

*The*  
**Ministry**

FEBRUARY, 1959

# PROFESSIONAL CODE FOR WORKERS

[When the ministers of the South African Union Conference gather in a workers' meeting they pledge themselves to accept and be loyal to the following professional code of ethics. Each morning of their assembly they review this code reminding themselves of their sacred calling.—EDITORS.]

Recognizing the high and holy calling of the gospel worker, I regard it as a privilege to have a part in the closing work of God on earth.

## I. *My Relationship to the Organization*

1. I will regard as confidential the discussions on committees and boards that are not intended for publication.
2. I will be loyal to committee decisions, avoiding ill-considered criticism.
3. I will not engage in private enterprise or speculative business while in full-time employment.

## II. *My Relationship to Fellow Workers*

1. I will not by word, look, or innuendo cast unfavorable reflection on predecessor or successor.
2. I will not let professional jealousy becloud my sanctified judgment, remembering the principle of "in honour preferring one another."
3. I will give due credit for the ideas and work of others and humbly do all I can to cooperate with them in making their work a success.

## III. *My Relationship to the Laity*

1. I will consider as sacred the confidences placed in me by lay members.
2. I will foster loyalty among the laity to the decisions of boards and committees.
3. I will not undermine the influence of a fellow worker.
4. I will exercise care in receiving personal gifts from lay members.

### MY PERSONAL PLEDGE

I voluntarily pledge my acceptance of and loyalty to these principles.

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*Signature of Worker*



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### Our Cover

There are more than 60,000 Protestant churches dark on Sunday nights in the United States alone—little churches, big churches, many of them—like the one on our cover—nestled among the hills and in valleys. What a challenge this is to the Christian church as a whole and to the Adventist ministry in particular!

In the vicinities of these churches there are those who would welcome the opportunity of having some visiting pastor come and break to them the bread of life.

Of Jesus it is recorded that He went everywhere, to all the towns and the villages. Not until every village has heard the message of God will God's work be finished in the earth. May God help us to find ways of bringing His message to all the towns and villages in the areas and districts where we labor. Souls are hungry for the truth; "Give ye them to eat."

Cover Picture: A. Devaney

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# Titles Pertaining to Ministers\*

J. I. ROBISON

Retired Associate Secretary, General Conference



**A**MONG the many titles that pertain to ministers is that of *witness*. The Lord gave the apostle Paul this title when He called him into His ministry. In Paul's account of his conversion, the Lord tells him: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16).

A witness tells of those things he has actually seen and heard. Now the Lord uses another term—one very familiar to us. He tells Paul: "I will make thee a minister." We sometimes think of a minister as one who preaches the gospel. But the word has a much more important meaning than that. A minister is one who serves and who loves with tender regard. The word really carries with it the thought of ministering to the sick and suffering, of visiting the poor and those in prison. In other words, to follow in the footsteps of the Master.

## Ministers

Christ spent more time in His work of healing and ministering to the poor and needy than in preaching. He had compassion, we are told, on the multitudes. His heart of love overflowed for them, and that type of ministry is one of the most important.

A few years ago I served as division Missionary Volunteer secretary in South Africa. On one occasion I was visiting Nyasaland, and there the brethren told me of a certain chief who would not allow our work to be established in any of his villages. He had been prejudiced against us by reports from other mission societies, and he would not allow any of our teachers or young evangelists to enter his territory. We discussed this on the committee. I suggested to the brethren: "Don't attempt to preach or teach. Just send our young people into his villages to do

good—to visit the sick folk, to chop wood and get water for them." And so the MV's took that responsibility upon themselves. They went over to those villages and sought out sick folk. They hauled in wood for their kitchen fires. They hoed their gardens, and ministered to them.

The young people carried on this work for some months. Finally the old chief came over to the mission and said: "What shall I do? I have tried to drive your teachers away. I wouldn't allow any of your schools in my villages. And you send us people who are so good. You help my people. What can I do? I want a teacher. I want to know more of your work." Those young MV's were ministers of the Lord, and they opened a closed door. This is the thought of that word *ministers*.

## Stewards and Servants

I find the term *ministers* used in connection with another title: "Stewards of the mysteries of God" (1 Cor. 4:1). In Luke the Saviour uses the same word: "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" (Luke 12:42). Then the Saviour introduces another title in the forty-third verse: "Blessed is that servant, whom his lord when he cometh shall find so doing." The same thought is expressed in the thirty-seventh verse: "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

The two titles *steward* and *servant* are very familiar. Now, a steward is one who has been entrusted with some portion of his master's goods, or who looks after his master's property, and when his master returns he must give an account of his stewardship. Just so, the Lord has made us stewards of His goods—of His people.

The thought of *servant* is a little different. A servant is really a slave, but not subject to a ruthless taskmaster. The relationship between the slave and his master, spoken of here, is beautifully expressed in the Old Testament. In Old

\* Devotional study given at the Southern European Division Council, 1958.

Testament times every seventh year was a year of liberty and all slaves were set free. But if love and fellowship grew up between the slave and his master, and the slave should desire to remain with him and love and serve him forever, he was entitled to do so even after the day of liberty. As a sign of this desire a hole was bored in the ear of the slave with an awl. What then was the basis of his service? It was love—unity and love. It was the delight of the servant to do the will of his master and of the master to look after the well-being of the servant. He was just like a son in the family.

This is the type of service, of slavery, that has grown up between us and our Master, Jesus Christ. We have had, as it were, our ears bored with an awl, and now there is an eternal union between us. And although still called a servant, we have the rights of a son.

The Lord uses that beautiful term in the setting of the Scripture. The disciples called themselves slaves or servants of the Master: "Jude, the servant of Jesus Christ" (Jude 1). James expresses it in the same way, and Peter also calls himself a servant of the Lord. O may it be our privilege to be such a slave as that—born into His family, accepted into His family, with the rights of sonship.

The Lord has purchased us just as slaves were once purchased. He has bought us with a great price. With His own blood He purchased us. We are not our own. We belong to the Lord Jesus. That beautiful relationship of Master and servant exists between us.

Now there is much counsel in the Bible about servants. The apostle Paul says, "Obey . . . your masters," and masters were to love their servants. This is our relationship with the Lord—His love for us, and our obedience to Him.

### *Shepherds*

Let us consider another title: "Therefore, ye shepherds, hear the word of the Lord" (Eze. 34:7). This is a meaningful title—a shepherd of the flock. The Saviour also spoke of the shepherd of the sheep. He said: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). What is the door? The Saviour Himself is the door to the sheepfold, and the true shepherd will enter into his work through the command and counsel of his Lord. "To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name. . . . And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10:3, 4).

Sheep, as you know, have a habit of following the leader. And that is true of the people of the Advent Movement—of all those who are sheep in the Lord's flock. So the Lord would have us as shepherds show the way.

A shepherd cares for the flock. He seeks out good pasture for them. He warns them of danger. He leads them beside still waters. He lives with them. He carries the lambs in his bosom. He nurses the sick or afflicted, and if there be one lost sheep he will go into the mountains to seek that lost one. This is the picture that the Lord describes of the true shepherd of the flock.

Returning to Ezekiel, we read: "As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord" (ch. 34:8, 9).

That is a very sad picture! The shepherds were more interested in their own personal comfort than in caring for the needs of the flock. They did not even search for the wandering ones, and the flock was left without a leader. (Refer to Eze. 34:10-16.) Surely the Lord gives us a warning here that we should all heed, for our great love and our greatest care should be for the flock of God.

I have been very much impressed with the reports of some workers about conditions in their fields. When I saw the pictures of men who had been in prison for the Lord, a statement in *The Desire of Ages* came to my mind: "And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—Page 225. How different is God's evaluation of men from ours. We often think that the higher the position of a man the more worthy he is of honor, but this statement says that the highest honor is bestowed upon those who suffer for their Lord. Then a shepherd should never flee from his flock and leave them to become meat for every beast of the field; but he should stay with the flock, suffer with the flock, be their leader through all such experiences, even though it may mean prison and death. There is no more beautiful title given to the minister than that of "shepherd of the flock."

### *Ambassadors*

I have reserved the highest title for the last. Let us study it. "Now then we are ambassadors for Christ" (2 Cor. 5:20). Why do I call this the *highest* title? Think for a moment what an ambassador is. When one nation sends a repre-

sentative to another nation, that man is the mouthpiece of the nation he represents in the foreign country; and surely his nation would select only a trusted man who they know speaks the words of his government when he is in a foreign land. He cannot speak his own words there. He must at all times and in all places speak for his government, and when he speaks to the people in that distant land they know that the country he represents is speaking through him.

When I was living in London, just before World War II, the United States had an ambassador to Britain by the name of K—. It was easy to see that the war was looming up. At that time America was trying to keep neutral, and the American Government expressed itself very definitely as being neutral in this coming conflict. But Mr. K— was very pro-British. He could hardly keep from saying so. On one occasion he was asked to make a speech in London before a certain group, and in the course of that speech Mr. K— assured the British people that America would stand back of them, and he elaborated upon the thought. The next morning newspapers came out with the report of Mr. K—'s speech, and the next morning he received a cable to return to Washington. There he was called in question by his Government for that speech. Why? Because he had not spoken for his Government. As an ambassador, he had no right to speak his own thoughts or his own words unless they were in harmony with the administration in Washington. Mr. K— came back a subdued man. He was very careful from then on as to what he said.

We are ambassadors for the Lord. We cannot speak that which we might think unless it is what our Master would have us speak. Paul said, "For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:20). Paul had spoken boldly for

his Master even though he was in prison. Nothing could quench or destroy that witness.

There is another aspect of an ambassador that we should consider. The ambassador's residence is territory that does not belong to the country in which he is living, but to the nation that he represents. You know that sometimes political enemies of the state take refuge in an embassy, because they know that the government under which they may be living cannot reach them there. Our citizenship is in heaven. We are only ambassadors here, and our homes should be a little heaven on earth. We are pilgrims and strangers here. We are looking for a better country. May it be that where we dwell Heaven may reign and that those who may be persecuted or tried here among men may flee to us and there find refuge. I believe this is the highest responsibility that can possibly be placed upon the ministry. We are ambassadors for Christ, and our message should be a message of reconciliation to God. He is counting on us to represent His government aright, and that is the responsibility of an ambassador.

Let us review these wonderful titles:

1. We are witnesses for God, and He is depending on us to witness aright.
2. We are ministers of the Lord—ministers of loving service for the Master.
3. We are stewards of the Lord, and He has made us His slaves or servants to serve Him forever.
4. We are shepherds of the flock.
5. Last, we are ambassadors of the Lord.

We have been called into one or more of these lines of service, and we should study to show ourselves approved unto God.

We are not serving men. The Lord is our leader. His Word is our guidebook. His truth is our message. His love is our constraining power. When we are thus united, whatever the future may hold, we will be one in His service. There will be unity of doctrine and fellowship.

## MORAL EARNESTNESS

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¶ THE single quality most often lacking in contemporary American preaching is *moral earnestness*: that is to say, the conviction that the matters dealt with are desperately important and that a considered and guided decision by the hearers is essential unto salvation. Preaching which is not "preaching for a verdict" is essentially frivolous, however blessed with other qualities of charm, wit, literary form and entertainment value. Preaching must have a "binding" intent, or it is better defined as lecturing. . . .

The true preacher-pastor is preparing the way of the Lord, not gathering personal disciples; his is the spirit of John, who passed his followers on to Jesus—"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).—Franklin Hamlin Littell, *The Free Church* (The Starr King Press, Beacon Hill, Boston), pp. 72, 73.

# As I Knew Him\*

JAMES J. SHORT, M.D.



**M**Y FIRST contact with Carlyle B. Haynes, who passed away about a year ago, was on the eventful evening of Sunday, October 5, 1919, when I attended his initial evangelistic meeting at the Casino Theater in New York. Expecting to hear a political lecture on the League of Nations, I heard instead the then unfamiliar story of Daniel 2. The presentation fascinated me. Then and subsequently I was impressed with the

personality of the man. His facility with the Scriptures (though not unique among Seventh-day Adventist preachers, as I afterward learned) made him seem like a walking Bible encyclopedia. The lucidity and logic of his expositions confirmed my faith in the Bible as the inerrant word of God. His extensive knowledge of the Word was particularly exemplified in his impromptu answers to written questions from the audience—always an enjoyable feature of his services.

## *A Careful Workman*

At the time I was a young medical intern at one of New York's leading hospitals. Having attended revival services in a non-Adventist church in boyhood days it was not without trepidation that I made my way week after week to Elder Haynes's meetings. I was particularly shy of personal workers who, I feared, would seek me out and importune me to "come forward and be saved." So I always took a seat at the rear of the auditorium where I could get out fast, just in case.

My fears were set at rest one evening by his answer to a question from someone in the audience as to why he did not take advantage of the occasions to invite people to do just that—"to come forward and be saved." His reply was:

"I know many evangelists do so, and I have no criticism to offer. It may be all right. Nevertheless, if you should apply to become a member of the church of which I happen to be a pastor, I would keep you out—" and here he paused before a somewhat startled audience, and then proceeded, "until I was entirely convinced that you knew the exact nature of the step you were taking. I don't want you to commit yourself tonight, under the impulse of emotion, to a step that you may regret tomorrow. So don't ever fear in coming here that you are going to be urged to join a church. I would rather have six members as a congregation who knew just why they were

\* Every denomination produces at some time a preacher's preacher—one who can inspire and guide fellow ministers. Such a man was Carlyle B. Haynes. Who of us has not been blessed by the overflowing of his rich life? Author of some forty books and of articles almost without number, this man of God inspired his generation of Seventh-day Adventist workers as few others have ever done. Now he rests from his labors, but his works surely do follow him.

This refreshing memory by Dr. James J. Short, who as a practicing physician in New York City accepted the Adventist message under his ministry, will be appreciated by our readers around the world.—EDITORS.

there and what they were doing than to have sixty nominal members on the church roster. In the first instance I would have a church; in the second a mere sixty names on the roster."

It has often been remarked that converts through the ministry of C. B. Haynes usually remained faithful. He was always a strong advocate of thorough and complete indoctrination before baptism, and his converts were legion.

### *His Humility*

Despite his forceful personality, Elder Haynes was a humble man. Asked in a public meeting how many souls he had converted, he replied, "Why, I have never converted anyone. I do not have that power. I can only witness to the truths of the Bible. Conversions are made only by the power of God through the work of the Holy Spirit."

Although he recognized his high calling as a minister of the gospel, he did not arrogate to himself any special class consciousness or higher-caste attitude. He ever identified himself with the great "priesthood of believers." When asked what the distinction between the ordained minister and the layman was, he replied in part, "The minister is precisely what the word indicates—one who ministers to others. In other words, he is a servant." He was always available to all, without regard to education, culture, or economic status. This characteristic, coupled with his unusual ability to remember faces, names, and events in the lives of his parishioners, greatly endeared him to his congregation.

### *Courage and Devotion to Principle*

No one who ever knew Elder Haynes intimately, as I did, will deny his moral courage. Articulate and logical in debate to a supreme degree, he never hesitated to express himself on any issue where principle was involved or circumstances seemed to justify an adverse position. This occasionally led him into conflict with others. Such action, however, was not prompted by a desire to find fault or to pride of opinion but to a profound conviction that his position was in harmony with the Scriptures and thus had to be maintained. No consideration of possible personal consequences could deter him from such expression. Although he was not infallible in his opinions, as he was the first to admit, I am con-

vinced of the purity and sincerity of his motives.

### *Forthrightness With Tact*

An outstanding, almost paradoxical, trait was his ability to combine forthrightness with tact. In his pastoral sermons he never failed to "shew . . . [his] people their transgression, and the house of Jacob their sins" (Isa. 58:1). In doing so he was never rude but presented his message so directly from the Word that one was wont to forget the instrument and feel that God Himself had spoken. His sermons were Christ centered, and his technique much like that found in God's message to the seven churches in Revelation—commendation, indictment, appeal, hope.

