, Washington, D.C.

g. Message understood in Italian, a young man reading one of our books in English, but which he understood in his own language.

A good many years ago, in California, a young man named Oberti resided there. He was an ardent son of the Roman Catholic Church and had come to America from Italy to make his fortune. A canvasser one day sold him *The Great Controversy*. When the book was delivered, Oberti, who did not know how to read English, wondered why he had ordered the book, but in good faith, he took the book, placed it in his cabin, and went on with his work on the cherry trees. After his evening meal he thought that, although he couldn't read the book, he might look at the illustrations. He opened the book and without thinking began to read the first chapter. When he turned the page, he came to himself and was a bit amused that he was reading English. From that time on, Oberti was able to read the English language. He became a Seventh-day Adventist and for many years served as the elder of our Napa church. I know him very well and he told me that story.

—Quoted from a letter written by A. L. White to an inquirer.

Ellen G. White has cautioned God's people through the years against the perversions seen on every hand of the so-called gift of tongues. (See *Testimonies*, vol. 1, pp. 411-414, 418, 419.) And yet she has recognized that what God did at Pentecost, He will repeat before the closing up of the work of God on earth. We will do well to ponder these excerpts.

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

I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak for the wonderful truths of God's word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testi-

mony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out.—Ellen G. White in *Review and Herald*, July 20, 1886, p. 450.

"It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. . . . Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue."—*The SDA Bible Commentary*, Ellen G. White Comments on Acts 2:1-4, p. 1055.

May God speed that day, and may we all be ready to receive the outpouring of the latter rain.

¹ A young girl in Haiti, *Review and Herald*, Oct. 9, 1958, p. 19. A girl in Laria, North Nigeria, *Review and Herald*, Nov. 16, 1961, p. 19. A family in Oruro, Bolivia, *Review and Herald*, June 1, 1961, p. 16. Woman in Salvador, Brazil, *Review and Herald*, Oct. 24, 1963, p. 15. Men and women in Haiti, *Missions Quarterly*, Oct. 2, 1947, April 19, p. 78. Individuals in the South Sea Islands, C. H. Watson, *Cannibals and Headhunters in South Seas*, pp. 198, 271, 272.

² Several instances of healing are recorded in the following places:

Elder James White at Centerport, N.Y., in 1850, —*Life Sketches*, pp. 136-139. A young man in Mill Grove, Michigan, *Review and Herald*, May 14, 1861, p. 204. A sister in Lovetts' Grove, Ohio, *Review and Herald*, March 10, 1859, p. 127. A prominent leader in the General Conference, *Review and Herald*, May 22, 1866, p. 198. A man in Torreón, Mexico, *Review and Herald*, Aug. 8, 1940, p. 13. A leader in the work in U.S.A., *Review and Herald*, Dec. 14, 1944, p. 17. A man in Bechuanaland, South Africa, *Review and Herald*, May 20, 1948, p. 16.

³ Examples of deliverance from disaster:

Plague of crickets in Boise, Idaho, *Review and Herald*, April 16, 1964, p. 7. Plague of grasshoppers in Parana, Brazil, *Review and Herald*, April 18, 1963, p. 19. Plague of rabbits in California, *Review and Herald*, Aug. 17, 1961, p. 12. Raging fire sweeping over wheat fields in Australia, *Review and Herald*, Nov. 21, 1963, p. 11.

For further experiences see *God's Gold in My Hand*, by D. E. Rebok, Pacific Press Publishing Association, 1959, also *Dark Sunrise*, by Joyce Rochat, Review and Herald Publishing Association, 1958.

⁴ In the *Present Truth*, vol. 1, no. 5, December, 1849, pp. 34-36. "The Gift of Tongues in Early Advent History," by D. A. Robinson, p. 7, E. G. W. Trustees.

"Facsimile of Two Earliest SDA Periodicals"—pp. 34, 35.

Don't Frighten Timothy

(Continued from page 17)

"Do not suffer resentment to ripen into malice. Do not allow the wound to fester." —*Ibid.*, vol. 7, p. 261. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15). This is a command of Jesus. To fail to do this is a sin of omission. We are under guilt of sin when we fail to show our brother his fault. (See *Testimonies*, vol. 2, p. 53.)

The gospel must go to every nation, tongue, and people. "1500 millions of the world population of 2900 millions have never heard the gospel. So colossal a task humanly viewed can be done only by unknown special power."—*Christianity Today*. To the 1,500 million who have never heard the gospel there are added 48 million additional ones each year.

It will take Pentecostal power to finish the work of preaching the gospel to the whole world. How did the apostolic church prepare for this outpouring of power? "Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship."—*The Acts of the Apostles*, p. 37. "When the Holy Spirit was poured out upon the early church, the brethren loved one another."—*Testimonies*, vol. 5, p. 239.

The pagans exclaimed as they saw the love of the early Christians, "See how these Christians love one another." "They feed their own hungry and ours." The church grew and prospered as tens of thousands joined the Christian churches. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, vol. 9, p. 189.

"The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Ibid.*, vol. 6, p. 401.

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

Many men owe the greatness of their lives to their difficulties.

NEW HORIZONS FOR IN

PAUL H. ELDRIDGE

Having just returned from a three-month, eighteen-thousand-mile itinerary through the Far Eastern Division, I can report that our ministerial workers are discovering new horizons of evangelism. Though faced with barriers of political unrest, nationalist fervor, religion, language, and race in a variety unequaled in any other part of the world, these workers are accepting the burden of reaching Eastern Asia's massed millions with the gospel message.

At ministerial institutes held in every union of the Far Eastern Division, the



Ministerial
Association Secretary
Far Eastern Division

workers responded to the challenge of not only making an advance but *finishing the work*. Taking the words of Jesus, "Lift up your eyes, and look on the fields; for they are white already to harvest," these workers have set out to find those in whose hearts have already been planted the seeds of truth. In doing this, they are displaying a spirit of commitment that reflects a genuine connection with divine power.

Here are four reasons why we are seeing these expanding horizons of evangelism.

Japan Union Mission workers assembled at Amagi, Japan, for their Ministerial Association Institute.



OR EVANGELISM

THE FAR EASTERN DIVISION

1. *The ranks of ministerial workers are being rapidly augmented by well-trained, dedicated young men and women.* During 1963, sixty new internships were approved in the Far Eastern Division. The same gratifying development is also being seen among workers already in the field. In every union increasing numbers of young men are giving proof of their calling and are being ordained in one memorable service, the largest number to be ordained at one time in the history of the Far Eastern Division. The vigor and vision of these young ministers, added to the experience and wisdom of older men, will certainly bring an expanded program.

2. *A coordinated effort is being made to*

increase the efficiency and effectiveness of our evangelistic campaigns. This is being done by putting emphasis on features that are not new, but which are often not used to capacity. Longer series, with forty-five or more meetings, are being planned. Attention is being given to enveloping the entire church program in an atmosphere of evangelism. Church members are being trained to give skillful assistance. And, perhaps most significant of all, God's love for individuals is being emphasized as the greatest drawing power.

3. *Evangelistic centers are being developed in many of the larger cities.* In Japan, Tokyo, Osaka, and Toyama are centers that are carrying on a year-round evangelistic

P. H. Eldridge addressing the workers at the Ministerial Institute. A large map of the North Philippine Union Mission, with cords connecting the name of each evangelist to the location of his forthcoming campaign, dominates the stage.



program. There are two fine centers in the Philippine Islands, one in Manila and the other in Cebu. And our most impressive center project is being pushed to completion in Djakarta, Indonesia. This beautiful building is situated on the finest boulevard in the city, in an ideal setting. Economic and political conditions have presented appalling problems, but a long series of miracles has kept construction moving, and there are good prospects that the building will begin its soul-saving mission sometime next year.

4. *We are finding success in coordinating the soul-winning activities of every department and institution.* The various projects promoted by departments and institutions through the years have not only brought marvelous results in baptisms but have also succeeded in planting seeds of truth over very wide areas. These activities in the Far Eastern Division have produced some phenomenal records. Branch Sabbath schools and Vacation Bible Schools have enrolled many tens of thousands. Literature evangelists have maintained not only high sales records but high soul-winning records, as well. The home missionary department, with its Hope for Today plan for lay evangelism, has not only inspired church members but has placed in their hands the facilities for service. The Missionary Volunteer department, with its Target 3000 program, and the radio-TV department, with its constant broadcasting and Bible school efforts, have reached

large segments of the population for some time.

Medical and educational institutions are showing a keen interest in active soul winning. In addition to the regular chaplain's program, many of our hospitals have sponsored complete series of evangelistic meetings, with members of the staff participating. Our schools themselves have been productive evangelistic endeavors, for during the school year ending in 1963, 1,574 students were baptized. And in addition to regular courses in theology, all of our colleges and training schools have programs of active participation in evangelism for their students.

Preparing a master project to coordinate all of these various activities is a challenging concept. During the first half of 1964 the North Philippine Union Mission carried on such a project under the name of the Tell the Philippines Crusade. As this is being written, the project has been under way for less than two months, but already encouraging reports are coming in. The crusade will be completed by a decision meeting in every church in the union.

Now a plan is being considered to prepare a master project that will include the entire Far Eastern Division. This will in no way limit the plans or independent activities of departments, but will endeavor to include them all in the framework of a project that will provide a maximum possibility for promotion and participation.

