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The Church's Charter

W. E. BATTYE

IN one of the larger churches of a Protestant denomination, the conference was greatly depressed by the continual reports of decrease in membership. Suddenly a new note was struck when one centre reported a substantial increase in membership. The chairman desired to know the reason. The young minister who was responsible said, "The explanation is just this. We have had a campaign, and the increase is due to the preaching of the evangel." For a moment there was silence, and then with a touch of sarcasm, the chairman said, "What do you mean by 'evangel'?"

I suppose if we were asked the question we would say, "The evangel is the gospel, the good news of God's grace that brings us freedom from sin, and the hope of eternal life." The Archbishop's commission defines it, "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King."

"Evangelism," says Dr. Rattenbury, "is to proclaim to the lost, the last, and the least, the gospel of salvation. And it is more than a proclamation; it is a passionate seeking for them until they be found."

My conception of evangelism has always been a flaming heart. Lord Beaverbrook said, "The evangelist is the man who has the greatest capacity for doing good. I would choose rather to be an evangelist than a cabinet minister or a millionaire."

The Apostle Paul was a great evangelist. No other matters engaged his attention. He had no side-lines, but with a single purpose and with a devotion that never palled, he gave his strength to the message of the evangel. We may think of the apostle as a great logician, as one who sets forth the atonement of Christ and His priesthood clearly and in masterly lines; but in it all he declared: "This one thing I do;" "Necessity is laid upon me;" "Woe is me if I preach not the gospel." We observe his ardour and fervour of spirit as he writes to the Greek, Roman, and Galatian churches of the coming apostasy. Hear again the turbulent words of warning, counsel, and entreaty as they pour forth from his hot heart: "I could wish that myself were accursed from Christ for my brethren." Rom. 9: 3. "By the space of three years I ceased not to warn everyone night and day with tears." Acts 20: 31. "I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Phil. 3: 18. "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4: 19. "I will very gladly spend and be spent for you." 2 Cor. 12: 15. Or as Moffatt puts it, "For your souls I will certainly spend my all and be spent myself." Then in the same book he declares, "For the love of Christ constraineth us."

There was no labour too exacting, no task too arduous, no work too strenuous for this man who was impelled by a divine enthusiasm for his Lord. So he could say to the Corinthian brethren, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11: 1.

Jesus was the great evangelist. John said of Him, "He shall baptize you with the Holy Ghost, and with fire." Jesus was not phlegmatic. They compared Him with Elijah, the prophet of fire, and with John the Baptist in His fervent utterances, whom Jesus called "A burning and a shining light." Joh. 5: 35. He possessed a grand enthusiasm, a fervent zeal. See how He was moved to fiery indignation and imperious haste when He drove out the money-changers and overthrew their tables. They were so terrified that they fled from His blazing *(Continued overleaf)*

indignation, and the impression made, at least upon one of the disciples, recalled to him the scripture: "The zeal of thine house hath eaten me up."

Frequently we read of the surging emotions that poured forth from His soul, when it says, "He was moved with compassion."

"Let me look at the crowd as my Saviour did,
Till mine eyes with tears grow dim.
Let me look till I pity the wandering sheep
And love them for love of Him.

"I want a passionate power of prayer
That yearns for the great crowd's soul;
I want to go 'mong the fainting sheep
And tell them my Lord makes whole."

Jesus was never ashamed of His emotions. We very often are afraid to express them. Jesus wept over Jerusalem. We scarcely find time to weep for ourselves. He was enthusiastic; we are too self-controlled. He was eager; we are too detached. We have all the light that is being poured upon this generation. We have abundance of light, but not enough heat. In some way we will have to regain the fine fervour, the enthusiastic zeal, that moved in the heart of our Lord and His apostles. John Knox was a firebrand for God. One of his friends said, "So mighty was he in his yearning that I thought he would break the pulpit into bits."

But it is not alone upon the ministry that the task of evangelism rests. It is the programme of the whole church of God. It is the work of the whole church, with the whole gospel for the whole world. When the householder called for labourers in his vineyard from the market place, he excluded none, but gave "to every man his work." The Lord gave the gospel commission not only to the eleven disciples, but to the five hundred brethren gathered together upon the mountain-side, when He said, "Go ye into all the world."

Evangelism, then, means an awakened church through a Spirit-filled ministry. We can never kindle the dead timbers of any soul unless the fires are burning in our own soul. "If the church would be pure, the church must be passionate. Elevation of character depends upon warmth of affection. A fiery heart, by the energy of its own heat, creates a self-preserving atmosphere against the devil." God has no place in His church for a refrigerator. One church was giving its annual report, which read, "Added none, dropped none. We are all united in our church," and as the delegate took his seat, he remarked in an undertone to a neighbour, "frozen together."

Is it not time that we gird up our minds, and have done with lesser things? "The work that centuries might have done, must crowd the hour of setting sun." Is it not time that we put on the armour of Christs' righteousness and march forward to meet the entrenched legions of darkness in a glorious crusade against the world, the flesh, and the devil? Is it not time that we take the offensive in the field, instead of being on the defensive? Is it not time the church of God fulfilled her mission to the world and manifested all her glory, "fair as the moon, clear as the sun, and terrible as an army with banners"? Is it not clear that we must engage in the battle, if we are to share in the victory?

"Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died."—*Testimonies,* vol. 8, page 148.

"If lay members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ."—*Id.,* page 246.

Let us, therefore, go forth in His name into the fullness of the blessing of Christ.

Is not this the church's charter? Is not this its grand task and its mighty mission? Let us go forth, then, with confident faith.

Facing a task unfinished,
That drives us to our knees,
A need that undiminished
Rebukes our slothful ease;
We who rejoice to know Thee,
Renew before Thy throne
The solemn pledge we owe Thee,
To go and make Thee known.

Where other lords beside Thee
Hold their unhindered sway,
Where forces that defied Thee,
Defy Thee still today;
With none to heed their crying
For life, and love, and light,
Unnumbered souls are dying,
And pass into the night.

We bear the torch that, flaming,
Fell from the hands of those
Who gave their lives proclaiming
That Jesus died and rose;
Ours is the same commission,
The same glad message ours,
Fired by the same ambition
To Thee we yield our powers.

O Father who sustained them!
O Spirit who inspired!
Saviour whose love constrained them
To toil with zeal untired;
From cowardice defend us,
From lethargy awake!
Forth on Thine errand send us
To labour for Thy sake.

—*Bishop Frank Houghton.*
—*The Australasian Record.*

Music In Our Churches

H. B. HANNUM

THE radio and television, together with recorded music, have brought about a great change in the music of the world. Those who can recall the early years of this century will realize that one had to put forth some effort to hear any kind of music in those days. The churches used music then as they do now, and one could hear music at concerts and entertainments and in the schools. Recording companies were producing a limited number of recordings, and some families enjoyed the few records in their home collections.

Today it really takes effort to avoid hearing music. We are surrounded with it. The recording companies are turning out vast quantities of records of every type of music, from the cheapest popular dance music to the greatest masterpieces of all time. Even the masterpieces of the twelfth and thirteenth centuries are becoming available on good recordings. For the general public, the radio, and more recently television, supply an endless stream of music of every quality and character. Public and private schools now boast of choirs, bands, and orchestras of really good quality. Not only are the popular "hits" of the day widely known, but music such as Beethoven's Fifth Symphony is well known to a large segment of the population. The music stores sell a large amount of popular music, but they also sell huge quantities of the best music of all kinds.

It is wise for the church to realize this situation and to take inventory of its own music and the appeal of that music to the public at large. Music is closely associated with the church in its worship and in its evangelistic programme. The church should not rest satisfied with a standard of music that is below the level of the secular music being used in schools, colleges, and in the community around the church.

Many churches have been aware of the improving taste of the public, and their music programme has reflected this advance. Many Protestant churches spend a considerable amount of money on their music programme — in paying their organists and choir-masters and in the purchase of music.

Our churches have not followed a policy of paying for the musical services of an organist, choir leader, or other music leaders of the worship service. We have rightly depended upon consecrated members of our churches to give their services freely when called upon. Sometimes the musical service of our members is of the highest professional quality. We sometimes do not appreciate this contribution as we should. There are even some places where the services of highly trained church musicians are not welcomed for various reasons.

What is a Good Church Musician?

The average church member, untrained in music, is not aware of the fact that the church musician is a specially trained musician in the field of religious music, who understands the use of music in the services of the church. Just as the treasurer of a church must, or ideally should be, someone with training in accounting, so the church musician needs a specific preparation for his work. Every highly trained musician is not necessarily a good church musician. There are many excellent musicians who have very little understanding of the principles and ideals that should govern the music used in religious services. When we do have such trained personnel in our midst we should recognize them.

The situation the church faces today may be described as follows: First, there is an enlightened public, better acquainted with music than ever before; second, there is an increasing number of trained musicians in our own ranks; third, there is a small number of these musicians with special training in the field of church music; fourth, there is a limited understanding of the potentialities of good music in our churches.

To bring about an improvement in our music we should, first, recognize that there is no incompatibility between the best and the most spiritual in church music and the high spiritual standards of our church; second, use all the best musical talent in our churches and accept the leadership of those who favour good music; third, encourage our musicians to get a good training in church music so that they can give the proper leadership to our churches in this field.

One of the basic principles of good church music is that the music used in religious services is for the glory of God, to honour and extol Him and to beautify His worship, rather than to please our own senses. We are to choose the best music we are capable of rendering, music that will reflect glory on the name of God. We are not to please the congregation with ear-tickling, sentimental music. The *appropriateness* of the music we choose for divine worship must be a prime consideration.

A person who has little or no training in church music is not generally qualified to pass judgment on whether certain sections are appropriate and fitting for the services of the church. Here the opinions of trained church musicians should have some weight.

The History of Music

If one is to look at the history of music, he will see that the nineteenth century was primarily a period of much sentiment in religious songs. Music is moving away from this influence, and reveals features that in some regards are stronger. The best in church music shows characteristics of strength and vigour as well as wholesome sentiment. Church music should not lack feeling or expression. Good music always has emotion. But today we want our religious music to be emotionally strong and vital.