Clothing his serious aims and purposes was a breezy sense of humor that carried him through many tense situations. An example was the occasion of his visit to the Chief of the Bureau of Personnel of the Navy during World War II. The President himself, as Commander in Chief, after complaints had reached him that our boys were having difficulties, had told an aide to see that the Adventists got what they wanted. Elder Haynes was presented to the admiral, who remarked, "Well, Mr. Haynes, you have built quite a fire under us."

To this Elder Haynes replied, "Well, I . . . I tried to."

Immediately all tension was broken down and he was told to "write his own ticket." He thus obtained more concessions from the Navy than he had dared to hope for. Men instinctively liked and trusted him.

### *Warmth and Affability*

He exuded warmth and cheer to the hearts of those around him. This was no play acting, for he genuinely loved people. On many occasions I have seen old and careworn faces light up and glow as, after a long absence, he called them by name or remembered some personal matter of the long ago. Much good-natured bantering went on among his more intimate circle of friends and colleagues. However, with this seeming frivolity, somewhat reminiscent of Abraham Lincoln, he could instantly turn

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The eight-hour system finds no place in the program of the minister of God. He must hold himself in readiness for service at any hour.—*Gospel Workers*, p. 451.

to some serious social or theological subject. In this he was most responsive to those around him. He seemed to require a little gaiety at times, probably as a relief from his more serious reflections.

### *Reading and Scholarship*

He was a prodigious reader and had a well-stored mind. His library must have contained several thousand volumes. When visiting him several years ago I went through many of his books rather casually and was astounded at the ease with which he could give me an account of the content of books I selected at random, together with some biographical data on the various authors. At that time he had seventy-nine volumes on the Holy Spirit alone. His incisive reviews are well known to the readers of *THE MINISTRY*. His writings ranged from single articles through small monographs to larger volumes. They were, for the most part, written in simple, nontechnical terms for lay readers. A single point was often stated and restated from positive and negative angles for the sake of emphasis. Although factual and thoroughly Biblical, his writings were not in the meticulous documented style of the historian or scientist. They do, however, reveal much profound thought and deep digging in the gold-bearing rocks of the Bible and of theological literature. The phenomenal circulation of certain of his writings reveals how well he succeeded in his objective of reaching the popular mind with the soul-saving Bible truths. They have borne a rich harvest to the glory of God.

### *Faith in God*

Although he had moments of weariness and probably of discouragement, I never heard him express doubt as to God's overruling providence. "Though he slay me, yet will I trust in him" seemed to be engraved on his innermost consciousness. It was an anchor to his soul. When things did not progress as satisfactorily as he expected he waited patiently for God to work.

Once, after he had become president of another conference, I became depressed over the slow progress of the work in New

York City, and I wrote him all about the situation, expressing considerable impatience in my letter. He replied in effect, "Don't become discouraged over conditions. God is much more concerned over the onward progress of His work than you can possibly be. Wait on the Lord. If any man obstructs His program, he will be removed in due time. Just calm down." I have had many occasions to remember this good counsel to the benefit of my soul.

### *Judicial Spirit and Tolerance*

Anyone who can pass an adverse judgment on himself is judicial indeed. One time when someone had suggested that he would have made a good General Conference president he immediately replied, "No, I don't think God ever intended me for such a responsibility. Of course, if He had, I would have become president. But with my zealous temperament and desire to get things done at once, I am often inclined to jerk things into place. The slower, more deliberate pace of my brethren is probably better in the long run and certainly makes for better relationships."

The above is not an accurate quotation, but it expresses the thought conveyed. After talking with many of those who worked under him, however, I am inclined to think his judgment of himself severe. He inspired loyalty in consecrated workers to a supreme degree. He was patient with inefficient workers, provided they were striving. The deliberately deceitful and the shirkers he could denounce with the voice of an Old Testament prophet. But on the whole he was constructive in his criticisms and desired passionately to see his workers and associates succeed.

### *Confidence in the Church*

He had complete confidence in the divine origin of the Seventh-day Adventist Church and its mission as a response to prophecy. There was no inferiority complex in regard to his identification with it as occasionally inhibits the witness of some church members. A few years ago his negotiations with certain labor unions were written up in *Time* magazine. One leader, after hearing his expression of principles and ideals, remarked somewhat mockingly, "You people are too good to remain here. You don't belong in this world." To this Elder Haynes was alleged to have replied:

"Yes, I realize that. And we don't in-

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A man cannot tell how much he is worth in the pulpit by computing the amount of money he has expended on his education.—Jefferson.

tend to stay here very long. But while we do we expect to have our rights respected.”

### *The Indispensable Man?*

Indispensable? No, of course not. In God's work there has been only one indispensable Man—the Lord Jesus, the one who took human nature and bore our sins. God can call upon the very stones to cry out if man fails to bear witness. His work will triumph through the weak ones of the earth or through the mighty, as He wills.

Nevertheless, there are a multitude in the Seventh-day Adventist Church along with myself who will miss this servant of the Most High the rest of their lives. He

was an institution; one to whom an appeal brought an immediate and sympathetic response; one who, though he suffered much, always had time to hear and suffer in the afflictions of others; one who was quick to recognize and congratulate others on some successful accomplishment.

He is gone. I shall miss him. The words of Elisha on the departure of Elijah come to mind: “My father, my father, the chariot of Israel, and the horsemen thereof.” This may be too eulogistic when measured by cold logic, but emotions often outstrip reason. We can, however, say with assurance that though he rests from his labors, his works do follow him.

## The Atonement in Adventist Theology\*

R. A. ANDERSON

Secretary, General Conference Ministerial Association

ALL that we know about God and Jesus Christ is involved in the atonement. Therefore, to give a full explanation of this subject in these two brief presentations is impossible. And the more we study the atonement the more wonderful it becomes to us. We can no more understand it than we can explain the mystery of electricity or the force of gravity. Nor can one have any true conception of this great theme who fails to recognize the eternal deity of Christ, the involvements of the incarnation and sinless human nature of our Lord, and the fundamental provision of righteousness by faith. Limited ideas always result when one fails to grasp these basic truths.

For example, in the April issue of THE MINISTRY we quoted a Universalist as saying: “How can a just God, the first person, take the sin of guilty man, the second person, and lay it on Christ, an innocent third person?” On the surface that does seem to pose a problem. But when God, the first person, took the sin of guilty man, the second person, and laid it upon Christ, He laid it not on a third person but on Himself,

for Christ is God, Deity incarnate. There is actually no third person as such involved.

If God, as sovereign ruler of the universe, voluntarily chooses to take man's guilt upon Himself in order to manifest His love and mercy to men, angels, and the universe, what ground can there be for objection? It was the same One who made the law who suffered the penalty for its violation. It was God Himself who *permitted* a substitute, who *provided* the substitute, and *became* the substitute. Moreover, that substitution was made not for good people, not even for those trying to be good, but for the “ungodly,” for those who were “without strength,” and actually His “enemies” (Rom. 5:6-11). And this great sacrifice was the antitype of all the various offerings of ancient Israel—lambs, goats, calves, bullocks, pigeons, and even the handful of flour that was permitted under certain circumstances.

### *Morning and Evening Sacrifice*

Foundational in that whole sacrificial ritual was the daily morning and evening sacrifice called the “continual burnt offering” (Exodus 29:42, Heb. *tamid*). This was

\* Concluding section of the study on the atonement.

in addition to the many and varied offerings of both the congregation and individuals.

The daily offering . . . formed the foundation of the whole sacrificial system.—R. WINTERBOTTOM in *The Pulpit Commentary*, vol. 5, p. 380.

The institution [of the morning and evening sacrifice] was so imperative, that in no circumstances was this daily oblation to be dispensed with.—JAMIESON, FAUSSET AND BROWN, *Commentary, Critical and Expository*, on Ex. 29:38.

The morning and evening sacrifice, which symbolized the continual efficacy of Christ's sacrifice and ministry (Heb. 7:24), can be better understood if we think of it as God's offering for the people, rather than the people's offering to God. It was offered irrespective of the attitude of the people, individually or collectively. And it was efficacious even for those in exile (1 Kings 8:30, 44, 50). *This "continual" sacrifice, if we think of it as God's sacrifice, actually symbolized God's provision of grace, which existed even before the foundation of the world, and with which the individual sinner has nothing to do other than to accept it. Grace cannot be earned, it must be accepted.*

General instructions concerning "burnt offerings" are found in Leviticus 1:5, 6. The priest was instructed to kill the sacrifice, then flay (skin) it and "cut it into his pieces." This flaying and dismembering of the victim was a vital part of the ceremony. Originally, when the repentant sinner brought his own beast to be offered he slew it with his own hand. The execution must not be stayed because of any anguish or look of despair on the part of the creature. When the slaying was accomplished, the animal or bird was skinned. Its beauty gone, its body marred and dismembered, it was finally consumed by fire—truly a gruesome ceremony, but it depicted graphically the wrath of God against sin.

#### *Individual Sacrifices or Responsive Offerings*

These individual sacrifices were important, for each foreshadowed Calvary, and being offered by the individual, they expressed his personal appropriation of God's provision. We might think of the morning and evening sacrifice as primary, while the individual sacrifice was secondary: the first typifying atonement provided; the second, atonement appropriated. Lack of understanding of the secondary offerings in Israel led to corruption of the gospel. Some reasoned that the more animals sacrificed the better would be one's standing before God.

Thus they lapsed into justification by works—an ever-present peril even to Christians.

#### *Christ Took Our Place*

Now let us think of our Lord submitting Himself to judgment and then being "led as a sheep to the slaughter." Picture Him standing there unprotected. Yes, His body was "broken for us"; He made "his soul an offering for sin" (Isa. 53:10).

#### *Attention Pastors!*

It gives us pleasure to call your attention to an outstanding article by Dr. Robert E. Coleman in the February issue of *GO* entitled "Organized for Lay Evangelism." Dr. Coleman is McCreeless Professor of Evangelism in Asbury Theological Seminary. The subtitle of this thought-provoking presentation is "Twelve Steps for an Effective Lay Visitation Campaign in a Local Church." We urge a careful and prayerful reading of this stimulating appeal for concerted evangelism by the entire church.

Under the crushing burden of the world's guilt He mournfully says: "My soul is exceeding sorrowful, even unto death." He was wounded, yes, "wounded for our transgressions," but how deep those wounds, who can tell? Thorns, thongs, and nails pierced and bruised His flesh, but greater than these tortures was the unutterable grief and anguish that swept over His smitten soul. See Him as He endures "such contradiction of sinners against himself" (Heb. 12:3), resisting unto blood in His battle against the powers of darkness. Chief of all the universe, Prince of heaven, Creator of constellations, He stands there as our substitute in the midst of a mocking crowd. Gaze upon this occupant of the throne, who, having laid aside His glory, separated Himself from associations rightfully His from all eternity, that He might take human nature (not sinful nature) and suffer the direst pangs of privations in our place. Having been condemned as a criminal He bows His head in humble submission, and begins His death march to Calvary. On that blood-soaked hill of death He is crucified with thieves and ridiculed by priests.

See the Lamb of God torn, disjointed, marred, and mangled.

It was the Passover day when Jesus died, yet His actual decease occurred not at the time of the slaying of the Passover lamb but *at the time of the evening sacrifice*. Paul's statement is important: "In due time Christ died for the ungodly" (Rom. 5:6). He died "at the right moment" (Weymouth).

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There is no readier way for a man to bring his own worth into question than by endeavoring to detract from the worth of other men.—Tillotson.

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Now note this comment:

It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. . . . With intense interest the people were looking on. But the earth trembles and quakes. . . . All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son.—*The Desire of Ages*, pp. 756, 757.

Just before yielding His life He uttered the most momentous word ever heard: "*Tetelestai* ["It is finished"]!" This was no cry of despair; it was a shout of victory. And that shout running back against the torrent of time was the assurance of forgiveness for every confessed or ignorant transgression since the fall of man. It swept forward to the end of time to assure us of salvation who would be living when time is about to melt into eternity. It ascended to the throne of God to announce to the angels that He had conquered. It reached the grave from which some would be resurrected when He Himself would burst the tomb. The messenger of the Lord says it was "a voice that shook the universe" (Manuscript 165, 1899). And further, "All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost."—*The Desire of Ages*, p. 758. Angels and unfallen worlds received that note of triumph with joy, for "it was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory."—*Ibid.*

#### *Universe Affected by Atonement*

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the

earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but *it was to vindicate the character of God before the universe*. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all . . . unto me." [Not only this world but the whole universe is united in Him.] . . .

It was the marvel of all the universe that Christ should humble Himself to save fallen man. . . . When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the bloodstained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. . . . They [the sinless intelligences of other worlds] watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, "It is finished!" *a shout of triumph rung through every world, and through heaven itself*. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. . . . With one voice the loyal universe united in extolling the divine administration.—*Patriarchs and Prophets*, pp. 68-70. (Italics supplied.)

That "shout of triumph" is recorded in Revelation 12:10:

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Again we quote:

At this glorious completion of His work, songs of triumph echoed and re-echoed through the un-fallen worlds. Angel and archangel, cherubim and seraphim, joined in the chorus of victory.—*The Youth's Instructor*, April 6, 1903.

Before His death Jesus said: "This cup is the new covenant in my blood" (1 Cor. 11:25, A.R.V.). His blood was not merely a covering for sin, but actually a covenant that sealed forever the relationship between God and man.

*The atonement of Christ sealed forever the everlasting covenant of grace*. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. *Every barrier was then broken down which intercepted the freest fullness of the exercise of grace, mercy, peace and love to the most guilty of Adam's race*.—Manuscript 92, 1899. (Italics supplied.)

During those awful hours of agony our Saviour, as the sinner's substitute, could

not "see the Father's reconciling face." He "could not see through the portals of the tomb." He was not "comforted with the Father's presence. He trod the wine press alone."—*The Desire of Ages*, pp. 753, 754. These words are arresting, but let us read on all the while remembering that this was a sacrifice by the Godhead in the person of the God-man.

*Suddenly the gloom lifted. In clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, "It is finished." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. . . . As in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor. . . . The battle had been won. . . . As a Conqueror He planted His banner on the eternal heights.*—*The Desire of Ages*, pp. 756-758. (Italics supplied.)

When He uttered the cry, "It is finished," *Christ knew that the battle was won.*—Manuscript 111, 1897. (Italics supplied.)

#### *His Victory Emphasized in the Epistles*

The significance of that victory is not fully revealed in the Gospels, and some critics have attempted to discredit the doctrine of the atonement, declaring that it is not taught by Christ. But in the book of Acts and in the epistles, especially the Epistle to the Hebrews, the New Testament writers set it forth very clearly. The atonement was the whole purpose of His death. The primary objective of our Lord's earthly mission was not so much to preach the gospel, as it was to make an atonement that there might be a gospel to preach. In the record of His wonderful life, one third of all the materials deals with events during the last week; not His life, nor His miracles, but His death was the great work He had come to accomplish. These inspired comments leave no doubt as to Adventism's true understanding of this theme:

*When He offered Himself on the cross, a perfect atonement was made for the sins of the people.*—*Signs of the Times*, June 28, 1899. (Italics supplied.)

*Christ made a full atonement, giving His life as a ransom for us.*—Letter 97, 1898. (Italics supplied.)

*When the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The Atonement is complete."*—*Review and Herald*, Sept. 24, 1901. (Italics supplied.)

No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only begotten Son *as He saw the completion of the atonement.*—*Signs of the Times*, Aug. 16, 1899. (Italics supplied.)

How full and complete that was is emphasized again and again in Paul's epistles. The great apostle gloried in our Saviour's victory. Listen as he says:

He has forgiven you all your sins; Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over His own Head on the Cross. And then, having drawn the sting of all the powers ranged against us, He exposed them, shattered,

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In the light of eternity we shall see that what we desired would have been fatal to us, and that what we would have avoided was essential to our well-being.—Fenelon.

