"My house shall be called of all nations the house of prayer."—Jesus
The Messenger of God
Who Cometh Late

The strings of camels come in single file,
Bearing their burdens o'er the desert sand.
Swiftly the boats go plying on the Nile—
The needs of men are met on every hand,
But still I wait
For the messenger of God who cometh late.

I see a cloud of dust rise on the plain.
The measured tread of troops falls on my ear.
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait
For the messenger of God who cometh late.

They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;
From many a mosque there comes the call to prayer—
I hear no voice that calls on God for light.
But still I wait
For the messenger of God who cometh late.

—Anonymous
In This Issue

In our lead article Dr. Siegfried H. Horn, professor of Archeology and History of Antiquity in our Theological Seminary, discusses some of the important archeological discoveries in the field of chronology that greatly shorten the chronology of the early history of Mesopotamia. Readers will be especially interested in the “Seventh-day Adventist Seminary King List,” which was discovered by Dr. Horn.

Julia Neuffer, research editor of the Review and Herald, writes on “The Jew and the Kingdom” and comments on the significant tendency to allow human feelings to affect one’s views.

Our center-spread features the opening address of our General Conference president at the recent Spring Council, highlighting our urgent need of heavenly power for the ministry of the Word.

An appeal to preach God’s great message to the modern world with definiteness and with love and due appreciation for the Christian efforts of those not of our faith is presented in the editorial “Uninhibited Evangelism,” by our Ministerial Association secretary, and the “Urgency of Our Global Message” is very ably dealt with in a second editorial by E. E. Cleveland.

Other features include the first of two articles from the pen of Charles Mellor on “Ministering to the Sick,” which contains many helpful and practical suggestions; a Seminary term paper, a partial requirement of the class of human relationships, by John Todorovich, on the importance of pastoral visitation; and Walter Schubert’s reply to the false claims of D. M. Canright on the subject of systematic benevolence. A number of interesting items make up the regular sections of the magazine this month.

Our Cover

Around the world on every continent Christian churches hold aloft the light of the everlasting gospel. We are happy to present in our cover picture our Seventh-day Adventist church in Bombay, India. Every Sunday the year round public meetings are held in this church in addition to the regular Sabbath and midweek services. The active membership of the church distributed more than 50,000 pieces of gospel literature during 1956.

The beginning of our work in Bombay dates back to the year 1913. Through the years meetings were held in various halls and buildings, including evangelistic services in the famous Cowasji Jehangir Auditorium.

The present building was erected by G. A. Hamilton and dedicated by N. C. Wilson, February 1, 1941. Alva R. Appel, president of the Western India Union, is at this writing acting pastor as the church awaits the arrival of its new pastor, J. G. Corban, from British Columbia, Canada.
A Revolution in the Early Chronology of Western Asia

SIEGFRIED H. HORN
Professor of Archeology and History of Antiquity, SDA Theological Seminary

IT HAS correctly been said that chronology is the skeleton of history, and that history without chronology would be like a man without a skeleton. Although the skeleton is not the most important part of the human body, no one can exist without it, nor can a person be useful with a distorted, broken, or incomplete set of bones. The same is true of history, which becomes completely distorted if its chronology is incorrect, incomplete, or greatly disturbed. The reader will recognize this by means of a simple example. If later historians should misunderstand the written records of the first two hundred years of American history, and make George Washington a contemporary of Mussolini, Hitler, and Churchill, a completely distorted picture of American and European history would be the result. Similar and even more grotesque distortions of historical periods of the ancient past can actually be found in many printed works dealing with ancient history, as the result of an erroneous chronology. It can therefore be readily understood that an accurate chronological scheme is also an essential condition for a correct understanding of Bible history, which is closely interwoven with the history of the ancient world.

In speaking of history it should be remembered that history is based on written records, and a nation without written sources has no known history. Hence the known history of any ancient nation begins with its written records. The earliest of these nations were the dwellers of the Mesopotamian Valley and the Nile country. This is the reason that the earliest chronologies deal only with these two countries. The present article discusses only the early chronology of Mesopotamia; a study of the early chronology of Egypt is left for a later article. To avoid misunderstanding it may not be superfluous to point out that this article does not deal with prehistory, and will therefore enter into no discussion concerning any dates that prehistorians have assigned to hypothetical periods, which preceded the invention of script.

Caution in Use of Ussher’s Chronology

Until the middle of the nineteenth century the historian of antiquity had no other basis for a reconstruction of ancient history and its chronology than the statements of classical writers and the Bible. Based on these sources in the seventeenth century, Archbishop James Ussher worked out a chronological scheme that has found its way into the margins of many English Bibles since 1679, and for more than two centuries was considered in English-speaking countries to be a fixed and reliable chronology of the early history of the world.

The confidence of scholars in the reliability of Ussher’s chronology was shattered by the decipherment of Egyptian hieroglyphs and of the Babylonian cuneiform script, and through the discovery of numerous written records which, antedating the classical sources by many centuries, provided historical information that had previously been completely unknown. These records, written on clay tablets or fragile papyri, or engraved in stone, ushered in an entirely new era of historical studies. Many of the new texts contained chronological data, and their statements written down in antiquity gave an impression of trustworthiness, for which reason they were generally accepted at their face value during the first fifty years of Assyriological and Egyptological studies—the second half of the nineteenth century.
Scholars thought that at last they had in their hands reliable source material by means of which the early chronology of the ancient world could be reconstructed and its remote past correctly understood.

As an example, a text can be referred to that was discovered in 1882. It contains a statement made by King Nabonidus, the father of the Biblical Belshazzar, that Naram-Sin, one of the two greatest kings of the Dynasty of Akkad, had reigned 2,300 years before him. Since on the basis of the Canon of Ptolemy it was known that Nabonidus had reigned in the middle of the sixth century B.C., Naram-Sin’s reign could then be placed in the twenty-ninth century B.C. In 1880, two years prior to this discovery, a cuneiform text had been published containing a list of Mesopotamian kings called “Babylonian King List B.” This was followed four years later by a more extensive “Babylonian King List A,” and fragmentary copies of the Sumerian King List, of which the Weld-Blundell prism, now in the Ashmolean Museum, Oxford, represents the most complete copy. These various king lists seemed to provide the names and regnal years of all dynasties of Lower Mesopotamia from the Flood to the period of the Neo-Babylonian Empire in an orderly sequence. Since data given in these lists agreed with Nabonidus’ statement concerning the interval of time lying between him and Naram-Sin, most of their data were accepted by scholars as reliable source material, although it was correctly recognized that the data about the earliest dynasties were based on legendary tradition. The result was that the earliest historical kings of Lower Mesopotamia were placed in the fifth and sixth millennia B.C.

For some scholars the history of Mesopotamia seemed to reach back even farther than that. Toward the end of the nineteenth century, H. V. Hilprecht, of the University of Pennsylvania, found, during the American excavations of Nippur, historical records of very early kings. They seemed to antedate by centuries kings already known from other sources, and Professor Hilprecht did not hesitate to date Enshakushanna of Erech about 6500 B.C. Sensational discoveries like this seemed to indicate that Lower Mesopotamia had had at least a 6,000-year history before the Persians, conquering Babylon in 559 B.C., started the Indo-European rule over that country. Hammurabi, the greatest king of the First Dynasty of Babylon, who was identified by many scholars with the Biblical Amraphel of Abraham’s time (Gen. 14:1), was placed by the adherents of the long chronological scheme in the twenty-fourth century B.C. Since this king was a key figure in early Babylonian history, the dates of his reign have for a long time been the cornerstone of all chronological schemes dealing with periods that preceded the first millennium B.C.

**Shortening of the Long Chronology**

This situation prevailed at the turn of the twentieth century. Then the reaction came. L. W. King discovered that the so-called Second Dynasty of Babylon did not rule over Babylon at all, but over a territory in southern Mesopotamia that lay near the Persian Gulf, and that this dynasty was contemporary with other dynasties. The result of this discovery was a shortening of the chronological scheme by several centuries, and Hammurabi’s reign was moved down to the twenty-second century B.C. Yet this was only the beginning of a process that led to further shortenings of the early chronology of Mesopotamia. Shortly after World War I several discoveries of inscriptions were made in southern Mesopotamia, which shed light on the earliest history of that country. Some of these inscriptions, notably those from Ur of the Chaldees, showed that some kings who according to the Babylonian King Lists were separated from each other by many decades or even centuries, actually were contemporaries ruling over different cities at the same time. It was quickly recognized that the Sumerian and Babylonian King Lists were not reliable sources for a reconstruction of ancient history, and further drastic reductions in the prevailing chronological schemes were necessary.

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**LIGHT NOW**

“What have you done for Christ since you believed?” a young Christian was asked.

He answered, “Oh, I am a learner!”

“When you light a candle, do you light it to make the candle more comfortable or that it may give light?”

He replied, “To give light.”

“Do you expect it to give light after it is half burned, or when you first light it?”

“As soon as I light it.”

—Selected
result was that Hammurabi's dates were again lowered, this time to the twentieth century (1947-1905) B.C. It should be remembered that each lowering of Hammurabi's dates resulted in a proportionate lowering of all other earlier, and some later, dates.

Two Important Discoveries

Two further great discoveries have finally stabilized the fluid Mesopotamian chronology of the third and second millennia B.C. The first of these discoveries was made at Khorsabad in 1932 and 1933 by the expedition of the University of Chicago, which found an almost complete Assyrian King List. A virtually identical duplicate list was discovered by the writer of this article in 1953. The first one is known as the Khorsabad King List, and the second one as the Seventh-day Adventist Seminary (SDAS) King List. Although the Khorsabad List was not completely published until 1954, enough excerpts became known to make it possible for scholars to put the early Assyrian chronology on a firm basis. The only uncertainty was provided by a number of gaps in the Khorsabad King List caused by breaks in the clay tablet, which unfortunately have only partly been filled by the SDAS King List that has become available for comparison, because this latter list contains breaks at approximately the same places as the former.

The second important discovery was made in the ancient city of Mari on the central Euphrates, where a French expedition has been excavating under the direction of André Parrot since 1933. The excavators had the good fortune of finding a large archive in the ruins of the royal palace of Mari, which revealed that King Hammurabi, of Babylon, was a contemporary of King Shamshi-Adad I, of Assyria. This was great news, because it had always been believed that Hammurabi had lived much earlier than Shamshi-Adad I. Since the latter's reign could be approximately fixed in the seventeenth century B.C. by means of the Khorsabad King List, a further lowering of Hammurabi's date was necessitated.

It was interesting to follow the scholarly activity of chronologers during the years when more and more exciting evidence became known that shed light on the Mesopotamian history of the second millennium B.C., as the tablets from Mari were deciphered. Prof. W. F. Albright was one of the first scholars to recognize the importance of the Mari material in relation to the early chronology. In an article entitled "A Revolution in the Chronology of Ancient Western Asia," published in 1938, he advocated as an approximate accession date for Hammurabi the year 1870 B.C. Two years later new evidence forced him to lower his date for Hammurabi by another sixty years. Then followed Sidney Smith of the British Museum and the German Assyriologist Arthur Ungnad, both of whom came out for dates approximately the same as those suggested by Albright in 1940. After a further interval of two years, Albright published another article entitled "A Third Revision of the Early Chronology of Western Asia," in which he proposed an even lower date for Hammurabi—1728-1686 B.C.

Although some scholars reached even slightly lower dates than Albright, the end of the revolutionary reduction of the early Mesopotamian chronology was reached in 1942. Since that time many articles have been written either in defense of this so-called low chronology, or with the purpose of raising it again by some fifty or one hundred years, since some scholars think that the available evidence does not allow as drastic lowering of Hammurabi as the proponents of the low chronology advocate. Scholars who have been in the forefront of those who argue for some higher dates are Professors Albrecht Goetze, of Yale University, and Benno Landsberger, of the University of Chicago.

Space does not allow discussion of the vari-

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PRECIOUS JEWELS

There are in our world many who are nearer the kingdom of God than we suppose. In this dark world of sin, the Lord has many precious jewels, to whom He will guide His messengers. Everywhere there are those who will take their stand for Christ. Many will prize the wisdom of God above any earthly advantage, and will become faithful light-bearers. Constrained by the love of Christ, they will constrain others to come to Him.—Acts of the Apostles, pp. 140, 141.
ous arguments brought forth by those scholars who disagree in their interpretation of the evidence.

The reader who is interested in studying the conclusions reached by these scholars and the reasons for their divergence is referred to the sources listed in the references at the end of this article. It may suffice to say emphatically that anyone who, like the writer of this article, has closely followed the scholarly battles that have raged during the past few decades about the chronology of Western Asia, is convinced that Hammurabi reigned certainly not earlier than during the eighteenth century B.C., and not later than during the seventeenth century. Since the whole early history of Mesopotamia hinges on this key figure, the beginning of the early dynastic history of the Mesopotamian Valley is put by historians between the years 3100 and 2800 B.C.

The chronology of Mesopotamia has not yet been fixed to the point that no further revision seems to be possible; however, it has reached a stage of relative stabilization. It is now generally believed that future discoveries can do no more than slightly change the current low chronology of early Mesopotamia, but that revolutionary changes, such as those witnessed during the past fifty years, are impossible. However, after having observed the trend of the last few decades, cautious historians will be careful not to become dogmatic concerning the early chronology of Mesopotamia. One thing is certain; namely, that the older views have been proved to be erroneous, and that the beginning of Mesopotamian history, put into the seventh millennium B.C. some fifty years ago, is now recognized to have taken place some 4,000 years later.

The reader is therefore advised to be careful in using older books that deal with the ancient history of Western Asia, because not only are their chronological dates outmoded and erroneous but in many cases so is the reconstruction of historical events. Only the latest works in ancient history should be used, and even the dates given in these works should be accepted as provisional, since they may have to be adjusted on the basis of new evidence provided by future discoveries.

To provide the reader of this article with a vivid picture of the drastic reductions that the early Mesopotamian chronology has experienced during the past fifty years, the accession dates of three representative ancient kings will be given: (1) of Enshakushanna of Erech, one of the earliest Sumerian kings of which contemporary records are available; (2) of Sargon of Akkad, the illustrious Semitic conqueror of legendary fame; and (3) of Hammurabi, the great lawgiver of Babylon. The left column presents the years in which the ancient dates, given in the right column, were suggested or published. In the central column the references are provided.

1. Enshakushanna of Erech
Before 1900 H. V. Hilprecht, see Reference 5. c. 6500 b.c.
1939 T. Jacobsen, The Sumerian King List (Chicago, 1939), Table II. c. 2710 b.c.

2. Sargon of Akkad
1925 E. Meyer, Die ältere Chronologie Babylonens, etc. (Stuttgart, 1925), p. 33. 2652 b.c.
1939 Jacobsen, The Sumerian King List, Table II. 2616 b.c.
1952 F. Schmidtk, Der Aufbau der babylonischen Chronologie (Münster, 1952), p. 69. 2269 b.c.
1955 P. van der Meer, The Chronology of Ancient Western Asia and Egypt (Leiden, 1955), Table II. 2242 b.c.