Our camp-meeting gatherings are excellent opportunities for our people to learn to sing the great hymns of the church. There is no church that can sing these hymns with more conviction and earnestness than the people who believe the great truths of the Bible. If our people would learn to sing these powerful hymns with conviction, they would be a tremendous evangelizing agency. Too often we are content to sing the most unworthy types of sentimental songs, entirely unworthy of our great message.

These songs may be acceptable where we have no better, but there are larger blessings in store for us when we use better songs. God blesses the widow's mite, and He is pleased with our humble offerings, but He is also honoured when we bring to Him greater offerings. God truly was honoured by Luther's "A Mighty Fortress," which has done more for the kingdom of God than many other weaker tributes.

Too Conscious of the Congregation

Too much of our religious music is directed toward pleasing our fellow men. We are all too conscious of the congregation and what their reaction will be. We do not want to play any organ music that the congregation will not immediately like. We want to sing only those selections that will bring an approving comment from our friends in the congregation. If we followed this course in our preaching, we would never preach any of the unpopular doctrines that cut across our thinking. We assume that the music which we know or which the congregation likes is the best there is, and that no improvement can be made. Let us realize that there are possibilities ahead of us for improving our musical offering to the Lord. Let us not be critical of our consecrated church musicians who have devoted their talents to presenting before the Lord the very best in sacred music.

At the coronation of Queen Elizabeth II, England brought its very best music as an offering and a tribute to the queen. There was nothing of a trivial nature in the entire service. As we come before the King of the universe we need to give thought to offering Him our best. There is a place for the simple gospel songs. We should not be critical of or forbid these humble offerings. We should recognize, however, that there is also a place for what is considered the best in music and words. Our churches should welcome the organ music of Bach, the chorales and psalm tunes of the Reformation, and the great choral music of all ages. There is no organ or choral music too good for the sanctuary of God.

Co-operating With Our Musicians

There is no department of music in our conference organization, and each church is left to itself in the management of its music. Often the church musicians are not even represented on our church boards. If we are to make progress in this important part of our worship we need to give thoughtful attention to it and make it possible for our church musicians to make their best contribution to the work of the Lord.— Reprinted from the *Review and Herald*, October 7, 1954.

Erratum

IN our issue of October 15 we gave the sales report of the Sentinel Publishing Company for August, 1954, as being a report for eight months. Actually the 123 per cent increase was for the month of August, 1954, only, as compared with August, 1953.— ED.

IS THE SABBAT

D. A. DE

THERE is only one Sabbath commandment in the Scripture — the rest of the seventh day. This is God's day of blessing for the world. Our Sunday-keeping friends may oppose the Bible Sabbath on the grounds that "it is Jewish"— and therefore a burden. But what they forget is that the seventh-day Sabbath, as the Jews of Christ's day observed it, and the seventh-day Sabbath as the Christians observe it today, are two different things.

God's Sabbath is not a burden. But the Sabbath relieves us of our burdens. Its blessed hours come to greet us at sunset Friday night. We lay aside the heavy load of labour and care, responding to the invitation of Jesus to come to Him and find rest.

When God rested on the Sabbath day after the six days' labour of creation, He "was refreshed." (Ex. 31: 17.) Isaiah describes the Sabbath rest as "a delight, the holy of the Lord, honourable." (Isa. 58: 13.) Again he declares, "Blessed is the man that . . . keepeth the sabbath from polluting it." (Isa. 56: 2.) The meaning of this word "blessed" in the Hebrew is "happy." Indeed, the original word implies the thought of elation — "how happy!" Moffatt translates Isaiah 65: 2 as follows: "Happy the man who does my bidding, happy the mortal who holds to it, who keeps the sabbath and profanes it not."

The Sabbath is a day of refreshing and delight, and those who observe it from the heart are happy people. Adam Clarke commenting on the clause in Genesis 2: 3, "And God blessed the seventh day," explains that the Hebrew word for "blessed" is sometimes used in Scripture in the sense of *"speaking good of* or *to* a person. . . . So God has spoken *well* of the Sabbath, and *good to them* who conscientiously observe it."

Jesus declared that "the sabbath was made for man, and not man for the sabbath." (Mark 2: 27.) These words are similar to Paul's statement, "Neither was the man created for the woman; but the woman for the man." (1 Cor. 11:9.) Man was made first, then the woman. Man was made first, then the Sabbath. The woman was made for man because he was not complete without her. The Sabbath was made for man because man needed the Sabbath for a full, perfect life.

But man was not made for the Sabbath. Man is not constituted in such a way as to be happy obeying endless regulations and maxims. He is not like a robot or a metal punching machine. More important than any formal code of laws is man himself, made in God's image on the sixth day of time, before the Sabbath was made. After man came forth from the Creator's hand the Sabbath was made to fit into man's needs. But man was not made to fit into the legal maxims and stringent requirements of any particular holy day. And, keep in mind, the Sabbath God made in Eden imposed no legal, hair-splitting requirements upon man.