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empty and defeated, in His final glorious triumphant act! (Col. 2:13-15, Phillips).

Now, through the blood of Christ, you who were once outside the pale are with us inside the circle of God's love and purpose. . . . For He reconciled both to God by the sacrifice of one Body on the Cross. . . . Then He came and told both you who were far from God and us who were near that the war was over (Eph. 2:13-16, Phillips).

Note this comment:

He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, *He restored the whole race of men to favor with God.*—Manuscript 50, 1900 (Italics supplied.)

Yes, the battle is won, the war is over, we are redeemed, the price is paid; what a wonderful Saviour! And when "he offered up himself" (Heb. 7:27) He was both Priest and Sacrifice. This is in harmony with historic Christianity, but it is also what the Spirit of Prophecy emphasizes again and again. Listen!

The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. *He occupies the double position of offerer and of offering, of priest and of victim.*—Letter 192, 1906. (Italics supplied.)

Christ emptied Himself, and took the form of a servant, and offered the sacrifice, Himself the priest, Himself the victim.—*The Southern Watchman*, Aug. 6, 1903. (Italics supplied.)

Then, having conquered all the powers of evil on the cross, He completely outmaneuvered the enemy by rising from the sealed tomb. Breaking the bonds of death, He ascended to His Father as "the King of

glory," and was "crowned with glory and honour" (Ps. 24:7-10; Heb. 2:9).

### *His Glorious Home-coming*

No pageantry on earth can compare with our Lord's home-coming after His battle with the powers of darkness. As the procession sweeps into the heavenly courts, a voice peals forth: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And then comes the answer: "I that speak in righteousness, mighty to save" (Isa. 63:1). He alone of all the sons of earth could speak in righteousness. And He is there to speak His righteousness in behalf of sinful men; to offer His spotless robe to all who will receive it.

When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels.—*The Acts of the Apostles*, p. 38.

Occupying the throne as coregent with His Father in the government of the universe, He is at the same time our heavenly intercessor, making effective in us what He accomplished for us on the cross.

The time had come for the universe of heaven to accept their King. Angels, cherubim and seraphim, would now stand in view of the cross.—*Signs of the Times*, Aug. 16, 1899.

The nature of our Lord's ministry is beyond human comprehension. John the revelator saw Him not only as high priest and judge but as a lamb in the act of being slain (Rev. 5:6). His nail-scarred hands and feet bear continual testimony of His sacrificial atonement.

*Christ as High Priest within the veil so immortalized Calvary*, that though He liveth unto God, He dies continually to sin and thus if any man sin, he has an Advocate with the Father. He arose from the tomb enshrouded with a cloud of angels in wondrous power and glory.—the *Deity and humanity combined*.—Manuscript 50, 1900. (Italics supplied.)

### *Christ—a King-Priest on the Throne*

Let us thank God for our anointed High Priest, but let us not forget that He is at the same time our exalted king, a king-priest "after the order of Melchizedek."

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, *sitting upon the throne*, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him.—*Evangelism*, p. 191. (Italics supplied.)

He is able to dispense these blessings and benefits because He has entered "into the holy place ["the holies," Greek *hagia*] having obtained ["procured," Greek *heurisko*, R.S.V. "secured"] eternal redemption for us" (Heb. 9:12). His ministry speaks of a finished sacrifice. Nothing is more wonderful than our Lord's high-priestly ministry. From the throne of grace He pours forth the Holy Spirit into our hearts.

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Thoughts lead on to purposes; purposes go forth in action; actions form habits; habits decide character; and character fixes our destiny.—Tryon Edwards.

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Just before His death He unfolded something of that ministry of intercession when He said: "I will not leave you comfortless: I will come to you" (John 14:18). At Pentecost He came, not in person, but in power, in the presence of the Holy Spirit. Peter said: "*He* hath shed forth this which ye now see and hear" (Acts 2:33). As our advocate or intercessor, Christ sends forth His Spirit into our hearts to lead us into fellowship with the heavenly family. *Justification and sanctification* are each the work of Christ, the Holy Spirit helping our infirmities since "we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us. . . . And he . . . searcheth the hearts" (Rom. 8:26, 27).

Christ at the throne of grace and the Spirit at the throne of the heart are one in their ministry of intercession.

*Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf*, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; *the Spirit works upon our hearts, drawing out prayers, and penitence, praise and thanksgiving*.—Manuscript 50, 1900. (Italics supplied.)

But what is the nature of Christ's intercession? Surely He does not have to move the Father to mercy, for was it not the Father's mercy that permitted the sacrifice in the first place? And we surely could not think of Him as agonizing before the Father or making another sacrifice, shedding His blood anew. Such a thought is preposterous. Is not His pleading rather a declaration before the universe that all sinners are acceptable into the family of heaven through His blood? Note the clear concept of the Spirit of Prophecy:

*It is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession.*—Manuscript 73, 1893. (Italics supplied.)

The Captain of our salvation is interceding for His people, not as a petitioner to move the

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**The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties which the passing hour brings.—J. W. Dulles.**

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Father to compassion, but as a conqueror, who claims the trophies of His victory. . . . *Make this fact very plain.*—*Gospel Workers*, pp. 154, 155. (Italics supplied.)

Are we making it plain? Our own members, as well as others, need to have this set before them in clear lines. A clearer comprehension of these great themes is needed.

Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths.—*Ibid.*, p. 301.

The beauty of our Saviour's intercession is expressed in these words:

As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own life of perfect obedience. Our prayers are made fragrant by this incense.—*Sons and Daughters of God*, p. 22.

Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression.—*Christ's Object Lessons*, p. 156.

His death on Calvary *provided* the atonement; His high-priestly ministry makes *application* of the atonement to those who believe. As the representative head of a new kingdom, He at the throne of grace is now claiming and preparing the citizens of that kingdom.

### *The Judgment and the Atonement*

Christ's work of intercession will conclude when He, as the "judge of all the earth," pronounces the sentence of judgment, after which He comes in power and great glory to receive from the world His own. That sentence is recorded in Revelation 22:11, 12. Our understanding of prophecy leads us to the conviction that the great heavenly assize is now in session and has

been since the judgment hour struck in 1844. We speak of this as the investigative judgment, when the cases of the professed people of God came up in review.

Our Lord's transcendent act on the cross and His priestly ministry are essential parts of, or definite results accruing from, our Lord's atonement.

We believe that Israel's typical service on the Day of Atonement teaches important lessons. On that day the high priest concluded his ministry of reconciliation by taking the blood of the sacrificial goat and cleansing the earthly sanctuary, after which he confessed the sins of the congregation over the head of the scapegoat and sent him into oblivion—a graphic illustration of what our Intercessor will do at the conclusion of His priestly ministry in heaven. By virtue of His own blood, which is the very basis of His intercession, our High Priest will cleanse the heavenly sanctuary. Then laying aside His priestly garments He will descend the skies as King of kings and Lord of lords to receive His people and destroy His enemies. Then as the rightful ruler of a redeemed kingdom He will roll back upon Satan (the antitypical Azazel) the whole dark record of rebellion against God, and will cast him into the lake of fire where rebellion is destroyed forever.

When Satan, the very instigator of evil, and all the myriads of unholy angels, and all who have refused the grace of God are eventually destroyed, then, for the first time since the inception of sin, will the universe be clean.

Adventist understanding of the atonement leads us to recognize at least four aspects of the theme, which, taken together, round out the full picture:

1. *Provisional atonement*, made for all the world by the death of Christ on the cross. As the world's Saviour He restored the whole race into favor with God and at the same time secured the universe against the possibility of future rebellion.

2. *Applied atonement* through the ministry of Christ in the heavenly sanctuary; effective for every soul who accepts this divine provision.

3. *Eliminative atonement*, when concluding His priestly ministry. Christ as Judge settles the destiny of every soul, rendering to every man according to his works. (This review of the books of record, or the

(Turn to page 47)

# The Secret

C. L. PADDOCK

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**T**O THE casual onlooker it may seem that some successful men and women have had a streak of good luck. But when we get to know these people who are doing things, we find luck did not enter into their success. And there is no magic formula. It is no secret.

A number of years ago the head of a great American steel company one day said to the head of the drafting department, "Al, I would like to have your best man for some special work."

"But all my men are good men," the head of the department replied. "I don't have a number one man."

A few days later an order came from the manager's office asking every man in the drafting room to work two hours overtime.

After some weeks of these extra hours in the department, the manager inquired, "How do the men like the accelerated program?"

"Like it? They don't like it. They are kicking about it—all but one man."

"And who is that?" inquired the manager.

"His name is Charlie Schwab. He just eats work. He seems to enjoy it."

"Send him to my office," the manager requested. "He is your number one man—he's the man I was asking about." And the world knows that Charles Schwab became a steel king—an outstanding man in the industry. He enjoyed his work. To him it was not drudgery, but a game, a pleasure.

A reporter heard that everyone had to punch a time clock at the Chrysler plant, even to the manager. It seemed absurd, but on checking the timecard rack he found that Walter P. Chrysler checked in each morning at about eight-fifteen. Beginning time was eight-thirty. And his timecard showed overtime for every evening that week. There was a reason why he was chosen manager.

In the history of the West and the gold-rush days there is mention of an old pros-

pector who quite frequently disappeared into the hills for a few weeks, and on returning usually told of having struck a new vein richer and bigger than any he had ever found before. Others who had had poor luck were envious of him and tried desperately to learn his secret. One day he divulged it. "Boys," he said, "I just keep digging holes."

A traveler one day stood watching a lumberjack at his work. As the logs floated down a mountain stream he was seen to jab his hook into an occasional log and pull it aside out of the stream.

"Why do you pick out those few logs?" the traveler asked. "They all look alike. I don't see any difference in them."

"But they are not alike, sir. They are so different. The logs I pull out have grown on the side of a mountain, protected from the storm. Their grain is coarse. They are good for coarse lumber. But the logs that go on downstream grew up on top of the ridge where they were buffeted by the storms, and because of this they have developed a fine grain. We use them for choice work."

Some plants grow well in a hothouse, but will not thrive in the wind and the hot sun and the storms that come. Successful men and women are tried and proved true.

Through the years I have been privileged to work with a good many Adventist ministers. Working as elder, deacon, Sabbath school superintendent, young people's leader or at some other church responsibility, I have gotten to know these men pretty well. Some have stood out from their fellow ministers. I recall one worker, a man who had no scholastic background, no degrees. He had never spent a day in one of our schools. Yet in baptisms he was always out in the lead. There were other men in the conference with much more education, and I am sure many of them had more inherited talents. My wife and I often talked about his success. It really was no secret. That man worked incessantly. He visited his

members. He visited interested people. He contacted the newspapers, he made friends of businessmen. He was a youngster with the young people. He played ball or most any game they wanted to play. He invited them to his home and made candy and popcorn balls. He could play "Pop Goes the Weasel" with the violin behind his back. He always stood at the door and shook the hand of every person who attended his meetings. He loved people into the church. There was no secret about his success. He was an untiring worker. And the love he had in his heart found expression in so many, many ways.

I think of another evangelist that became a real pal of mine. He didn't have a college training either. He didn't have much in the way of personality. He mishandled the English language. And we often remarked about his weaknesses as we saw him baptize hundreds of people into the message. There were many things against this brother. But he was a worker. He worked early and late. He never thought of himself. His wife worked just as tirelessly. He knew his congregation. He seemed to sense it when one was not there. After the meeting he would telephone to the people who were missing. He took a personal interest in them. Maybe the hour was late, or early. That did not matter. Maybe it meant some personal sacrifice to do these things. He seemed to have just one purpose in life. Everything else was of little importance. He never owned a home. He lived in furnished apartments. Every dime he earned was spent on actual necessities, and on promoting his work. There was no secret about his success. He might have done much better had he had some degrees, had he possessed a radiant, sparkling personality. Many men who had this man's ability would have done nothing because they were not blessed with natural and acquired talents.

I think of a worker whose father and mother had never gone to school. They

could not even read or write. The mother learned to read after she became an Adventist. His home was simple. He knew the meaning of sacrifice. But those parents had character and passed on some very sturdy traits to him. He had an inferiority complex, and he suffered a great deal in trying to do public work. But he had been taught to try to do anything he was asked to do. Those uneducated parents sacrificed that he might get an education, and kept before him the goal of service to his fellow men. That young man was not handsome, he was not talented. He would rather work behind the scenes. In his lifetime he accomplished a great deal, and people marveled at his ability. There was no secret about it. He just worked, and struggled, and did the very best he could. Often while others were playing games or off on vacation he worked. He did not let that work become a burden or cause him to have ulcers. He tried to use the talents he had. Any man who does that will be blessed of Heaven. God will multiply his talents.

I have never seen in print any magic formula for success in the ministry. I don't believe any such formula is for sale. Books have been written about how to succeed as a preacher, and no doubt there is some good in all of them. Pick the man who stands out from the crowd in souls won in the Adventist Church, and study his methods, trying to find the secret of his success. You will perhaps conclude as I have after working for several decades with Adventist ministers. That man is a success because he puts his all into his work. He has no side lines. He holds back nothing. He works. There will never be a substitute for consecrated effort. God won't bless the person who does not try. God promises to go with us if we will go, but we have to be going some place, doing things, for Him to help us. I do not want to be sacrilegious, but I do not see how God can bless an indolent, inactive preacher.

## BROKEN LIVES REMADE

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¶ During the last war, the rose window in the great Rheims cathedral was shattered into bits by an indirect hit. The parishioners lovingly got down on their hands and knees to gather together all the tiny pieces of broken glass. When the war was over they hired the most skilled workmen available to rebuild it, piece by piece, from the gathered fragments. Today's rose window in Rheims is more beautiful than it ever was. So God can take our broken lives and reshape them as we pray, "Lord, please forgive my mistakes of this day."—Reuben K. Youngdahl in *Turbulent World, Tranquil God* (Fleming H. Revell Company).

# Can a Woman Tithe?\*

## *What Does God Command?*

To ask the question "Can a woman tithe?" is to suggest that God commands people to do something they cannot do. The command is very definite in God's Word: "Bring ye all the tithes into the storehouse . . ." That "ye" means all of God's people. If women are among God's people, they are included in this command. Our loving God would not give a command which could not be obeyed.

With this command of God's is his promise ". . . and prove me now herewith . . . if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." As the command applies, so the promise applies to each woman of the twentieth century just as definitely as to a woman more than two thousand years ago.

A woman must have faith to know that honest stewardship will be rewarded with "more than we can ask or think" in both spiritual and temporal blessings. At the same time, she must know that she has robbed God if she does not account for that which passes through her hands.

Every Christian woman who has tithed in the right spirit has known the twofold satisfaction of God's approval and the joy of giving to his work in the world.

## *What Does Experience Prove*

Every woman can tithe—the experience of countless women proves this. The simple question is whether she honestly wants to or not. Let us see what women in various positions can do about tithing.

*The woman with property* in her own name, or with a settled income, does not need to be told how to tithe—the first tenth of all that comes into her possession as income belongs to the Giver of all her wealth, be it much or little.

*The woman who works for a salary* or any stated amount knows that the first tenth of that salary or remuneration is the Lord's.

*The woman who receives a yearly, monthly or weekly allowance* has no honest difficulty in knowing that her Christian duty is to lay aside that first tenth before she touches one penny for herself, her household or her family.

Then, there are numbers of *woman who do not have any property or income of their own*, but who do very largely determine how the family income, the husband's salary, is to be used. Women are, for the most part, the buyers, the spenders. Most of the shoppers in the stores are women. Some women offer the excuse—"I have no income of my own and my husband does not believe in tithing." Perhaps the husband does not, or perhaps he does believe in it, but dares not advocate or practice it because the installments on radio, furniture, refrigerator, and the current bills consume all and sometimes even more than the income.