3. Hammurabi of Babylon
1925 Meyer, Die ältere Chronologie Babylonens, etc., p. 25. 1947 b.c.

There is an old Chinese proverb: "After three days without reading, talk becomes flavorless."—"Gospel Herald."
1942 Albright, BASOR, No. 88 (Dec., 1942), p. 32.
1955 Van der Meer, The Chronicle of Ancient Western Asia and Egypt, Table III.

REFERENCES

9 These were the dates given by the famous German historian of antiquity, Eduard Meyer, in Die ältere Chronologie Babyloniens, Assyniens und Agyptens (Stuttgart, 1925), p. 25.
11 BASOR, No. 69 (Feb., 1938), p. 19.
12 BASOR, No. 77 (Feb., 1940), pp. 25, 26.
14 BASOR, No. 88 (Dec., 1942), p. 32. The same date was independently arrived at by Friedrich Cornelius in Klio, XXXV (1942), pp. 1-16.
15 Notably Ernst Weidner, in Archiv für Orientforschung, XV (1943-1951), p. 99, according to whom Hammurabi reigned from 1704-1662 B.C.; P. van der Meer, The Chronology of Ancient Western Asia and Egypt, 2d edition (Leiden, 1955), Table 3, puts his reign in the years 1724-1682 B.C.

The Jew and the Kingdom

JULIA NEUFFER
Research Editor, Review and Herald Publishing Association

WHILE working on the index for The Seventh-day Adventist Bible Commentary, I came to the comment on Jeremiah’s warning of impending attacks upon the Philistines at Gaza, and on his allusion to the time when “Pharaoh smote Gaza.” As I typed the entries, “Gaza: taken by Egypt,” and “Gaza: importance to Egypt,” the thought came to me that these references to an ancient historical event sounded like variations of modern news items on the conflict, military and verbal, that centered in the Gaza strip a few months ago. The front-page references to Gaza have mentioned the thousands of Arab refugees in that narrow strip of coast line—people who form a portion of those who lost their homes in the territory that is now Israel during the Arab-Israeli war of 1947-48. Thus the public has been reminded of the appalling conditions under which more than 800,000 homeless people in Gaza and in other refugee camps have been living for almost ten years while awaiting a political settlement of their ever-worsening situation.

Some time ago the Christian Century, in an item of religious news, reported a thought-provoking remark on these refugees made by a member of a group of clergymen from the United States and South Africa who were on a tour of Palestine. These men, who evidently hold a certain popular view of prophecy, “did their bit,” it was reported, to solve the problem of Jerusalem “by saying publicly that while they felt sorry for the Arab refugees, the day of the Jews has come, and in the light of prophecy they [the Arabs] must make other arrangements.” A neat disposal of a matter that has taxed the statesmanship of world leaders for so many years!

Leaving aside the fact that the festering sore of the refugee problem cannot be solved summarily by the wave of a ministerial hand, one shudders at the state of mind of anyone who can use a prophetic interpretation to pass sentence on the individual and collective misery of nearly a million human beings, and then depart contentedly for his comfortable home. It is to be hoped that the spokesman who delivered such glib words to the press was incompletely quoted, or that he unintentionally misrepresented the humane feel-
ings of the members of a group who had presumably seen with their own eyes some-
thing of the destitution, the hopelessness, 
and the bitterness of the hapless victims of 
war and political upheaval.

The question of who is right or wrong, 
or of who is to blame, does not affect the 
hunger of a man homeless in the land of 
his birth, or the warped outlook of a child 
growing up amid degradation and bitter-
ness without even remembering a normal 
home life. No one is in a better position 
to understand the plight of the Arab refu-
gee than the Israeli who has recently fled 
from persecution in Europe. Even if these 
tourists had made a sacrificial contribution 
for the relief of such unfortunates, surely 
none would feel like leaving such a scene 
with merely a theological pronouncement 
that would presume to settle the fate of 
nations; or with merely a deprecating 
“We’re sorry, but . . .” for the supposedly 
minor matter of the welfare, happiness, 
and future usefulness—or menace—of 
nearly a million suffering and hopeless hu-
man beings.

Prophetic Views and Humane Feelings

This incident is not related here for the 
purpose of accusing these men of callous-
ness, but to point out that it was their 
system of prophetic interpretation that had 
thrown their vision out of focus.

This sort of theological astigmatism may 
be explained as the natural result of the 
form of prophetic teaching that makes the 
return of Christ convert the Jews and set 
up, as an important part of His kingdom 
on earth, the dominion of a Jewish state 
over the unregenerate nations of the world 
during the millennium. This is believed 
to produce a multitude of conversions, 
but to end in the revolt of the unwilling 
“nations” who have been coerced into out-
ward submission to the millennial king-
dom. In this sort of scheme the imprecatory 
psalms and the dire prophecies of ven-
geance on the enemies of God are often ap-
plied to the enemies of the Jews and of 
the supposed coming kingdom of Israel in 
Palestine.

Indeed, one of the favorite points of 
those who hold this system of prophetic in-
terpretation is the contention that nations 
which oppose the Jews will be punished 
by God in direct ratio to their opposition 
to what they call His “covenant people.” 
While history shows that God has per-
mitted the punishment of one nation by 
another, yet we must not conclude that 
those nations who suffer because of con-
flict with the Jew are being visited with 
the judgments of God.

The question may be raised as to whether 
those who are steeped in the view that 
anticipates such developments as imminent, 
and who are inclined to regard the estab-
lishment of the present Jewish state in 
Palestine as the beginning of the fulfill-
ment, might be in danger of a subcon-
scious tendency toward equating the op-
posers of the Jewish state with the enemies 
of God. At least such an anticipation would 
prepare one to tolerate the idea of a mil-
Iennium during which Jewish dominion 
over the nations is to be maintained by 
force—which always means suffering for 
multitudes of helpless people.

We as Adventists have a different view of 
the millennium—that the coming of Jesus 
at the beginning of the thousand years will 
decide the fate of every human being, and 
that, except for the necessary destruction 
of sin and sinners at the close, the Second 
Advent will end all human suffering. We 
hold that the future dominion of this earth

WORDS OF WISDOM

“There is a great difference between saying ‘be merciful to my sin’ and ‘be 
merciful to me a sinner.’ It is not everyone who willingly and truly says the 
second. Most people are willing enough to say the first.”

Sir James Bailie.

“Nothing is too hard for God to do if He can get the right kind of a man to 
do it with.”

E. M. Bounds.

“Only those who have been wounded in the region of their human confidence, 
whose self-sufficiency has been shattered into supplication, only they can be the 
healers of this ailing world.”

James S. Stewart.

JUNE, 1957
in its eternal state belongs to "the saints of the most High," to the saved of all nations.

**All Men Equal Before God**

The ancient Hebrews were chosen of God not because of merit, but in order that they might be "priests," that is, conveyers of the blessings of God to other people. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me . . . : and ye shall be unto me a kingdom of priests" (Ex. 19:5, 6). They lost their special status because they failed to meet the conditions and finally rejected Christ, their Messiah. The majority of the Christian church through the centuries has believed that the Jews forfeited their right, as a nation, to the kingdom of God (Matt. 21:33-45), but that the New Testament makes it clear that the individual Jew is on an equality with everyone else before God not only as far as salvation is concerned, but in matters of justice and human relationships.

In teaching this, one must not be considered anti-Jewish or pro-Jewish. The true Christian should really be pro-everyone in declaring the gospel of salvation impartially to all the world. Are not those who hold to an earthly Jewish millennial rule the ones who really deprive the Jew of his full status? Such teaching seems to keep him in a mortal state and outside the redeemed church of the millennium, and in this respect actually rebuilds the "wall of partition" that Christ broke down (Eph. 2:14). A close study of the New Testament reveals that the Jew has no special privileges, neither is he subordinate to or segregated from the non-Jew. Any Jew who accepts salvation receives it on the same terms as the Gentile and is enrolled among the transformed saints who live and reign with Christ a thousand years.

**Millennial Kingdom Not National**

Those who, like the touring clergymen, believe that "the day of the Jews has come" say to us, "See, the events of these last days are proving us right. The Jews are already being restored. Look at the state of Israel!"

Well might one ask, "How could anyone know that the return of some of the Jews—even a large number of the Jews—to set up a state in Palestine will result in a permanent and powerful state that will eventually be the world power?" There was a time when Allenby's victory and the British mandate over Palestine were hailed by certain groups as proof that the prophesied kingdom was being divinely bestowed on the supposed literal descendants of the ten lost tribes. It is not safe to base a prophetic interpretation on political developments that are still in process of change.

There was a time when Hitler seemed to be uniting most of the iron and clay fragments of Daniel's fourth kingdom; then some people quavered, "What about Daniel 2? Haven't we always said that Europe would never be reunited?" And others replied, "Whether some of us said it is beside the point; what the Bible says is not that they shall never be put together, but that 'they shall not cleave one to another.'" Long before Hitler, Napoleon united a larger portion of Europe for a much longer time, and the results of some of the changes he introduced are still with us.

But the united pieces did not cleave together. They did not stick; they fell apart again. Daniel 2 still stands.

**Jew and Gentile in True Israel**

But the question of Israel goes deeper than that. The state of Israel today is not the heir of the prophecies of the future kingdom. Those prophecies apply to the true Israel, to the true fig tree into which we must all be grafted—whether we are the wild branches or those of the original stock that were broken off long ago (Romans 11). If in the words of the clerical gentleman, "the day of the Jews has come" in that part of the globe, it will be merely a matter of the fortunes of war or politics, nothing more. It is interesting to note, however, that a recent book on British policy in Palestine makes the point that a strong factor in the inception of British official interest in re-establishing the Jews in Palestine was the zeal of certain influential men to bring about what they considered to be a fulfillment of prophecy.

It would be interesting to know to what degree a mistaken interpretation of prophecy among so many premillennialists of Britain and America has had its effect in conditioning present-day public opinion.

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Kingdom Not Set Up by Human Means

The Bible has never said that the literal descendants of Israel would never migrate to Palestine, or that they would never set up a state of any sort. But it has certainly said enough about the rejection of the Jews as the people of God and about the inheritance of the promises by spiritual Israel—without distinction between Jew and Gentile—to make it clear that the setting up of a Jewish state by purely human means and for purely human ends cannot be the real fulfillment of the prophetic promises to the covenant people of God. A dozen Jewish states or one Jewish superstate would have no bearing on the kingdom prophecies.

To what degree the ancient Messianic prophecies of earthly glory and power might have been realized literally if the earthly Israel had been obedient and faithful through Old Testament times, if they had accepted their Messiah and had served as missionaries to all mankind, it is futile to speculate. To what degree they are spiritually fulfilled in spiritual Israel, the church universal, and to what degree they are yet to be fulfilled literally in the new earth, we cannot know except in so far as other scriptures make it clear.

This article cannot go into that subject. (Read Patriarchs and Prophets, chapter 59, “The House of Israel.”) But we cannot set aside positive statements of Jesus and the New Testament writers in order to interpret the kingdom prophecies literally, that is, of the Jews in the flesh. Nor have we any right to use such prophetic interpretations to pass judgment on the destiny of present nations and groups of people whose fate yet hangs in the balance, least of all to use one’s interpretations as a lever to sway the political outcome.

Two Prophetic Errors to Avoid

We hope our tourist friends will neither assume that the Palestinian refugees are to be the victims of their personal views on prophecy, nor allow their preoccupation with their Jewish-nation ideas to dull their sensibilities to the visible evidence of human suffering. On the other hand, we too should beware of making a prophecy equivalent to an edict of predestination.

Jesus told His disciples that events were foretold in advance so that when the fulfillment came they might believe (John 14:29). He did not say that the function of prophecy was to determine the outcome. The prediction of Judas’ perfidy did not make it inevitable that he should betray Jesus in spite of himself; if so, Judas would not have been responsible for his sin. God’s foretelling the wars, evils, and increasing sins of these latter days does not mean that His will has decreed them.

To declare a future event is not the equivalent of sponsoring it. Neither the erroneous belief that the Jews are prophesied to rule on earth, nor the correct be-

MORE WORDS OF WISDOM

“Nothing reaches the heart but what is from the heart, or pierces the conscience but what comes from a living conscience.”

William Penn.

“By ’preaching Christ,’ I mean no less . . . than working to make Christ known and welcomed and beloved and adored and followed and trusted by one’s fellow men.”

Dr. G. A. Johnston Ross.

“Churches ought to help individuals to grow as Christian personalities and to maintain their personal integrity. Churches are concerned about what happens to individual people. Their chief business is people—not buildings, not literature, not liturgies, not budgets, but people.”

Rolland W. Schloerb.

“The religion of maturity . . . demands every ounce of simon-pure energy the individual possesses—all of his emotional or love life, all of his intellectual powers, all of his will—and dedicates all of these to the cause of Christ and His gospel.”

John Wick Bowman.
lief that God’s gathered-out ones from every nation comprise the true Israel, is a valid reason for taking sides on a purely human issue. If it were, one who believes in the prophecy of the coming religious persecution under the beast power of Revelation 13 would be quite logical in working to help bring that about!

Prophecy Not Basis for Complacency

An emphasis on prophetic interpretation should not overbalance our feeling for the sufferings and needs of our fellow men.

We are a people of prophecy, and rightly so. We stress prophecy because it is essential truth for this time. But it is not the whole body of truth; obviously, convincing a man of the nearness of the end is not so important as converting him to Jesus Christ. It may be possible to become so absorbed in expounding prophecy as to give the impression that we derive satisfaction not only from the fact that prophecy is fulfilling, but also from the unfortunate developments that constitute the fulfillment.

One prominent premillennialist leader has been quoted as saying, “As awful as conditions are across the water, and as awful as they may become in our country, the darker the night gets the lighter my heart gets.” R. A. TORREY, quoted in William P. King, *Adventism*, pp. 69, 70. Even if that can be regarded as a half truth (as a parody on Luke 21:28), it would be sad if we could permit prophecies of present evils to make us in any degree complacent over the woes of mankind today, or even to mislead us into giving that impression erroneously by appearing to rejoice over the fact that worsening conditions vindicate our prophetic doctrine. That is what makes others accuse premillennialists of pessimism, of downright enjoyment in insisting on the terrible fate of mankind, and of delight in the conflagration of the wicked. This is, of course, an unfair exaggeration, but it contains an admonition for us.

God forbid that in our zeal to study the movements of the nations, and in that to discover the nearness of the end of the age, we should overlook the need of suffering human hearts. Salvation has ever been an individual matter; we are not saved because of who we are but because “God so loved the world that he gave his only begotten Son, that whosoever believ-

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eth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

The spirit of the Master will lead us to weep over the tragedies of our time, rather than to sit in judgment; it will awaken in our hearts love and sympathy for our fellow men whoever they are and wherever they may be found.

DOWNTOWN CHURCHES

I like to see the downtown churches holding their places. It seems good to me that here and there amid the rush of traffic there should remain a building that has no bargains to offer and no shop window display.

This is a hospital for sick and weary souls. It is making a battle not for our own sake but for the sake of others. A church in a neighborhood is an asset. Any street is better for its presence.—Edgar A. Guest.

The Aching Heart

The world’s great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to preach the living Word,
Are you and I, my brothers, and all others that have heard.