Satan's philosophy is that man was made for the Sabbath. Hence, we see how in ancient times he loaded the Sabbath down with scores of man-made prohibitions that made the Sabbath a day of drudgery to those who professed to keep it. But God did not place this burden upon the Sabbath. Satan put it there through the Jewish leaders, who laboured to earn the favour of God by obeying the most trying Sabbatical regulations. That institution which would have preserved the gracious knowledge of the true God in the minds of men became a cross and a burden to Israel.

Even after the days of Christ and during the first centuries of the Christian Era Satan's efforts to destroy or to bring disrepute upon the Sabbath continued. The first day of the week was celebrated as a festival day in honour of Christ's resurrection. But the Jews and many of the Christians kept the Sabbath in the spirit of fear and careful anxiety.

"To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, *he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom."— The Great Controversy,* pages 52, 53. (Italics supplied.)

For centuries Satan had been preparing the way for the abolition of God's day of rest in order that he might substitute the day he had chosen, the mark of allegiance to the carnival spirit of the world and the apostate church. To this day the Sabbath is regarded as a relic of Judaism by those who have failed to grasp the Creator's intent in the institution of the day.

A Yoke of Bondage?

Many of our Sunday-keeping friends regard the Sabbath as a yoke of bondage. The Sabbath belongs to the old law, but Sunday belongs to the dispensation of grace, so they say. And when they refer to "the old law," they do not mean the moral law alone, but all the laws that came through Moses, including the ceremonial law. A nationally known radio speaker declared recently, in the course of a series of five radio addresses, that if the Christian observes the Sabbath on Saturday or Sunday he is duty bound to observe all the precepts of the Jewish law.

"Remember also [if you are to keep the seventh-day Sabbath]," he declares, "that it must be from sundown to sundown and unless the details are observed, then there is no use in observing the day. If the [sanctity of the] day has been carried over from the seventh to the first, then of course all of the requirements and legal restrictions and limitations of the Sabbath day as they appear in the Old Testament would have to apply to our first-day Sabbath. To apply all of the legal restrictions and laws governing the Old Testament Sabbath day would make everyone in the world a Sabbath-breaker, and since the penalty of a broken law was death, it would mean that all of us would be under the sentence of death, and no one could possibly be saved. We must remember that the Israelite under the law was not to leave his house on the Sabbath day. He was to cook no meals, light no fires, use no utilities, do no travelling which entailed the labour of anyone, man or beast. If then we are under this law of the Sabbath, we are bound to observe all these rules and restrictions and we cannot accept the day and at the same time ignore all of the restrictions. They belong together and are absolutely inseparable."— M. R. DeHaan in *Who Changed the Sabbath?* pages 8, 9.

It has doubtless never occurred to Dr. DeHaan that such arguments make the divine Law-giver of Israel appear like a stern Pharisee. He forgets that the God of Moses was the author of the Sabbath given to man in Eden and reaffirmed to Israel at Sinai. Dr. DeHaan makes the Sabbath appear as a grievous burden imposed by God upon the Jews. This misrepresents entirely the beneficent designs of the Lord in the Sabbath institution.

If the Sabbath was made "for man," as Jesus said, how could it be "against

H A BURDEN?

LAFIELD

man?" Jesus declared that He was "Lord . . . of the sabbath" (see Mark 2: 27, 28), and He who instituted the way in the beginning of the world (see John 1: 1-3, 14; Gen. 2: 1-3) four thousand years prior to His incarnation, came to earth to show man that the original intent of the Sabbath had never been lost. "It is lawful to do well on the sabbath days," He said. (Matt. 12: 12.) Repeatedly He rebuked the Sabbatarians of His time who viciously judged one another for violating man-made Sabbath regulations. "I will have mercy, and not sacrifice," He said. (Matt. 9: 13.)

In harmony with this ideal Jesus deliberately chose to perform some of His greatest acts of healing on the Sabbath, in order to establish His purpose clearly in the minds of His people. "It will be found that no small share of his teaching through his whole ministry was devoted to a determination of what was lawful on the Sabbath, a singular fact for those to explain who think that he designed its abrogation."— J. N. Andrews, *History of the Sabbath and First Day of the Week,* page 116.

Miracles on the Sabbath Day

His first miracle on the Sabbath day was performed in the synagogue at Capernaum, where He cast out an unclean spirit from a man who was possessed (see Luke 4: 30-37). The last of His glorious acts of healing on the Sabbath is narrated in Luke 14: 1-6. In this merciful act of healing He cured a man from dropsy, which acts of kindness He performed in the presence of the lawyers and Pharisees, asking them the question, "Is it lawful to heal on the sabbath day?" But they held their peace. Jesus then took the poor man and healed him and let him go, and as He did this He said, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?"

The gracious Lord came from heaven to magnify the law and make it honourable. He taught the Jews how to keep the Sabbath, and He declared that the weightier matters of the law were judgment, mercy, and faith. "His long-continued and powerful effort in behalf of the Sabbath, was to vindicate it as a *merciful* institution, and to rid it of Pharisaic traditions, by which it was perverted from its original purpose."—*Ibid.,* page 131.