Early one Monday morning a young married man went to his pastor and said: "I believe every word you said yesterday, and I'd like to sign up to tithe but, if I do, we'll have to cut down on our living expenses and that would make it hard on my wife. I don't know how she'd take it." That is just the point. If the wife really wants to tithe, she can prove to her husband that she is willing to make any sacrifice necessary in order to tithe. She can show that she wants to "give" first and "live" on what is left.

Occasionally there is a husband who is opposed to, or even forbids, his wife's tithing. The chances are that even if at first he is really opposed to the plan, he will yield to his wife's wishes and permit her to tithe. In many instances, he will become a tither himself. "Prayer changes things." Is it not the solemn truth that God will hold us responsible for what we could have done?

It should be recognized that this income or salary of the husband is the result of partnership, and a worthy wife certainly deserves to be considered a fifty-fifty partner. Therefore, the wife is entitled to the joy of giving her share of the portion that is to be set aside for the Lord's work.

The woman who does not come under

\* Reprint of the leaflet "Can a Woman Tithe?" by kind permission of the Woman's Missionary Union, Birmingham 3, Alabama.

any of the above classes is the woman who has the greatest difficulty. *Sometimes there is a Christian woman who has no property, no salary, no allowance*—but has to buy all she gets without cash. She has all bills sent to the head of the house and rarely has a dollar of her own. Just here is a crucial point. No woman is required to tithe what she does not have—that is certain, but it is equally certain that she is required to tithe that occasional dollar or even less that does come into her hands, no matter for what purpose it comes.

These dollars may come intermittently—then her tithe will have to come in the same way; it is not required of her that she lay aside the same amount for her tithe every week, if she receives a different amount every week. Some weeks she may not have anything, then she has nothing to tithe; another week she may have ten dollars or five—then she tithes that amount. Do not be discouraged if the tithe is small. God only asks an honest accounting.

Many *farmers' wives* think they have nothing to tithe because they do not handle any money. When the law of the tithe was written into the Mosaic Code, nothing was said about "money." In Leviticus we hear God saying: "The land is mine." "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. . . . And all the tithe of the herd or the flock . . . the tenth shall be holy unto Jehovah" (Leviticus 25:23; 27:30-32. A.R.V.).

One ear of corn, one stalk of cotton in every ten, . . . one chicken in every ten is "holy unto Jehovah." How it would swell the Lord's treasury if such tithes were paid in!

Perhaps these farmers' wives have read tracts and leaflets telling them to tithe the eggs, chickens, potatoes, beans, canned fruits and vegetables. Just as many times they have dismissed the idea with "Oh, that would not be worth while; I don't know how to do it." But do try it. Try it; test God and prove Malachi 3:10.

In some communities, upon a certain day each week, the women bring to a central place their tithe for the week—chickens, eggs, butter, vegetables, fruits, canned goods. Then one of the women (or, sometimes a "brother" who has become interested) takes the produce to town and sells it. Women have been greatly surprised and

delighted at the amount they have been able to pay into the Lord's treasury by means of this practical plan.

#### *Your Tithe May Be Large or Small*

Do not be discouraged if your tenth is not as large as that of your friend or the person you read of who can give hundreds. God does not expect you to give another's hundreds. God does not expect you to give another's dollars but your own cents. It is not the amount but the proportion that counts with God. The touch of the all-powerful God upon a little can make it do much. Our Lord once used a little lad's lunch to feed thousands.

A woman handed to her pastor a dollar that represented real sacrifice. She apologized because it was only a dollar. Her pastor reminded her that one dollar put at compound interest would, in two hundred and forty years, amount to two million dollars. Then he said: "If in the business world a dollar can be multiplied like that, what do you think God can and will do with a dollar invested in his kingdom work?"

But there is a danger here. Just because God can mightily enlarge and bless the small tithe, given in love and sacrifice, let no one delude herself into believing that her one dollar is pleasing to God when it should be ten, a hundred, or even a thousand dollars. Fractions of the tithe and unworthy gifts are still, in his sight, "blemished offerings" (see Malachi 1:13).

#### *Overcome Obstacles, Don't Find Excuses*

One might quote other passages of Scripture that have been written, spoken, and sung countless times, but this heart-to-heart talk is only intended to bring straight home to the heart of every God-fearing, God-honoring woman the bare fact that, if she wants to give her God the tenth of her substance, she assuredly can. She must be filled with eager determination to find a way to overcome every obstacle, rather than busy herself seeking excuses for not doing so.

There are no real reasons why a woman cannot tithe. When a woman gets into the habit of immediately putting aside that first tenth as soon as any amount comes into her hands, she will have solved the tithing problem. . . .

#### *Honesty Is What Counts*

Get away from the idea that the amount must be large or it is not worth tithing. It is

the absolute honesty of the accountant, the love that goes with it and the joy of such service, that win Christ's praise and the serene content of knowing that we are obedient and faithful stewards.

Let a woman try tithing, try it honestly before God; try him and see what blessings he will pour out to her—peace, joy and

love. One can never know these while living in disobedience, indifferent to this fundamental law of God.

The question is not "Can a woman tithe?" but "Can a woman who claims to love God fail to tithe?" "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21).

## SEMINARY -- Enriching the Ministry



### Science and Religious Faith—Part II

FRANK LEWIS MARSH, Ph.D

General Conference Department of Education, Research Division

**I**N THEODOSIUS DOBZHANSKY'S classical book, *Genetics and the Origin of Species*, second edition, page 8, we read this assertion: "Among the present generation no *informed* person entertains any doubt of the validity of the evolution theory in the sense that evolution has occurred."

Upon reading this assertion, I got into correspondence with Dr. Dobzhansky, and our discussion of the truthfulness of his statement extended into seven or eight letters each way. It apparently was his first contact with a believer in special creation, and after our discussion he summarized, "The belief of most scientists that if one secures enough data on a problem then anybody who is capable of and will take the trouble to become acquainted with these data will necessarily arrive at a certain conclusion, is incorrect. Evidently one can still reject the conclusion if it is distasteful. This certainly requires emendation of the statement on page 8 of my book." He promised that if given an opportunity to revise his book he would correct this statement.

It was, therefore, with considerable interest that I looked into Dobzhansky's third edition of *Genetics and the Origin of Species* when it came from the press. Here is what I read on page 11 of his third edition: "At present, an informed and reasonable person can hardly doubt the validity of the evolution theory. The

very rare exceptions (such as Marsh 1947) prove only that some people have emotional biases and preconceptions strong enough to make them reject even completely established scientific findings."

I suppose it would be expressing it mildly to say that I was flabbergasted. Again I wrote to my New York friend to protest the *untruthfulness* of his statement. He responded pleasantly, but it would seem a bit loftily, regretted that I felt as I did about his statement, and he assured me that if given an opportunity to again revise his book, he would omit my name from this statement. I wrote again, endeavoring to make clear to him that my protest was not specifically against the use of my name but against his misrepresentation of *all* creationists. Again I asked him, as I had done several times before, to give me even *one case* where I, a creationist, refused to accept "completely established scientific findings." But that was the end of our correspondence. He has not replied.

Dr. Theodosius Dobzhansky is a professor of zoology at Columbia University, one of our highest ranking modern geneticists, and the leading defender of evolution today. His assertions that a person, in order to be a creationist, must refuse "completely established scientific findings" carries great weight not only among the masses but also among scientists. Dr. Dobzhansky is a sincere man, but in com-

mon with most other evolutionists, he fails to perceive the vast difference between *true science* and the *philosophy of science*.

To the Greeks before the birth of Christ, philosophy and science were one, and in the Middle Ages both were bound up with religion and held in a static condition for centuries. We say that science could make no progress during the Middle Ages because of the narrow dogmatism of the Catholic Church, which maintained its stultifying influence through effectual economic boycott of any who dared to express ideas contrary to the impossibly conservative science dogma of the church. The movement of the Renaissance, with the development of the experimental method of studying nature, led to a gradual separation of science and philosophy, and they in turn separated from religion. Science, which was then called natural philosophy, came to be based on Newtonian dynamics, while the followers of Kant and Hegel led idealist philosophy away into metaphysics. In the eighteenth and early nineteenth centuries science was considered a division of philosophy called *natural philosophy*, a meaning still retained in the academic degree Doctor of Philosophy, which is still granted individuals who may have done their work entirely in the field of the empirical natural sciences.

Scientists of our day speak very depreciatively of what was taught under the name of science during the Middle Ages. That was the day of the scholastic; the day of extreme worship of authority in everything. Firsthand study of nature was discouraged as unchristian and the time apportioned to the study of science was spent poring over ancient tomes written by such men as Aristotle and Galen, and in studying the assertions of the scholastic teachers. Any question in the mind of the student about the truth of an item of science dogma was stifled by the lofty and conclusive declaration, "The master has spoken!" The opinion of the scholastic teachers was final in determining what was correct and what incorrect. Certainly scientists of our day are fully justified when they judge that that age of authority was a time when the advancement of scientific truth was at a very low ebb.

But all too frequently among modern scientists we again find a serious confusion of mind over what belongs to science and what belongs to philosophy, and as a result of this confusion we find certain scientists demanding the same type of obeisance to authority today that caused the stagnation of science and curtailed individual freedom of opinion during the Middle Ages. Illustrations of this confusion of

thought are found in Dobzhansky's assertion, referred to above, that a creationist, to justify his creationistic opinion, must reject completely established scientific findings; and in the following statement in Dr. Gordon Alexander's new text in general biology we read: "Organic evolution is as fully proved as are the majority of scientific principles. The proofs for evolution are not merely adequate; they are overwhelming. The fact of organic evolution is a part of the thinking of every individual *who may properly call himself a biologist*. Thus there is no controversy among biologists over the existence of the process, although there is some disagreement over the methods by which it has taken place."—*General Biology*, p. 808. (Italics supplied.)

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**Beware of doubt—faith is the subtle chain that binds us to the infinite.—E. O. Smith.**

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Thus in the opinion of these two prominent modern biologists, Dobzhansky and Alexander, creationistic scientists are labeled respectively, unscientific and improper. Such confusion in thought, even among scientific leaders, arises when men in their thinking fail to distinguish between science and philosophy. The Adventist has a positive contribution to make here in pointing out where this confusion lies.

The scope of empirical natural science, by the definition of scientists themselves, is that restricted field of knowledge which deals with objective, measurable, demonstrable data of our experience. It is limited to data that are sensible, that is, evidences which are subject to and dependent upon the *sensory* processes of our experience. It is important to bear in mind that the data of empirical science are manipulated as external to and independent of our mental action. They are merely reported and recorded as observed. These characteristics give the sciences their objective and universal verifiability. No personal reference or rational proposition may enter into the objectivity of their data. They must be reported and recorded for what they appear to be. The laboratory scientist is true to his profession and loyal to the truth only when he reports what he observes under the circumstances indicated. This is empirical, demonstrable, real, or true science.

#### *Coercive and Persuasive Evidence*

Most evolutionists of our day confuse empirical science with speculative science. This apparently comes about through a failure to rec-

ognize the fact that scientific evidence is of *two* kinds, coercive and persuasive. Coercive evidence is of a sort that can be demonstrated. No one can doubt it because it is so obviously true. An illustration here would be the existing evidence that we live on a round earth. Because the evidence that our earth is round is so conclusive, that just no other explanation of it is possible, we say that it is coercive. Of such evidence empirical science consists. We might interject the thought right here that apparently *no* coercive evidence exists that bears directly upon the problem of origin of basic types of plants and animals.

As an illustration of the second type of evidence, persuasive evidence, let us take the bony structure of the forelimbs of vertebrate animals. In the arm of man we find a humerus and a radius and an ulna. Likewise in the forelimb of the horse, the cow, the pig, the cat, the dog, the whale, the bat, the turtle, the bird, in fact in all the forelimbs of all the vertebrates that have limbs, we find a humerus and radius and an ulna. Suppose before us is placed a table upon which are laid the articulated bones of forelimbs of these vertebrates. Here is objective evidence of a coercive nature that the forelimbs of all vertebrates possess a humerus and a radius and an ulna. The evolutionist and the creationist agree up to this point because they both see the evidence with their eyes and handle it with their hands. In truth, all vertebrates with forelegs have these three bones.

But at this point empirical science ends. The evolutionist steps up to the table, looks over the material and then says, "Here is evidence that all these animals evolved through the same early ancestors." The creationist surveys the objects on the table and says, "Here is evidence of one Creator with a master plan, evidence that verifies the truth of a literal Genesis." Which scientist is correct? This is a question that empirical or real science cannot answer. Evidence of this sort, which is capable of explanation from at least two different points of view, is called persuasive evidence.

It is a matter of tremendous importance that *every item* of evidence that bears directly upon the problem of origins is of this persuasive quality. Evolutionists marshal many items of evidence from the fields of taxonomy, morphol-

ogy, embryology, physiology, paleontology, geographic distribution, genetics, et cetera, but as they do this they strangely fail to notice that *not one item* of this evidence is coercive in nature. Instead, as in the instance of the bones of the forelimbs of vertebrates, each case is capable of explanation in at least two ways.

The creationist must become active in letting the world know that he accepts *every* item of

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## God's Autograph

Everywhere I find the signature, the autograph of God, and he will never deny his own handwriting. God hath set his tabernacle in the dewdrop as surely as in the sun. No man can any more create the smallest flower than he could create the greatest world.—*Joseph Parker.*

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*completely established scientific findings.* He accepts every item, because if scientific findings are completely established then they are coercive in nature; that is, they are empirical, real, or demonstrable, and as such are in harmony with the literal statements of the inspired Word of God. The Author of the facts of empirical natural science and of the Scripture is one God.

When scientists like Dobzhansky come to believe that creationists, in order to keep their theory intact, reject completely established scientific findings, they are confusing the two levels of science. They confuse empirical science, which exists at the ground level in the demonstrable realm with the more nebulous upper level of science, which is not coercive in nature but speculative or philosophical. When scientists become unable to distinguish between coercive, or real, evidence and speculative explanations of evidence, science has reached a new low and its future is dark indeed. Such a state of affairs would constitute a second Dark Ages.

The sad state into which so many of the scientists of our day have fallen has resulted from their refusal to accept the Scriptures as man's Guidebook. As far back as the eighteenth century and especially in the nineteenth century the empirical sciences set up house for themselves, followed their own data and devised their own methodology. The sciences became increasingly proud of their achievements in the natural sphere of operation. They made bold to make pronouncements on philosophical and religious issues. Thus the sciences left their legitimate sphere at the empirical level and entered into a scientism in which the sciences

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Sometimes the devil proposes to us great desires, so that we shall not put our hand to what we have to do, and serve our Lord in possible things, but stay content with having desired impossible ones.—*St. Theresa.*

claimed for themselves the whole sphere of human knowledge. In the opinion of scientists *religious faith*, far from being considered a source of knowledge, became at best an *asylum for ignorance*.

Many scientists of our day with little or no respect for the Bible as an inspired book, and with belief in the autonomous nature of the human mind, claim for their research more than

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## An Infinite Intelligence

The infinite expanse of the universe, its growth through immeasurable periods of time, the boundless range of its changes, and the rational order that pervades it—all demand an Infinite Intelligence behind the manifestations. . . . Modern science has no kinship with atheism.—David Starr Jordan.

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the data and the circumstances permit. They bring to their data a structure of thought that leads them to an interpretation not contained in the data themselves. They work upon presuppositions that have determinative significance for their conclusions until their research often carries them far beyond the conclusions justified by their study.

The scientist working in the sphere of empirical science will get the same results be he Communist, Moslem, or Christian. The departure occurs at the speculative level, and the non-Christian student of science will fail to recognize his relation to his Creator and will substitute for that conscious relationship an autonomy which will condition his interpretation accordingly.