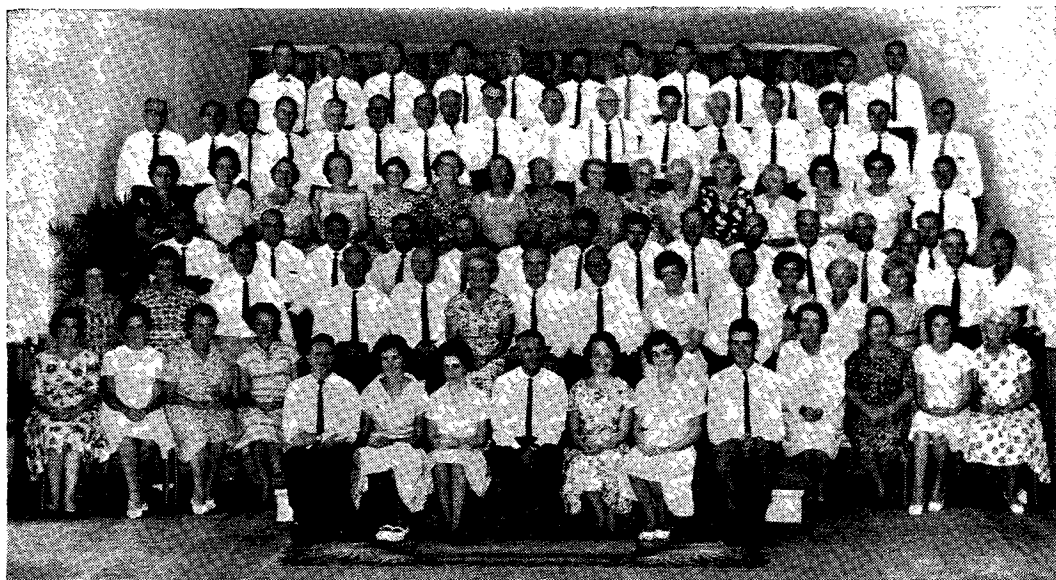
“Come Ye Yourselves Apart”

NO COMMITTEES! No telephones! Not even a church officers' meeting! This is what we found when we arrived at Coff's Harbour some 300 miles north of Sydney, Australia, for our ministerial retreat, January 19-23, 1964.

It is always inspiring when a group of ministers and their wives can come together for a period of real spiritual fellowship. To be able to lay aside the pressures of conference and church business and give ourselves wholly to prayer and the study of the

Word does something for a group of ministers.

The workers of the North New South Wales Conference gathered at the beautiful youth camp beside the rolling ocean. W. J. Richards, the president, and G. E. Burnside, Ministerial Association secretary for the Australasian Division, planned an excellent program. It was good to have a few of our senior workers with us, men and women who had spent long years in leadership in mission fields and home confer-



The North New South Wales Conference workers who enjoyed the retreat at Coff's Harbour, Australia.

ences, but now retired. Their counsel was truly helpful.

This was no pressure program, for we wanted to have time to rethink our responsibilities in both evangelism and worship. Rarely have I heard such inspirational singing. There were about ninety present, and everyone entered into the spirit of praise. Spontaneous singing of the right kind of hymns is always a preparation for a deeper study of the Scriptures. Some of the great truths on Christology flashed with new radiance. There were no mere spectators; all were participants. Each felt himself responsible to attend all the meetings as well as to take a little time each day for exercise and rest.

The accompanying picture indicates it was summertime, and the warm sunshine was a constant reminder of the warmth of the love of God that bound our hearts together. This retreat followed the camp meeting, the ministers journeying north just as soon as all the tents were folded away and the equipment stored.

Nothing can do so much for a team of workers as a retreat of this kind. And it is gratifying to find such gatherings being planned in many other parts of the world field. What would our ministers give in some places if they could but meet in this way! Those who preach the Word need to be recharged, as it were, and it is in such retreats as this that they grow in spiritual

strength and vision and can return to their churches better leaders. The Saviour Himself set the pattern when He said to a group of busy preachers, "Come ye yourselves apart . . . and rest a while." Wise leadership seeks to plan the conference program to permit the burden bearers to follow the Master Preacher's example. Just as the disciples of old "needed to go to a place of retirement, where they could hold communion with Jesus, and receive instruction for future work" so we as Christ's ministers need opportunity to commune with the Master.

As the disciples had seen the success of their labors, they were in danger of taking credit to themselves, in danger of cherishing spiritual pride, and thus falling under Satan's temptations. A great work was before them, and first of all they must learn that their strength was not in self, but in God. Like Moses in the wilderness of Sinai, like David among the hills of Judea, or Elijah by the brook Cherith, the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts.—*The Desire of Ages*, p. 360.

He bids us, "Be still, and know that I am God." . . . Here alone can true rest be found. And this is the effectual preparation for all who labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts.—*Ibid.*, p. 363.

R. A. A.

The Military Strategy of Sabbath Attacks on the Jews

ALGER F. JOHNS

Associate Professor of Old Testament Literature and Exegesis

[No period in Biblical history is more interesting than the neo-Babylonian era. And in recent times much work has been done by scholars to clarify statements in the book of Daniel. We are confident our readers will appreciate this fine article by Dr. Alger F. Johns of Andrews University which appeared in the journal *Vetus Testamentum*. It throws some further light on events particularly important to Adventist students.

R. A. A.

IT IS a well-known fact that the leaders of the Seleucid armies at the beginning of the Maccabean period employed the military strategy of attacking the unresisting Jews on their Sabbath day.¹ This strategy proved eminently successful until Mattathias determined that it was necessary for his followers to resist the onslaughts of the enemy even on the Sabbath if necessary.² This latter policy of Mattathias was subsequently continued by the Jews, and contributed in no small measure to the success of the Maccabean movement of liberation.

However, it is not so generally recognized that this incident was not the first occasion upon which the enemies of the Jews employed the military strategy of attacking them on the Sabbath, for JOSEPHUS records a previous Sabbath attack at the time of Ptolemy Soter which enabled Ptolemy to capture Jerusalem. In addition to the strategy of attacking the Jews on their day of rest and worship, Ptolemy made doubly sure of success by employing the subterfuge that he had come to Jerusalem to offer sacrifices.³

Another most striking illustration of this strategy of attacking the Jews on the Sabbath has been recently brought to light (though, to the knowledge of the present writer, it has been hitherto unrecognized). The publication by WISEMAN of the Babylonian Chronicles has given Biblical scholarship one of the most well-attested dates (if not the most well-attested date) in Old Testament history. These Babylonian records have pinpointed the capture of Jerusalem and its king, Jehoiachin, as having taken place on the 2d of Adar of Nebu-

chadrezzar's seventh regnal year.⁴ Thus it has been determined that the day of the final assault and capture of Jerusalem took place on March 16, 597 B.C.⁵

Thanks to the painstaking care with which PARKER and DUBBERSTEIN have assembled the available Babylonian chronological data from 626 B.C. and onward, there is an extremely high degree of probability that this date is precise, and that the 2d of Adar was indeed March 16, 597 B.C.⁶ Once the Julian date has been determined it is quite easy to utilize astronomical tables and ascertain the Julian day number. The Julian day number for March 16, 597 B.C. is 1503444.⁷ Furthermore, once the Julian day number has been determined, mere arithmetical computation reveals that Julian day number 1503444, March 16, 597 B.C., was a Saturday. Possibly it is significant that Nebuchadrezzar, able military leader that he was, apparently chose to make his final assault on the city of Jerusalem on the Sabbath day, for he must have known something of the strengths and weaknesses of the forces opposing him.

But this is not the final word on the subject. After Nebuchadrezzar took King Jehoiachin into exile, he left Judah under the rule of Zedekiah. Instead of proving a faithful vassal, Zedekiah rebelled and Nebuchadrezzar was once again compelled to put down the rebellion by leading his armies against Jerusalem. More than one line of Biblical tradition states that this final siege of Jerusalem began on the 10th day of the 10th month of Zedekiah's 9th year.⁸ Regardless of whether the Jews at this time were using an autumn to autumn or a spring to spring reckoning, this particular date fortunately falls in that six months' period in which conversion to Julian dates is unaffected. By synchronizing

the Biblical date with the Babylonian records, it can be determined that Nebuchadrezzar began this siege of Jerusalem on January 15, 588 B.C.⁹ The Julian day number for January 15, 588 B.C. is 1506671,¹⁰ and again the day was a Saturday. It is too far afield to assume that Nebuchadrezzar, having succeeded in capturing Jerusalem so brilliantly on a Sabbath day a decade previously, now chose to commence the final siege of the city on a Sabbath? However, this siege, unlike the previous one, was not destined to be short, but lasted many months.

To get the true measure of any man's capacity, note how much more he does than is required of him.

Although as yet no portion of the Babylonian Chronicle has been discovered that includes this period of Biblical history, the beginning of the siege in January, 588 B.C. is generally acknowledged by the scholarly world. The same cannot be said regarding the events for the final capture of Jerusalem, for some scholars hold to date the 586 B.C. for the fall of the city, while other equally learned scholars consider 587 B.C. to be the date.¹¹ Assuming that Josephus was correct, and that Jerusalem fell after a prolonged and arduous siege of 18 months,¹² it is possible to translate the data given in the Biblical records into Julian dates. The Biblical record states that the defences of the city of Jerusalem crumbled in Zedekiah's 11th year, on the 9th day of the 4th month,¹³ which was July 29, 587 B.C. The Julian day number for this event is 1507231, again a Saturday. Apparently Nebuchadrezzar chose another Sabbath for the final assault on Jerusalem, successfully breaching the walls and capturing the city on that day.¹⁴

Admittedly, the last two dates considered here might subsequently be proved erroneous by a discovery of more fragments of the Babylonian Chronicle.¹⁵ However, it seems that there is more than mere coincidence in all these occurrences. It seems rather that there existed an overall pattern of military strategy employed by Nebuchadrezzar. The paucity of details left us in both Biblical and secular records precludes the answering of many questions

which might be raised. Did the Jews fight on the Sabbath day at this period of their history? Or was there no difference made in the defense of the city on the Sabbath day compared with the other days of the week? Were the Jews under King Jehoiachin (597 B.C.) more scrupulous in observing the Sabbath by resting and refraining from fighting than they were later during the time of Zedekiah? Certainly the observance of the Sabbath as part of the cult was common to the Jews of both the northern and southern kingdoms,¹⁶ but the manner of this observance during this period has not been described in detail.