Can we close our eyes in slumber, can we fold our hands at ease
While the gates of night stand open to the pathway of the seas? —
Can we shut up our compassion, can we leave one prayer unsaid
Ere the souls that sin has ruined have been wakened from the dead?

We grovel among trifles, and our spirits fret and toss
While above us burns the vision of the Christ upon the cross,
And the blood of God is dropping from His wounded hand and side,
And the voice of God is crying, “Tell poor sinners I have died.”

O Voice of God, we hear thee, above the wrecks of time;
Thine echoes roll around us, and the message is sublime;
No power of men shall thwart us, no stronghold us dismay,
For God commands obedience, and love has led the way!

—Author Unknown

THE MINISTRY
UNINHIBITED EVANGELISM

When Providence called the Advent Movement into existence, a definite task was assigned to us—that of preaching the everlasting gospel to all the world. And that gospel had to be proclaimed in the setting of God’s great judgment hour.

This movement was to be a preaching movement. Whatever its form of organization, nothing must obscure this definite preaching program. While the Christian church throughout all her history has to a greater or less extent sensed her divine commission—to make disciples of all nations and to teach her converts “to observe all things”—yet in a particular way we sense this to be the work for which we have been called of God. To do this we must of necessity carry out our evangelistic commission.

In recent months references have been made in some of the leading religious journals concerning the questions of proselytizing. This has raised questions in the minds of some of our workers. Does it mean that our evangelism is to cease? By no means. Nor was this the intention of those who made such statements. The impression that we as a people should cease our evangelistic program was never in their minds. Of this we have been assured over and over again. They know, and we know, that a church that ceases to be evangelistic will soon cease to exist. The definite commission of our Lord requires that we evangelize, for the Lord has commissioned us to teach all nations “all things whatsoever I have commanded you.”

But the question is, How shall we carry out this commission? Certain methods of proselytizing have been discussed very frankly by various Christian groups of late, and in every case the question has not been “Should Christians win converts?” but rather, “What methods should be employed in that work?” No truly Christian denomination challenges or seriously questions the right of another denomination to preach what it believes to be its God-given message, even though in the preaching of that message certain teachings differ from those of other groups. Neither does anyone who understands the principles of true religious liberty challenge the right of one to change his religious affiliation after having been convicted by the Spirit of the Lord that that is what he should do. The vital question is, “What shall be the method of our teaching?”

The apostle Paul wrote of certain false brethren who came into the Galatian congregation “unawares.” He declared they “came in privily to spy out our liberty which we have in Christ Jesus.” Certain people purporting to be Christians mingled with the believers, but their methods as well as their doctrines were wrong. We as Adventists know something of what he was facing. Sometimes there have come into our congregations those who would undermine the faith of the members. Purporting to be in full harmony with the truth, and claiming at times to possess additional light, these people, outwardly pious, have had one purpose, i.e., to lead the unwary astray. They usually begin their subtle work by undermining confidence in the leadership of the church. These methods we abhor. And it is that kind of approach to
which Christian leaders of other denominations refer when they speak of “proselytizing.” We regret that occasionally such tactics have been followed in the name of evangelism by various Christian groups. This the writers referred to recognize. Such subversive methods we deplore and condemn.

On the other hand, the straightforward presentation of our message, with a clear declaration of who we are and what we stand for, brings results without implicating our sincerity. And such a program is in no way resented by our fellow Christians. We have nothing to hide, and for a number of years this journal has advocated that our evangelists when opening their campaigns, and particularly in some areas, they clearly declare themselves. This is in harmony with the counsels of the Lord. We read, “We should scorn concealment.”—Evangelism, p. 179. As we begin a series of meetings we of course do not need to advertise every subject on which we are going to preach, but it is far better if we let the people know who we are.

Our Lord never felt it necessary to conceal His identity. He came as a great lover of men. His messages were full of sympathy. He understood men’s needs, and “His tender compassion fell with a touch of healing upon weary and troubled hearts. . . . Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did.”—The Desire of Ages, p. 254. And this was the secret of our Lord’s success. He made Himself one with the people, and the afflicted ones “longed to abide in His presence, that the comfort of His love might be with them continually.”—Ibid., p. 255.

Those who will study the manner of Christ’s teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day.—Evangelism, p. 124.

While some of the messages of Jesus cut across the customs of His day, yet He proclaimed the truth in love, and great crowds followed Him.

A few months ago I was standing where our Lord stood when He proclaimed the principles of His kingdom in the Sermon on the Mount. His audience was made up of people who came from great distances, not only around Galilee, but from Decapolis, Jerusalem, Judea, and beyond Jordan. Some of those people had traveled hundreds of miles, and they represented a variety of needs. In the group were wealthy Romans; others were outcasts from society. Some were hard-working farmers and housewives; others were teachers and philosophers. And there was the usual sprinkling of religious rulers. But Jesus had a message for each.

As I envisioned that great multitude following this Teacher up and down Palestine, there came to my heart a new appreciation of “the manner of Christ’s teachings.” He had a method, but it was not concealment. There was no hesitancy to declare His identity. And yet all came to realize that here was “a teacher come from God.” He discussed the problems of the day in a new light. And although He recognized that His work would close in a crisis, and that the cross was inevitable, yet He did not precipitate the crisis. He went on calmly with His work, sowing the good seed of the kingdom. There was nothing “unawares” about this model Evangelist. Nor should there be anything “unawares” about us.

We have been called of God and commissioned by the Captain of our salvation. Our work is to call men of all ranks, classes, and creeds to “fear God, and give glory to him; for the hour of his judgment is come,” and all this in readiness for the return of the King. Our work is to call out those who will be citizens of His kingdom.

One of our evangelists from Jamaica, West Indies, is right now working in the City of Panama. The Lord is greatly blessing his ministry, and the influence of his
evangelism is being felt by all classes. The following, taken from a city newspaper, shows the effect of his message. The writer refers to a controversy over who is better, Frankie Lymon or Elvis Presley—two prominent figures in today’s world of entertainment. But this man says, “I have found one who is better than both Frankie and Elvis,” and he goes on to describe his impressions of this evangelistic campaign. Speaking of the evangelist, he says:

“That man stationed himself somewhere in Parque Lefevre. There he preached to capacity audiences throughout the four nights of carnival. He had no attractive toldo as a base of operations. Instead, all he offered was a drab canvas tent. He had no carnival fever to strengthen his appeal. All he had was his Bible.

“There in that unromantic setting that man told me that both Frankie and Elvis are out of step. And he pointed out the seven steps in rock and roll that make us serve evil. I left his tent with a new idea of living. I was attracted by the large gathering that I mistook for a carnival celebration. When I learned it wasn’t, I was so deeply interested that I could not depart. However, the thoughts I carried there departed from me. I canceled my plans to dance at the toldo and informed my date that I was not entering the fifty-dollar dance contest as we had planned. Though I’m sure I could have won, I have no regrets. I am a greater winner now. I no longer compare squeaks with wiggles. Instead I compare Christ with His evil opponent, Satan.”

In this area of the world evangelism moves with rapid pace. One of the conferences in the West Indies reports that the ministers there are actually doubling their results since the institute held recently by Walter Schubert, one of the Ministerial Association secretaries. “We are all on fire with evangelism,” he says. “We baptized more than a thousand during the month after the institute.” Commenting on 1957 reports, he says, “Our ministers will baptize twice as many this quarter as they did for the same quarter of 1956.”

Then he adds this note: “Our tithe is increasing tremendously. Twenty-five per cent increase last year, and this year so far a 40 per cent increase.” Results like this always follow real evangelism. Beginning the first week in June, eighteen major efforts are going forward in this small conference. No minister is being sent out alone, but following one of the most successful methods of our Lord, men are being grouped together, and young ministerial students are being brought in to associate with these evangelistic teams. Such evangelistic planning always brings results.

In looking over the figures for the last quarter of 1956, there are some things that give us cause for serious thought. The first quarter of 1954 saw an increase in the North American Division of 10,044; 1955, 7,671; and 1956, only 6,556. That in itself is disquieting, but when we look at the baptismal results we find the same disquieting figures: 1954, 18,565; 1955, 16,925; and 1956, 16,578. Of the ten union conferences here in North America, only three showed a gain over the previous year, and one of these a gain of only two members.

This situation poses a problem, not only for the evangelists and pastors, but for the field leaders. We might well ask ourselves what lies behind these figures. We cannot complain of our poverty or lack of facilities. The Christian church, the Advent Movement included, was never so well off in material possessions as it is today. But are we losing our vision? Or do we feel inhibited?

As we meet in executive committees and evangelistic groups to plan our work, it would be well for each of us to ask himself the question, What am I doing individually to spread the news of our Lord’s return and to prepare a people to meet Him in peace?

We must plan wisely and well. But the strength of any army is measured not only

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**WHEN YOU COME TO CHURCH**

Do you cultivate an eye to detect the stranger? He is always there. He does not always have the nerve to hunt you up and introduce himself. You must not blame him for being backward.

It is your privilege and duty to make at least one stranger glad that he made his way into this house of God.

If each one of us would do this much, what a reputation our church would have for friendliness.—“Augustana Churchmen,” Bethel Light, Chicago.
by the efficiency of the headquarters staff, but rather by the ability of every officer in that army to inspire each individual soldier, building his morale and helping him to move forward under the vision of victory. And in the army of the Lord nothing less than this can meet the challenge of these times, for is not the church about to advance into her final and decisive battle with the hosts of evil? Proclaiming the message in the fullness of God's revealed truth is our responsibility. But let us use the methods of the Captain of our salvation. When clear conviction grips the preacher, and love and sympathy mark his mission, he will always see results. We need feel no inhibitions in the proclamation of our distinctive truths. So let us preach God's last message with all the definiteness it demands. But let us preach it in love, and with due appreciation for the work of our fellow Christians who with sincerity, and to the best of their ability, are also endeavoring to bring a knowledge of Christ to the millions of earth who are still sitting in darkness.

R. A. A.

The Urgency of Our Global Message

The time is now. Not tomorrow, but now.
The prophetic timetable indicates that the tempo of world evangelism will increase. We have been ushered into the dread events that characterize the end. The magnitude of the task now exceeds the time allotted for its accomplishment. The urgency of the moment must filter through each sermon, song, and prayer. The imminence of impending catastrophe must spur us on. Time is not on our side. "The work of centuries might have done must crowd the hour of setting sun."

These are indeed feverish days. A mere casual observer can sense that the tide of human affairs will soon dash itself against the rock-bound shore. Before long our world will be caught in the teeth of the tempest.

A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan.—Ellen G. White, My Life Today, p. 508.

Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished.—Ellen G. White letter 79, 1900.

We need plead no longer the urgency of events. Rather is the need for greater effort in the proclamation of the gospel. The dreadful stupor that now beclouds the minds of many must yield its hold on the messengers of Jehovah. Souls are longing to be won. Wistfully they cast their eyes heavenward for guidance. They must not look in vain. The time for the finishing of the Lord's work is now.

The Task. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). God's program for His church can be accurately labeled "Every Creature Evangelism."
The acceptance of this commission entails a house-by-house, person-to-person approach. Saturation bombing, as practiced during the war, approximates the scope of the text here considered. A program of evangelism that will carry Christ into the highways (homes of the intellectually independent), and the hedges (factories, hovels, and even the "skid row" sections of any city), is now in order.

Motorized units (ministers who spend most of their day in transit) can contribute little to the struggle. The artillery officer (the man who is content with lobbing shells from the pulpit) can offer only token assistance under this plan. The pilot (the minister whose messages go over the heads of the congregation) is indeed a misfit whether or not he knows it. As for submarine warfare (practiced by scholars who often find their own profundity self-baffling), there is in this context "no room in the inn."

The ordnance officer (the minister with all the equipment available to man, but without knowledge of its practical value), knows only the frustration of defeat.

The phrase "all the world" would indicate that no race or clime is to be neglected. "Every creature" binds the church to its task until "the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isa. 6:11).

Man can with justice argue his unfitness for the task to which he is assigned. However, to
shrink from the responsibility because of inadequacy is high treason against heaven. It is indeed a denial of faith as the following quotations will show:

To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.—Testimonies, vol. 7, p. 30. (Italics supplied.)

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.—Christ's Object Lessons, p. 333.

All that the apostles did, every church member today is to do.—Testimonies, vol. 7, p. 33.

By the grace of Christ the apostles were made what they were.—Ibid., p. 32.

The Test. All who apply themselves at this time to the task will be tested. This test will be twofold—in faith and faithfulness. Personal doubt of the truthfulness of the message subtracts from the fervency of the delivery. One's confidence in the doctrine will determine to a great extent his fruitfulness. There can be no duplicity—not a shadow of suspicion—or one's ministry will not stand the test of fire. Absolute confidence, total belief, has within itself the seeds of irresistibility. Confidence inspires confidence. Conversely, long-cherished doubts eat like termites through the timber of the soul. The trumpet cannot give a certain sound.

By prayer and Bible study, faith in God is strengthened. Few of our doubts are intellectual. More than one defection can be traced to emotional disturbances that could have been curbed by prayer. Once doubt is entertained the intellect is warped, with the end result that right appears wrong and wrong appears right. It is necessary that the terms of salvation be understood and fully believed. In the time of testing just ahead, every facet of one's belief in spiritual matters will be painstakingly examined. A readiness at all times to give a reason for the hope within, is the margin of safety.

The messenger of God will also be tested on the point of faithfulness. The early Christians were willing to face death rather than yield the peculiar tenets of their faith. "Be thou faithful unto death" became their watchword. Indeed, many of them yielded their lives, sealing their testimony with blood. This spirit accounts for the survival of Christianity in a world bent on its destruction. Few of us are called to martyrdom for our faith. In other ways, more subtle than the threat of death, our faithfulness is being measured. The winning of souls, home visitation, fund raising, are but a few tests of the minister's application of his duty.

The Triumph. Few men are privileged to begin a job with the advance knowledge that it will succeed. The minister, however, can do his work with this knowledge. Bible prophecy has provided this heartening assurance.

The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it.—Testimonies, vol. 9, p. 135.

This assurance of triumph is backed by an immediate pledge of assistance to the believing worker.

Thousands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has generously given, that a people may be prepared for the coming of Christ.—Ibid., p. 129.

To everyone engaged in this work Christ says, I am at your right hand to help you.—Christ's Object Lessons, p. 332.

Could Christians realize how many times the Lord has ordered their way, that the purposes of the enemy concerning them might not be accomplished, they would not stumble along complainingly. Their faith would be stayed on God, and no trial would have power to move them.—Prophets and Kings, p. 576.

A work is to be accomplished in the earth similar to that which took place at the outpouring of the Holy Spirit in the days of the early disciples, when they preached Jesus and Him crucified. Many will be converted in a day; for the message will go with power.—Ellen G. White in The Review and Herald, Nov. 29, 1892.

Fellow ministers, it is at the peril of our souls that we hold back now. The ripened harvestbeckons us.

Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth.—Ellen G. White in The Review and Herald, March 22, 1887.

There is, I believe, an overestimation of the power of television and other modern inventions to hinder attendance at religious services, with a corresponding underestimation of the power of God. The leading show-business personalities are no competition for the King of kings.