True, the results of empirical science will consist of lists of observed, measured, and demonstrated facts, which of themselves may accomplish little in helping man to understand the world in which he lives. These facts must be dealt with at the higher or speculative level, sorted, and drawn into generalizations which will make natural things reasonable, understandable, and suggestive of further investigations. The non-Christian scientist with his false confidence in the autonomy of the mind of man is like a vessel at sea with sails fully spread in a stiff breeze but with his ship provided with neither chart, compass, nor rudder. His academic cry is, "Let the facts lead where they will!" and urged on by a god of deceit, he even concludes that these facts indicate that the Bible is not an inspired book.

But the Adventist student of science realizes that facts do not lead where they will in any

mind. Rather, *the thought structure directs the facts*. Therefore, placing his faith in the Bible as a book that contains those basic items of information which are essential to man in building a correct philosophy, the Adventist student of science lays as his foundation the assertions of Holy Writ. It is at this higher level of science—the speculative level—that evolutionists and creationists part company. They both accept all the facts of empirical or established science, but in deciding upon the significance of these demonstrable facts they must, as gentlemen, agree to disagree.

The regrettable thing is that any scientist should brand another scientist unscientific merely because the latter in the realm of speculative or persuasive science comes to a different conclusion. Evolutionists of our day have set up their opinions as authority in the realm of the persuasive, and emulating the unfortunate example set by the dogmatic scholastics of the Middle Ages, they declare any divergent opinion to be heretical or unscientific. Unless modern scientists can clean house here and clear their thinking with regard to the vast difference between real science and speculative science, the discovery of natural truth is headed downward into a second Dark Ages and the raucous cry "The master has spoken" again will echo dismally from the walls of the prison house of natural science.

The creationistic nature student enjoys great satisfaction as he builds his philosophy of nature upon the assertions of the Bible. It is only in the light of these great verities that inanimate and animate nature can be understood today. Only in the light of creation, the entrance of sin, the controversy between Christ and Satan, and redemption only through the death of Christ, can the face of nature be understood today. The Adventist understands our natural laws and processes to be manifestations of the power of God. God instituted these laws and processes in the beginning, and since that time has used them as His instruments in the maintenance of the natural world. The great biologist, Louis Pasteur said, "I pray as I work in my laboratory." The Adventist approaches nature with the same reverence, for is not his whole objective an endeavor to think the thoughts of God after Him?

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The best remedy for our discontent is to count our mercies. By the time we have reckoned up a part of these, we shall be on our knees praising the Lord for His great mercy and love.—*The Quiver*.



## *An Administrator's Prayer*

A. DEVANEY

**ROBERT H. PIERSON**

President, Southern African Division

DEAR LORD:

- ▶ Help me to be myself what I desire others to become—a born-again, practicing Christian. Any reputation as a leader must be commensurate with this highest of all callings.
- ▶ Help me to exercise the greatest tact, to be thoughtful and kind as Jesus was with those His life touched. Help me never to be rude, never needlessly to speak a severe word, to never give needless pain to a sensitive soul.
- ▶ Help me to be courageous, cheerful, zealous, and possessed of a holy enthusiasm for my work.
- ▶ Give me a conscience that feels sharply the sin of inactivity; and enable me to make gateways of opportunity through the walls of protection that tend to shut me from the world.

- ▶ May I never ask, "Is it safe?" "Is it politic?" "Is it popular?" but always, "Is it right?"
- ▶ Help me to increase the value of every other man around me.
- ▶ Help me to be big enough to overlook slights, whether they are intentional or unintentional, to forgive and to forget injuries.
- ▶ Give me grace never to retaliate or be vindictive—above all, Lord, never permit me to use my influence or my position to get even with someone who has opposed or wounded me.
- ▶ Help me never to needlessly create issues with my fellow workers.
- ▶ May I avoid pettiness. Let me be willing to yield on points that do not involve principle.
- ▶ Help me to treat those "under me" with as great respect and deference as I treat those who are my superiors.
- ▶ Help me never to pass the blame down but to accept my responsibility when things go wrong.
- ▶ Help me never to ask others to do what I am able but unwilling to do myself. Let me exercise leadership by example even more than by precept.
- ▶ Help me always to rejoice fully in the success of a brother, even when it may have been at my expense.
- ▶ Forbid that I should ever feed upon the husks of other men's failures or folly. If I have nothing good to say about a brother, Lord, help me to keep my mouth closed.
- ▶ Remind me often every day that "he that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction."
- ▶ Give me patience under fire, remembering the words of the wise man, "A soft answer turneth away wrath: but grievous words stir up anger."
- ▶ Help me always to give in graciously when my brethren do not see light in my plans or proposals. Only when principle is at stake let me "stand for the right though the heavens fall [*Education*, p. 57]."
- ▶ Help me not to act impetuously or on snap judgment. May I ever remember that emergencies demand and should receive immediate attention and action, but most decisions are better taken in the atmosphere of prayerful reflection.
- ▶ When dealing with the erring may I act with love, mercy, and true justice—in the same spirit I would wish to be treated myself, always remembering to consider lest I also be tempted.
- ▶ May I use the Lord's funds wisely—they are not mine but Thine, and many of those coppers came through long hours of toil and self-denial.
- ▶ Help me never to become so engrossed with the motions of administration that I lose sight of my highest calling—soul winning. Remind me frequently that I am in this life only to prepare myself and others for the life to come.
- ▶ Help me to be a man of prayer and a man of the Word—never let my encouragement of others in these two most important requisites of spiritual success be mere precept. Let every day begin and end with Thee.
- ▶ May I never believe that any task, with divine help, is impossible.
- ▶ Help me never to give less than my best to Thee and to Thy work—"good measure, pressed down, . . . and running over."
- ▶ May I always make Christ first, last, and best in everything.

Amen.

# God's Unwelcome Workmen

M. L. SANFORD

Pastor, Northern California Conference

**I**N THE early days of Europe's maritime explorations many a valiant effort was made to negotiate the difficult passage around land's end at the southern extremity of the African continent. For a long time there was no success as one after another of the frail sailing vessels were gripped in the teeth of the terrible Cape southeasters and crushed. The area became one of the most dreaded in the seven seas and was appropriately named Cape of Storms. Finally, Bartholomew Dias, the great Portuguese sailor and explorer, was caught in a storm and blown around the Cape, but he later made the return passage successfully and reached Europe safely. Thus was opened up the sea route to the vast treasures of the East. Soon thereafter the name Cape of Storms was optimistically changed on the old charts to that of Cape of Good Hope.

So it should be with our trials. Often the gales of difficulty lash at our frail craft until we feel that the whole of our existence is a "Cape of Storms." However, we need not despair, for Christ has successfully sailed these stormy seas and has shown us that such experiences can become for us a spiritual "Cape of Good Hope," opening for us all the priceless treasures of eternity.

## *A Personal Application*

This is far from being a new thought, and in itself might well constitute nothing more than another illustration for one of the many sermons on trials that we as ministers from time to time preach to our congregations. But there comes a time in the experience of every worker when he faces the challenge of conquering his own trials—when all his well-illustrated sermons seem like broken crutches, wholly unable to stand the weight of his own hurt and fractured spirit.

It is one thing to impart comforting platitudes to our church members when they come to us with their heavy hearts, but it is another thing when we have to meet the devil's attacks personally. What are our reactions? How do we stand up to the punishment of personality conflicts with other workers on our mission station or within the institution where we work? Or how do we feel toward the factions in our

churches who send delegations to protest about us to the conference president, and who seem to oppose us at every turn in our church program?

There is no place like the close confines of a mission station or denominational institution for interworker problems to develop. We get well acquainted with one another and then become conscious of the weaknesses of the different personalities and their ways of doing things. There are often people with whom we work who are, to a degree, selfish and ambitious, or at least so it seems to us. Resentments are the human reaction, and jealousies develop.

Sometimes administrators jerk the reins of authority rather sharply and the bit of service digs deeply into our tender feelings. What do we do then, and how do we feel?

Often what happens is that we workers get together and share our grievances, and as we stir the coals the flames of discouragement or bitterness burn brighter. Or perhaps we go home and discuss it all with our wife (or husband), and the deeper we sink into the problem, the more miserable we become.

The results of such experiences and trends are of considerable magnitude. They have been the undoing of many a fine worker and have cost the cause of God not a few talented men. On the personal level they have permanently distorted many Christian experiences and have been the cause of some completely losing their way. In fact, it is not an exaggeration to say that herein lies one of Satan's most effective deterrents to the success of our work.

Often when in the midst of such experiences we lose our perspective and need to learn the practical application of Peter's admonition to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12). "Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading His children, that trying experiences come to them. Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success."—*The Acts of the Apostles*, p. 524.

This is just as true in the case of the gospel worker as it is in that of the layman, in fact doubly so, for we as leaders should show the way in this phase as well as in other phases of the faith. "God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others."—*Patriarchs and Prophets*, p. 129. Furthermore, these experiences are intended for our training and professional improvement. "It is by close, testing trials that God disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon trial; in His providence He brings them into positions that test their character, and reveal defects and weaknesses that have been hidden from their own knowledge."—*Ibid.*

#### *God Uses Environmental Circumstances*

Probably without these quotations all would agree that these assertions are undeniably correct. But let us ask ourselves, From where do we expect these trials to come? The great days of religious persecution lie decades behind our lifetime, and few of us live in places in the world where we meet any such obstacles today. The great time of trouble lies ahead, just how far we are not able to say with complete certainty. Some of us may not live long enough to be blessed by its harrowing experiences, and those who do will have already endured somewhat in order to be strong enough to withstand the trials of that time.

It seems inconceivable that Providence is going to work some special miracle to provide us with these soul-strengthening trials that we must all have. Rather, God will use the circumstances of our natural environment to provide us with these vital, though distressing, experiences. Hence, when we find ourselves in what might be termed a cocoon of denominationalism, when our association is almost entirely with our own brethren and all our affairs are linked with the organization, from where else do we expect our trials to come? "All experiences and circumstances are *God's workmen* whereby good is brought to us."—*The Ministry of Healing*, p. 489. (Italics supplied.)

Without a doubt it is true that "the trials hardest to bear are those that come from our brethren, our own familiar friends"; and every pastor will confirm the fact that "even the members of the church to which you belong will say and do that which will grieve you."—*Testimonies*, vol. 8, pp. 128, 129. But in this our Lord is simply employing the only *workmen*

that our environment affords to strengthen and purify us for eternity. We know that God's earnest desire for us is that we "shall enter the city of God, not as a culprit barely pardoned, but as a conqueror."—*Ibid.*, p. 125.

Why then should we feel resentment or the inclination to retaliate, or why should we become embittered or get angry with God's chosen agents for our salvation, even when those agents are our brethren or fellow workers?

If we can learn this important lesson, there will be far more of the spirit of heaven seen in our work for God. Our own lives also will be much more happy and peaceful. Indeed this vale of tears, our personal "Cape of Storms," will become our "Cape of Good Hope."

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The Advertising and Publicity Service inaugurated at the Autumn Council is well under way and meeting with wonderful response. Hundreds of hard-working evangelists and pastors are being inspired with new ideas and helpful suggestions.

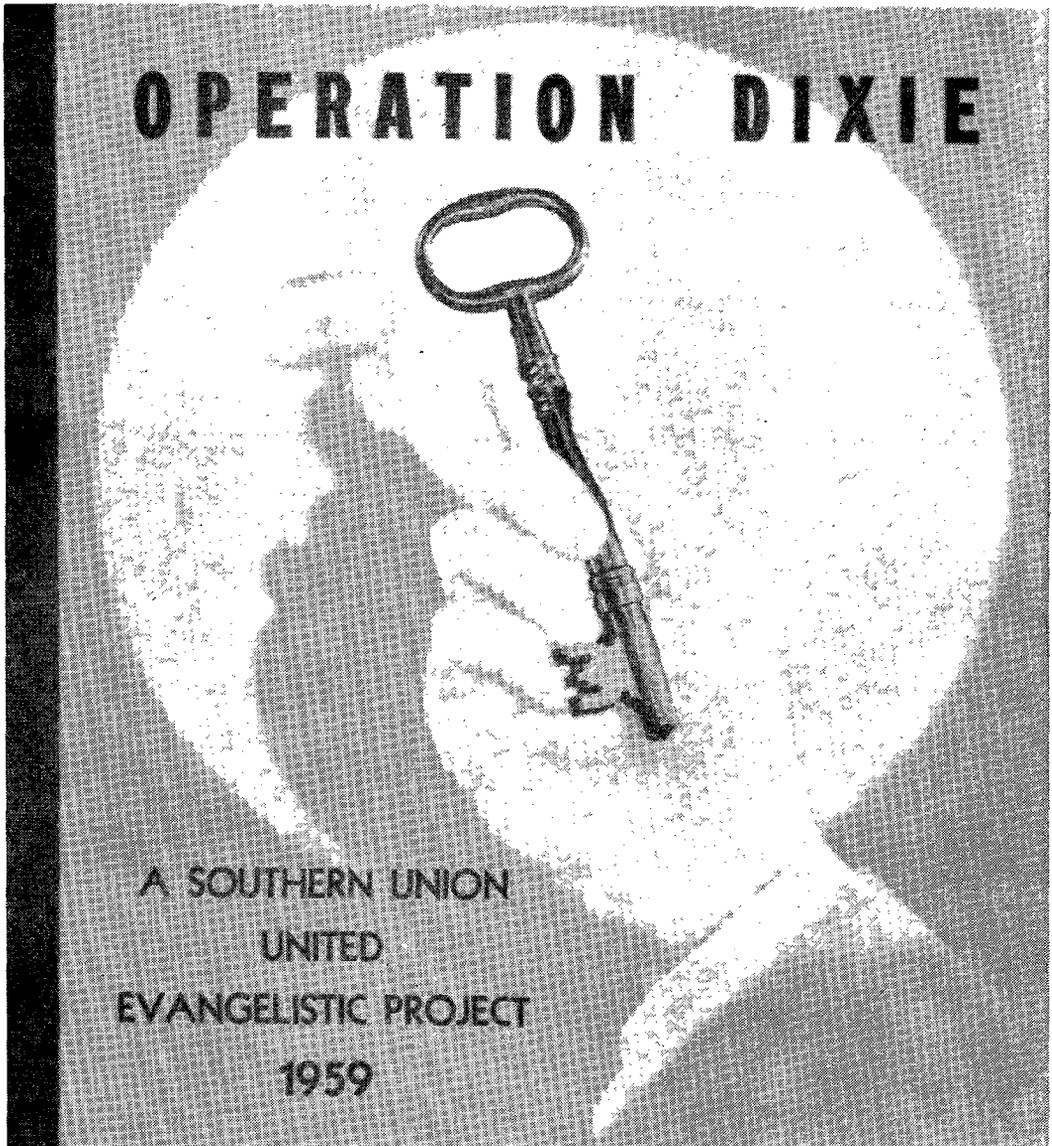
The details of this service were set forth in the December issue of *THE MINISTRY*.

Every experienced evangelist knows the problem of thinking up new titles and appealing layouts for his publicity. One of our most successful pastor-evangelists who for years never baptized less than a hundred people a year in addition to his church responsibility as pastor, said recently that he spent as much time on his advertising as he did preparing his evangelistic messages, and that is not unusual.

From all parts of the world field appeals come for helpful ideas, titles, approaches, et cetera. Hence this advertising service now offered through the Ministerial Association.

We appreciate the cooperation of the New York Evangelistic Center in making itself available as a testing ground for ideas. Consequently the materials will come from there. However, the ideas themselves come from a group of successful evangelists, and can be adapted to any area. The art work and layout could be used just as effectively in languages other than English.

A few executives have made this service available to every pastor-evangelist in their conferences, hoping that some who today are not doing much in evangelism might catch the inspiration and start to proclaim the message publicly. This unique service will be available through 1959. If you act now you will not be disappointed.