On this question J. N. Andrews affirms that "those who oppose the Sabbath are . . . guilty of unfairness in two particulars: 1. They represent these Pharisaic rigours as actually belonging to the Sabbatic institution. By this means they turn the minds of men against the Sabbath. 2. And having done this, they represent the effort of the Saviour to set aside those traditions as directed to the overthrow of the Sabbath itself."—*Ibid.,* pages 131, 132.

The enemies of the Sabbath, seconding the great error of the archrebel, have declared that the Sabbath was a burden, and that those who observe it are under the curse of the law. But the opposite is true (see Rom. 8: 7). Those who are saved by God's grace find the Sabbath to be "a delight, the holy of the Lord, honourable," an institution made for them to bring refreshing every week to mind, body, and soul. It is a constant reminder of the gracious Creator who made heaven and earth in six days and six nights. It is a means of protection against the false doctrines of evolution and modernism. It is a golden chain to unite the heart of man with the heart of God.

The Sabbath is an expression of God's love. But it is not a burden. The Sabbath lifts the burdens of care and weariness from our hearts and brings peace through Christ and harmony with Him who is the "Lord . . . of the Sabbath." —Reprinted from the *Review and Herald,* October 14, 1954.

Step By Step Into The Kingdom

Spectacular as the growth of Adventist TV has been, it is interesting to note that God uses tried and true avenues to draw the interested viewer into church fellowship. As in the days of Jesus, interest is aroused by parables of everyday living. Then the questioner is pointed to the Bible for guidance. With faith in God's Word strengthened, his belief must then be translated into action—which often involves drastic change.

Consider the bewildering struggle leading to definite surrender that took place in this Catholic home in Michigan.

***October, 1953.*—"I am confused about the seventh day. With all these changes of calendars and people not keeping track of time way back when there isn't any record, can we be sure which of our seven days are right? I would so love to have all this cleared up in my mind. As you know, I am a Catholic, and it leaves me puzzled as to which is right or wrong. Please pray for God to open my mind to see His truth only."**

***December, 1953.*—"After all these lessons I don't know quite what to do. Is it wrong to go to confess our sins to a priest, and next day receive holy communion? And this Sabbath question still has me puzzled. I don't know any place to go to church on Saturday the Sabbath as you say, who teach the Bible as you do. My husband is a trucker, hauls lumber, bricks, etc. In his work he has to work any day he gets it. If you could explain more clearly the things we may or may not do on the Sabbath day, I would appreciate it. I have a little shrine by my bedside of Jesus, His mother, Mary, and her mother, St. Anne. I burn my candles as often as I can before them and our family say the rosary almost every night besides their own prayers, morning and night, and before we eat. Are we doing wrong? If you would only settle all my doubts once and for all. I want to do God's will always, but it is hard to change from one way of worshipping our Lord. I am praying that God may guide me so that I can understand clearly and finally which way is right."**

***January, 1954 (on completing first course).*—"I hope and pray God will guide me to His true way to worship Him. And when I'm on the right road, then I shall lead my family, too. I would surely like information on Seventh-day Adventists. I never heard of them before. Words can never tell you how much I have learned about God's holy Book. You have made things plain enough for most children to understand. But I hope I can continue to study more, because there is so much I want to know and understand."**

In the meantime we had asked our local pastor to contact her, and about this time he reported that he had arranged Bible studies with the family, and that they would be attending church soon.

***April, 1954 (on completing second course).*—"I have been keeping the Sabbath for three weeks now and go to prayer-meeting, too. There aren't any words to describe how I feel. To think how I abused my Saviour all these years. But I will always be grateful that He gave me my second chance. I only hope and pray I will be worthy of His great love and mercy. Please pray for the conversion of my mother and father and that my children will understand the true gospel."**

Note the outcome of this sequence of events. The viewer not only gives grateful praise to God for His guidance, but now asks prayers for the salvation of loved ones. Yes, entrance to the church means accepting the challenge of winning others — home missionary work in its essence.

Every moment of every day interested souls are embarking on a modern "Pilgrim's Progress" into the kingdom. Their struggles into the new life are real and often painful. Let us, who are rejoicing in the truth, remember these new believers with tender yearning in our daily devotions.

FAITH FOR TODAY.

The Advent Message in Seven Hundred Languages

E. E. COSSENTINE

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54: 2.

THOSE who attended the recent General Conference Session, and those who have been able to follow in the *Review* the reports of that session, were inspired by the thrilling accounts of the progress of this message in all the world. Our work is now being carried on in more than seven hundred languages. While we were assembled in San Francisco a cable was received from Formosa with the good word that three more language areas had just been entered.

Message Represented by an Angel

The advancement of this message is most fittingly described by the angel of Revelation 14: 6, flying with the everlasting gospel to every nation. This gospel is to reach all nations and bring them the good news of the soon coming of our Lord. What a picture this presents of lengthening cords and strengthening stakes in every division of the world field!