With the knowledge of a definite date for the capture of Jerusalem by Nebuchadrezzar from secular records, it is of some interest to the Biblical historian to note that this monarch's apparent military strategy of attacking the Jews on their Sabbath day antedated by centuries the well-known incidents of a similar nature in Maccabean times. Although not decisive, this evidence tends to support Josephus (and I Maccabees) in pointing to the time of Mattathias as the time when the Jews dropped their previous military policy of not fighting on Saturdays.

NOTES

¹ I Macc ii 31ff. JOSEPHUS, *Antiquities*, xii. 272-275 (Loeb Classical Library, Vol. VII, pp. 140-143).

² I Macc ii 3ff. *Antiquities*, xii. 276-277 (Vol. VII, pp. 142, 143).

³ *Antiquities*, xii. 3-6 (Vol. VII, pp. 2-5); *Apion*, i. 209-211 (Vol. I, pp. 246-249). Regarding this incident Josephus apparently relies upon the account of Agatharchides of Cnidus, although strenuously disagreeing with the implications of the latter's statement.

⁴ D. J. WISEMAN, *Chronicles of Chaldaean Kings*, pp. 72, 73.

⁵ *Op. cit.*, p. 33.

⁶ For a discussion of the accuracy of the Babylonian dates see R. A. PARKER and W. H. DUBBERSTEIN, *Babylonian Chronology: 626 B.C., A.D. 75*, p. 25.

⁷ The above computation and those found subsequently are based on the tables found in the *American Ephemeris and Nautical Almanac*, for 1962, published by the United States Government Printing Office, Washington, D.C., 1960, especially Table 1, p. 437. Any previous edition of the *Almanac* may also be used for such computations, as well as other works dealing with this subject, such as F. K. GINZEL, *Handbuch der Chronologie*, etc.

⁸ 2 Kings xxv 1; Jer. li 4; Eze. xxiv 1, 2. Cf. JOSEPHUS, *Antiquities*, x. 116 (Vol. VI, pp. 220, 221).

⁹ PARKER and DUBBERSTEIN, *op. cit.*, p. 28.

¹⁰ See note 2 above.

¹¹ This disagreement is partially based in the question as to whether the Biblical records were based on an autumn to autumn reckoning or on a spring to spring reckoning. The whole history of this period has been dealt with by the present writer in an unpublished dissertation, *The Chaldaean Kings of Babylonia*, Johns Hopkins University, 1958.

¹² *Antiquities*, x. 116 (Vol. VI, pp. 220, 221).

¹³ Jer. li 5 ff.

¹⁴ *Antiquities*, x. 135 (Vol. VI, pp. 230, 231).

¹⁵ Some recognition must be given to the possibility raised by the work of A. JAUBERT, *La date de la cene*, p. 38, that the passage in Eze. xxiv 1 refers to a Friday, not a Saturday. But this discussion is based on historical synchronisms of Jewish and Babylonian history, whereas hers is based on the possible projection backwards of an idealized sacerdotal calendar.

¹⁶ Hosea ii 11 (13); 2 Kings iv 23.

Soul Physicians

RICHARD BARNETT

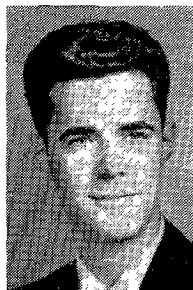
One of the main pastoral functions of the minister is that of visiting in the homes of his people. The importance of this phase of ministerial labor should not be minimized, for statistics reveal that the Christian church is losing hundreds of members every year through apostasy who might have been saved to the cause had these weak and erring ones been sought out in their homes, prayed with, and real pastoral concern shown regarding their spiritual condition.

In the light of this fact it would be well for each one of us to critically evaluate this phase of our ministry to see whether we have been remiss as undershepherds.

During a visit in the home of a businessman I was asked if I were "the kind of pastor who visits in the homes of the people." My response led him to explain that his former minister had called at his home only twice in seven years, and one of these calls was to ask for a personal favor. Such pastoral neglect, I fear, is not an isolated instance, to which the remarks of both clergy and laity alike will attest.

Church members have a way of making their feelings known about the minister who rarely, if ever, visits them, especially so when they have had illness in the home. They can excuse one who does not shine as a pulpit orator but not the pastor who does not come to their homes. It is lamentable to hear of the personal and spiritual problems of people going untended by those who are to watch for souls "as they that must give account." It is more reproachable to hear a fellow worker admit that he has fallen into the habit of writing pastoral letters as a substitute for making home calls. Such is a betrayal of a sacred trust, and certainly no congregation deserves such spiritual neglect.

One of the essential qualifications of a good minister is a love of people and a



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personality that enables him to be a good visitor. No odd quirk of personality or timidity should deter him from pastoring his flock, and the inability to meet people with social ease and provide spiritual help for them unfits the man for the work. Love of people, concern for their spiritual welfare, plus a union with Christ will lead one earnestly to search out the hearts of men and women and provide them with the pas-

toral care they need.

Negligence in visiting is perhaps the exception rather than the rule, and faithfulness marks the pastoral pursuits of the majority of Seventh-day Adventist ministers. It is possible, however, that there are some who in making home calls fail to properly evaluate the objectives of their visits. In order to determine the end result of pastoral visiting it is essential to define what a pastoral visit is. Some have drawn a sharp line of distinction between a "pastoral" visit and a "social" visit. I submit that a visit is not necessarily "pastoral" because the minister discusses matters pertaining to salvation, nor is it necessarily a "social" call because he may neglect to talk of things directly spiritual. His appearance in the home in the official capacity of a pastor will be pastoral in effect irrespective of what is discussed during the visit.

Pastoral visiting is never a one-sided experience. What pastor's heart is not itself warmed by the knowledge that he has helped someone in the home understand a bit more about the things of God, or perhaps has helped iron out a difficult problem? In his book, *Pastoral Work*, Andrew W. Blackwood states what the minister's feeling should be toward this phase of pastoral responsibility and how it helps the minister himself:

The man with the shepherd heart enjoys making pastoral calls. Since he loves the Lord and cares for

people, he believes in them and in household visitation. He discovers that he does not really know the people until he has seen them in their homes. Even if calling were not a God-given means of nurture for the laymen concerned, it would prove beneficial to the pastor.—Page 61.

Pastoral visiting provides not only spiritual strength for the layman but it also gives direction to the minister's preaching program and helps him better to relate to his people and help them.

The minister's objective in calling at the homes of his parishioners is to gain their confidence in him as a friend, to "draw them out," and to be of some practical help to them as a spiritual counselor.

Both social and spiritual elements should be present in all pastoral visiting. One difficulty frequently encountered is where and how to make the changeover in the course of the conversation from things secular to those that are spiritual. This makes it obvious that the pastor must guide the conversation, indirectly, by pointed remarks or questions. These will revolve around two main things: first, the home, and second, the church and the person's relationship to it. Speaking about some aspect of the church as the visit progresses generally provides the setting for the reading of a passage of Scripture, the offering of prayer, or of providing spiritual counsel to a personal problem that may be presented.

In the brief period of the visit (all visits should be short except under special circumstances) the pastor must progress uniquely from one relationship with his parishioner to another. First, the minister comes into the home primarily as a *friend* to all in the household. Then, as a soul physician he seeks to diagnose any spiritual problem that may arise. Finally, he is a *pastor* to their spiritual needs. We would stress that above all things the pastoral visits should conclude on a spiritual note or we might later wonder whether our presence in the home has been of any real help to the family or person at all.

This leads us to the question of offering prayer in the home. Not a few of us, at some time in our experience, have been embarrassed when, on our way out of a home, we were abruptly halted by the words: "You're going to offer prayer before you leave, aren't you?" If we would plan to offer prayer in *every* home we would avoid such embarrassment. Granted, there are certain situations in which it may be un-

wise to offer prayer; but as a general rule, he who enters the home as a shepherd of souls should never leave it without pronouncing heaven's blessing upon it. Aside from the spiritual blessings called for by prayer, it also helps the layman to regard his pastor as a man of God. The distractions of noisy children, a blaring television program, or some other family activity need not hinder our asking the family to gather briefly for a word of prayer. In most cases reverent decorum can be brought about very quickly by this suggestion, and both you and your host will be glad you did. The objective of our visit should be decided beforehand and even the aim of our closing prayer; if we make this preparation our presence in the home will lift the person or the family heavenward. At the same time we will be doing that which should be almost second nature to us as men of God.

Although we want to be diligent in making home calls, common sense bids us not to wear out our welcome by visiting too frequently in the same home. This may seem too insignificant to mention, but some well-meaning brethren have done this. There can be no set rule as to how often to visit each family in our charge, and certainly the size of one's congregation will have some bearing on this. Some "make the rounds" once a year; others as much as once a quarter. Naturally, the sick, the troubled, or the bereaved require our special attention, but one should heed caution in going to the extreme of calling too frequently in any one home where there is not some special need or request for our services. More often than not, we are forced by our programs to visit alone with the lady of the house, and of course, that may lay us open to the suspicion of indiscretion. Prolonged counseling situations with feminine parishioners may well be done, wherever possible, with the help and presence of "Mrs. Minister."