**DON R. REES**

President, Southern Union Conference



**P**ROBABLY there has never been a worker in the cause of God who has looked at the masses of souls unreached by the gospel of Jesus Christ and has not said to himself, "Oh, if only there was some simple, over-all plan for reaching the masses!"

But actually there is such a plan, and it is simple indeed.

It simply calls for the harnessing of the total capacity of every department and function of the church in a united effort toward the same goal.

In the Southern Union the workers and the constituency have accepted a challenge of such magnitude and extensiveness that

nothing like it has ever been developed in this field.

For the want of a better title, we call it Operation Dixie.

Operation Dixie was conceived in prayer and in the study of God's blueprint. We earnestly believe that its acceptance and support by every worker and every member throughout the Southern Union will help to finish the work and will hasten the coming of Jesus Christ.

One pastor summed up his reaction to Operation Dixie like this:

"It will hasten the coming of our Saviour in the clouds of heaven.

"It will unify us as a people and can lead us to a Pentecostal experience with the outpouring of the latter rain.

"It will bring the revival and reformation that we need today.

"It will keep our attention and interest focused on the salvation of souls, and not on things of the world that obscure our spiritual vision.

"While we are working and praying for the salvation of sinners, we shall not be looking critically at our neighbor, and that will make us all happy.

"Operation Dixie will help us to reach a larger number of people with the message of salvation at the lowest cost.

"The souls brought in through Operation Dixie will be 'hand-picked' fruit who will be substantial, sustaining members of the church.

"Operation Dixie calls for both laity and ministers to join together in this great venture for the Lord, and thus set in motion Heaven's plan for a speedy completion of the work in all the world."

#### *Both Timely and Practical*

Two conditions are outstanding in the world today that lead us to believe that Operation Dixie is both timely and practical. First, every aspect of life—whether it be scientific, political, or religious—indicates that the end is near. Second, and most important of all, God's people are ready to attempt great things.

The hour is here for the ministry to lead the way. God's servants must be used by heavenly agents to bring about a great spiritual awakening, leading to denomination-wide revival and total mobilization.

Adventists have been longing for such a time, when all the children of God, with

their faces lighted up and their lives fully under the influence of the Holy Spirit, fervently enter into the proclamation of the gospel message to reach all mankind. Prophecy teaches that this situation will come about, that it will result in the work being finished quickly, and make possible the return of Jesus to claim His own.

#### *Fifteen Hundred Baptisms Anticipated*

In the Southern Union our statistical objective for Operation Dixie is a total of fifteen hundred baptisms by the end of March. But we are looking for much more than this to be accomplished. It is quite likely that the number of baptisms will exceed the modest goal set, but it is absolutely certain that the spirituality of each member participating will be strengthened far beyond anything he has experienced heretofore. New members will be ushered into a Christian experience that lives, that is going places, that is built after the example set by Jesus Christ.

Every pastor and conference worker, all the teachers in our schools, the workers in our sanitariums and other institutions—everybody, layman and minister alike, has been invited and urged to enter into this plan with all the spiritual resources at his command.

#### *How the Plan Operates*

Obviously, space will not permit the reporting of every detail involved in Operation Dixie, for at least three sizable instruction manuals have already gone into the plan. These outline the many ways various departments and personnel of the church can participate in the program.

Briefly, the plan calls for a three-month intensive program in every church. All departments of the church will be given a definite task to perform, thus providing for a climax to be reached when a revival will be conducted in each church throughout the union.

A key in the over-all plan is a pastor's prospect list, which will be composed of 4 by 6 inch cards on which interests will be recorded and graded by the letters A, B, and C. A special metal file has been provided for every church within the union in which prospect names from all sources will be kept.

The Sabbath school, for example, will supply large numbers of interests through its well-planned Visitor's Day program.

The union Bible school and the Bible schools of Faith for Today and Voice of Prophecy will, of course, be sources for tens of thousands of additional interests, most of them A interests. The Missionary Volunteer Department is launching its Operation Fireside program of giving Bible studies to more than three thousand people. The elementary schools, the academies, and colleges will participate in Operation Fireside besides having a program for each student to re-examine his own personal Christian experience.

All of these phases will result in prospect names.

The Home Missionary Department is pressing every senior member into a soul-winning program in which hundreds of our laymen will be faced with the responsibility of working for a specific individual or family. The literature evangelists will be sources for many names for the pastor's prospect list, and every other facet of church life will be brought into the picture, utilizing older methods and opening up brand-new avenues of approach.

All of this with the ministry on its knees, leading each member in a program to become laborers together with God, will certainly assure heaven's cooperation. The floodgates will be open wide. The Pentecostal experience long promised will become a reality.

#### *The Operation Fireside Phase*

The objective of Operation Fireside is to present home Bible studies in such a manner that even the most timid and reluctant youth in the church will be drawn to participate in the experience of soul winning. This activity is geared to the senior youth level, ages sixteen to thirty.

The MV Society selects eight Bible study teams composed of two young adults of the church. Each team is assigned one of eight suggested topics to prepare and master for clear and fluent presentation.

Eight families of the church are asked to participate to the extent of opening their

homes, say on Tuesday night, for the eight weeks. Friends and neighbors are invited. In some cases, homes of nonbelievers may be used and the surrounding neighbors encouraged to attend. There should be at least six and preferably ten visitors in attendance at each Bible study.

When the homes have been selected and the teams are ready, the eight teams begin simultaneously to give their weekly studies on a rotation basis. This is very important, for the climax revival must follow immediately at the conclusion of these Bible studies. It is the purpose of those giving the Bible studies to arouse the listeners to a point just short of baptism. Thus the evangelist with his professional training will endeavor during the revival to bring these persons to a decision.

Smaller churches, as larger ones, can adjust the number of personnel in this project on the basis of membership.

In this unique manner the teams rotate, each team always giving the same study but to a different group during the eight weeks. Thus, at the conclusion, eight complete Bible studies have been given at each place.

In order to maintain a cordial relationship and association to each home group, an adult sponsor is selected from the church and assigned to a home to act as host to the series of studies. The duties of this adult are to introduce the young groups as they arrive each week and to be of assistance during the study. They also keep in close contact with those who attend the studies and help to bind off the interest. They counsel with the pastor each week and especially with the evangelist during the closing revival. In many cases, one of the adults of the home acts as a sponsor.

Each youth, as a member of the team, is to thoroughly prepare and study his subject. Training, demonstrations, practice sessions, and rehearsals are held until each participant is the master of his Bible study. Visual aids have been made available for the purpose of illustrating the subjects.

## ANY RECENT NEWS FROM GOD?

¶ E. STANLEY JONES tells of a pastor who asked his janitor to come to church. The janitor's reply to the invitation was: "Have you any recent news from God?" How many preachers are satisfied with the stale news of an antiquated study and prayer. Their preaching takes on the stuffiness of a hearsay religion, without any life-giving current that indicates the present work of the creative power of God. Consequently the religious life of their parishioners is for the most part insufferably dull. How recently have you received a message from God?

### *Coordinated Evangelism for Adults*

For adult members there is a plan called Coordinated Evangelism. It is designed for all members above thirty years of age. There are four ways to participate in Coordinated Evangelism; thus each member can choose the way he fits into best.

1. Bible Evangelism—the giving of Bible studies.
2. Visitation Evangelism—assisting the pastor in visiting prospects and others.
3. Fellowship Friend—winning a heart through acts of kindness; social fellowship with some particular person on the pastor's prospect list.
4. Prayer Partner—for those members physically unable to be active. These individuals pray for some definite family on the prospect list.

To put Coordinated Evangelism into effect, each church has to take three steps:

1. Building a pastor's prospect list. This should be a list of folks who are interested in the message. Pastor and church missionary committee will share these names with the church members, making definite assignments to the church members.
2. Commitment. This is to learn the type of work each adult member wishes to do in Coordinated Evangelism.
3. Assignment. The pastor and church missionary committee, having the pastor's prospect list and the type of activity desired by the respective members, now assign the pastor's prospect list to the laymen.

In Operation Dixie, Coordinated Evangelism will be put into action at the very beginning of the program. It is to begin twelve weeks before R (Revival) Day.

#### *Successful Tests*

Both Operation Fireside and Coordinated Evangelism have been through successful tests during 1958. Already many

souls are in the church as a result of these projects.

Climaxing all these efforts to reach souls during the Operation Dixie project will be a series of decision meetings in each church. Without exception, all 435 churches in the Southern Union will participate.

To sum up, every department of the church and every method of evangelism is being utilized in preparing hearts for decisions, working for three months before the start of the revival,

- a. Sabbath school department—Lay plans for Visitor's Day on the Sabbath the revival begins in each church.
- b. School of Bible Prophecy—(1) Provide every district man with an up-to-date interest list of Bible school students. (2) Send a personal invitation by handbill or letter to all interests.
- c. MV department—(1) Make the spring Week of Prayer a part of this united effort. (2) Launch Operation Fireside to support the program.
- d. Education department—Encourage each church school group, academy, and college, to have its spring Week of Prayer at this time and encourage each teacher to lead the youth of baptismal age into accepting Christ and then prepare them for baptism by forming a baptismal class.
- e. Home missionary department—Implement Coordinated Evangelism in every church.
- f. Publishing department—Alert each colporteur to give names of special interests to the pastor for further attention by laymen. Invitations to the meetings should be sent to all those whose names are on this list.
- g. Public relations department—Prepare publicity and advertising kits for use by each church; promote Operation Dixie by special numbers of the union paper and in each weekly bulletin until the baptismal day.

## **UNUSED POWER**

□ DR. A. J. GORDON frequently told the story of an American who with an Englishman was viewing Niagara Falls. Taking the Englishman to the foot of the falls, the American said, "There is the greatest unused power in the whole world." The Englishman replied, "No, no, my friend. The greatest unused power in the world is the Holy Spirit of the living God."—Zula Evelyn Coon in *Worship Services From the Hymns* (Fleming H. Revell Company).



## A Plea for Conservative Church Designing

LESTER G. STECK, M.D.

**I**N ALL types of present-day buildings there is a definite trend toward the ultramodernistic. This is desirable for buildings for many purposes. Office buildings of the modernistic design are functional; an abundance of light, air conditioning, and good acoustics are attractions to prospective occupants. Certainly the modern one-story house has its advantages, but some present-day dwellings are going so extremely modernistic that it is difficult to recognize them as homes.

Seventh-day Adventists have always stood for conservatism in their manner of life. Our message as based on the Bible is the most reasonable and consistent of any faith. We teach and try to practice plainness of dress, so as not to be unduly noticeable by wearing the latest style or to be the subject of remarks by dressing in the fashion of our parents or grandparents. Let us apply this same principle to our churches.

Church construction of even the older denominations has been taken by the fad of the modernistic. The stand of the present-day architects seems to be that at one time the systems of church design that have lived through the centuries were once considered modernistic, and that out of all the contemporary of that age

come the Byzantine, the Gothic, the Romanesque, and the Georgian. That cannot be denied, but do Seventh-day Adventists expect time to last until something equally as good and long lasting can be crystallized out of the present-day contemporary or modernistic? Would it not be more in keeping with our message to build our churches more on traditional lines, such as the Gothic that has for centuries been synonymous with a house of worship, rather than erect a building of such modernistic design that even the people in the community cannot recognize it as a church?

It is interesting that any magazine or publication wanting a church picture to adorn their cover or illustrate an article seldom chooses one of modernistic design. My plea to church building committees is that they take plenty of time to study church designs and to visit as many churches in as wide an area as is possible; for a church is built to be the house of God, a sanctuary in which to worship Him, and is not erected to glorify any man or committee of designers. It should always stand as a monument to what its builders think of their God, and changes are difficult, if not impossible, to make after the edifice is once built.

### I WOULD RATHER PREACH

**¶** IF THERE is one person in the world I pity, it is the one who has had no love for his job. What a drudgery. I have loved mine with a passionate and consuming love. I would rather preach than do anything else I know in this world. I have never missed a chance to preach. I would rather preach than eat my dinner, or have a holiday, or anything else the world can offer. I would rather pay to preach, than be paid not to preach. It has its price in agony of sweat and tears and no calling has such joy and heartbreaks, but it is a calling an archangel might covet; and I thank God that of His grace He called me into His ministry. Is there any joy like that of saving a soul from death? Any thrill like that of opening blind eyes? Any reward like the love of little children to the second and third generation? Any treasure like the grateful love of hearts healed and comforted? I tell you it is a glorious privilege to share the travail and the wine of God. I wish I had been a better minister, but there is nothing in God's world or worlds I would rather be.—Samuel Chadwick, quoted by W. E. Sangster in *Power of Preaching* (Abingdon Press, New York), p. 95.

# HEALTH EVANGELISM



## Finding the Common Sense in Our Health Program

M. DOROTHEA VAN GUNDY \*

Nutritionist, International Nutrition Research Foundation

Associate Editor, "Today's Food"

SOME time ago I visited one of the finest, most modern specialty food shops in southern California. It had a large book section, and I began browsing around to find a new book on nutrition. On one shelf I saw the book *Let's Cook It Right*, and alongside was the book, *Eat It Raw*.

These two books started me thinking of all the controversial questions in the field of food and nutrition. Let us just mention a few: There are people who believe everything should be eaten raw. On the other hand, there are those who believe most foods should be cooked. Some of the points of controversy are: raw milk against pasteurized milk, high protein groups and low protein advocates, vegetarianism versus nonvegetarianism, salt versus no salt, fat versus fat-free diets, animal fats versus vegetable fats, butter against margarine, vegetable juices used in the place of vegetables, and two meals a day versus three meals.

\* "We have never heard so many good things before." "So down-to-earth and practical." "Such a sensible handling of healthful living. I wish everyone could hear this." "I would not have missed these fascinating health classes for anything." "Where can we get this valuable material in print? I want to pass it on to others." These, and many other like expressions of appreciation, are heard from many of the large audiences that attend Dorothea Van Gundy's outstanding nutritional lectures at camp meetings, churches, and auditoriums throughout the country. Men and juniors, as well as women, attend her lectures. She believes good nutrition should be a family adventure.

We are fortunate to be able to present a series of ten articles from Miss Van Gundy's pen in *THE MINISTRY*. Her subjects will include: "Have We Been Following Cunningly Devised Fables?" "Road Blocks," "Are You a Breakfast Skipper?" "Beverages—When and What Kind," "The Protein Question," "Miraculous Healing," "Counterfeit Food Programs," "Prophecies Being Fulfilled Today," "Spiritual Giants v. Christian Dwarfs."

Our ministers will find the information, illustrations, and unique presentations of healthful living a source of value in their pastoral and evangelistic work.—EDDORS.

Now we are beginning to find a controversy between the three-meal-a-day group and those who advocate five meals a day, while there are others who believe in only one meal a day. Then there are the others who believe that all difficulties can be taken care of by fasting.

There certainly are a multitude of ideas on food and nutrition and much confusion when you look at the field as a whole. Is it possible to bring a common-sense program out of all these controversies?

There must be a solid foundation upon which we can build a good, sensible program, for we are told: "There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate everyone's habits, and no one should think himself a criterion for all. Not all can eat the same things."—*The Ministry of Healing*, pp. 319, 320.

There are many ways that the nutritional program can be worked out. It is true that no two people are exactly alike. No two have the same thumbprints, body chemistry, or the same reaction to food. Because of this it is impossible to make a rule or even a set of rules that will fit everyone. It just can't be done.

It is the purpose of this series of articles to study and present principles that will, we hope, help in working out a sound nutritional program, clearing up some of the confusion and gross misinformation concerning food and nutrition.



Miss Van Gundy at work in her test kitchen at the International Nutrition Research Foundation.

There seems to be some difference as to the way some people regard their body. I think it would be well to consider these various ideas very briefly.

One group believes the body to be a hindrance to spiritual and mental growth. Therefore, they punish the body by walking on tacks, beating it, and sticking pins into it. Another segment of this same group seems to think that any physical enjoyment is wicked. Carrying this over into the field of nutrition, they think that if food tastes good, it isn't supposed to be good for them, and the worse it tastes the better it is for them. I believe that a Creator who made all the wonderful flavors in fruits and vegetables and other foods intended that they should be enjoyed.