In the Australasian Division, for instance, a number of missions have doubled and even trebled their membership during the past four years. In the same division a group of laymen went out into an area where we had 180 members. Three months later, three thousand were attending Sabbath-schools and preparing to become baptized members.

"Just a Little Light"

A young native student in our Solomon Islands training school volunteered to answer an urgent plea for a teacher in a heathen village. When asked why he wanted to leave school and leave his home and family to go to that dark, heathen place, he answered: "Master, the light that is in me is just a little light. I want to go where it is very dark, so that my little light will shine the brightest."

We have thousands of members today who a short while ago were head-hunters and cannibals. In four small local missions we have native men in charge whose fathers were head-hunters and cannibals. In some places in the South Sea Islands, when we establish a church we must also establish a cemetery, because before the coming of the gospel no dead were ever buried, but were eaten by friends and relatives!

What a change from dirt, darkness, terror, fear, and eternal death when this gospel of Jesus comes in! It has brought cleanliness, happiness, and hope of eternal life to hundreds and thousands. And now, with hearts surrendered to God, these islanders are giving their lives to the task of carrying the good news to those who still are in darkness and the shadow of death.

In old Italy, where for years the work went so slowly, last year two hundred were baptized; and the membership has nearly doubled in the past four years. Many are taking their places in the work of spreading the gospel. A young man in Yugoslavia went out and won eight souls and started a new church.

In Angola, in the heart of Africa, where our work was first begun in 1932, the membership has doubled in the past four years, and there are now more than seven thousand baptized members. In the Cameroons we have three thousand baptized members, but ten thousand are attending the Sabbath-schools!

Pentecostal Spirit Still With Us

In the early Christian church when the disciples preached, three thousand were converted and added to the church in one day. That Pentecostal spirit is still with God's people. In the Southern African Division, 5,063 new members were baptized and received into church fellowship on September 6, 1952! On the island of Madagascar, out in the Indian Ocean, we have ten thousand students enrolled in the Bible correspondence school.

Yes, around the world the message is onward. But lest we feel that the work is just about finished, we need only to listen to the many calls coming from everywhere — from the homeland and overseas. Thousands, even millions, still reach out their hands to us for help. Let me share with you a portion of one letter just received from a needy mission land:

The Message for All

"I don't know how, but something must be done for this country. Our task is to proclaim this message to every tongue, tribe, and people. We are working in only three out of at least fifty-three languages spoken in this country. Most of the others have never heard of Seventh-day Adventists. There are indications of calls from all over this field. Just to mention a few: The Gallas have for years wanted to become Christians, but there is nobody to help them; the people of Kambata have manifested quite an interest to learn about the truth, but there is nobody to teach them; the Goragis have asked for help to learn about God, but nobody is available; the people of Keffa would like to have somebody come and teach them. There are calls from hundreds of places."

Scores of Calls for Help

Scores of calls come to us here in the General Conference offices — calls from men and women who sit in darkness but who long for the light we have. How long must they wait? How long *can* they wait? How can we answer these calls? There is only one way: as cords are lengthened, it is our privilege and duty to strengthen the stakes.

How can we do this? First, by our prayers and personal consecration. Second, by encouraging our youth to give their lives to the service of God in the finishing of His work. Third, by giving of our means in a larger measure of dedication, as God has blessed us.

Brethren and sisters, we *cannot, dare not, pray* that God will quickly finish the work unless we are willing to give our all to make that possible. The people are waiting, and God is counting on us to enlarge our place, stretch forth our habitations, lengthen our cords, and strengthen our stakes! Only so will the message of salvation go forward in a strong way "to every nation, and kindred, and tongue, and people" in all the world.—Reprinted from the *Review and Herald*, September 9, 1954.

One Thousand Languages Await Translation

Some part of the Bible has been published in 1,077 languages and dialects, as of December 31, 1953. Despite these amazing strides, there is still a long way to go, for at least another 1,000 languages await translation.—*American Bible Society.*

The Passing of Dr. Madgwick

WE regret to announce the death of Dr. Madgwick of Nokuphila Hospital, Johannesburg, on October 11, 1954. The OUTLOOK extends heartfelt sympathy to the bereaved family. An obituary will follow later.— ED.

Natal-Tvl. Conference

A. W. Staples ..... President
D. R. Symons ..... Secretary-Treasurer
P.O. Box 7768, Johannesburg, Transvaal

Redcliff Hears the Message

GARTH HEATHCOTE

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

All humanity is to be given the chance of either accepting eternal life or eternal death. All must hear the gospel in order to make their choice. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Yes, we have been commissioned to preach the gospel in all the world as a witness unto all nations.

Recently, a small effort was conducted in one of the "hard spots" of Southern Rhodesia by Pastor C. A. Shepherd, president of the Rhodesia Conference. Redcliff, a small iron-mining village situated approximately halfway between Bulawayo and Salisbury, is noted for having a "steel hard" community. But we are thankful and praise God that the sword of God's Word, wielded by the Holy Spirit, has cut many hearts asunder, and brought them to the cross of Jesus Christ.