This is the time to accomplish the task. And though tested we shall triumph. E. E. C.

Wisdom is knowing what to do next; skill is knowing how to do it; and virtue is doing it.—David Starr Jordan.

It is not the fact that man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him.—David Caird.
Importance of the Ministry of Visitation

JOHN TODOROVICH*
Oregon Conference

IT IS a mistaken notion to regard a ministry to the individual as something separate and distinct from regular pastoral duties."

"The burden of Jesus' lifework too was a ministry to men and women one by one... The record of the Master's life is made up mostly of personal contacts." 1

These two comments by John Sutherland Bonnell come directly to the heart of pastoral responsibility in spiritual counseling, and the importance of the ministry of visitation.

A person is fortunate indeed when he discovers Jesus’ way of doing anything. It is not necessary to read very far in the Gospels before one comes to the conclusion that Jesus never depended only on a series of meetings to win or convert His hearers on the spot. He preached and no one will ever preach as Jesus did but when it came to the specific task of winning His followers, He either went to them or called them to Him. 2 Certainly we would do well to imitate the Master Teacher.

The sole purpose of the ministry is to spread the contagion of Christian ideals, and it has been demonstrated again and again that this can best be done through personal fellowship or visitation. The minister should visit with the people in their homes. He should acquaint himself with their problems and their needs, rallying them to faithfulness in church attendance and in Christian service, and coming close to the lambs of the flock. This he must do personally because "there is no substitute for heart-to-heart personal work." 3

Surely the work of the minister does not end when a person is baptized, for it is his work to strengthen the spiritual life of each church member. Even as it is considered dishonorable for a parent to bring a child into the world and neglect to properly feed and care for him, so it should be unthinkable for the minister to bring a new "child" into the faith and then fail to provide the spiritual food and direction that he needs. "Souls for whom Christ died are perishing for want of well-directed personal labor; and he has mistaken his calling who, having entered the ministry, is unwilling to do the personal work that the care of the flock demands." 4

The tragic story is told of a church member who pleaded with her pastor for a year to talk with her daughter who had begun to drift from the faith. After the girl had been left to drift for twelve months, the pastor casually asked her whether she attended worldly places of amusement. Learning that she did, the pastor informed her that that was against our standards, and that she would be dropped from church fellowship. And she was. One cannot help wondering whether the outcome might not have been entirely different had the pastor fulfilled his obligation as "shepherd of the flock" by calling upon this girl and seeking to guide her in a friendly manner. Suppose that at least a dozen times during those twelve months he had pleaded with that girl to give her heart completely to God; suppose that he had prayed with her each time; suppose that he had arranged for other young people of the church to surround that girl with Christian influences continually; then perhaps the story would have had a happier ending.

Again it was reported that a woman, owing to circumstances beyond her control, had been unable to attend church for several months, but she had remained faithful to her baptismal vows. One weekday the pastor and the local elder called on her at her work, a job which she could not leave even to visit with them. They reported back to the church that she was no longer interested, and shortly afterward she re-

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* From a Department of Practical Theology term paper, class of Human Relationships, Seventh-day Adventist Theological Seminary.
ceived a notice that her name had been dropped from the church record. One likes to think of
the minister as one who is a master of good
human relationships. Yet it appears that these
persons had mastered the art of "inhuman
relationships."

It is true that the minister is busily engaged
in the functions of the church and in seeking
to win new converts, but never should he neglect
one of the lambs of the flock who has begun to
stray. When the Chief Shepherd learned that
one lamb was missing, He left the ninety and
nine safe in the fold and went out and searched
for that lamb till He found it. He didn't say
that it would be cheaper or easier to buy anoth-
er lamb, nor did He scold or condemn the
lamb when He found it, but gently He held it
to His breast and carried it back to the fold.
There He tenderly bathed its wounds and loved
it back into the fold. So the minister must care
for the lambs of the spiritual flock. Too often
he feels that his sole work is preaching beautiful
sermons, but he will never really win the hearts
of his people so long as he has a pulpit between
him and them. It is granted that he might be
considered a good preacher or lecturer, but
never a shepherd.

In order for a minister to be truly successful
he must make his parishioners his best friends,
and he should be their best friend. "This rela-
tionship can exist in every church. The minister
can kindle a spiritual warmth in his member-
ship by preparing a calling list and then visiting
all his church members. In talking to them
about their home, their children, and their
relationship to God he will gain their confi-
dence and love. By praying with them he can
make the family feel that they have been drawn
closer to God and man." 8

We do well to heed this valuable counsel on
this point:

Those who labor for God have but just begun
the work when they have given a discourse in the
desk. After this comes the real labor, the visiting
from house to house, conversing with members of
families, praying with them, and coming close in
sympathy to those whom we wish to benefit. It will
not detract from the dignity of a minister of Christ
to be awake to see and realize the temporal bur-
dens and cares of the family he visits. 9

So the importance of the personal ministry of
visitation can never be overemphasized. Jesus
went out and talked with the people in their
homes. Men today, who are seeking public office,
made it a point to go out and meet the man
on the street to demonstrate that they have a
personal interest in him. Surely the minister of
the gospel can do no less in his important work
of seeking to "present every man perfect in
Christ Jesus." 10

**Qualifying as a Visitor**

Any person who has a personal acquaintance
with Jesus Christ and who has a sincere love for
his fellow men has the basic qualities needed
to become a good visitor. But there are still other
qualities that are essential in order to be a suc-
cessful visitor. Dale Carnegie once said, "If you
want to gather honey, don't kick over the bee-
hive." Many ministers are guilty of that very
thing because of certain qualities in their dis-
position and character that ought not to be
there. It is granted that talents for various
types of ministry are given by the Spirit, but
everyone who wants to be a success in all
phases of the ministry must seek to eliminate
those qualities that are objectionable in his
personality, so as to develop those most needed
for this most delicate work. 11 No one can hope
to conquer the world for Christ by alienating
the ones he is seeking to conquer. Yet too often
this is the case because of the minister's lack of
knowledge in the field of human relationships.
Carroll Pike must have been thinking of this
when he wrote: "A little reflection will reveal
the fact that most of the difficulties between
individuals are caused by personality con-
flicts." 12

Without doubt the most important aspect to
consider in the preparation for effective visiting
is one's mental attitude. The success of any en-
deavor hinges on the mental attitude of the one

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**CHRISTIAN MINORITIES**

"Christ never appealed to men in masses; He never suggested that the voice
of the people (which was soon to say 'crucify him') was or ever could be the
voice of God. . . . It cannot be asserted too often or too strongly, that there is no
promise and no expectation that true Christians will ever be more than a small
minority. The only way for a church to become powerful and popular is to make
unholy alliances, and to cajole or terrify the irreligious."

W. R. Inge.

JUNE, 1957
undertaking it. It is a fundamental qualifying factor. This is so because one's attitude determines his thinking, feeling, and acting. One could not possibly be a successful visitor if he looks on this work as drudgery or as an incidental thing that has to be done.

John Sisemore believes that Dr. Robert G. Lee had mental attitude in mind when he said, "Look on visitation as a business, not an incidental matter; as work, not play; as time well spent, not wasted; as a privilege, not a burdensome duty."

The true shepherd of the flock will look after each person in his congregation with such interest that the parishioner will feel that he is as important as if he were the only member in the congregation. He must feel that the minister considers his problem as if it were his own. It is always the personal touch that wins.

Another quality to consider is that of tact. It seems that some persons have a special ability to always say the wrong thing at the right time. This is a very unfortunate handicap and cannot be a part of the working equipment of the successful minister. Tact could be defined as the peculiar skill of saying or doing the right thing required by the circumstances. In the minister it could be called a spiritual intelligence. Sisemore says that "knowing how to tackle successfully any problem begins with knowing what to say and how to say it." The minister must

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PASTOR -- Shepherding the Flock

Ministering to the Sick

PART 1

CHARLES M. MELLOR
Pastor, East Oakland Church, California

AN OFT-REPEATED dictum of the British Medical Journal reads: "No tissue of the human body is wholly removed from the influence of spirit." More and more medical science is taking cognizance of the operation of spiritual therapy on the human organism.

Today no well-trained physician concerns himself merely with the physical needs of his patient. As Dr. Stanley Cobb observes: "The body acts as a whole organism; and anything that happens in that organism is organic. Structural and functional are inseparables."—J. S. Bonnell, Psychology for Pastor and People, p. 164. Many physicians acknowledge faith in God as the physician's most powerful ally. They agree with Galen, the Greek physician, of the second century A.D. who said: "I dressed the wound and God healed it."

A new day has dawned in physician-pastor relationships with respect to the intelligent mutual cooperation of both in the healing processes. Since the whole of man and not merely a part of him is concerned in both preventive and curative medicine, the work of an intelligent pastor is both complementary and essential to that of a physician.

True, the minister of any average-sized church has a multiplicity of duties. There are sermons to prepare, campaign goals to meet, church business matters to administrate, and the multitudes to evangelize. And yet the spiritual and emotional needs of the sick individual must never be overlooked if we are to follow the example of the Lord. The importance of the personal care of souls was emphasized by Jesus when He told Peter, "Feed my sheep."

It was the eminent surgeon Dr. Henry A. Christian who said, "Man needs religion and particularly when he is sick." Sickness affects not only the individual's physical body, but also his emotions, his thinking, and his religious concepts. To many, sickness becomes a spiritual crisis that calls for the sympathetic understanding of a tactful minister, who can help provide the psychosomatic remedy needed.

Medical men frequently state that more than
50 per cent of those who seek their aid have emotionally induced illness. The author of The Ministry of Healing observes:

The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death. Disease is sometimes produced, and is often greatly aggravated, by the imagination. Page 241. If such be true, then religion and science can meet on advantageous ground in the work of healing.

The Physician and Minister a Team

Until recently the modern medical doctor and the minister went their separate ways with little fraternization between them. Now both are discovering that cooperation is desirable for the betterment of the patient. Today, many hospitals consider the medical doctor and the minister a psychosomatic team for the improvement of the sick. In our denominational philosophy cooperation with God’s laws of health for body, mind, and soul are essential if the physician-minister team is to be effective.

It is in the areas of disturbed emotions, and spiritual faith and tranquillity that an understanding and sympathetic pastor can be of material benefit to help in the recovery of the one suffering from illness.

Sympathy and tact will often prove a greater benefit to the sick than will the most skillful treatment given in a cold, indifferent way.—The Ministry of Healing, p. 244.

In order to become effective in assisting in the recovery of a person suffering from illness, the minister must represent in the mind of the sick person someone who cares. To give the one who is ill the assurance that God cares for him and is with him in his sickness as well as in his health is the great privilege of the pastor. The patient is marooned on an island of pain. The clergyman’s function is to restore the sick one to the mainland of love and attention. He offers his understanding and interest to help the patient grow emotionally. By conversation, Scripture reading, and prayer, he refocuses the patient’s attention on the Great Physician, who is ever invisibly present.

A clergyman qualified for effective hospital ministry makes certain that the motivation of his visit is a heartfelt love for the person he is to see. He has the conviction that his call is of value and that he is the representative of the Great Physician. He is sincere.

He should understand hospital routines and customs, and should make the call at a time most valuable to the institution and the patient. He should be properly groomed. Sick people are frequently sensitive to loud colors and peculiar odors.

It is fundamental that a minister have his own emotions under control. Regardless of circumstances he must guard against giving any unfavorable reaction to the patient.

The Minister’s Relationship to the Doctor and the Nurse

The attitude of the minister toward the medical profession should be one of cooperation. The pastor’s finest contribution is in the area of emotional and spiritual maturity. He can be of material benefit in achieving the recovery of the patient by helping him to relax with faith in God’s care and with confidence in the future.

The minister should not offer medical advice, or make his visit a pathological conference. As a rule it is best not to discuss the patient’s illness. The use of technical medical terms should be left to the physician. Professional ethics require that the minister does not undermine the patient’s confidence in the doctor.

Frequently the clergyman can be of considerable aid to the medical profession by working with the patient’s family. Various family complications oftentimes adversely affect the patient. Occasionally relatives will even have superstitious and impractical ideas relative to treatment, which an understanding minister will be able to neutralize.

THE PRINCES OF THE SHADOWS

Ray C. Petry, professor of church history at Duke University, in his book Preaching in the Great Tradition, cites De Vity’s tale of how some demons were purported to have addressed negligent Sicilian prelates in letters of nethermost affection:

“The princes of the shadows to the princes of the churches, Greetings! We render thanks to you because as many as have been committed to you, so many have been remitted to us.”

He also refers to a homily of the first Pope Gregory on Ezekiel 3:8 from which we glean this penetrating sentence: “And he who does not study to be zealous in preaching is made a partner in damnation.”
Sermons

John Shepherd in advising young ministers attributed his successful preaching to the following three principles:

1. The studying of my sermons very frequently cost me tears.
2. Before I preach a sermon to others, I derive good from it myself.
3. I have always gone into the pulpit as if I were immediately after to render an account to my Maker.

* * *

Henry Sloane Coffin once said the recipe for compounding many a current sermon might be written thus:

"Take a teaspoonful of weak thought, add water, and serve! The fact that it is frequently served hot may enable the concoction to warm the hearers; but it cannot be called nourishing."

Decorum in the Sickroom

Here are some specific and general principles to keep in mind with respect to the spiritual adviser's decorum in the sickroom.

1. Be careful in arriving at the bedside. Move with caution. Avoid kicking or knocking against medical equipment or furniture, especially the bed. Often the slightest movement of the bed can be painful and distracting to the patient.
2. When you come to the bedside, stand or be seated in such a position that the patient can see you without having to turn his head or strain his eyes. Be sure, unless you are immediately recognized, to introduce yourself to the patient, for sick people's memory is often impaired.
3. During your ministerial visit remember to focus your attention on the patient. He is the object of your call, and it is important to make him feel that you care about him.
4. Be courteously attentive to the patient's emotional condition as soon as you arrive, and feel your way as rapidly as possible into his mental state of mind. Is he hopeful, disappointed, irritable, bitter, bored, or frustrated? By determining the mood, the minister can be more specific in his spiritual prescriptions, and far more practical in helping the patient.
5. It is best not to discuss the patient's illness with him. Avoid all pathological observations relative to himself or to others with similar physical problems. It is well to ask the patient how he feels, but not to go into a detailed discussion of his surgery and treatment. Leave that to his physician.
6. One of the most helpful things that the minister can do for a patient is to help him to relax. Obviously the clergyman must be relaxed himself, for emotions are readily transferred with the minister and his mission. If the door of the patient's room is closed, do not enter before checking with the nurse on duty. She will give you any necessary information. Be alert to the "No Visiting" and "Isolation" signs that may be hanging on the door. True, they do not exclude the minister, but they will help him to know what type of call should be made. If the light is on over the door never enter the room until the nurse has taken care of the patient's needs.