Another class of people ignore the body. They believe it to be just a carrier for the brain, and it makes no difference how you care for it. They think there is no relationship between the physical, mental, and spiritual nature.

There is a third group who think overmuch about their bodies. These are always planning for physical pleasures—what they can eat and do that will bring physical enjoyment, regardless of whether it is violating the laws governing the body. There seem to be some in this group who have learned a bit about food and its utilization in the body, and they are always worrying about this food or that hurting them. They will eat and then hold a post-mortem over the food, wishing they hadn't eaten it. This can be a dangerous and damaging attitude.

As we look around we find a fourth group who believe that the body is a temple to house their mind and soul, and as such it must be taken care of in a proper manner. It must be kept clean, given good nourishing food, be properly exercised, and have sufficient rest. All the

other laws must be carefully observed in order to have the harmonious development and efficient operation of the most wonderful machine that has ever been created—the house we live in. This group takes, in a rather literal sense the verse found in 1 Corinthians 10:31, that whatsoever they do should be to the glory of God, even on the physical plane of eating and drinking. We find many today who are treating their bodies more like a tavern than a temple.

To which group do you belong? In the final analysis it makes little difference what you or I think about matters of food or nutrition and the kind of care the body should be given, but it does make a great deal of difference what God says about it. This is what *is* important.

In my work I do a great deal of traveling—much of it by car. When going across country, I follow the maps and signposts directing my way to various appointments. But when I arrive in a specific city, then my general road map is not so useful as a city map that will give me the detailed information needed. To my mind this illustrates in a very simple way the relationship between the Bible and the inspirational writings of Ellen G. White. In the comprehensive covering of the great controversy from the beginning of this world to the close of its history as given in the Bible, there wasn't room for many details about living down in the time just before the second advent of our Lord. God in His great mercy has graciously given us more specific directions as to how we should live when all around us are so many temptations to violate the laws of health.

Everywhere we look today we see evidence of the violation of God's law. Let's take a look at what God has to say about this:

God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us of the strength and electrical energy that God gave to man at his creation. It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct. . . . The wretched condition of the world at the present time has been presented before me. Since Adam's fall, the race has been degenerating. Some of the reasons for the present deplorable condition of men and women, formed in the image of God, were shown me. And a sense of how much must be done to arrest, even in a degree, the physical, mental, and moral decay, caused my heart to be sick and faint. God did not create the race in its

present feeble condition. This state of things is not the work of Providence, but the work of man; it has been brought about by wrong habits and abuses, by violating the laws that God has made to govern man's existence. Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate. And it is through the same temptation that the race have become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect.

The violation of physical law, and the consequence, human suffering, have so long prevailed that men and women look upon the present state of sickness, suffering, debility, and premature death as the appointed lot of humanity. . . . The strange absence of principle which characterizes this generation, and which is shown in their disregard of the laws of life and health, is astonishing. . . . Appetite is the great law which governs men and women generally.—*Fundamentals of Christian Education*, pp. 22-24.

As we study the Bible and the writings of Ellen G. White we find a close correlation between obedience to the laws governing our bodies, and our preparation for heaven: "Yes; we are God's property, and the path of obedience to nature's laws is the direct path to heaven. He who is converted from errors in eating, drinking, and dressing is being prepared to hear and receive the truth into a good and willing heart. Many, by practicing the laws of nature and by receiving the renovating grace of God into the soul, obtain a new lease of physical and spiritual life."—*Counsels on Health*, p. 222.

In operating any kind of machine intelligently, mature adults study the laws or the directions for the efficient operation of such machines and endeavor to the best of their ability to follow the instructions.

Our human body is more wonderful than any machine ever made, and there are definite rules for its efficient operation.

"Many have inquired of me, What course shall I take best to preserve my health? My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite, eat simple food, dress healthfully, which will require modest simplicity, work healthfully, and you will not be sick."—*Counsels on Diet and Foods*, p. 85. Isn't that a wonderful promise?

There is nothing radical or fanatical about a good nutrition program. It's just good common sense. There is real common sense in healthful living, and the subject should be studied thoroughly and put into practice that we may have all the benefits which will follow the obedience of all of God's commandments.

## Counsels From the Spirit of Prophecy

"Time is short, and our forces must be organized to do a larger work."—*Testimonies*, vol. 9, p. 27.

"So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Ibid.*, p. 47.

"Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition."—*Ibid.*, vol. 6, p. 296.

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others."—*Ibid.*, p. 49.

"Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Ibid.*, vol. 7, p. 30.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Christian Service*, p. 253.

"The minister and the church members are to unite as one person in laboring for the upbuilding and prosperity of the church. Every one who is a true soldier in the army of the Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, 'You are not to do the work of the Lord; leave it for the minister.' Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. . . .

"The burden of church work should be distributed among its individual members, so that each one may become an intelligent laborer for God."—*The Review and Herald*, July 9, 1895.

Can be used in connection with Operation Dixie. (See page 28.)

# PASTOR -- Shepherding the Flock



## The Training Value of the Sabbath School in Our Senior Colleges

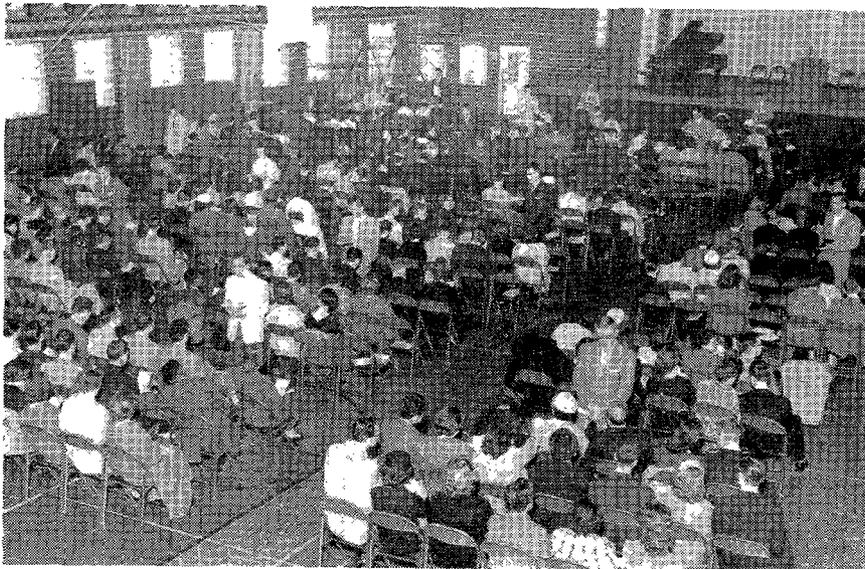
HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

**T**HE days have long since gone in our large home bases when our organized work could absorb all of our college graduates. In North America only a relative few of our graduates enter denominational work. This poses certain problems. College years may not be the most formative years of our lives but they nevertheless catch us in the impressionable years of young manhood and womanhood. There we often choose our life's companion. There we very often seal our religious convictions, and there most of us chart our course through life.

It follows that college days are so vital that the denomination needs to make the maximum

use of the years that may make the difference between a strong member of the church and a potential apostate. Are the Bible classes a vital part of the students' life, or are they appendages to the secular subjects in the curriculum? Are the chapel periods grippingly devotional? Are the sermons preached before the student body inspiring in the sense that they attract our young men and women, whether they be preprofessional or ministerial students, irresistibly to the truths we profess? In brief, are we utilizing every agency at our command—Bible classes, sermons, worships, departmental activities, personal fellowship—to denominationalize our youth, build-



A corner of Union College gymnasium showing the Sabbath school lesson study being conducted by the students.

ing them solidly into the structure of our church life?

All this passed through my mind when I saw something really inspiring at Union College, Nebraska, a few months ago. Because of overcrowding, there were two preaching services at the church, with the Sabbath school in between. I wondered whether overcrowding had led to the unfortunate abolition of Sabbath school classes, but in this I was to have a happy surprise.

After the first preaching service, Elders C. R. French and D. E. Reiner, of the Nebraska Conference and Northern Union Conference Sabbath school departments respectively, urged me to visit all the Sabbath school divisions. I thought they seemed proud of something they had to show me. Their pride, I thought, was justifiable after what I saw. All the children's divisions were physically attractive and under good discipline. I could have lingered there, but my guides hurried me over to the gymnasium on the college campus.

There I saw something I shall never forget. In that large building was the student body, seated in thirty-three (now thirty-six) compact classes. Each teacher was in the middle seat in front of three rows of students. The classes were equidistant, so that from the back the whole school formed a symmetrical pattern, with the teachers standing in straight lines. There was obviously considerable pupil participation, but what impressed me was the comparative absence of noise, and the complete absence of confusion. I felt that I had never seen such an orderly, quiet Sabbath school.

These things do not just happen, so I asked: "Who is responsible for this?" Shortly afterward I was introduced to Prof. Neil W. Rowland, who, as faculty adviser, had a great influence in this admirable Sabbath school. I had never met him before. I found him to be an unassuming man, but a man with vision. He told me that these student teachers volunteer to teach for one quarter. Then another group takes over. The idea is that whether they are taking preprofessional, business, teaching, or ministerial courses, all students are greatly helped by the training, indoctrination, and devotional value of Sabbath school teaching. Other students learn to organize and to lead out in the Sabbath school program, or to take some other part in this form of public worship. All this is not *theory*; it is *practice*, than which nothing is more valuable to our young men and women.

I understand Professor Rowland watches in the background, and as an adviser is ever ready to guide and counsel, but never appears on the

rostrum. His inconspicuous labor of love is certainly producing a valuable harvest. Many of these students will become pillars of strength as lay members in our churches, and much stronger pillars because of this kind of college training. Those who become conference workers or missionaries will be better qualified for service as a result of this college Sabbath school experience.

The professor and the other faculty members supporting this program could have a much easier weekend without having to concern themselves with all that goes into such a worth-while Sabbath school program. But what a loss that would mean to the over-all training program of the church! The Sabbath school is a factor in missionary training. Every senior college should run its own Sabbath school, if only for the all-sufficient reason that this is one of the best ways of developing our youth for the work of the church. It builds them into the faith by the study of the Bible, and more and better Bible study is a major need with us today. It gives to each student a consciousness of belonging, and a touch of personal fellowship that we are losing more and more as the price of our growth in numbers. It is also good leadership training.

No doubt other colleges are carrying out similar programs. All honor to the men who see in the Sabbath school, and in other departmental activities of the church, opportunities to train our youth for the service of God.

---

**The Church Welcoming Committee.**—In preparing my thesis on "Successful Ideas of Adventist Pastors" I recently ran across one idea used by R. W. Engstrom that I have copied and adapted to my own church use. He had what he called an Afterchurch Welcoming Committee. He and I both used the usual receptionist program as people came to church; but to augment this, a committee was especially appointed to greet all strangers after the worship services were over. In my church we have appointed ten such people for this purpose, and already we are beginning to see the response in new members joining our church because it is the "friendly church" of the area. These ten people seek out any strange faces, whether they be members or not, and make an endeavor to tactfully get acquainted with them with such questions as, "I do not believe I have had the pleasure of meeting you before. My name is ———," or, "Is this your first visit to an Adventist church?" or, "Did you sign one of the guest cards?" et cetera. Instruction meetings for the welcoming committee should be held.

JOHN D. RHODES

More People are Eating . . .



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## Letter From an Intern Minister's Wife

DEAR ANN AND GIRLS OF SOCIETY OF RUTH:

You girls want to know what it is like to be "out"—that magic word which represents the day when all your dreams come true and you live happily ever—almost. It's not quite perfect, girls, but it is a big milestone passed, and in our case anyway, it has been the best time of our life.

I have so much to say, I don't know where to begin. . . .

Portland, Maine, is a lovely city, and though Dwight and I are country lovers, we don't mind living in Portland at all. We have the big-city conveniences without the feeling of being in a big city. We live right on Back Cove at the end of Baxter Boulevard. Baxter Boulevard follows the edge of the Bay and is kept up like a park and is a bird sanctuary. Dwight drives this way to school every day and sees herring gulls, black ducks, great black-backed gulls, merganser, buffheads, yellow legs, et cetera. After leaving the boulevard he has about four blocks of city traffic before he enters Deering Oaks Park in which are swans, and all kinds of wild and domesticated ducks and geese. It is only one block from the park to the school. You see why he likes *going* to school!

We live in a conference-owned house, which to us is a mansion. We have the second floor, which in this case is nicer because we can see over the traffic, which runs by our door, and get a lovely view of the calm Bay. All of the living part of the house looks over the Bay and is very sunny and cheerful. We have five rooms plus a finished-off attic to use as a guest room. So here is a standing invitation to any of you to drop in any time. We wondered how we could

---

[At a meeting of student ministers' wives held in one of our colleges we listened to a very enjoyable letter from a young woman who was enjoying her first experience as the wife of a pastor-teacher. This letter was a girlish chat with her former college friends whose husbands anticipated entering the ministry. Ruthie's interesting epistle reveals her consecration and gratitude for service and so we asked for the privilege of using the letter in THE MINISTRY.—L. C. K.]

possibly furnish so many rooms, but here is the wonderful part! As soon as the church members found out what we needed, everything was given to us. Some of the things were practically useless, others needed repairing, while some things are so nice they could be new. By the time I get slipcovers and drapes made I think we will have a lovely home. The people in the church have been wonderful all along. Just a few days before school started they surprised us with a pantry shower. Believe me, that surely helped us out during those first weeks when we didn't have any money for food. The folks that have gardens are always bringing some of their produce to us. We have been promised our winter's supply of potatoes, so we won't starve anyway. Last Saturday night they had a baby shower for me so I'm all set up for the baby too.

Dwight loves his work. He has eleven students in the 9th and 10th grades, so he teaches six subjects. They really keep him busy. I thought it was bad when he was going to college, but believe me it is worse now! He is always studying! And if he does get through early, he will say, "Let's go and visit some parents tonight." It is frustrating to have him so wrapped up in his work, but I wouldn't have it any other way. Oh, I feel abused at times, but girls, what a thrill it is to have your husband look up from his books and say, "Oh, honey, I just love teaching." I don't mind taking the back seat when I see the good he is doing; I just want to help in any way I can, and that, by the way, might be anything from thinking of a way to make intransitive verbs interesting to baking doughnuts for the Halloween benefit party.

"But," you're probably thinking, "you must have had some discouragements—money troubles or something."

Sure, we've had lots of discouragements—money was probably the worst. I'll admit I even wept a few tears when we got our first check. We had to get an advance for the first two weeks,

so when the check came it was only \$78. Our rent was \$70, tithe \$20. All our utilities to pay and a month to live before the next check. Even with the rent subsidy check it didn't begin to pay our obligations. Besides, we wanted to pay second tithe, but we just couldn't see how when we hardly had enough to pay first tithe. Well, we finally decided to go ahead in faith and paid tithe and second tithe first.

The next day after that decision we were informed the school board had voted a pay raise for all three teachers. Ours amounted to \$6 a week. A few days after that we were informed that the conference had voted to give us quite a substantial amount on our school bill. Well, since then we've just felt that the Lord was on our side and money hasn't bothered us. We were flat broke before the next check came, of course, but unexpected money did come just in time to tide us over.

My, this has turned out to be quite a lengthy letter. Now I will try to summarize all my advice to you girls. I think the one word *attitude* is the real secret of success. We are really happy for the opportunity we have to work for the Lord and we feel it a privilege. I don't think that anyone who feels the "sacrifice" he is making is going to be happy in service. As far as we are concerned there is no sacrifice. We are paid in joys, not money. Money can't buy satisfaction. I think it is important, too, to be thrilled with the particular job you have. I suppose if you had hoped for an internship but got a teacher-pastor job, it would be hard to be enthusiastic about teaching. But remember, if you can't, you won't be happy. So do rearrange your thinking so that you can enjoy your work.