One sunny day the living routine of Redcliff was disturbed by strange activity. Preparations went on steadily and soon a huge tent overshadowed all the other buildings of the village. Strange thoughts were rushing through the minds of the villagers and many questions were on the tips of their tongues. Rumours were swiftly speading abroad in the neighbourhood. Was a carnival coming to town? Little did these souls realize that the sunshine of the gospel of Jesus was about to penetrate the darkness of unbelief.

Wednesday evening, the opening night of the effort saw a good-sized crowd in the big tent. The interest of the children was very evident throughout the meetings and the words of Jesus became more real: "Suffer the little children to come unto me." God was leading and the children proved to be the wedge God was using to open the hearts of the parents. Night after night the meetings went on with the audience remaining more or less constant. The use of slides during the lectures clearly illustrated the truths of the Bible and the Holy Spirit gave power to the preaching of the Word.

Today at Redcliff, we have a group of approximately ten adults and from ten to fifteen children who meet from Sabbath to Sabbath in one of the classrooms of the local school. The interest at Redcliff is still growing even though the tent has been removed, for many are still searching the Scriptures, desiring to find thereby the way to eternal life.

Congo Union

R. M. Reinhard ..... Secretary-Treasurer
Boite Postale 327, Elisabethville, Congo Belge

My Camp-meeting Trip to the Congo

J. MABUTI
Sabbath School Department Secretary
Northern Rhodesia Mission

APPROACHING the boundary between Northern Rhodesia and the Congo, one's first impression is pleasure at the sight of the two different flags representing the two nations — Britain and Belgium — flying magnificently side by side. In company with Pastor H. J. Bennett, the president of the newly organized Southern Congo Mission, and Mrs. Bennett with their two children, all of whom I met at Mufulira on the Rhodesian side on August 18, we drove on to one of their schools at Mokambo on the Congo border, where Mrs. Bennett and the children were to go on board the train to their home in Elisabethville.

Completing this arrangement, Pastor Bennett, Pastor Silas Monga, the district leader, Brother Titus Chiambi, and the writer, continued the journey to our first camp-meeting, Lubembe, where we arrived the same day, August 20, in the late afternoon. In contrast with Ruanda-Urundi, where the camp-meeting attendance runs into tens of thousands, and hundreds of baptisms at each camp-meeting, the Southern Congo Field, in the Province of Katanga, conducts some of the smallest camp-meetings in the Congo.

Here at Lubembe, just a few under 200 people were counted on Sabbath, and they are among the poorest of the community as far as the possessions of this world are concerned, but they are rich in the spiritual things of God. I was much surprised to see them turning in 1,855 francs (£13-5-0) as their camp-meeting offerings, besides the Sabbath-school offerings. Eight persons were buried with Christ in baptism in the Lubembe River, and twenty-six more joined the Hearer's Class.

On Sunday we drove back to Kakompe School at Mokambo for our second camp-meeting. Three hundred and twenty people attended, and among them were the members of other mission societies in the vicinity. Eighteen were baptized at this camp-meeting. Before leaving, we organized a church and the local elder and three deacons were ordained for the services of the church.

Arriving at Elisabethville, on August 25, we drove to the Kipushi mines, the largest mining centre in the whole of the Congo. At Kipushi we have a school and a small company of our believers, some of whom are found among two thousand Nya Ruanda imported from Ruanda-Urundi by air with their families to work on the mines of Kipushi. Our camp-meeting for these busy people lasted only a day and a half. The Lord blessed our meetings.

Our next camp-meeting was at Triangle, the southern end of that flourishing city of Elisabethville — the second largest city in the Congo — with its African population of 100,000, besides more than fifteen thousand Europeans. Our meetings lasted two days. Three hundred and fifty were counted on Sabbath, but we had more on Sunday for the number of the non-Adventists increased on that day.

A new beautiful church building is nearing completion and it will be in use here at Triangle early next year. Besides his other duties Pastor T. W. Staples, the union departmental secretary, is busy supervising the project. This building is to be another stimulus to our work here in this mighty city of tropical Africa.

After this camp-meeting, three of us again left by car for Songa Mission Station, Kamina. The third in our company was Harry, son of Pastor and Mrs. Bennett, and although so young, he could, for hours drive the car with all the skill of a mature driver. Our first place of lodging was Jodotville. The next day we passed Lubudi and spent the night at Luena, the only coalfield for the present in the whole of the Congo. In both places, Lubudi and Luena, we have companies of Adventist believers.

From Luena we crossed the Lualaba (another name for the Congo River in this part of the country) at Bukama. I was much interested to see so many other small rivers and streams with plenty of water — cool and transparent at this time of the year. We were a bit delayed on this trip for Pastor Bennett had to attend to some of the cases of our African leaders who have been falsely accused of belonging to the Jehovah's Witnesses, the sect which is not tolerated in the Congo. This was

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at the instigation of the enemy. One of our leaders was kept in custody for hours.