Ellen G. White has admonished us to do less sermonizing and more in coming close to the hearts of the people if we would be effective in our work. Certainly the pulpit serves its sacred purpose of winning men "by the foolishness of preaching," but Christ has given us the example of His own ministry—that of dealing with the one-soul audience, of confronting men personally with salvation.

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Thoughts on Ministerial Internship

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Internship in the Christian ministry is that period of time when a beginning minister is placed under the tutelage of an older, more experienced ordained minister of the gospel. Like his counterpart in the medical profession, he serves in preparation for "independent practice." After the young man has proved himself loyal and efficient in service for the Master Preacher, he receives ordination. The church thus places her seal of approval upon the life and work of the God-called individual. God and His church on earth unite in approbation at the time of ordination.

To no one else is the period of internship more important than to the intern himself, who usually enters into it fresh from the college or seminary classroom, and to whom it is a vastly new experience that challenges him to put theory into practice. Internship should also be important to the older minister into whose hands is committed a young man going through the most delicate part of his career. What the intern learns of the ministry, good or bad, in part depends on the older man, for it is his responsibility to a certain extent to mold the mind of his younger colleague and to infuse a high concept of the ministry.

A normal, intelligent intern will be a keen observer of the man with whom he is associated, and he will scrutinize his every move and action. Thus the importance of the older man's being at his best at all times, behind the pulpit and away from it. He perhaps will not be expected to have reached the acme of perfection in his line of work, but certainly he will be observed and analyzed closely by his younger colleague.

If his association with the older minister is not on the order of that with Jesus Him-

self and His twelve interns, or with that of the apostle Paul with Titus and Timothy, the younger man will be disappointed. Christ's instructions to His twelve young interns recorded in Matthew 10 reveal His love and solicitous care for them. Paul's reference to Titus as "mine own son after the common faith" (Titus 1:4) and to Timothy as "my own son in the faith" (1 Tim. 1:2) and "my dearly beloved son" (2 Tim. 1:2),

as well as the tone and tenor of the Epistles he addressed personally to them, reveal his fatherly affection and interest in the progress and spiritual welfare of these two young interns, who no doubt must have loved Paul greatly in return, for love evokes love.

In the great apostle's concept they were not merely servants or errand boys who attended to the menial tasks that he had no time for, that he did not care to pay attention to, or that were rightfully the duty of some other church official. His confidence in their ability is evident in that he left Timothy in charge of the church at Ephesus and Titus in the island of Crete (1 Tim. 1:3; Titus 1:5). These young men had a high calling, and Paul saw to it that in every way they were fit for it, physically, spiritually, and intellectually. Having read concerning Paul and his behavior toward these young ministers of the gospel, today's intern has fashioned in his mind what one might call a master image of what his superior ought to be, and he will be constantly watching to see whether he measures up to his expectations. To be like Christ! To be like Paul! What a stupendous challenge for the older minister!

One of the most important instances in the relationship between a minister and his intern is the counsel period. It is not to degenerate into a *censure* period, but

rather should be a mingling of loving correction and genuine praise of the intern's virtues and accomplishments. He should never leave the pastor's study or home, wherever the interview may have taken place, feeling defeated and that everything he does is wrong. Such a complex is highly injurious to the character of the younger man and may stifle in weaker ones, even if momentarily, the desire to strive on. Earnest prayer for the young intern should be part and parcel of every interview or counsel period. There should be no browbeating, but unfailing, patient counsel and frequent prayers, in harmony with the following admonition:

We are too indifferent in regard to one another. Too often we forget that our fellow-laborers are in need of strength and cheer. Take care to assure them of your interest and sympathy. Help them by your prayers, and let them know that you do it.—*Gospel Workers*, p. 480.

In his relationship with an older man the ministerial intern should in no wise lose his individuality or identity, neither is he to be restricted from expressing his opinions and views freely to his superior. In the above-cited book, pages 102 and 103, we read:

The younger worker must not become so wrapped up in the ideas and opinions of the one in whose charge he is placed, that he will forfeit his individuality. He must not lose his identity in the one who is instructing him, so that he dare not exercise his own judgment, but does what he is told, irrespective of his own understanding of what is right and wrong. It is his privilege to learn for himself of the great Teacher. If the one with whom he is working pursues a course which is not in harmony with a 'Thus saith the Lord,' . . . let him go to his superior in office, and lay the matter before him, freely expressing his mind.

Further counsel in the same wonderful volume, given to those "bearing administrative burdens in connection with God's cause" could well apply in this present discussion:

Men have no right to treat the workers as if they were inanimate objects, with no voice or expression of their own.—Page 452.

See also the following from the same work:

No human being is to seek to bind other human beings to himself, as if he were to control them, telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers.—Page 484.

These statements are self-explanatory and all point to the necessity of having respect for the personality of others. And

nowhere does this concept apply better than in the relationship between an older minister of the gospel and the young man placed under him for instruction.

Of prime importance in the minister-intern situation is an outline of responsibilities for the latter. The minister in charge should take it upon himself to work out a daily program of work together with and for the younger man. This program should be flexible enough to allow for unusual situations and emergencies that may arise from day to day. It should not be so rigid that it will not give the young pastor elbowroom in his daily activities, and provision ought to be made for an adequate study period every morning. Regimentation of the intern is never successful in the ministry. Sooner or later human nature will rebel against it in one manner or another. Having reached an agreement with his instructor as to what his daily program will be, the intern should carry it out with dispatch, occasionally reporting back to his superior as to his activities. When confronted with difficult problems or situations, he should feel free to consult with him as to their solution. He should be careful not to infringe upon the sphere of action of the pastor of the church by attempting to handle situations that are rightfully his duty or within his personal jurisdiction.

Never should the intern ask to occupy the pulpit for the purpose of preaching. He will not impose upon the church pastor for that privilege, but will wait until he is invited to do so. Some ministers complain that their instructor seldom asked them to preach in church, in spite of the fact that they would have been delighted to do so. It is better for the intern never to have been invited to preach, although such a thing would certainly be unusual, than to have his motives misconstrued for having importuned the older minister for the opportunity to preach a sermon.

The truth is that most pastors are ready and willing to grant their interns opportunities to practice the art of preaching. One thing that an intern ought to feel free to ask of his superior is his opinion on the organization and delivery of his sermon. He should courageously accept his pastor's comments and constructive criticism and proceed to apply the counsel the next time he is granted the opportunity to

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MUSIC

Truth

Beauty

Goodness

HAROLD B. HANNUM

Truth, beauty, goodness—these three words have been the subject of much thought and controversy among philosophers throughout the ages. They still hold considerable challenge to our thinking in these days of confused values and gross materialism.

Most of us are content with common-sense definitions of these three words, and we are satisfied that we know their meaning. At least this may be true of the words "truth" and "goodness." We appeal to the Bible for such inspired statements as "I am the way, and the truth, and the life" (John 14:6, R.S.V.). "And Jesus said to him, 'Why do you call me good? No one is good but God alone'" (Luke 18:19, R.S.V.). We equate truth and goodness with Jesus Christ, who is the revelation in His own Person of these attributes.

We use the word "truth" quite freely to mean that which is according to the facts, that which corresponds to nature and the world as we are able to see it, observe it, measure it, and report it. We think of truth as that which actually happened in the past, as distinct from that which one might conjecture as having happened. The scientist is searching for truth, the principles and laws that govern the material universe and which may be verified by some reliable means either in the laboratory or by some accurate means of observation. "Truth" and "science" are words that are closely associated.

"Prove all things; hold fast that which is good" (1 Thess. 5:21). Protestants have always been strong believers in testing their beliefs and their doctrines by the Word of God. Our denomination has de-



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veloped a logical system of doctrines that are proved by the Bible, and which we often label the "truth." To the average Seventh-day Adventist there is not much question as to the meaning of the word "truth."

The meaning of the word "goodness" is about as clear in the minds of Christians as the word "truth." We think of perfect obedience to the moral law of Ten Commandments as ex-

emplifying perfect goodness. Goodness refers to conduct above reproach, without sin. It refers to a life filled with the love of God and expressed in unselfish deeds of kindness and mercy. This we think of as goodness.

The word "good" is used also for material things, for concerning Creation the record says that "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). This means evidently that the material Creation was without flaw or imperfections of any kind, that nature functioned as God intended it should.

The words "truth" and "goodness" do not bother the average Christian too much, for he has a general idea of their meaning for him, but the word "beauty" is not so easily understood.

What does the word "beauty" mean? We read "He has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end" (Eccl. 3:11, R.S.V.). There are very few people who would confess that they do not know what is commonly meant by beauty. To many it simply means at-

tractiveness, pleasant sensations to the eye or ear, or some kind of pleasing appeal to our senses. But Solomon tells us that "charm is deceitful, and beauty is vain" (Prov. 31:30, R.S.V.). And this has caused confusion among Christians.

In other words, can we trust beauty at all times? The Puritans and other religious groups were exceedingly distrustful of beauty, going so far as to exclude almost everything beautiful in the service of worship. There are some today who have a strong distrust of anything beautiful in connection with worship services.

We must remember that beauty in itself does not have moral qualities. Beauty as a value is neither right nor wrong. A thing of beauty is not necessarily true or good. Truth, beauty, and goodness are not synonyms today, although in the original creation of God they may have been. And it might be correct to say that God in the beginning is the originator of truth, beauty, and goodness.

God created Lucifer, and it is said of him, "You were the signet of perfection, full of wisdom and perfect in beauty" (Eze. 28:12, R.S.V.). It is also said of Lucifer, "Your heart was proud because of your beauty" (verse 7).

Works of art, which are an expression by man of his concepts of beauty, are often used to lead men away from God. This has been true in some church services.

The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

Brilliancy of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual.—*The Great Controversy*, pp. 566, 567.