As far as possible go into the sickroom fully informed as to the patient's condition, and up to date on his progress reports. Valuable information can be had from the doctor or nurse, and from relatives. Always be prepared to make allowances for any unnatural conditions of spiritual ineptitude on the part of the patient owing to the intake of prescribed drugs.
through empathy. In cases of nervous tension, good results have been achieved by helping the patient to “let go” and to relax in Christ. Here is a most appropriate quotation to use for the one who has recently had surgery:

Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms.—The Ministry of Healing, p. 251.

7. With very few exceptions, all sick calls ought to be brief. No minister should cause the doctor or attending nurses to feel he is tiring out the patient. A long pastoral call leaves the suffering one weary and discouraged. It will tend to neutralize the emotional and spiritual help the minister has tried to bring. A ten-minute visit, as a general rule, is adequate.

8. It is not always necessary to carry on a conversation with the patient. There are times when what is needed is the friendly presence of the minister without the patient’s exerting the effort of trying to carry on a conversation. There is a ministry of fellowship in quietness.

9. One should never whisper or speak in a low tone to the nurse or members of the family, if there is any possibility that the patient will be aware of such whispered conversation. Often a very sick person will have supersensitive hearing and can be very much disturbed by unwise statements. If you must talk with someone about the patient, it is best to ask him tactfully to come out into the hallway.

10. When visiting in a small ward, or a room that is occupied by two persons, make it a practice to speak a short word of encouragement to all. If the minister fails to do this, he misses a golden opportunity, and the other patients may feel slighted. A few words of greeting with a cheerful smile will be sufficient.

11. The Bible is a real source of strength and help to any person who is ill. Brief selections from the Word of God, wisely chosen for their appropriateness, are most comforting and have therapeutic value. It is best not to be too doctrinal. The great promises and assurances contained in the Scriptures are more appropriate.

12. Prayer has also a potent therapeutic power in hospital ministry, “The effectual fervent prayer of a righteous man availeth much,” not only in intercessory petition, but also in stimulating the faith and confidence of the patient. It is a matter of courtesy to ask the person whether he would like to have a word of prayer offered in his behalf. Make the prayer brief and to the point.

13. If the patient’s meal is delivered during the pastoral call, some ministers follow the practice of asking the patient, “Would you like for me to say the blessing for you before I leave?” The patient will then proceed to eat, and will not become perturbed at the prospect of having to eat cold food after the clergyman has left.

14. The Christian minister should never become insulted or irritated by what the patient may do or say. It is well to remember that the sick are frequently abnormal and do not always realize the import of what they speak. Pains and nervous tension easily upset them, and influence their conduct and conversation.

15. The minister should never allow himself to show alarm or fear over a patient’s unfavorable trend. It only further unnerves a person who is ill to concentrate on his feelings. It is sufficient to show sympathy and love and understanding of his suffering, and then to direct his attention to faith and hope and the divine source of life and health.

16. A minister must keep faith with his patients whenever any personal or family secrets are confided to him. This strict confidence must never be broken even for the purpose of illustrations in his forthcoming sermons, without the consent of the person visited. The pastor must be as professionally ethical as the physician or lawyer.

17. Above all, the preacher must remember that he is a man of God bringing God’s presence into the sickroom. He is the ambassador of the good news of salvation.

(To be continued)

A Visit

One day I rang a doorbell
In a casual sort of way;
’Twas not a formal visit
And there wasn’t much to say.

I don’t remember what I said—
It matters not I guess—
I found a heart in hunger,
A soul in deep distress.

He said I came from heaven,
And I often wondered why;
He said I came to see him
When no other help was nigh.

It meant so little to me
To knock at a stranger’s door,
But it meant heaven to him
And God’s peace forevermore.

—Author Unknown

JUNE, 1957
Seventh-day Adventists Answer Questions on Doctrine

WE ARE HAPPY to announce that the new book Questions on Doctrine is about ready for release. Several references to this forthcoming publication have already appeared in The Ministry. Of all the books we have ever published, none has had more careful scrutiny than this one. It is a group project, and not the work of one author, and it came into being to meet a definite need.

Some two years ago a group of sincere Christian scholars visited our headquarters to make inquiry about certain phases of our belief. That initial interview was but the beginning of some fifteen subsequent interviews. These were not just for a few hours, but sometimes as much as a whole week was occupied in the close examination of the Word of God. Our beliefs were being subjected to the most careful and exegetical study.

Up until that time these men, like thousands of other sincere Christians, looked upon Seventh-day Adventists as a “cult” holding beliefs that were at striking variance with the fundamentals of historic Christianity. They came expecting to find heretics, but were surprised when they discovered that we rang true on all the great cardinal doctrines of the Christian faith.

This editor’s office in the General Conference building proved a hallowed spot where some six earnest men, sometimes more, sat around the table searching the precious Word of God. This editorial room is more than an office, for it is lined with books comprising the major part of the Ministerial Association library. Many of the theological sources for such investigation are here.

This experience seemed to us to be one fulfillment of a statement made by the messenger of the Lord many years ago:

Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world’s great men will be too much for us.—Ellen G. White letter 65, 1886.

It was natural that on certain points of interpretation we differed, yet in our prayerful penetrating study of the Word of God we shared a wonderful fellowship in Jesus Christ and experienced a new sense of our Saviour’s love, His sufferings, and His triumph.

In order to make the work more articulate, these visitors prepared a list of important questions covering the main features of our faith. They desired clear and comprehensive answers. They began with about twenty questions, which soon grew to thirty-three, and later to approximately sixty. These searching inquiries were not just stock quibbles, but earnest questions that required the deepest study, theologically and historically. Our answers were to be complete and well documented, for they were to constitute a frame of reference for the new book The Truth About Seventh-day Adventists.

While a small group was charged with the definite responsibility of providing these answers, yet every reply was carefully examined by a large group of representative leaders, including the leading General Conference officers.

It was soon realized that if these questions and answers could be published, it would aid greatly in making clear our position on the major phases of our belief. Consequently this book of about five hundred pages has come into being. Some questions have been combined, and this has brought the number down to about fifty.

Time is needed to prepare any worth-while book, but this volume by its very nature demanded the most exacting care, to make sure that not only each subject was fully covered and truly representative of the actual beliefs of the movement, but also all our beliefs were expressed in language that could be clearly understood by all both inside and outside Adventist circles.

The manuscript, after being carefully studied by a large group here, was sent to our leadership in all the world divisions. In addition, it went to the Bible teachers in our senior colleges and the editors of our major journals. Copies were also sent to our union and local conference leaders in North America.

With the initial work completed, a competent editorial committee was given the responsibility of thoroughly checking all the materials, and their work was in turn rechecked. No manuscript has been more carefully prepared, and no book has been awaited with more eager anticipation. Our evangelists, pastors, teachers, and administrators will all be using this book, to say nothing of thousands of students and hundreds of thousands of our laymen all over the world. We think also of the many thousands of those not of our faith who will be eagerly scanning its pages.

Adventist beliefs are being discussed by evangelical Protestantism in all parts of the world today. Our next issue will carry a further announcement of this volume, but we felt that our workers would appreciate knowing that it is now on its way.

R. A. A.

THE MINISTRY
A Message From Our General Conference President

"A Sound From Heaven"

R. R. FIGUHR

Let us read this morning these appropriate words of Acts 2, verses 1-4, Revised Standard Version, "When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance."

Often we have thought and preached on these verses. Yet there is a great deal more that can be said about them. Notice especially the second verse—"a sound came from heaven." Unmistakably it was a divine sound and signal. Now the disciples were ready to speak their message. They were Spirit-filled and spoke in a different way. Just how different we do not know. Doubtless there were different intonations, different emphases, as well as a different approach. It was a new way of self-expression. Peter's remarks no longer hurt John, nor did James wound Andrew with his thoughtless, sharp words. They said the right things in the right way. How important that is! They spoke thus because they were Spirit directed.

The "sound came from heaven." That started things. It was a sound as of a mighty rushing wind. Every one who was in the room was affected by it. Many of the sounds we hear, like the songs of birds, delight us. The sounds of nature often soothe us. But other sounds we hear are created by man. We have locomotives whistling and rattling as they rumble along. There are sounds of human voices, angry voices, arguing voices, discussing voices. If we could listen to some markets in the world—especially in the Orient where there is a good deal of haggling over prices—we would hear the seller demanding that the buyer pay more, and the buyer insisting on paying less. Then there are the world's alluring and enticing voices. But over it all there comes a sound from heaven that means so much to the children of God.

You will remember that when Jesus was baptized there was a sound from heaven, a voice saying, "This is my beloved Son, in whom I am well pleased." Before His baptism He had not yet preached a sermon, nor had He healed any sick, as far as we know. The only indicating record we have of Him is that He was a carpenter's son, a carpenter pleasing God. On another occasion, He addressed the Father and asked that the Father glorify His name. A sound came saying, "I have both glorified it, and will glorify it again." It was God's voice, but not all ears were attuned to understand it. Some said that it had thundered; others said an angel had spoken. It was a strange sound to them.

There are many other sounds to which the Bible refers. The Philistines were coming out against the Israelites. David marshaled Israel's armies against the enemy. The Lord said, "Thou shalt not go up; but fetch a compass behind them." This meant more time, the use of more energy, seemingly useless motion. A direct frontal attack would seem to have been much more simple and easier. But "fetch a compass," the Lord said, "march around them and attack from the rear when I so indicate."

Some cynical people ask, "When was the Lord leading you—yesterday, when you voted thus, or today when you reversed your action?" For the man of faith the answer is simple—"Both yesterday and today." The cynic simply does not understand the technique of fetching a compass.

[Summary of talk given by R. R. Figuhr at opening of 1957 Spring Council.]
To David, God said, "When you hear the "sound of a going in the tops of the mulberry trees," then bestir yourselves and go into battle. God guides in many ways, and in ways we cannot always explain. But He guides. In the midst of all earthly sounds there is a voice from heaven, the indication that comes from above. May it always make the impression intended. There is a danger—the danger that human devisings may take the place of God’s plans, that human noises shall drown out the sound from heaven.

A traveler was once talking with a kulak in Russia. The farmer said, "In the old days we invited the priests [to them the servants of God] to bless the fields in the springtime that they might be fruitful. We do not need the priests any more. We have tractors now." That spirit is the most menacing to religion to be found in Russia or anywhere else. The idea is that if one has penicillin he does not need prayer. If he has psychology he does not need salvation. If he has science he does not need God. Earthly sounds may take the place of the indications that should come from heaven. As people are overwhelmed with earthly sounds they become less and less certain of the direction God indicates.

How characteristic this is of humanity today. Referring to our ancestors, one writer says: "In the last five centuries, probably twenty generations, 1,048,576 persons have contributed to your personality." He points out that all these have passed on something to you, some tendencies for good, but mostly for ill. We are enslaved to the weaknesses of our ancestors. Thus we need the direction of the Lord Jesus in our lives. To His voice and the divine indication from heaven we must listen more, for the sounds of the world would drown out the heavenly sound.

"Christ put the church in the world. Satan seeks to put the world in the church." The world gets into the church and the unguarded human heart.

It is becoming increasingly popular to be religious. According to many it is the thing to do. Only it must be geared to one’s own way of living. I was impressed by something the other day in a restaurant. A little card on the table suggested that those who wish to pray might find an appropriate prayer on the card. There were Catholic, Protestant, and Jewish prayers. Now in many ways this suggestion is good, especially for people who are not accustomed to saying grace at meals. And while we would encourage every effort leading people to prayer, we might wonder how truly effective this convenient method is. A plan of this kind may well suit people who believe in religion as long as it does not materially inconvenience them. Genuine religion on the other hand can become a very inconvenient thing at times, at least from a human point of view.

Emphasis on Spiritual Living

As leaders we have been called of God to lead a people into a deeper experience with the Lord. We must never fail of increasing our emphasis upon spiritual living. All of our problems must be looked at from that point of view.

What holds our denomination together? We cannot by force hold a single individual in the church. It is all voluntary. Our people are united because they believe in God’s church and in the leadership, be it president or church pastor. We must retain this confidence by our example, by the life we live, the way we act, by what we say, and the way we say it. And remember what we say is always tempered by what we are. We must be one hundred per cent in our dedication to the cause of God. We must be earnest, but never extreme, neither fanatical nor overliberal.

It is a wonderful privilege to be a worker in God’s cause. I am so grateful that in spite of all my wanderings and mistakes, God has watched over me patiently and led me along His way. And this morning, fellow workers, I would like to express to Him my deep gratitude. Perhaps others would like to express themselves in praise to our heavenly Father.

(The way was then opened for those present to bear their witness and give expression of their gratitude to God for the privilege of knowing the truth and of having a part in the great work of God. It was a moving meeting. All spoke expressing their deep appreciation for God’s goodness and pledging themselves as workers to faithful and wholehearted service under the guidance of the Holy Spirit. Several expressed their joy that such an important gathering as the Spring Council could open in such an atmosphere of prayer and reconsecration. Thus the foundations were laid for a deeply spiritual council.)

End
Illuminated Signboard for Evangelistic Advertising

E. ROBERT REYNOLDS
Evangelist, Pakistan Union Mission

A front view of the 3' x 8' illuminated signboard used for both Urdu and English evangelistic lectures in Karachi, Pakistan.

THE illuminated signboard herewith described with the aid of accompanying photographs and diagrams is the result of years of search to find a suitable method of easily readable, readily changeable, illuminated advertising for evangelistic meetings. It is portable, and readily adaptable for use at tent, tabernacle, church, or hall.

In 1953 when the union committee requested us to conduct a fall and winter series of meetings in Karachi, capital of Pakistan, no other meeting place seemed quite as suitable as the neat and attractive chapel adjoining the church's hospital, situated on one of the most prominent streets of the city. Prominent location is, of course, not sufficient advertising for evangelistic meetings. Newspaper and handbill advertising were not sufficiently fruitful to warrant the high cost involved. Cinema or theater slides were expensive. So we decided to place something in front of the building that would attract attention, thus announcing the subject and time of our meetings.

Accordingly we designed a semiportable signboard that met our needs, which could be used in different campaigns and could be adapted for advertising in both English and the Urdu language. The latter was written in the Persian characters, and reading from right to left required different letters or arrangements than our English letters could supply, but still the signboard met our need. Since it is one of the most inexpensive forms of advertising available and readily adaptable to various needs, readers of The Ministry may be interested in the technique of its construction.

The sign is actually in a box with a glass front that is framed solidly and does not open on hinges. The frame back is covered on the inside of the frame with galvanized iron sheeting. In Pakistan this was cheaper than the use of plywood or Masonite. The back is for support, and does not show at the front while the board is on display. It is set in with six long screws (2½" long) so that it can be removed for the changing of bulbs. However, it is heavy, and if hung on a wall, it might be found easier to remove the front glass frame.

The box frame—bottom, top, and ends—was constructed of heavy planking 1½" in thickness for rigidity, for protection of the glass front. Something lighter might be found preferable in areas where the glass may be readily replaced in case of breakage. This frame was constructed to allow a visibility of 3' x 8' for the

"The Chapel," a modern, attractive Adventist church, on Karachi's main street, next to the Seventh-day Adventist Hospital. The large signboard, suspended on the left front wall was used successfully to attract the public to evangelistic lectures.
sign. Its dimensions were 10" x 3'/5" x 8'/5". The extra five inches in length and height allows for a facing of 2 1/2" x 3'/4" to be set as the frame for holding the glass on the front of the box. The glass is held in place by a wood beading. The difficulty we experienced in securing the glass of the dimensions we needed led us to use two pieces of window glass 3'/4" x 4" each and fitted together to get our 3'/4" x 8' measurement.