On September 3 we arrived at Songa Mission Station where Pastor Bennett was to remain behind for the Songa camp-meeting. The director of Songa Mission, Mr. M. Koopmans, his young son, Fred Koopmans, and I continued on our trip to Lusenja, one of our African directed districts. The same day in the late afternoon we arrived and the meetings started. On Sabbath 150 people were counted, and in the afternoon of the same day, forty-three souls received the rite of baptism.

On Sunday, September 5, we returned to Songa. Here at Songa one is reminded of the cities of refuge in the days of the Israelites. Hundreds of men, women and children come from far and near to Songa. Some of them cover the distance of from 100 to 500 miles on foot for the relief of their bodily ailments, while others go for intellectual attainment. I visited the leper colony and was informed that 600 lepers were under treatment. A church which can accommodate some 500 worshippers, is almost completed. Those lepers who are becoming interested in the advent message, attend all the Sabbath services at the colony.

Doctor M. Schaffner and his staff, among whom are two European nurses, devote all their time and interest to these otherwise helpless souls here in Central Africa. Besides the leper colony, there are the main hospital and a dispensary where hundreds of cases are attended to every day. Thus people have been treated for both bodily and spiritual maladies. Educationally, the pupils have been carried up to grade six (Std. IV) in French, but plan is under way to include grades seven and eight preparatory to sending them to Gitwe and Lulengele training schools for professional courses for the service.

From Songa we went on to another camp-meeting at Lukamvwe. It was more like a royal reception at our approaching Lukamvwe village, as the sound of "Wako, wako!" "Wafwako, wafwako!" meaning: "Welcome, welcome!" "Thank - you, thank - you!" echoed and re-echoed through the air. These are Ba-Luba, the only tribe in this great district of Kamina. The attendance at this camp-meeting was 310 people and the Lord blessed this camp-meeting. Listen to two of several testimonies given. Here is an old man standing, giving his testimony: "I was walking alone in the bush one day," he said, "and the lion sprang towards me, but could not touch me. I am no more worshipping spirits and I burned all my idols, and I am no more using magic, and I stopped adultery, and I am a happy person, a Bible Class member, so I believe it was God who delivered me from that lion."

A woman stood up: "I am in the Bible Class, Bwana" (sir), turning to Mr. Koopmans and continued, "I want to be saved when Jesus comes." Mr. Koopmans said: "May God bless you, sister, but will you throw away those bangles on your arms and legs for Jesus' sake?" "Come and take them away, Bwana!" she answered. Brother Koopmans stepped forward and unwound them and handed them back to her. "Oh no, no Bwana," she protested, "I do not want to see them or to handle them any more. Please take them and throw them away for me." Truly, the gospel of Christ . . . is the power of God unto salvation to every one that believes.

My last camp-meeting in the Congo was at Kamina itself, the rapidly growing city in this part of the Congo. Being one of the military centres, and the railway junction, Kamina attracts all kinds of the prospective traders.

We have a group of advent believers here and also at Kinkunki, which is about four miles away, where the paramount chief of the Luba tribe, Kasongo Nyembe, resides. And at each place we have a school. Two hundred people attended this camp-meeting, and three were baptized on Sunday afternoon. But the main baptism was held some weeks before this camp-meeting.

My impression was that our missionaries in the Congo put their heart and soul into spreading the gospel to fifteen million Africans of the Congo. "Love God and love my fellow men" seems to me to be their unwritten motto. And their African workers understand this, and follow their leaders loyally.

Obituary

RAAFF.—Ethel Olive (Patsy), beloved wife of Llewellyn Parnell Raaff, passed away at her home in Gwelo on Friday, October 8, 1954, after a brief illness at the age of 72.

Mrs. Raaff was born on October 22, 1882 in Dublin, Eire where she spent the early part of her life. In 1912 Mrs. Raaff came to Africa in the service of the old Chartered Company. Later she worked in hospitals at Hartley, Bulawayo, and Salisbury, Southern Rhodesia. During the 1914-1918 world war Mrs. Raaff served in the South African Military Medical Service. During this time she was married to Parnell Raaff in October, 1918. For many years Mr. and Mrs. Raaff resided on a farm outside Bulawayo. In 1938 the couple moved to Gwelo where Mr. Raaff served as Municipal Location Superintendent.

Mrs. Raaff became a member of the Seventh-day Adventist Church in 1923 and remained a faithful member and earnest Christian to the end of her life. She is survived by her husband and one brother.

The funeral service was held in the Bulawayo Seventh-day Adventist church on Monday, October 11, 1954.

SPARROW.— Owen Reed, aged 63 years, passed away in the Bulawayo hospital on August 23, 1954, after a brief illness.

Brother Sparrow was one of the early pioneers of Southern Rhodesia, being one of the early missionary arrivals at Solusi Mission. He spent most of his life as a successful farmer near Bulawayo. Brother Sparrow's heart and life was bound up in God's cause and he was very active in conducting a small mission on his farm with regular Sabbath services for the African people. His missionary work in this line has resulted in a number of baptisms through the years. Brother Sparrow remained a faithful Seventh-day Adventist and his last hours were spent in much prayer and acts of consecration. As the prophet Balaam prophesied "let me die the death of the righteous and let my last end be like his." C. A. SHEPHERD.

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