In this quotation we see that beauty is associated with a false system of worship. The fault is not with the beauty, but with the lack of a true submission to Jesus and His gospel of salvation. All the artistic values are worthless without the true spirit of worship, and the religion of Jesus Christ is complete without any additional artistic touches.

Some may think that we should give no time to beauty and artistic things since the arts are not absolutely essential and since they have been used in false religions and even for evil purposes. Such thinking shows a lack of understanding and appreciation of the great contribution that the several arts have made to beautify and enhance the services of true worship. While God may be worshiped sincerely in the most primitive surroundings, He gave His approval to David and Solomon in their erection of the most beautiful Temple they were able to build for the worship of God.

Many of the masterpieces of music have been inspired by religion, and many an inspired musician has dedicated his great talent to the honor and glory of God. The arts are capable through the medium of beauty of tone, or through some other medium, of expressing a richness of feeling that could not be expressed in any other way. One gets insights through the music of Handel's *Messiah*, through the tenderness of the choruses in Brahms's *Requiem*, and through the sublime Sanctus chorus from Bach's *Mass in B Minor*, which have enriched the religious music of the world. Truly we would be the poorer without music of this noble expression.

In these days values are confused and misleading. Religious words and religious titles do not make music beautiful or artistically worth while.

Beauty as expressed in the arts of music, painting, sculpture, and architecture, is not to be confused with religious truth and goodness. Neither should goodness or truth in itself be confused with beauty. Everything that is good is not also beautiful, nor is all truth beautiful.

Some of the "favorite" hymns of the church are neither beautiful poetry nor music. The type of organ music sometimes used is often anything but beautiful. It might be called sentimental, emotional, theatrical, entertaining, but not beautiful.

Too often we have confused beauty with a religious emotion, and if the music serves some religious purpose we think it is automatically beautiful. Here is where we need to take a serious look at our musical offerings to see that they are not only religious but also beautiful.

The church has at her command a wealth of beauty in music which she can use to the honor and glory of God—choral music, hymns, chorales, and organ music. Herein clergy and congregations should show themselves willing to offer to God a more excellent oblation of music and praise.

Some cultured persons might even be turned from the church that refuses to elevate its standards of religious music. It would be unfortunate for the church to present a lower standard in music than is expected of it by the educated people of the world. Our church today need not come behind in its music.

For example, the congregation that learns to sing with enthusiasm and religious fervor hymn No. 90, "Now Thank We All Our God," has made progress toward a higher standard of hymnody. The

same might be said of other hymns, such as numbers 15, 20, 27, 42, 43, 45, 87, 260, 676. These are by no means all the good hymns that might be mentioned, but they represent a better selection than is sometimes used in our churches.

For organ music, the choral preludes of J. S. Bach, the slow movements of Mendelssohn's sonatas, and the music found in the three volumes of *Musica Divina* by Kreckel and the two volumes of *Melodia Sacra* by Kreckel, all represent a good type of service music that is not too difficult nor intricate, and genuine worship music of real beauty.

We do not worship God through music any more than we worship Him through a bouquet of roses or by admiring a sunset. Things of beauty in art and nature have their place and we should make use of them by all means. But we should never lose sight of the real core of worship—the personal relationship between the individual soul and his God.

Yes, there is truth, goodness, and beauty, and we should unite the three closely in our service to God.

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Potpourri for Preachers

CHARLES E. WENIGER

Seventh-day Adventist Theological Seminary
Andrews University

[A few unarranged unclassified suggestions for preachers and church administrators.]

"Gifts to God"—what a pungent phrase! In place of the word "offering," the church bulletin had "Gifts to God." The minister of that congregation was alert. He had freed himself from the triteness that seizes too many ministers by the throat.

Think a little, and try to refresh your congregation next Sabbath by phrasing the announcements in a little different fashion.

* * * *

"The most important event," "the biggest crowd," "the most renowned evangelist," "the surest proof"—superlatives fill the discourse of glib and thoughtless preachers.

Beware of superlatives. They are seldom true, and they can seldom be proved anyway. After all, understatement is more persuasive than overstatement, and mildness of expression is more effective than exaggeration. God pronounced the work of each day of Creation as "good," and the completed work of the week as "very good"—not "the best in the universe." What sublime simplicity and reserve!

Let's be conservative. If everything is superlative, nothing is!

* * * *

The janitor lowered a window in the church. The preacher's eyes followed the movements of the janitor. Of course, the congregation, unconsciously imitating their preacher, turned its collective head to watch the phenomenon.

If the preacher had ignored the disturbance, probably very few in the congregation would have noticed it. But because his attention was distracted, he lost their attention, and had to struggle to regain it.

Moral: Keep your mind absolutely on your subject and your hearers. Ignore every distraction. Be single-minded.

* * * *

"It is indeed a pleasure to stand before such a fine student body and look into your eager faces. I am reminded of the time not so many years ago when I sat in one of those same seats. School days are the happiest . . ." et cetera, *ad infinitum et ad nauseam*, the speaker rambled on for five or ten minutes before getting down to the subject of

READ and PROFIT

what might otherwise have been a worth-while chapel talk.

Are you guilty? If so, reform. Don't waste time with trite twaddle. Talk straight from the shoulder. Get to your subject in the first minute. College and academy students are pretty keen. They like to hear a man who plays a sincere, challenging tune; they are tired of hearing the same old record.

* * * *

Don't say "In conclusion;" that is, unless you really mean it. The phrase is usually a signal for a fresh start, a sort of getting one's second wind. One of my friends counted the phrase repeated seven times in a single sermon before the preacher actually did conclude!

* * * *

Once upon a time, I am told, a kind hostess missed a General Conference president who was being entertained in her home, and set out to find him. A noise in the basement led her downstairs. There he was—pushing the family wheelbarrow up and down the room. He was getting his daily exercise.

If you want to keep fit you must have some physical exercise every day. Even if pushing an empty wheelbarrow doesn't benefit anyone else, it will help you, keep your waistline down, and give you a better voice.

* * * *

Beware of using meaningless gestures or showing habitual mannerisms, such as pointing the finger, pounding the desk, clapping the hands, rising on the toes, looking frequently at your wrist watch, clearing your throat, et cetera. And be sure when you gesture that you "suit the action to the word." Remember the unfortunate preacher who stroked the back of his head as he described a man who was "working on the far side of the island," and the equally thoughtless speaker who stroked his generous stomach as he called attention to "the great Pacific slope."

* * * *

Twenty times—yes, I counted them—twenty times during his sermon, the preacher put his left hand into his coat pocket.

Do you have a mannerism like that? Unless such a movement has meaning, don't make it. Its monotonous repetition may destroy the force of your message.

Revival of a Discouraged Church*

When I was called to pastor our Adventist church in a small city I found a discouraged group of believers. Perhaps once a month the district pastor would visit the church, and sometimes only once in three months. On the spiritual side of the ledger the outlook was bleak. This small congregation had undergone many trying experiences in the years that had passed.

The first elder, a man in his forties, had been a member for nine years and yet he knew little about Ellen G. White and her work. In fact, he had the impression that she was almost fanatical in some of her views. I traced his feelings back to the one who baptized him and also to another pastor who followed. Actually the first this elder heard of the messenger of the Lord was what he was told as he was being led into the baptismal font. He and his wife were then asked whether they would agree to read a book entitled *The Desire of Ages*. They promised to do this.

After the baptism the minister discussed the subject still further and stated that Seventh-day Adventists generally consider her as a prophet, but that he and his wife would have to decide that for themselves after they read *The Desire of Ages*.

Later another pastor came to the district, and he used the Spirit of Prophecy to advance overzealous health reform teachings. Unfortunately Ellen G. White was given credit for his extreme views. Thus this church elder and his wife came to dislike the Spirit of Prophecy, and all because of the manner in which two of our preachers had dealt with the question of Mrs. White's call and her work. This brother and some others reasoned that if this woman was the kind of person who supports the teaching of such views, then she certainly could not be the Lord's true messenger.

This was actually the situation when I arrived in this city. Little wonder that the local elder and his wife, along with the

majority of the members, were experiencing a rather mechanical and lifeless kind of religion.

A few weeks after arriving I discussed the question of prayer meetings, asking what would be a good topic to interest the believers. The church elder, whom we will call Brother Jacobs, had just received from the conference office a brochure describing the Prophetic Guidance Course. His interest in the course stemmed from curiosity. When he mentioned the possibility of teaching this course on Wednesday nights, I thought the idea was an excellent one. Having completed the course myself, I felt led of the Lord to undertake the project.

Our church ordered enough textbooks (the *Treasure Chest*) and lessons for each family. On Sabbath we announced our plan, and the following Wednesday night the Prophetic Guidance Course began.

Would there be an interest? Would the church members, with their negative attitude toward Ellen G. White and her work, feel the need of this course? Doubts entered my mind many times. When Wednesday night came every member was present except for shut-ins who never attend. This was a real victory. Of all those who originally enrolled, only two failed to finish the lessons and receive the diploma. We stretched the course out over a period of six months—too long, to be sure—but nevertheless the interest was high despite interruptions. It was noticeable that this elder and his wife at first objected and sought to discredit the writings at every point. But as evidences in favor of her inspiration began to come out, the objections disappeared.

On one occasion, during which we were discussing the physical phenomena associated with the early visions of God's servant, I called attention to the experience that she had in holding the Harmon family Bible for thirty minutes while in vision—the huge Bible weighing 18½ pounds extended on her left hand.