There are three divisions to the inside of the signboard, which is internally lighted. The front-most section contains a row of colored lights spaced at 4" centers around the inside perimeter of the box. The lighting mechanism that we used to blink these off and on in different color sequences will be described later. These lights more than anything else caught the attention of the public passing by in a city where blinking lights are unknown.

Fig. 1

The second or middle section contained the white fluorescent tubes that made the sign clearly readable at all times. These were on a separate circuit from the others, and could be operated alone. They were so placed as to eliminate shadows from the raised letters on the board itself, and yet because of a galvanized strip five to six inches high all around the inside of the box between the tubes and the colored lights, the tubes were not visible. This strip also served as a reflector for both sets of lights.

The back division of the box was for the signboard, which was easily removable from one end. It was separated from the middle section only by a 3/4" bead of quarter round at the top and bottom, which acted as guides to the signboard when it was replaced. The surfaces the board would touch were waxed to prevent sticking and to provide ease in sliding the board in and out. This division was only wide enough to allow for the thickness of the type of board we wanted to use, which was Celotex.

The box was used with the 8' dimension laid horizontally. At one end, as suggested above, there was an opening that could be closed with a door the full height of the box and 5" wide. This door was placed at the back section of the end, to allow removal and insertion of the signboard. Either end may be used, taking into consideration walls or other obstructing surfaces that would come between the door and the length required for the board when extended on the outside. We used Celotex because we were using pin-up letters. For Urdu a Masonite board was used as a blackboard, and the sign was lettered in chalk or whitewash. Plywood or any similar material available may be used to meet local conditions. It is this feature that makes it so adaptable to various language areas.

For many years when I used Celotex for pin-up letters I painted the surface. This time I used black cheesecloth, and found it highly satisfactory. It can be cleaned when needed, and the pinholes never show to the front. And a further advantage is that the softer surface of the Celotex (usually the back, which would not look smooth even when painted) makes it much easier to place the pins in the board without bending them or breaking the letters. Two or three thicknesses of the cloth may be necessary, however, to cover the board adequately.

We used plaster-of-Paris letters made by Mitten's Display Letters, Redlands, California. They also make track letters, but if these are used, they must not be allowed contact with moisture, since they swell and will not then fit their tracks. These tracks could be screwed from the back of Masonite or plywood and used in the signboard if desired. Encased in the glass, the box is fixed with the back frame set in to prevent rain water from seeping down the front of the board and wetting the letters. Tracks for the letters should not be painted, because the sliding clearance of the letters would thus be reduced. In both pin-up letters and track letters Mitten's has a variety of sizes and designs. I prefer the three- and four-inch size of condensed letters for distance reading.

The electrical system is not difficult to install.

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The only thing that might need an experienced electrician's help would be the device for varying the colored lights. If you are where flashers (such as are used on Christmas tree lights) can be purchased, you have that problem solved. Certain companies also make a bulb socket with a timer on the base. This one can be set for any required interval, but we found this type more expensive than we could afford.

The device we constructed to change the flow of current to the different colors of lights was built of four fields laid in insulating material, one of the four fields feeding all colors simultaneously. A rotating arm with brushes attached makes contact with these four fields to complete the circuit. The arm is driven by a small fan motor attached to the arm by means of a pulley belt and small gears. An automobile fanbelt is the size we used. Figure 3 shows a wiring diagram of the signboard, and figure 4 provides a plane view of the device and its wiring. This mechanism was enclosed in a small box with a power line into the box tapped to run the fan, and also hooked up (as shown in the diagram) to the four fields, which found their outlet from the box in three sockets. Three unattached extension cords served as connectors between this box and the signboard's colored lights. Three
male plugs extend from the end of the signboard to make the hookup complete. Incidentally, this arrangement made it possible to alter the order in which the different series of colored lights blinked: One right after the other gives a circular illusion; alternated, they appear to stand still. And an illusion of direction can also be achieved by this same means.

The colored lights were wired with twenty-one bulbs to a circuit, at 12" centers, every third bulb on the 4" centers being of the same color. They were wired in parallel, using three colors of 15-watt bulbs. At the corners of the boxes a change in measurement was necessary, and so measuring along the wire, center to center of sockets, 18" was allowed. For the fluorescent lights we used one 5' 80-watt commercial tube on top and one at the bottom. It was cheaper than two 3' or 4' domestic tubes. A 2' or 2½' tube at each end could be used, though we did not add that expense. As in the case with the colored lights we terminated the fluorescent wiring line for the box with a male plug on the outside, and with a drop cord connected this to a permanent wall plug fixture. The distance from the board to the permanent outlet would determine the size of wire needed. If white light bulbs were used instead of fluorescent lights, they should probably be 25-watt bulbs at 4" to 6" centers. Both kinds are wired in parallel.

Some people feel that in a conservative Christian community the blinking lights are too theatrical for religion and thereby tend to cheapen what we are trying to sell. However, because of the advantages of shadow elimination and hidden lights it provides, the indirect white lighting on the board is, to my mind, worth the trouble to build, even though the other is not used.

Figures 1 and 2 provide a perspective view and a front elevation of the board. The picture will convey a more complete idea of its design as used. We who were associated together in this evangelistic program trust that this description, with its comments, may be of help to others who are looking for modern, attractive, illuminated outdoor advertising, either at the place of meeting, or as a billboard in another part of the community.

**Last Call for Choice Quotations**

Work on the new Index to the writings of Ellen G. White is progressing nicely, and we are now compiling material for the special section listing choice or favorite quotations from her pen. Please leaf through your E. G. White books now and list the choicest quotations that you have marked as specially precious. This is our last call for such material for the Index. Give only the key words or phrase of each quotation, with the abbreviated title of the book and the page number, so that we can find it. Here are sample ways of doing it with the least time and effort on your part: “treated as we deserve DA 25”; and “death before dishonor 5T 147.” Send your list of items (as many as you wish) immediately to Index Editor, White Publications, General Conference of SDA, Washington 12, D.C.  R. L. Odom
I. THE KINGDOM OF DARKNESS.
1. Man created for God's glory (Isa. 43:7).
2. All have sinned and come short of that glory (Rom. 3:23).
3. Sin is breaking God's law; rebellion against God (1 John 3:4; Dan. 9:5).
4. All placed under death penalty (Rom. 5:12).
5. Wages of sin is death (Rom. 6:23, first part).
6. The god of this world blinded man's eyes lest the gospel shine into his heart (2 Cor. 4:4).
7. Now servants of Satan (Rom. 6:16).
8. God hath shined in our hearts, giving us the gospel (2 Cor. 4:6).
11. Delivered from the power of darkness (Col. 1:13).
12. God imputes Christ's righteousness (Rom. 4:6).

II. THE KINGDOM OF GRACE TODAY.
1. Translated into the kingdom of His dear Son—the kingdom of grace (Col. 1:13).
2. Saved by grace in Christ. Grace is unmerited favor (Eph. 2:8).
3. Declaring to the world acceptance of His gift of grace by baptism (Rom. 6:1-4).
4. Forgetting the past and pressing toward the mark of Christ's righteousness (Phil. 3:12, 14).
5. Remaining in the kingdom of grace by keeping sins forgiven, cleansed (1 John 1:9).
8. Walking as He walked (1 John 2:6).
9. Now we are sons of God (1 John 3:1, 2).
10. His righteousness imparted to us, we are changed into His image (2 Cor. 3:18).

III. THE KINGDOM OF GLORY LATER.
1. Christ will present us faultless before the presence of His glory (Jude 24).
2. Will come in His glory (Matt. 25:31).
3. Will take us to His home in glory (1 Thess. 4:16, 17).
5. “So shall we ever be with the Lord” (1 Thess. 4:17).

Over there beyond earth's shadows,
Over there beyond the blue,
Are the mansions filled with glory
Just waiting for me—for you.
AND a nutritious diet it was, for the mind and spirit. Along with milk and mashed vegetables (in my day, baby foods had not made their appearance) I, like most children, was fed Mother Goose and A is for Apple, B is for Ball. But because the book shelves in our parsonage home were at least as important as the pantry shelves, my taste for more mature reading was acquired right along with my taste for more sophisticated food. I suspect that too many children, suffering from intellectual malnutrition, regard worthwhile books, not as delectable food, but as a horrid type of medicine.

Our small town, in a remote section of northern Maine, was the proud possessor of a library, thanks to the efforts of a circuit-riding minister whose vision was as wide as the country he traveled. The government of our town was that purest form of democracy, the town meeting. And I recall vividly the tall, gray-bearded, and somewhat frail figure, for he was then an old man, rising in his place on the floor of town meeting and pleading for funds for the library, which the citizens, out of equal respect for learning and the old minister, usually granted.

I remember, too, my first visit at age of 6 to the children’s room of our library, where a starched and kindly librarian received my childish signature and helpfully suggested as my first borrowed book, Beatrix Potter’s “Peter Rabbit.”

What we growing children in the family could not read ourselves, Father read to us, if he regarded it suitable. And by “suitable” he did not mean of the proper “grade level” or based on a pedagogically contrived “core vocabulary.” Big words did not bother Father, or his children. If we did not understand them, we nevertheless could hear and “feel” them as they rolled eloquently from Father’s lips.

Nor was poetry to hold any terrors for us in the years to come. We had been conditioned to it. Memory carries me back to the fascinating rhythm of the Battle of Blenheim, as Father used to recite it to us. The lines were music:

“And everybody praised the duke,
Who this great fight did win.”
“But what good came of it at last?”
Quoth little Peterkin.
“Why, that I cannot tell,” said he,
“But ’twas a famous victory.”

Although quite unaware of it, I was getting a pleasant introduction to English history from this poetic conversation between Little Peterkin and his grandfather. And the poet’s cryptic comment on the tragic waste of war dawned upon me later, when I was ready for it.

One reason Johnny can’t read is that Johnny has not been read to. Reading aloud within the family circle was once, when books were scarce and lighting poor, a tradition. In our own home, we children, listening to Father read, received, in addition to an introduction to great minds and beautiful language, an emotional satisfaction guaranteed to keep the psychiatrist from the door in later life. We were surrounded at these times by warmth and security, and Father’s voice flowed comfortably about us, contributing laughter, grandeur, and excitement.

His reading did far more for our minds and spirits than impersonal movies and television can ever do. We were not fed scientific and technical facts, for which, we admit, modern forms of communication serve as the almost perfect medium. We did not have plots acted out before our eyes, to be grasped without effort.
on our part. But we were acquiring a taste for discovering facts for ourselves and for gaining ideas through language, an essential and required art, even in the present highly technical day, but one which is being discouraged through visual education and mechanical forms of entertainment.

Having been read to, it followed normally and almost automatically, that we became good readers ourselves, and had in our early teens acquired a taste for the best in literature.

Later, as the years bring responsibility and serious challenge, you have learned to turn to this same treasure house for wisdom, inspiration, comfort, and relaxation. You have come to agree with the poet who said,

*When others fail him, the wise man looks To the sure companionship of books.*

Because books became a part of my everyday life at an early age, I was happily prepared for my schoolbooks. I did not look upon them as instruments of torture or at best necessary accompaniments to getting through school. I was no more than an average student, but I opened each new book (and they were drab indeed to look at in those days) with anticipation. I did not look upon them as something to *study*, which would probably have repelled me at the start, but as something to *read*. And the difference in that psychological approach is vast and important. Today, publishers spend appalling amounts of money, which the taxpayers underwrite, for color and design and illustrations that will, everybody hopes, inveigle pupils to read their textbooks with some degree of pleasure. Unfortunately, many of those pupils, if left to their own choices, would give books of any kind a wide berth. They expect of their textbooks nothing but boredom and difficulty.

No child prodigy, I was nonetheless neither bewildered nor aggrieved when a teacher first asked our class to look up words in a dictionary and facts in an encyclopedia. . . . And my brother and I had pored, fascinated, over those three- or four-layered colored illustrations that used to appear in home encyclopedias. Sometimes at mealtime, a name or term would arise that we children found unfamiliar. Father made a game of our going to the encyclopedia to find out what it meant.

Does that set of encyclopedias that some persuasive salesman talked you into buying serve your home as a false front for erudition, or do your children know from experience that here is the knowledge of the ages, available at their fingertips? The printed book is a sacred heritage, too precious to be taken carelessly for granted.

The diet of books on which our family thrived was fairly well balanced, as I recall. We had many bone-building proteins as well as savory sweets. I have mentioned specimens of both, and I am fascinated by the frequency with which I run into the subject matter of a favorite book of my childhood in the very different modern world in which I live. For example, in 1912, when the *S. S. Titanic* sank, a hastily put together book describing the ship and the tragedy appeared in my father's library. I am sure it was not literature, but from its graphic pages and photographs I learned for the first time about the appointments of an ocean liner. . . .

Once acquired, the taste for reading is never lost. Eventually I returned, to the new and often to the old books that had been my friends through the years, that seemed to have been written just for me. And, as in the case of a friend whom you have not seen for some time but with whom you can pick up almost where you left off, you go back to a cherished book and feel, with Jeremiah, that you have returned to the old paths and walk therein.

At one period of my life I visited on occasion a certain New England village. On each visit I went to the public library in the town and into the children's room, a particularly charming spot, to read again Emilie Poulsson's wonderful tribute to books that appears on a wall of that room:

*Books are keys to wisdom's treasure;*  
*Books are gates to lands of pleasure;*  
*Books are paths that upward lead;*  
*Books are friends. Come, let us read.*

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**The Minister's File Service**  
3435 W. Van Buren St., Chicago 24, Illinois
Our ministerial and lay workers frequently are confronted by both Protestant and Catholic opposition based on the false accusations and misconstrued arguments of D. M. Canright.

Mr. Canright was born in 1840 and grew up in the western part of New York State. He accepted the Adventist faith in 1859 under the preaching of James White. He was a brilliant young man and obtained his academic education the hard way. Encouraged by James White who was instrumental in bringing him into this message, he entered the ministry in 1861. In assisting Canright and Van Horn, another able minister, to acquire a good library, Elder White set before them this worthy objective:

> When you study, study with all your might, and when you visit, visit with all your might, and exercise briskly. Whatever you do, do it with all your might. And now, because we think the Lord is coming soon, and that there is but little time to obtain an education, to make up our minds to gather a little here and there, and be content to get along in this way, I think is a grand mistake. Dr. Clarke said, “A Methodist minister should know everything;” so I say of our ministers. And if any class of men can be strong in the word of God, I think it is Seventh-day Adventists.

Canright was a diligent student and a good speaker, and the people enjoyed listening to him. Unfortunately, he was highly opinionated. In 1880 Mrs. E. G. White gently but firmly rebuked him for his “desire for power” and “popularity.” This counsel was not received in the spirit in which it was given.