Northern New England Conference is certainly not a wealthy conference, but we don't have one complaint about the way we have been treated. No doubt if we had looked for

some we could have found them, but we are happier in not finding them.

It is hard, sometimes, not to look at the minister and/or conference officials and say, "Look at his car," or "Look at the house he lives in." But these are the very things that will hurt you more than anything else. Incidentally, this particular attitude is one that you may begin to work on right now in school. If you can overcome it now, so much the better for you.

I hope this will be a help to you. I don't know all the answers and probably never will. We all need each other's prayers, so don't forget us up here in Portland. I pray the Lord will be with you who are still preparing to enter His service, that we together may finish His work, and that you, too, can find that joy in service.

Love to all,

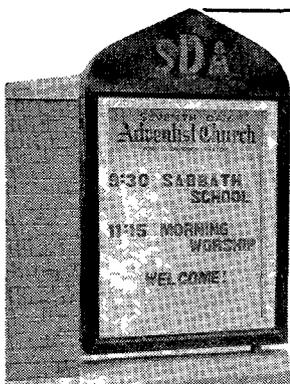
(Signed) RUTHIE SMITH

## Now

The clock of life is wound but once,  
And no man has the power  
To tell just when the hand will stop,  
At late or early hour.  
Now is the only time you own;  
Live, love, work with a will;  
Place no faith in tomorrow, for—  
The clock may then be still.

—GEORGE H. CANDLER

[This poem was found in the Bible of the late D. D. Fitch of Glendale, California. Daniel Fitch began his ministry in 1896 as one of the crew on the missionary ship *Pitcairn*. Because of his love for the island people he gave of himself freely as a purchasing agent and public-relations man for Pitcairn. His labors took him to Puerto Rico and Venezuela. During his retirement in Glendale he filled his days with welfare work and carried on an unusual missionary correspondence throughout the world.—Editors.]



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## Community Bible Interest A Soul-winning Project

MARJORIE SIPLE

Bible Instructor, Southern California Conference

WHEN I was asked to come to Torrance and do Bible work about three and one-half years ago, Pastor and Mrs. Glenn Goffar and I prayed that God would give us wisdom to win souls for His kingdom.

One day Mrs. Goffar suggested luncheons once a week with some kind of educational program for entertainment. I could think of nothing more educational than the precious Word of God in beautiful pictures. After prayer for guidance, and with the help of some of our most zealous and consecrated church sisters, I opened my house. The Lord sent the people; these dear sisters called in their friends and neighbors, and I invited women with whom I was studying.

We started this project with just a few, but closed our first year's effort with eight baptisms, and twenty-nine women attending. Our meetings begin in September and close in June. The first year we permitted the mothers to bring little ones, but we soon found that there was too much confusion. One day Mrs. Goffar entertained twenty-two little folks while I gave the Bible study. The second year we planned for only adults to attend. Five were baptized the second year, and six the third year.

Occasionally the husbands attend. Our pastor drops in now and then to become acquainted with these interested folks, and this contact breaks down prejudice. They learn to love him and look forward to attending church to hear him preach.

[Mrs. Siple, Bible instructor, Torrance, California, reports on a soul-winning project that has produced encouraging results. We feel that the letter is worth sharing with our Bible instructors.—L. C. K.]

Our luncheons are of the potluck type, which gives us opportunity to teach the women how to prepare healthful meals. In this way we teach them the health message without their being aware of it. We make out properly balanced menus for them, and we also exchange recipes. We never *preach* health reform, but rather in an apparently casual way explain why we do not eat and drink things that are harmful to the body.

These luncheons are actually full-course dinners, and we find the women taking the ideas to their husbands and children. By this method the whole family is educated in healthful living.

After the luncheon our church sisters help to clear the tables and wash the dishes, and I give an illustrated Bible study. When this is over, it is time for all to leave for their homes. Our meetings are very informal, which encourages personal friendship. The more timid ones soon feel at home, and we always keep the conversation on subjects pleasing to God. We foster a truly Christian atmosphere at these gatherings.

Before long the women are ready to attend church, and they feel at ease there because all former barriers have been broken down at the luncheons. They know many of the church sisters as personal friends, and are also acquainted with the pastor and the Bible instructor. As they enter the church they sense that they belong to us.

It would be impossible to carry on a program like this without the help of our dear church members. They each prepare a dish for the luncheon, call their friends, and even use their

cars to bring them. There are five loyal sisters who help us from year to year. And some others began to help us before they were baptized. We find that older women, and especially women who live alone, are delighted with this program. However, we have about ten young women attending also. Our gatherings seem to fill a need in their lives, and before they realize it they are drawn to Christ and find just what they have been longing for.

We are convinced that this profitable Bible study project is a soul-winning plan. It requires the leadership of the pastor and his wife, and the Bible instructor; but our church members are also rejoicing, for they have a definite part in bringing new members into the church. It is surprising what this project has accomplished for our church members. Although it is not our only plan for increasing our influence in this community, our worker group recognizes that this is a most effective way of breaking down prejudice and drawing people to the church. We share the plan because it is workable.

## Reward of Soul Winning

A rich reward will be given to the true workers, who put all there is of them into the work. There is no greater bliss on this side of heaven than in winning souls to Christ. Joy fills the heart as the workers realize that this great miracle could never have been wrought by human agencies, but only through the One who loves souls ready to perish. The divine presence is close beside every true worker, making souls penitent. Thus the Christian brotherhood is formed. The worker and those worked for are touched with the love of Christ. Heart touches heart, and the blending of soul with soul is like the heavenly intercourse between ministering angels.—*Evangelism*, p. 333.

Do not become weary in the work. God will help us. Angels will help us; because it is their work, and the very work they are seeking to inspire us with. . . . May Heaven let the Spirit that was in our divine Lord rest upon us.—*Ibid.*, pp. 292, 293.



Combination luncheon and Bible study group. Mrs. Siple is at far left.

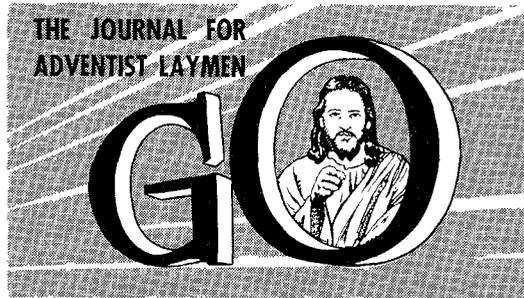
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R. J. CHRISTIAN, *Manager  
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## NEWS -- From Current Journals



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

¶ The Military Court of Turin, Italy, has sentenced a 25-year-old conscientious objector, Ennio Alfarano of Rome, to ten months in jail for "aggravated and continued disobedience." As a Jehovah's Witness, the youth refuses to bear arms while serving his term in the Italian Army. This is the fifth time he has been tried and sentenced by Italian Military Courts, scoring a greater number of trials than any other objector. Italy does not grant legal recognition to conscientious objectors.

¶ "Too many laymen think their church operates like a vending machine," said Protestant Episcopal Bishop Gerald Francis Burrill of Chicago. "They think if they put a certain amount of time and money into the church every Sunday morning, a certain amount of grace will be returned to them."

Bishop Burrill was addressing 350 delegates to the 75th anniversary convention of the Brotherhood of St. Andrew in Chicago. The brotherhood is a service organization of more than 7,000 men and boys in the Protestant Episcopal Church.

The layman's role in the church, said Bishop Burrill, "is not limited to paying the bills, painting the guild hall, and ushering." He stressed that laymen should be evangelists who "live the faith, are learned in the faith, and tell others about the faith."

¶ One of the youngest Baptist ministers ever ordained in the State of Texas, the Reverend Carl Lenz, 17, has his own church in Alvin, Texas. The youthful clergyman is pastor of the Union Grove Baptist church to which he was called recently. For several months he had been assistant pastor of the First Baptist church of Hempstead. A senior at Hempstead High School, Mr. Lenz plans to attend Baylor University for four years and then seminary for three years.

¶ Christian churches of Taiwan (Formosa) have been asked by relief agencies there to help wipe out the sale of unwanted daughters to families "who want them for whatever reason."

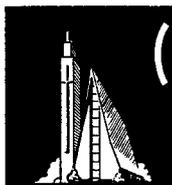
The Coordinating Council of Voluntary Relief Agencies in Taiwan said the practice was known as dealing in so-called "foster daughters." They added that while some girls become household servants, many are forced into hard manual labor, such as work in coal mines, or into lives of vice.

Teahouse waitresses and prostitutes are recruited from the 135,000 registered and 40,000 unregistered "adoptions." The council said, "Too little is being done to safeguard the welfare of such a large number of young girls, many of whom are living under conditions of virtual servitude." The council branded the practices as inconsistent with the principles of the United Nations' Declaration of Human Rights.

¶ A new "math table for drinkers" was displayed in Blacktown, New South Wales, at the annual Seventh-day Adventist Bible Conference. It read: "2 pints = 1 quart; 1 quart = 1 argument; 1 argument = 1 fight; 1 fight = 1 cop; 1 cop = 1 arrest; 1 arrest = 1 judge; 1 judge = 30 days."

¶ Evangelist Billy Graham told an overflow crowd of 13,000 in the new Charlotte, North Carolina, coliseum that "the time has come for Christian ministers to deal more frankly and firmly" with the subject of sex.

"There is probably more emphasis on sex in America today," he said, "than in any nation in history. American life is saturated with an unnatural and unhealthy emphasis on the subject." Speaking of the Bible's attitude toward sex, he said, "It is very open and frank. It warns that immorality will shrivel the soul, blind the mind, and paralyze the will."



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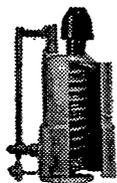


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### VISUAL AIDS

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¶ Nearly 5,000 delegates attending the international convention of the Women's Missionary Federation of the American Lutheran Church in Denver, Colorado, were told that women "are the main support of the church." Mrs. Edith Deen, veteran columnist and woman's editor of the *Fort Worth Press*, in the keynote address said, "Women sustain the church. They keep it alive, not only in missions but in Sunday attendance, where they outnumber the men, often by a large majority."

At the same convention a plea that Lutheran youth be given greater responsibility, was made by Mary Ann Thompson, a college student from Sterling, Nebraska. Voicing disappointment at hearing youth referred to as "the church of tomorrow," she asked delegates to "have confidence in our competence, that we may be the church of today." She requested that young people be put on church committees to get a better knowledge of church organization. "We hear so much about delinquency these days," said Miss Thompson, "that we have taken as our motto, 'Let our actions speak so loudly, that we can't hear what they are saying about us.'"

¶ The Columbus, Ohio, City Council passed an ordinance providing a 30-day jail sentence for persons "selling, having, or giving away an obscene magazine, book, picture, or statue." The Citizens for Decent Literature group urged the passage of the ordinance, under which any citizen may file suit against another for handling obscene literature, and leave it to the courts to decide if the literature is obscene.

John B. Hennessey, attorney for the citizens' group, said, "I don't know if a court would judge any or all of these [magazines] obscene, but since the Supreme Court has given us a standard of reference, the city will be in a position to begin to eliminate such material from the newsstands."

¶ Legal action against thirty-seven stores remaining open on Sunday in Lima, Ohio, was threatened by the Lima Better Business Bureau. L. W. Mannon, bureau secretary-manager, said letters were sent to the managers of each of the stores notifying them that legal action would be initiated against any stores remaining open after October 1. All businesses opening on Sunday, except those "essential to the public good," were violating State law, Mr. Mannon said. The law provides that "businesses of necessity and charity" may remain open on Sunday. The Allen County Ministerial Association had supported the crackdown.

¶ A San Diego city ordinance requiring religious organizations to obtain permission from the Director of Social Welfare to solicit funds has been ruled unconstitutional by Municipal Judge Eugene Daney, Jr. The judge freed Mrs. Marroid Pat Neil of Los Angeles, charged with violating the ordinance when she solicited funds for an organization known as *God's Little Candles*, which she founded. Judge Daney held that the right of religious groups to solicit funds is inseparable from their freedom of worship.

## The Atonement in Adventist Theology

(Continued from page 15)

investigative judgment, we believe began in 1844.)

4. *Retributive atonement* when the sentence against sin and sinners will be executed, resulting in the final destruction of rebellion and in a cleansed universe.

The limits of this presentation do not permit the development of these last two phases, each of which is deserving of wide study. The Christian church in general accepts without question the first two, while 3 and 4, although inferred and sometimes briefly touched upon by certain theologians, are not generally considered as actual aspects of the subject; but we believe only as all four of these aspects are taken together do we get the full picture of our Saviour's atoning work and its final effects upon the universe. This could be thought of as our Adventist denominational contribution to Christian theology.

It brings great joy to our hearts as we contemplate the full fruitage of our blessed Lord's atoning sacrifice, first as it applies to *the individual sinner*, cleansing him from every defilement in that "fountain opened . . . for sin and for uncleanness"; then as it applies to *the heavenly sanctuary itself*, when as high priest, and in the virtue of His spilt blood, He removes every record of sin; and then finally as it applies to *the sin-cursed earth*, a tiny speck in God's vast creation, which when re-created, will forever hold a unique place in the universe—the object lesson of God's love and grace. (Eph. 2:7.)

How glorious it will be when sin and all its tragic effects are obliterated, and one pulse of harmony and gladness beats through God's mighty universe, and all creation reflects His ineffable glory. With eager anticipation we await that hour when the redeemed of all ages will unite their voices in a paean of praise and "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" join in that mighty chorus: "Worthy is the Lamb that was slain!" "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The Bible texts credited to Phillips are from *Letters to Young Churches*, by J. B. Phillips, copyrighted 1958 by J. B. Phillips. Used by permission of The Macmillan Company.

## Baptistry Water Heater

It is essential that baptismal water be heated. There are several successful methods that may be used to accomplish this.

1. The most popular installation is made by using an instantaneous gas water heater having a minimum recovery rate of 150 gallons per hour (60° R.). This heater will furnish warm water for the baptistry, as well as supply hot water for the kitchen and rest-rooms. A thermometer is generally installed in the warm water supply line to the baptistry. The rate of water drawn through the heater can be regulated by a valve until the proper degree is observed on the thermometer. The more slowly the water is drawn through an instantaneous heater, the hotter it will be; the faster it is drawn through, the cooler it will be. For instance, if water is drawn through at a rate of 300 g.p.h., the rise in temperature will be 30 degrees.

2. A gas instantaneous water heater that is controlled by a thermostat can be attached to a baptistry. Water from the baptistry can be circulated through the heater by a small pump. In this case the baptistry must first be filled before the heater is lighted, or the pump turned on. Once the heater has been lighted, the temperature of the baptismal water will be automatically maintained to the temperature setting made on the heater's thermostat. The pump is turned on and off simply by a hand switch. The circulation of water caused by this pump keeps an even temperature in the baptistry.

The Little Giant Mfg. Company, P.O. Box 1188, Orange, Texas, offers a service to churches that require information about heating baptismal water. [See ad on page 46.] A church can send this company their baptistry dimensions and they will calculate the capacity and furnish drawings with full information showing the various methods used in heating the baptismal water. There is no charge for this service and the church is under no obligation if they wish this information.

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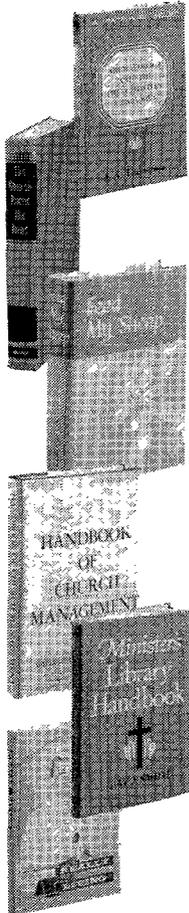
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