I tried to illustrate this phenomenon by

* The writer, an intern, has requested that his name be withheld.

bringing from my library the largest book I possessed. This volume weighed half as much as the volume Mrs. White held. The strongest man in the audience held this book for only three minutes. Brother Jacobs exclaimed, "I just can't believe that Mrs. White did it!" We said very little and did not push the point, for we knew that the physical phenomena could be imitated by Satan. When we advanced the more satisfying internal evidences of her inspiration, the old opinions began to give way. I tried to show how balanced the teachings of health and diet principles were. This served to offset the extreme teaching that the poor folks had heard before.

To give an idea of the condition of the believers' theology at the time the course began, I took a poll. To my utter surprise, I found only two members who really believed that these messages for the church were inspired. It is true that all believed in a sort of formal way, but only two seemed to hold with confidence to the fact that the counsels should actually be put into daily practice. I believe the main reason for this attitude was just a plain lack of sufficient knowledge about Ellen G. White and her mission to the church and the world. The prophetic-guidance class study had established this man's faith in the movement and in God's messenger to the remnant. The church experienced a real revival.

The most outstanding result of the Prophetic Guidance Course in this small church was the unity it brought. For the first time in the history of the congregation all the members stood together in their faith in the Spirit of Prophecy. Doubts as to God's leading in the origin, growth, and development of the church were erased. A new willingness to spread the gospel was evident. A new enthusiasm took possession of the people.

The lessons this course teaches in church history, the development of basic Adventist doctrines from the Bible, the clear leading of the Lord through His messenger, and the development of departmental church activities, makes a powerful impact upon the mind of the student. No other way can the church become more firmly established than by studying these lessons as a group.

Any pastor with adequate preparation will be able to take these lessons and present them to his congregation. He thereby lays a foundation for faith in God's providence that will hasten the outpouring of

the Holy Spirit and the giving of the loud cry by the members and preachers of the Advent Movement.

Moreover, the study of these lessons will lessen materially the influence of offshoot movements in the church. It is impossible to tell how many churches, large and small, would find new life through the Prophetic Guidance Course lessons if a plan of class study were seriously undertaken.

Coffee Hazards

DONALD W. MCKAY

The writings of Ellen G. White warn repeatedly of the dangers of tobacco, alcohol, tea, and coffee.

Earlier this year the United States was startled but convinced by the published report from the U.S. Surgeon General's Advisory Committee linking cigarette smoking with lung cancer. This was nothing new to Seventh-day Adventists. We have been preaching against smoking for decades.

The servant of the Lord has been equally emphatic that the use of tea and coffee is injurious to health.

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint.—*Counsels on Diet and Foods*, p. 421.

The time is now ripe to proclaim the deleterious effects of these beverages. Ellen G. White was right about smoking. Time will prove she was equally correct in her predictions about the harmful effects of tea and coffee. Startling as it may seem, coffee may prove to be even more damaging than cigarettes.

Studies are being made by Western Electric Company teamed with the University of Illinois on eating and drinking habits of large groups of employees, reports the *Wall Street Journal*, April 24, 1964:

"One intriguing finding is a significant correlation between the use of coffee and later developments of coronary disease."

The studies don't show, as yet, whether heavy coffee drinking—200 cups or more monthly—plays a causative role in heart disease, or whether some basic factor, like

Good News for Chaplains

Courses in Clinical Pastoral Training

We have a growing need for an organized program of instruction to better prepare chaplains for our medical and other institutions. We are happy to announce that courses in clinical pastoral training for the chaplaincy are now being offered at the Florida Sanitarium and Hospital. This six-week program is valuable to the chaplain of some experience, as a refresher course, as well as to those who may be interested in this important field of service. Besides covering the various phases of the work of a chaplain in an Adventist general hospital, important aspects of personality development, mental health, pastoral counseling, and marriage counseling are also introduced.

Leading out as course supervisor is Elder Clifford A. Reeves, who is chaplain of Florida Sanitarium and also an associate professor at Southern Missionary College. As a certified psychologist Pastor Reeves has had wide experience in the field of hospital chaplaincy work.

Guest lecturers include a leading psychiatrist, as well as Dr. Russell L. Dicks, well-known author and pioneer in hospital chaplaincy and pastoral care. The use of films and selected unique learning experiences in the 330-bed hospital and in other related health agencies, provides a stimulating educational opportunity. As openings occur a limited number of church pastors will be enrolled. Apart from a small registration fee there is no charge for tuition. Overseas chaplains are welcome. Write for further information to the Chaplain, Florida Sanitarium and Hospital, Orlando, Florida.

R. A. A.

tension, helps to produce the disease and also encourages coffee consumption.

"Researchers say," continues the *Wall Street Journal*, "Western Electric-University of Illinois heart study involving coffee drinking may well lead biochemists to probe deeper into the possible effects of caffeine on the circulatory system."

"Company medical records are far more accurate and detailed than information we can get anywhere else," remarked Dr. Andelman of Chicago. "You would be amazed," he said, "how many recent widows haven't the vaguest idea how much their late husbands smoked or how much coffee they drank."

"A source of B vitamin more important than any other," says Adelle Davis, well-known nutritionist, "is that synthesized by valuable bacteria in the intestines; the amount from this source cannot easily be measured."

She claims coffee destroys many of these valuable bacteria in the intestines. Scientists at the University of Wisconsin have produced multiple B-vitamin deficiencies merely by feeding animals coffee. Obviously, it is understandable why coffee should be excluded from the human diet.

"Taken in excessive quantities, it [coffee] causes palpitation and intermittence, besides general nervousness, and derangement of digestion, and is more oppressive to the stomach than tea, and hence should be used with caution by dyspeptics."—HARRINGTON AND RICHARDSON, *Practical Hygiene*, quoted in *The Home Dietitian*, by Belle Wood-Comstock, M.D.

Let us point out that coffee and tea are not food and do not nourish the system. Therefore, as Ellen G. White writes, "The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks."—*Testimonies*, vol. 3, p. 488.

"Abstinence from all hurtful food and drink is the fruit of true religion."—*Ibid.*, vol. 9, p. 113.

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IN THE last chapter of Peter's letter to the church he brings to view three distinct worlds with which human destiny has been and will be connected. The prophecy is spoken in simple, Heaven-inspired words so that everyone can understand, and it needs no human interpretation.

I. "The World That Then Was" (2 Peter 3:6).

1. The world God spoke into existence (Gen. 1:1).
2. Man was made in the image of God (Gen. 1:27).
3. "Behold, it was very good" (Gen. 1:31).
4. Sin marred this beautiful world (Gen. 3).
5. Man became desperately wicked (Gen. 6:5, 12).
6. God instructed Noah to prepare for a flood (Gen. 6:13-22). Noah found grace (Gen. 6:8). Ark a symbol of salvation in Christ.
7. The world that *then was* perished (2 Peter 3:6). Only Noah's family survived the Flood. They were *waterproof* because they believed what God said and obeyed His instructions for salvation. After many months, when the waters had subsided, Noah and his family left the ark and walked out upon a *new world*.

II. "The Heavens and the Earth, Which Are Now" (2 Peter 3:7).

1. The same Word of God that predicted the Flood predicts destruction of this present world by fire (2 Peter 3:7).
2. Noah preached for 120 years that a flood was coming, but the people did not believe and perished (1 Peter 2:30). In this present world the people refuse to believe and to prepare (2 Peter 3:3, 4).
3. God waits long because of His love and mercy (2 Peter 3:9).
4. God's word is certain. As sure as the Flood came, so sure will be the destruction of this present world (Matt. 24:37-39).

5. The terrible destruction by fire (2 Peter 3:10). Will there be any *fireproof* people in this present world? What makes people fireproof? Story of the three Hebrews (Daniel 3). They obeyed God without question and were sheltered in Christ. He was present with them in the fiery furnace. For safety in that terrible day we must be found in Him (Phil. 3:8, 9).

III. The World to Come—New Earth (2 Peter 3:13).

1. Sinproof people (2 Peter 3:13).
2. Sickproof (Isa. 33:24).
3. No tears, sorrow, pain or death; always be happy (Rev. 21:4).
4. Real people in a real world (Isa. 65:21).
5. In God's presence forever (Rev. 21:3).

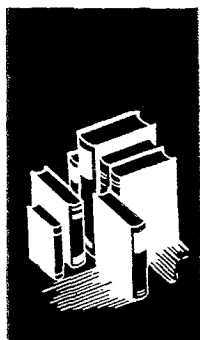
IV. Peter's Appeal

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God" (2 Peter 3:11, 12). "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). "Whom having not seen, ye love" (1 Peter 1:8).

Soul Physicians

(Continued from page 31)

May each of us look analytically at our approach to our visitation program and remedy that wherein we have not measured up to the highest expectations as His undershepherds. As we reconsider this vital phase of our pastoral activity, may we pattern our ministry after that of the Good Shepherd's, that we may be true and faithful shepherds of the flock.



BOOKS

For Preachers and Other Sinners, Gerald E. Kennedy, Harper and Row, Publishers, New York and London, 1964, 110 pages, \$3.00.

I have a custom when reading a book of putting check marks at the head of a chapter that I particularly like, then doing the same thing on the table of contents. Oh, yes, I underline sentences and draw lines down the sides of the paragraph. But my check marks, graded one to four, describe my personal evaluation of that section. As I closed this book and looked at the table of contents I became aware that out of the fifty-five short chapters, fifty-three of them have four-check ratings, and the other two have three-check ratings. I have come to the conclusion that this must be quite a book!

Indeed, it is full of wit, sparkle, and wisdom. Sometimes the subject may tend to become controversial, and even though we might want to argue with the author we cannot help realizing that what he said was worth saying. These down-to-earth messages are human-interest material and take about three minutes to read. The reader is pulled along into each chapter. This book surely is different. It is a one-a-day-brand mental vitamin with a real pickup and a frequent kick in the shins.