Early in 1870 Elder Canright almost made shipwreck of his faith even to the point of giving up faith in God and the Bible. Four times he left the Adventist ministry, returning each time with sincere repentance, asking the brethren to forgive him. Each time he was reinstated in the ministry. But about 1886 he left the church for the fifth and final time, and from henceforth attacked Adventists by voice and pen. He then began to preach for the Baptists, occasionally writing a pamphlet or a book against his former church. His last and most detrimental book entitled *Life of Ellen G. White* was published in 1919, the year that Canright died in Michigan of paralysis. He died on May 12, at the age of seventy-nine years.

**His Spirit of Accusation**

The following accusation reveals the spirit of D. M. Canright’s attack against not only Mrs. E. G. White but also her husband:

> Elder White was not a literary man, not a student of books, not scholarly, not a theologian. He understood neither Hebrew, Greek nor Latin, read only the common English version of the Bible, and seldom ever consulted other translations. . . . He attended high school only twenty-nine weeks, and learned enough simply to teach a country school. Though he published and edited papers for thirty years, he produced no commentary, no critical work, no book on any doctrinal subject. He published two bound books: *Life Sketches*, a simple story of his and his wife’s lives, and *Life of Miller*, taken almost wholly from another author. He drew his knowledge from observation and from conversing with leading men who were students. All doctrinal subjects requiring study he turned over to these men for them to dig out, after which he used them himself.—D. M. CANRIGHT, Life of Mrs. E. G. White, pp. 65, 66.

We might well raise the question, “Did Canright have a working knowledge of Greek, Latin and Hebrew?” All the internal evidence that we have from his writings do not reveal that he was an authority on Biblical languages. No one is
justified in tearing down another's ability when he is lacking in that respect himself. Canright failed to produce the literary works he expected of his opponent. James White published much more than Canright ever did. In 1853 Elder White did publish a very fine little doctrinal book entitled *Signs of the Times*, thus refuting Canright's claim that he was not capable of producing a book on doctrine. His 408-page book on *Christian Life and Public Labors of William Miller* published in 1875 depicted the development of Miller's theology, and was more than a biography. James White also wrote a 300-page book on *The Life of Joseph Bates*. During the years from 1849-1881 he was at different times editor of *The Review and Herald*; founder and editor of *The Signs of the Times*, and *The Youth's Instructor*. We recognize that Elder James White did not have as much formal education as Canright, but it appears to an unbiased mind that he accomplished a more permanent and outstanding work in preaching, writing, and especially in leadership.

**Canright Challenges the Gift of Prophecy Through Ellen G. White**

In his feverish attempt to disprove the gift of the Spirit of prophecy, D. M. Canright resorted to subtle and untruthful measures as is evident in the following quotations:

From the writer [D. M. Canright] they accepted three items of vital importance to their financial success. Early in the work Elder White arranged what was called "Systematic Benevolence." Every person was asked to put down in a book a statement of all his property at its full value, and pay so much on each dollar, whether the property was producing anything or not. All were asked to pledge ahead each year what they would give each week. This is not tithing. No one can tell a year ahead what he may have, nor whether he may live that long.

This plan was strongly endorsed by Mrs. White in the first volume of her "Testimonies to the Church." She says: "The plan of systematic benevolence is pleasing to God. . . . God is leading his people in the plan of Systematic Benevolence" (pp. 190, 191). "Systematic Benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan he ordained" (p. 345).

So, God ordained this plan! It ought to have worked, then; but it failed. This is confessed in their *Lake Union Herald* of Feb. 24, 1915, thus: "The money was called Systematic Benevolence, but the method did not prove satisfactory, and it was discontinued with us after two years' trial [over fifteen years], and tithing according to the income of the individual was adopted in its stead."

Yes, and I was the one who made that change. In the winter of 1875-6, Elder White requested me to visit all the churches in Michigan and straighten up their finances, which were in bad shape. I found them discouraged, and behind on their pledges, and dissatisfied with the Systematic Benevolence plan. After studying the subject, I set that plan all aside, and had the churches adopt the plan of tithing as practiced by that church ever since. All were pleased, and the finances greatly improved. I went to Battle Creek and laid the new plan before Elder White. He readily accepted it, and the change was made general.

Now, was the other plan ordained of God? Was He pleased with it? and did He direct Mrs. White to say so? No; her husband got it up, and she endorsed it. That was all. After this she just as strongly endorsed the tithing as I arranged it. Was my plan better than the Lord's? This is a fair sample of how Mrs. White endorsed what others studied out, but had no special light on, herself, as she professed to have.—CANRIGHT, *op. cit.*, pp. 65-70.

**Reply**

To intelligently refute these untruthful criticisms it is necessary to study the genesis of systematic benevolence in our denominational history.

In the beginning of our work—from late 1844 to 1859—the contributions, constituted exclusively of freewill offerings for the preaching of the third angel's message, were rather sporadic and irregular and without any definite or systematic plan.

To meet the immediate need for the support of our ministry, on January 29, 1859, the General Conference adopted a plan called systematic benevolence:

If Paul found it essential to complete success, that method should be observed in raising means for benevolent purposes, it is certainly not unreasonable to conclude that we should find the same thing beneficial in promoting a similar object. As Paul wrote by inspiration of the Holy Spirit, we may rest assured that his suggestions were not only safe to follow, and calculated to insure success, but also that they were in exact accordance with the will of God. We shall not therefore displease Him by adopting the suggestions of His servant Paul.

In an attempt to make a practical application of the apostle's principles of each individual concurrently in a private act of setting apart for the Lord "upon the first day of the week" a portion of his possessions, "as God hath prospered him," the resolution set forth the following three recommendations:

1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.

2. Each sister from eighteen to sixty years of age lay by her in store on the first day of each week from two to ten cents.
3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess.—The Review and Herald, Feb. 3, 1859.

In order to comply with the above recommendation, the church members owning property, houses, or lands, were to assess their value, and 10 per cent of the assessment was to be considered a yearly income. One per cent of this accepted yearly income figure was solicited for the Systematic Benevolence fund. It was to be paid on an installment plan. In reality it amounted to one tenth, or a tithe, of the supposed income. From its very inception, therefore, as J. N. Andrews observes, systematic benevolence included the principle of tithing, although the early believers had not as yet become fully cognizant of the scriptural doctrine—the tithe.

It is enlightening to read the following statement by J. N. Loughborough:

Here also in the early spring of 1859, a two days' Bible class was conducted by Elder J. N. Andrews, our theologian, as Elder James White called him, which resulted in the conviction and decision that the tithing system was still the Lord's plan for sustaining the Gospel ministry. It was first called "Systematic Benevolence of the Tithing Principle."—Missionary Magazine, 1901, pp. 266, 267.

In this same year, 1859, Mrs. White stated:
The plan of systematic benevolence is pleasing to God. . . . God is leading His people in the plan of systematic benevolence, and this is one of the very points to which God is bringing up His people which will cut the closest with some.—Testimonies, vol. 1, pp. 190, 191.

Here the servant of the Lord indicates that although the plan of systematic benevolence had not as yet been perfected, God was leading or "bringing up His people" in this respect. This is in harmony with the principle of progressive revelation. It is possible that if the members of the church had been required right from the start to pay tithe on everything, they might have become discouraged. God guided them step by step in this matter.

The Lord Himself enunciated this principle of progressive revelation when He said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

Paul similarly dealt with some of the believers in his day:

But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready (1 Cor. 3:1, 2, R.S.V.).

About this we have much to say which is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil (Heb. 5:11-14, R.S.V.).

Therefore let us leave the elementary doctrines of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God (Heb. 6:1, R.S.V.).

The Year 1861

In 1861 Ellen G. White published her first vision concerning systematic benevolence.

Some have not come up and united in the plan of systematic benevolence, excusing themselves because they were not free from debt. They plead that they must first "owe no man anything." But the fact that they are in debt does not excuse them. I saw that they should render to Caesar the things that are Caesar's, and to God the things that are God's. . . . Rob not God by withholding from Him your tithes and offerings. It is the first sacred duty to render to God a suitable proportion. Let no one throw in his claims and lead you to rob God. . . . I saw that in the arrangement of systematic benevolence, hearts will be tested and proved. It is a constant, living test.—Testimonies, vol. 1, pp. 220, 221. (Italics supplied.)

In this statement published in the very year D. M. Canright entered the ministry, the general principle of tithing was thus actually recognized as God's plan long before any minister, including Canright, thought about it. Tithing was not Canright's patent. However, its real significance was not at this time fully comprehended by the leading brethren.

An early admonition by James White implies that the then prevailing concept of the tithe was that it should be paid by the rich brother on his increase.

Let a discourse on Systematic Benevolence be preached in every church. Patiently, kindly, faithfully hold it before that rich brother till he sees that God calls on him for a tithe of all his increase. Soon he will see, and along will come his free-will offering.—The Review and Herald, Jan. 29, 1861.

1862—Tithing Urged

In The Review and Herald, vol. xix, January 7, 1862, appears an editorial entitled "Systematic Benevolence," which urged the principle that this fund should not be used to help the poor, who should be assisted with other means, but "that the object of systematic benevolence is the advancement of the cause of the third message."
J. Clarke in *The Review and Herald* of July 22, 1862, in an article, "Posting Up," wrote:

It was suggested by a brother at the conference at Lovette's Grove, that we post ourselves, or become informed as to "the plan" of systematic benevolence which God prosfers, and avoid a plan which is sure to fail. . . .

The fact is, if we want the work to prosper in Ohio, we must bring all the tithes into the storehouse. We must have our S.B. [systematic benevolence] treasuries full to overflowing, must be zealous to find ways to do for the Lord.

Bro. White suggests a tenth of one's income as a general rule. . . . A tithe means a tenth.—Webster. . . .

But, says one, We have not adopted the plan till of late, at the organization. Well, if that is so, let us haste and redeem the time. Let us get into the habit of giving, setting apart the tithe (tenth), and let the person who gives think of what Malachi says, and pledge accordingly; looking up to our heavenly Father for prosperity.

This statement of J. Clarke in 1862 documents the fact that tithing constituted the main revenue of systematic benevolence. Thus tithing was already advocated in the first year of the ministry of the young man, D. M. Canright. Although apparently the recognition of the fact that the poor as well as the rich ought to pay tithe from all income, whether they were property owners or not, came gradually, one is led to question how Canright could write in 1919 that after many years of financial failure he finally abolished the plan of systematic benevolence and instituted in its place the tithing system that is still practiced today. Biblical tithing was not a change of system but rather the perfecting of the plan. Canright himself recognized this as long as he was still with the church and even for many years after he left.

1875

In 1875 Mrs. E. G. White thus identified tithing and systematic benevolence:

If systematic benevolence were universally adopted according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church.

It is important to note that D. M. Canright with James White and three other brethren were the coauthors of the foregoing statement, which clearly indicates that tithe paying did not supersede systematic benevolence, but brought it more into conformity with the Bible ideal.

At the 1878 General Conference session a special committee was appointed to prepare a publication on tithe paying, setting forth the instruction in Malachi as the perfect system of systematic benevolence. The minutes, as recorded in *The Review and Herald* of October 17, 1878, read as follows:

"Resolved, that Elds. Andrews, White, Haskell, Smith, and Canright be a committee to prepare a work on the Scriptural plan of Systematic Benevolence."
Music lovers and all who seek to understand the Scriptures more perfectly, will treasure "Music in My Bible." It is intensely interesting and will stimulate your thinking. The author, Helen G. Grauman, has described many musical instruments, musical scores, singers, and composers of music as recorded in the Bible. Joseph Maniscalco prepared the illustrations of the musical instruments, working from photographs of monuments, wall paintings, and actual remains from Egypt, Assyria, and Chaldea. You will see where many of our present-day musical instruments had their origin.

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In Defense of Truth

With unrestrained passion Canright tries to tear down what we believe God has raised up—the prophetic church of Revelation 14:6, 7, with all its peculiar characteristics, including the Spirit of prophecy (Rev. 12:17; 19:10).

Is he endeavoring with one blow to prove from a casual and perhaps unpremeditated statement made by William Covert, that the Spirit of prophecy in Mrs. White lacks genuineness?

Brother Covert in an article entitled "Preacher's Time, Salary, Pay" made the following personal appraisal: "The money was called Systematic Benevolence, but the method did not prove satisfactory, and it was discontinued with us after two years' trial, and tithing according to the income of the individual was adopted in its stead."—Lake Union Herald, Feb. 24, 1915.

The history of the development of the plan of systematic benevolence, which includes tithing, eloquently speaks for itself. "By their fruits ye shall know them."—End

Ministry of Visitation

(Continued from page 20)

have a good understanding of what constitutes tact, and he must know how to apply it twenty-four hours a day, seven days a week. Whatever line of work he is pursuing, he will find problems and circumstances that will require as much tact in their handling as the surgeon needs skill in performing a delicate operation. One wrong act or one inadvertent slip of the tongue can spell the difference between success or failure in human relationships.

The story is told of the absent-minded professor, who, feeling anxious about his wife, visited the hospital where she was awaiting the birth of their child. Armed with a book he ensconced himself comfortably in the waiting room armchair. He was completely absorbed in his reading when a smiling nurse entered the room. "It's a boy!" she announced. Annoyed at the interruption, the professor gruffly exclaimed, "Ask him what he wants!"

We might laugh at the professional absent-mindedness of this man, but the minister cannot afford to be absent-minded in dealing with people and their problems. He must constantly be alert and know what he is going to say before he opens his mouth.

The minister must also know how to be human. He must not appear as if he were a god transcendent where he cannot be reached by mortal man. He must know how to sympathize with people in happiness, in joy, or in sorrow. He will understand the meaning and the application of the term empathy. Harold C. Phillips says that no minister should be so unworthy as to have the following epitaph inscribed upon his tombstone: "Here lies the body of the Reverend Mr. Blank, who was born a man and died an ecclesiastic."

The person with a troubled heart must feel that his pastor is a man whom he can consult without any qualms, or even a feeling of inferiority because of his problem. A cold, austere worker can never reach hearts. Some fear that by being friendly they will lose their dignity, but true dignity is not of this sort. Dignity is not austerity. It is possible to be friendly, kind, and courteous without becoming too familiar.

With these virtues it would be well to add one more—a sense of humor. "A smile and a pleasant reply to a sharp word or a thoughtless remark will help to avoid many an unpleasant situation." Remember that a smile is "worth a million dollars, but it doesn't cost a cent."

Practical Application of Visitation Technique

The first thing to be considered in the visitation plan is the time element. A definite, systematic method should be incorporated into the minister's work program so that all of the members might be visited.

Often a visit by the pastor is delayed until it is too late to be effective, as in the case of the discouraged girl mentioned earlier. This is one of the "unpardonable" sins that is so easy for the district pastor to commit. When given the information that someone has grown weak and is slipping away, nothing should be so important that it will keep the minister from visiting that person for twelve months. Why let him go until he is completely discouraged and despondent? Why let the devil in to take his merciless toll before giving the Lord a chance?