Much of this material found its way into a column of the *Pulpit* magazine entitled "From the Mourner's Bench." This carried the zany pseudonym of G. Hobad Kish. Read this book. You will be glad you did.

ANDREW FEARING

The Epistle to the Hebrews (A Study Manual) by Gleason L. Archer (Shield Bible Study Series), Baker Book House, Grand Rapids, Michigan, 1957, 108 pages, \$1.50.

The Shield Bible Study Series of inexpensive paper-bound manuals serve well as guides for Bible study in colleges and universities. Written by respected Bible students these have their place. *The Epistle to the Hebrews*, by Gleason L. Archer, was the first of the series released and it is written on an advanced level.

There is frequent reference to the original Greek, but in such cases the word or phrase is given in English transliteration and translation. Major divisions and subdivisions follow the natural division

of the Epistle. The outline, which is unusually well organized, here becomes a verse-by-verse commentary. It is recommended for individual study. The writer of this review critically followed this outline and agrees with the publisher that the Epistle to the Hebrews here unfolds in all its beauty and richness.

Its interpretation generally is pure, simple, and most spiritual, stimulating original thought. We do regret a reference of confusion on "soul sleep" in interpreting Hebrews 12:23. Bible texts other than in this Epistle are most applicable. We further suggest that it will be an excellent series in the church prayer meetings and the busy pastor will find here more information and ideas than he has time to give to his members. However, these are organized simply to provide the instructor with a wealth of practical thinking, without conflict of doctrine.

LOUISE C. KLEUSER

The Holy Spirit and the Holy Life, Chester K. Lehman, Herald Press, Scottsdale, Pennsylvania, 1959, 220 pages, \$3.50.

The author has served a number of pastorates in the Mennonite Church, and also as professor of theology at Eastern Mennonite College in Virginia. In this book he sets out to answer the questions "How does the Holy Spirit transform a sinner into a saint?" and "After accepting Christ as Saviour how does the Holy Spirit guide the believer 'into all truth'?" This he does most effectively.

The author traces the work of the Holy Spirit from Creation through the Old Testament, the ministry of Christ, the Epistles of the New Testament, and the Christian church. The discussion of Wesley's view of sin and perfection is particularly helpful. He considers that Wesley gave too much place to human freedom, and that his ethics tended toward legalism. He also deals with the Wesleyan concept of entire sanctification as an instantaneous second work of grace, and leads into an excellent presentation of justification and sanctification, including a simple and clear statement on the punctiliar and linear aspects of sanctification. Even the reader who has not kept his Greek up to par will find this section of unusual interest.

Since there is undoubtedly among us some confusion on the subject of perfection, this book would serve a useful function to both ministers and laymen. While scholarly, it is not technical. The author is a deeply convicted Christian, relies fully on Biblical teaching, and writes with force and clarity on righteous living as a fruit of the Holy Spirit. One quotation will illustrate his style and message: "The divergent views of the nature of sin lead to corresponding differences as to the cure of sin. If sin consists merely in committing wrong acts, the cure is very simple—stop sinning. If, on the other hand, sin is due to a sinful nature, the cure must deal with the source of sin. The heart needs cleansing . . . in a word, to a work of deliverance from the law of sin and death by the Spirit of life in Christ Jesus."—Page 176.

GERALD H. MINCHIN

***The Better Half of the Ministry*, Freda S. O'Neill, Christopher Publishing House, Boston, Massachusetts, 1963, 83 pages, \$2.75.**

This little volume deals with the problems and the role of the minister's wife in a way somewhat different from others I have read. The author states it was written with a double purpose—hoping it will win new recruits for a field in need of dedicated and energetic workers, and hoping that it might help chart a course for those about to step over the threshold of this new life at the side of their minister-husband.

The seven chapter headings are rather familiar: "The Minister's Wife—What and Who Is She?" "Her Function in the Church," "—and Public Relations," "—and Her Children," "—and Culture," "—and Herself," "—and Retirement." However, her comments and counsel are concise, well written, and thought provoking. In some areas she describes the contrast of the older concept of opportunities and duties with the present-day attitudes and customs, and many of us, I am sure, would think there are points to be taken on both sides. As ways of life have changed in the world, so doubtless changes have come into the minister's household and the face it shows to the world.

We, as Seventh-day Adventist worker-wives, would profit in meditating on Mrs. O'Neill's counsel: "The question is not so much 'What have I to give?' as 'Am I willing to give what I have?'"

BERTHA FEARING

***Simple Sermons From the Gospel of Matthew*, W. Herschel Ford, Zondervan Press, Grand Rapids, Michigan, 1962, 242 pages, \$3.95.**

For many years Dr. W. Herschel Ford has been offering a score or more of books in his "simple sermon" series. They are quite well noted for their profound simplicity and down-to-earth presentation of gospel truth. These expository sermons from the Gospel of Matthew are easy to understand, replete with moving illustrations from life, and carry a spiritual application for both church members and non-Christians.

It would be a good book to add to one's library, especially if one is planning a series of expository messages throughout the whole book of Matthew. His expository techniques are well organized, simple to follow, and easy to recall. These sermons from the Gospel According to Matthew were preached from the pulpit of the First Baptist church of El Paso, Texas.

ANDREW FEARING

***The Pastor and His Work*, Homer A. Kent, Sr., Moody Press, Chicago, 1963, 301 pages, \$4.50.**

Occasionally a book is produced concerning the pastor and his work that is beyond and above normal. This is such a book. Dr. A. Kent has poured a lifetime of experience into this volume—fifteen years as pastor of the First Brethren Church of Washington, D.C., and twenty-three years as professor of practical theology and church history

at Grace Theological Seminary. There are so many valuable suggestions in this work that I am at a loss to know how to encompass it in a short review.

There are four major sections. Section 1 includes the pastor's personal life, his study, books, ethical conduct, his wife and his home. The chapter concerning books for the minister's use and the one about the pastor's wife are of exceptional value. Section 2 is the largest in the book and concerns the pastor's public ministry. It is not often that we have this type of book written by a man who himself believes in the ordinance of foot-washing and is an immersionist. Thus he deals well with the service of the Communion and baptism. Usable ideas for the dedication of children are presented. Dr. Kent has given careful attention to some inspirational characteristics of a good midweek prayer service. This is excellent. Within this section are also included aids to a successful Sunday evangelistic program, Christian weddings, sympathetic and spiritual funeral services.

Section 3 deals with the pastor and his administrative relationships with his denomination, with the financial problems of the church, and with all the various organizations within the complicated church structure. The chapter "The Pastor and the Seventy Group" considers the development of the laity into soul winners. "The Seventy Group" idea as fully outlined here is a workable plan. Section 4 studies the purposes, the nature, and the skills of pastoral visitation. How true it is that the ministry of pastoral visitation pays rich dividends. It enriches the pastor's own life and his personal testimony, keeping his ministry down to earth. It gives him illustrations of life. It helps him to preach and pray more sympathetically. Such a ministry will increase church attendance. Pastoral visitation will help the minister win the confidence of the people he serves and provides an opportunity for imparting spiritual truth in the most direct and effective way.

ANDREW FEARING

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NEWS BRIEFS

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

British Methodists Open Church for Teen-agers

What is believed to be England's first church for teen-agers was opened in Derbyshire, England, in the basement of the Hartington Methodist Chapel. About thirty boys and girls attended the inauguration service, at which guitars, drums, and pianos were used to provide the music.

United Presbyterian Assembly Addressed by Catholic Bishop

In Oklahoma City a Catholic bishop, Victor J. Reed, made history by addressing a General Assembly of the United Presbyterian Church for the first time in its history. Earlier in May a similar first appearance before the quadrennial General Conference of the Methodist Church was made by Bishop John J. Wright of the Diocese of Pittsburgh, Pennsylvania. Presbyterian spokesmen commenting that neither appearance could have taken place five years ago, called the visits a "remarkable" indication of increasing friendliness between Protestants and Catholics. Bishop Reed commended the United Presbyterians for their contributions to the cause of Christian unity and extended the good wishes and prayers of his diocese for the success of the week-long General Assembly. He told the 841 delegates to the 176th General Assembly that the churches can no longer sit back complacently and accept a divided Christianity. "Nor can we ignore the reality of Christ's prayer for His followers to be one."

Eastern Rite Catholics Petition Vatican for Sabbath Changes

A petition has been submitted to the Vatican asking permission for Eastern Rite communities in Israel to observe the Sabbath on Saturday and those in Arab countries to do so on Friday. Melkite Rite Archbishop George Hakim of Akko disclosed in Tel Aviv, Israel. He said the petition, if approved by the Holy See, would affect some 24,000 Eastern Rite Catholics in Israel and about 250,000 in the Moslem countries. Archbishop Hakim said the proposed change would enable Eastern Rite communities to harmonize their Sabbath with the Jewish Sabbath which begins at sundown on Friday or with the Moslem day of rest on Friday. Byzantine Rite

Catholics in Tel Aviv have already been permitted to fulfill their Sabbath obligation by attending mass on Saturday night. According to informed sources Melkite Rite Patriarch Maximos IV of Antioch approached the Vatican recently, urging that their faithful be allowed to change their day of rest to Friday or Saturday, but not to abolish Sunday mass. These sources said the prelate's request was motivated by a desire to alleviate economic hardships involved for Eastern Rite Catholics in countries where the majority of their fellow citizens observe the Sabbath on a different day.

Worship God, Not Scriptures, Bible Society Official Says

The general secretary of the Canadian Bible Society warned that worship of the Bible instead of God "is a fatal type of idolatry." The Reverend Kenneth G. McMillan of Toronto, addressed the opening session of the first conference of Presbyterian men in central and western Ontario. "Anything which has first place in a man's life becomes his god," Dr. McMillan said. "In the modern world it would be difficult to deny that for the bulk of Canadians money has first place." The Presbyterian minister said there was no denying that the Bible is a unique book and through it, God speaks as in no other way. "However, God is not in a book and to substitute an infallible book for an infallible God is a fatal type of idolatry," he said.

Scottish Church Assembly "Welcomes" Continued Talks With Catholics

The Church of Scotland's General Assembly in Edinburgh "welcomed" a continuation of informal meetings between representatives of that Presbyterian body and the Roman Catholic Church to promote better communications and relations. Dr. Neville Davidson of Glasgow Cathedral, former moderator of the Scottish Church, told the delegates that the meetings between Presbyterians and Catholics were the "very minimum possible in the first approaches to new friendships." "For 400 years," he said, "a great wall has stood separating the Roman Catholics from the Reformed Church." There had been scarcely any possibility of a friendly approach owing to its height and thickness, but at last a few bricks were being removed and a new climate of friendship was becoming possible. The Reverend J. K. S. Reid, committee vice-chairman, replied to recent criticism from some representatives of the Free Church of Scotland who had opposed the talks with Catholics, calling them "illicit flirtations with Rome." He said those who thought that the

GOSPEL TENTS

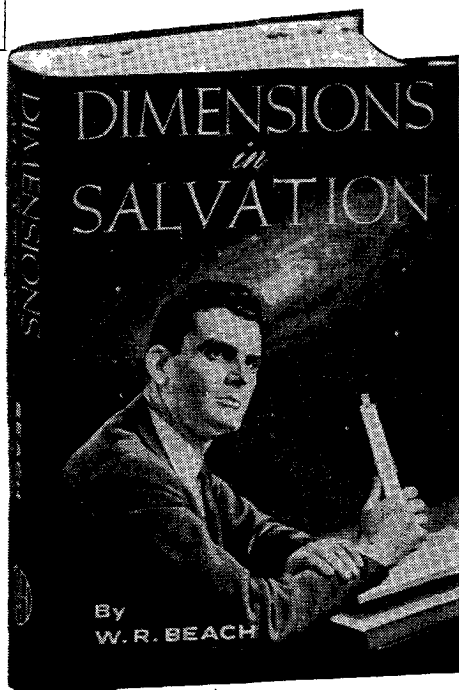
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church was "about to sell its past to Rome had simply not been paying attention to what was going on" between the two groups.

Thoughts on Ministerial Internship

(Continued from page 33)

preach. At all times "the young men in training should respect the counsel of their instructors, honoring their devotion, and remembering that their years of labor have given them wisdom."—*Ibid.*, p. 101. This wisdom the intern should covet and take advantage of for his own personal betterment.

One thing of which the intern should never be guilty is hero worship. There is danger that he will consider the senior minister as an idol, worthy of all praise and honor, and that he will mold his character after the image of man rather than Christ. How many young men there are who strive to *look* like the older minister, *act* like him, and even *preach* like him! This is a harmful infatuation that should be eliminated. What better counsel can be given a young preacher than to be himself! There are qualities that one can admire in a more experienced person, but this does not necessitate imitation. Naturalness in demeanor should be the goal of the young preacher; artificiality in his thinking and in his behavior will never become him.

All in all, the internship period is a most profitable experience for the younger worker. He should emerge from his apprenticeship a better man, "a man approved, a worker that cannot be ashamed, rightly handling the word of truth."* If the intern realizes his high calling he will endeavor to make his early years in the ministry a rich, wholesome, and rewarding experience, to which he will look back with joy and satisfaction. And if he had the pleasure of sitting at the feet of a consecrated, devoted man of God, his joy will be more complete.

* 2 Timothy 2:15, quoted from the Confraternity Revision of the New Testament, St. Anthony Guild Press, Paterson, New Jersey.

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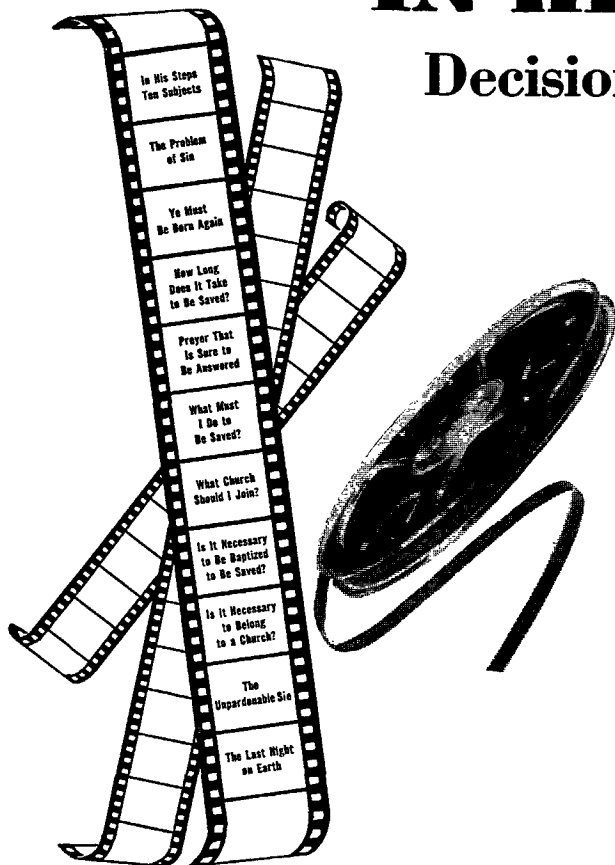
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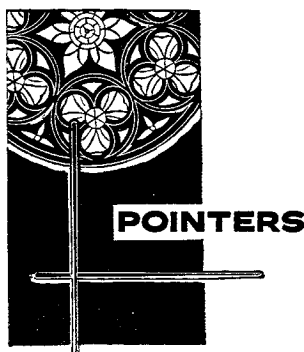
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WELCOME IMAGINE my surprise upon reaching a large city church to see the sign outside which read, "HELL—Wednesday Night—Welcome." Now, I don't know whether the pastor intended that his advertisement say what it says, or whether inadvertently he concocted this gem of advertising genius. He certainly isn't guilty of stagnation of the public-relations glands. You have doubtless passed some churches where the church sign is suffering for attention. The writer saw one sign that had not been changed since the preceding pastor passed on. As far as the public is concerned, the man who is there—isn't. An attractive subject out front matched by an equally powerful sermon inside can work wonders with the public. Some churches are not identified by sign and might be mistaken for the National Guard Armory. (Any similarity in fact is purely coincidental.)

Some men manage to place a philosophical gem on display each week, along with the advertisement of their church services. The subject outside should indicate that there is subject matter inside. And in the spirit of the subject previously referred to in this note, it matters not how hot the issue, or when it is presented, the passing public should know that at all times they are **WELCOME**.

E. E. C.

THE LAW OF KINDNESS A FEW days ago in the city of Asheville, the parking meter where I was parked ran out of time before I returned. As expected, a ticket was under the windshield wiper. A delightful surprise awaited me as I read, "We welcome you to Asheville, and hope your stay will be enjoyable. We hope you will feel free to call on our department for any assistance we may be able to render. You have parked overtime at this meter. When it is necessary for you to park for an extended period of time, we would suggest you ask any police officer to direct you to any one of our conveniently located municipal parking lots."

This was a new kind of ticket. Instead of feeling rebellious, I was filled with deep appreciation for such consideration of visitors. And naturally I determined to take extreme care never to park overtime in the future. But more. That ticket

became a sermon to me. And I thought of this in relationship to our church program. Expressions of appreciation and kindness in sermons or announcements always create the desire to do better, even in the hearts of the most rebellious. Deep in our heart there may be a spirit of rebellion. To subjugate these feelings means a daily conflict with self. Too often many of our members are frustrated, inundated with overpowering self-centered desires. To constantly condemn and scold a group only adds to the flood tide of revolt. Never once did Christ try to humiliate or discourage any soul; not even His worst enemies. Then how carefully we should deal with those who are attempting to be friends with God. If a police department, the very symbol of inflexible authority, has found the secret of securing friendship and support for obeying laws by methods of kindness and consideration, surely we as ministers of the gospel should equal this record and even surpass it! "A soft answer turneth away wrath."

J. R. S.

"PREACH" "WHERE shall I begin?" said one about to tell a rich experience. "Don't!" came the deafening shout of his captive audience. But for us all there must be a beginning. To be sure, the expression above is not alone in its lack of promise. "I was just sitting here wondering what to say"; "I hardly know what to talk about today"; "There are many subjects we could discuss"; and "Your pastor insisted that I preach though I desired otherwise" are all short of assurance that the message to be preached is heaven born. They reveal, rather, that the speaker lacks a sense of direction, and these expressions only serve to make this fact more obvious.

There have been many outstanding ministers to grace our age. Few were apologetic or unsure. Some were short on grammar, others on natural talent, but without exception, they spoke with conviction. They knew what had to be said, and they said it. They had a message from God for the people—and they knew it. And the people knew it too.

Do you speak for God? Then face up like a man who knows his God. You are not "honored to be the speaker"; we are "honored" to have you. You are neither reluctant nor eager to be our messenger; you are a willing agent of divine necessity. Gone are the days of the timid appeal. Needed now is the voice of conviction, the compelling manner. The world at large is insecure. It needs to be steadied. It will mistake apologetic hesitance for weakness. Be it forever remembered that the "meekest man on earth" was probably the boldest—Moses.

"You, man of God,
Creature of the sod,
God's Word expound.
The clear trumpet's blast,
Possibly earth's last,
Must now be sound."

E. E. C.