The minister does not always find it easy to visit a wayward son or a backslidden husband at a convenient time. One should, if at all possible, talk to such a one when his family or friends are not present. He no doubt feels guilty and self-conscious enough without having these people around to add to his embarrassment. Call him out onto the front porch or into the garage. Meet him out by the barn when he is just coming in from his day's work. Then he will be more willing to respond and make a favorable decision. Working with individuals is the surest way to convert individuals. Clay Trumbull, in referring to his experience in the Civil War, said that "the thunder of the
To All Holders of Commentary Contracts

PREPUBLICATION ORDERS for COMMENTARY volumes were accepted on agreement that remittance for books would be made to Book and Bible Houses as soon as each volume was ready. Twenty-eight thousand subscribers have followed through with one or more volumes, but a few have not responded to publication notices. In order that all who have ordered COMMENTARY sets at a special price may have ample time to complete their contracts, the deadline dates as shown on the right have been agreed upon.

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The Ministry
artillery was likely to be most impressive, but that the rifles of the sharpshooters brought down more men.” Perhaps the minister can thunder like a cannon from the pulpit, but when he goes out to win souls to Christ, he must then be a skillful sharpshooter.

Disraeli once said, “Talk to a man about himself and he will listen for hours.” This is good counsel for anyone who is at all concerned with good human relationships. The minister will do well to be a good listener and to encourage people to talk about their occupations and interests, and especially about their children. He will usually find a ready response to this type of inquiry.

Another way to get people to respond is to remember the little things. “How are the kittens?” “Is the sick daughter-in-law feeling better?” “I’m certainly glad Willie is over the measles.” The little experiences of life are the important things to the individual. While one is generally affected by the world at large, he still lives in a world of his own. The wise pastor, who comes into this little world and then remembers something about it on a repeat visit, is usually considered to be more personally interested in the welfare of his people.

When the pastor goes to make a call, he must have a definite objective in mind. He should not go just to see the people, nor should he go just to joke or chat. He is there on the King’s business: to pray, to comfort, to encourage, and to win to Christ. If the pastor is visiting one of his members of good standing, he should have some words of encouragement.

“The most effective way in which to give people insights into their problems is to ask them questions. These will not be random questions undirected to any goal, but will be carefully thought out.”

There is less resentment to a pastor’s question than to his assertion, and the person’s attempt to answer it may give him a better insight into his problem, and lead him toward its solution.

In calling upon people who are not members of his congregation, the pastor must be prepared to meet frankly many different kinds of excuses and objections. Of course this must be done in a diplomatic way. The minister must assume that his prospect is sincere, regardless of how flimsy or weak his excuse may sound. One can easily distinguish alibis and excuses from reasons. Most of these can be dissolved by tactful, friendly guidance. Generally speaking, there is “one crucial factor” that is the key to the entire situation. Once this is discovered and an adequate reply or solution proposed, success is not too far distant. Do not argue or spend an undue amount of time on such a situation just for the sake of winning an argument. One might win an argument but lose a friend.

The most effective way to meet and solve objections is to be prepared to meet them before they arise. Try to avoid being caught in a corner, but don’t just filibuster if you can’t give the right answer. Be honest and admit that you are unprepared to meet that objection. Most large business concerns that specialize in house-to-house selling have certain stock excuses and their answers, which the salesmen must memorize before they go to work. Thus, the clever salesman is prepared not only to anticipate and answer the excuse but to use the excuse as part of his sales talk. This type of approach frequently brings the desired response.

It is, of course, impossible to list all of the ways in which the true servant of God may render service. However, in the ministry of visitation he most nearly approaches the work and methods employed by Christ Himself. It is in personal visitation that the Christian minister should find himself, lose himself, and use himself in the most unselfish way, remembering that the “pastor-counselor not only seeks to break the habit patterns which enslave the consultant and make his life a misery but, what is more important, endeavors to reconcile him—spirit, mind, and body—to God.”

REFERENCES

7 Ibid.
10 Colossians 1:26.
12 Ibid.
14 Ibid., p. 44.
16 Pikes, op. cit., p. 22.
21 Bonnell, op. cit., p. 190.

Many books from many publishers come to this editorial office for review, but seldom do we receive one of such high quality as Ramm's Protestant Biblical Interpretation. It is really a textbook on hermeneutics, a true understanding of which is vital for the interpretation of God's Word. This book is written by a conservative. That gives it particular value for us.

The author states a truth in his introduction when he says: "Upon the correct interpretation of the Bible rests our doctrine of salvation, of sanctification, of eschatology, and of Christian living." And "There is no profit to us if God has spoken and we do not know what He has said."

This volume challenges the reader on every page. We cannot agree with every position of the author, but anyone, and particularly a preacher, will be amply repaid for having given this book careful study. He makes an occasional reference to Seventh-day Adventists, and unfortunately classifies us with the "cults." In the light of a growing understanding on the part of many of the foremost scholars of conservative Protestantism, we could hope that future editions of this book will eliminate this unfortunate classification of Adventists with groups that are at distinct variance with historic, fundamental Christianity.

Dr. Ramm's scholarship is unquestioned, and when he deals with the schools of interpretation one immediately is made aware of his extraordinary gifts, not only as a student but also as a teacher. This reviewer would say without hesitation that a careful reading of this book would open up many interesting fields of study, sometimes scarcely touched upon by the regular pastor, evangelist, or administrator.

We might ask ourselves the question, Why do we interpret prophecy as we do? And why is our understanding of eschatology so different from that taught by most Christian groups? Or more important still, Why are there so many varieties of prophetic interpretation? One is faced with the fact that there seems to be endless variety in the understanding of what appear to be the simplest truths. But why?

The author's reference to Adventists as having special "veneration of the writings of Mary Ellen White" is regrettable. Just what he means by that is left for the reader to guess. This is one of the places where he classifies us with Christian Science, and he may have been referring to Mary Baker Eddy. But whatever may be the cause of this error, it reflects adversely on both the author and the publisher. Anyone with a knowledge of Adventists knows that while we regard the writings of Ellen G. White with particular esteem, we certainly do not venerate them. And in any case her name was not "Mary Ellen White."

The author also reflects a distinct bias when he touches the Antichrist, for he says that "even though the Westminster Confession states that it was the pope," yet "If the Scriptures affirm he is to be revealed, how are we to know till he is revealed?" Strange that a writer purporting to give Protestant Biblical interpretation should overlook the fact that all the Protestant Reformers were agreed that the Antichrist to which Paul was referring in 2 Thessalonians 2:3 was the great system of the papacy. It was that concept that led them to break from the Church of Rome. They believed that the Antichrist was already revealed, and they therefore pointed the identifying finger of prophecy to that system. To take issue with historic Protestantism on this particular point is to undermine one of the most vital doctrinal beliefs of the Reformation. On a few points we must definitely disagree with the author, but it is a scholarly work, and kind; yet like all human productions, not entirely free from error.

A sentence or two from his epilogue sets forth the high purpose of the author:

"With foreboding storm clouds of oppression billoving on the distant horizon, it is well for conservative Protestantism to discover bases of fellowship rather than divergence. If we stand together in the great truths of the Trinity, of Jesus Christ, and of Salvation, let us then work out our interpretative differences in the bounds of Christian love and endeavor to preserve the unity of the Spirit. A hermeneutical victory at the expense of Christian graciousness is hardly worth winning. Finally, we all need a new sense of respect for Holy Scripture."

If this reviewer were asked to select really worthwhile books for a minister's library, this volume by Bernard Ramm would certainly be included in the list.

R. Allan Anderson

* * *

A significant comment from Longfellow's diary reads: "John Ware of Cambridge preached a good sermon—I applied it to myself."

With no intention to depreciate the excellent material on the book of Acts in the Seventh-day Adventist Commentary—material that will take priority in our study—ministers as well as Bible teachers will find most usable material in *The Acts of the Apostles* by David Thomas.

The author was a nineteenth-century English Congregationalist minister. His ability to organize the material in a Bible book is exceptional. He systematically works through the entire book of Acts, making a careful analysis. His own comments are pertinent. Like Chrysostom he admits letting “God speak much and man little.” Commendably, the writer of this work carries his fundamentalist approach to the front. Quoting freely from such authorities as Conybeare and Howson, Alford, C. J. Vaughan, Neander, Baumgarten, Barnes, Stier, Livermore, Lange, Bengel, J. W. Alexander, and many others, he is careful of documentation. Thomas is a rare expository teacher, and his patterns for introducing each chapter of Acts suggest no flimsy scholarship.

David Thomas authored other books, among them *The Gospel According to Matthew* and *The Book of Job*. Today these are highly rated as sound expository, homiletic commentaries. To be realistic in our appraisal of these works we discovered a few doctrinal differences from our denominational views. However, it is most gratifying today to verify the richness of our own literature and to add to it the richness of exposition by a Christian teacher such as David Thomas.

**LOUISE C. KLEUSER**

**EXCUSE** "What excuse will you offer for calling?" asked the minister's wife.

"Oh, yes; take this book," she said. "I remember hearing one of the young ladies express a desire to read it."

"But I don't want any excuse," said the caller. "I want them to know I am interested in them."—J. E. CONANT.

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Dr. Ralph Cooper Hutchison, president of Lafayette College, Easton, Pennsylvania, said in Philadelphia that this country is trying to legislate social progress and reform rather than promote it through education and moral suasion. Dr. Hutchison, a Presbyterian clergyman, vigorously criticized this trend as one "undermining the common spiritual ideals on which the country was founded." He addressed 700 businessmen at a $25 a plate luncheon sponsored as a benefit for the Greater Philadelphia Council of Churches.

"Legalism and force is being substituted for teaching and preaching," he declared. "Inflamed by the flab for social progress and reform, we have embarked on what we call 'liberal movements.' Instead of persuasion, we would command. This was tried with Blue Laws and with Prohibition. We are trying it now in racial relations, by forcing desegregation on the South and by FEPC laws in the North.

"We are being taken into the camp of scientific humanism by an enemy whose creeds purpose is the use of force to secure social progress. We are beguiled by the idea that if we can save society each individual will be caught up in some kind of corporate salvation. We are intent on the good of many, disregarding the significance as well as the rights of the individual."

Dr. Hutchison said Christ dealt only with individuals, not with nations, and his final word was "Go teach"—not legislate, not brainwash, not terrorize, and not even hypnotize the social order with mass psychiatry.

"I believe that the teaching and persuading mission is the way of social reform, the way of peace, the way of salvation, the way of God," he said.—Religious News Service.

By a recent action in Australia, one of our most successful evangelists, George Burnside, has been appointed association secretary for that division.

One of our secretaries from General Conference headquarters, E. E. Cleveland, will be visiting the Far East this autumn, and with our division secretary there, J. R. Spangler, will be holding ministerial institutes in all six unions. No work in all the world is so inspiring or demanding as presenting Christ to the multitudes. Over and over again we find expressions in John Wesley's journal like this, "Tonight I presented Christ to more than 1,000 people." Presenting Christ to the multitudes became the passion of his life. He lived to preach the gospel. The meticulous organization he built up grew out of this passion for souls.

Knowing how to present Christ and secure a favorable verdict is the secret of all successful evangelism. Nothing less is our task. As evangelists we are called to preach the everlasting gospel "to every nation, and kindred, and tongue, and people." And we are to preach it in the setting of the "judgment hour." To preach effectively we must be informed on history, science, psychology, theology, as well as a host of other subjects. But above all, let us be sure in presenting the reasons for our faith that we know how to present Christ as the way and the truth and the life.
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DEAN INGE

"If I fail to spend two hours in prayer each morning, the devil gets the victory through the day."

MARTIN LUTHER

"I seldom made an errand to God for another, but I got something for myself."

SAMUEL RUTHERFORD

"Give yourself to prayer; and get your texts, your thoughts, your words from God."

ROBERT MURRAY MCCHEYNE

"The men who have most fully illustrated Christ in their character, and have most powerfully affected the world for Him, have been men who spent so much time with God as to make it a notable feature of their lives."

"He will never talk well and with real success to men for God who has not learned well how to talk to God for men."

E. M. BOUNDS

"No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer."

DEAN FARRAR

"The soul is starved that does not seek and find fellowship with God."

NORAN B. HARRISON, D.D.

"God gave me special assistance in prayer; I wrestled with much sweetness; intercession was made delightful employment to me."

"Retired into the woods for prayer, and was enabled to plead with fervency for the advancement of Christ's kingdom in the world. At noon I wrestled with God and felt the power of divine love in prayer."

From the Diary of David Brainerd

"Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion."

ELLEN G. WHITE
Overseas Ministerial Journals

The Ministerial Association with headquarters at the General Conference is represented in all the overseas divisions of our world field. Excellent work is being done by our division secretaries, for which we are grateful. In some fields, like the Far East for example, not only are Association interests fostered on the division level but secretaries are appointed also for each union field. Such a plan means much in the promotion of evangelism and the building up of ministerial strength. Some divisions publish their own journals or "ministry" magazines. South America has for years published a fine journal in the Spanish language. More recently the Inter-American Division has joined with South America in this project, both divisions sharing this Spanish Ministry.

In the Central European Division some wonderfully fine instruction is being sent forth in the German language. This is not a printed journal, but is a bulletin of about twenty-four pages typewritten and duplicated. It is full of inspiration and information. The latest issue covers many subjects such as church history, chronology, and evangelism. A good close-up observation of Rome and certain countries whose political influences make international news appears from R. Dettmar, president of the South German Union.

Wilhelm Mueller, in addition to his heavy burdens as president of that division, is also the division ministerial association secretary. His excellent efforts to help the workers there by keeping them informed on the great spiritual issues of our day is commendable. Penetrating study of God's Word is also encouraged. An illustration of this is the article, "Luther and the Revelation," and in connection with this study two pages of charts appear. The significance of the present publicity concerning Seventh-day Adventists is also noted. Reference is made to the articles that have recently appeared in some leading religious journals in the United States. And the workers are alerted concerning the forthcoming book published by the Review and Herald in which protracted answers are given to vital questions concerning our faith. This book is already on the press and will be welcomed by our workers all over the world. The title is Seventh-day Adventists Answer Questions on Doctrine.

We have come to a great hour in the history of our advancing work. Swift-moving events are bringing human history to a climax. And we all know that just before the appearing of our Lord in glory the whole earth is to be enlightened with the glorious message of the everlasting gospel. Every town and village will hear the message, and all will have an opportunity to make an intelligent choice for or against Christ and His kingdom. These words are familiar to us:

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.—Evangelism, p. 694."

Wonderful words these, "Light . . . flashing everywhere"! It is that picture that spurs our workers on in their efforts to bring this glorious message to the great cities as well as to every isolated spot in the world. As leaders of the ministerial forces within the Advent Movement, God expects much of us. And we rejoice in the good service you are rendering the cause.

Our recently appointed association secretary for the great Southern African Division, S. G. Maxwell, tells of a book they are bringing out in that area dealing particularly with techniques suitable for rural evangelism among African peoples. No finer contribution could be made by a ministerial secretary.

From the Southern European Division comes the encouraging word that in spite of all the problems faced in certain countries, thousands are nevertheless being baptized. Our secretary there, A. Meyer, tells how, in places where our work has been particularly restricted and where normal contact has been cut off, as many as a thousand have been baptized in 1956. That surely is wonderful. It has not been possible to get a full report of the evangelistic results because certain countries in that division are still isolated.

(Turn to page 45)