

The

MINISTRY

DECEMBER

1964



Cover picture: pages 2, 3

Special feature—Foreign-Language Workers' Convention.

COURTESY STANDARD PUBLISHING CO.

O. STEMLER, ARTIST



EDITORIAL

Joy to All Nations

WHEREVER the Christian message has gone, carols are being sung at this season of the year. Christmas is a happy time, not because of the weather but because of the spirit of joy it brings, fulfilling the angel's announcement, "Behold, I bring you good tidings of great joy, which shall be to all people." And caroling is a lovely way to express our joy.

Not all Christmas carols are of the same type. Some are ancient, like the old French "Noel," so old its origin is lost in antiquity. The word "Noel" carries the idea of a cry of joy as on a birthday. One of our best loved is the German carol, "Silent Night," more sentimental than factual because the demanding crowds made Bethlehem anything but silent the night Jesus was born. But the lovely message of that carol lingers with us.

Charles Wesley's "Hark the Herald Angels Sing" is also very popular. Unfortunately the poem as Wesley wrote it has suffered some changes. What a depth of truth the second stanza reveals when we read it in its original form:

"Christ, by highest heav'n adored,
Christ the everlasting Lord;
Late in time behold Him come,
Offspring of a Virgin's womb.
Veil'd in flesh the GODHEAD see!
Hail, th' Incarnate Deity!
Pleased as Man with man to dwell,
JESUS, our Emmanuel!"

Note the words "Godhead" and "Incarnate Deity." Some criticize Wesley, declaring his theology at times overshadows his poetry. But too often changes rob the writer of his message. Liberal theologians balk at the concept of Omnipotence being sheathed in that Babe's arm. Paul, however, had no reservations. He declared that in Christ "dwelleth the fulness of the Godhead bodily."

Impossible as that is of comprehension, it is nevertheless a fundamental of the Christian message. Paul set forth Christian theology in tense terms but we owe much to the aged apostle John for his deep, quiet revelations of Jesus. We can picture this old saint on Patmos receiving the Revelation of Jesus Christ. He knew Jesus in the flesh, but now he sees Him on the throne.

Seventeen centuries of tradition assigned both Revelation and the fourth Gospel to John the apostle. But a century ago certain critical scholars declared he could not possibly be the author of the Gospel that bears his name, for that indicates a later writing, at least the middle or perhaps the latter half of the second century. Such claims are out of date today. Recent discoveries have forced even the critics to abandon the theory of the late date. In fact, modern scholars go so far as to say his Gospel could have been written as early as A.D. 90.

In many ways John's Gospel is quite different from the Synoptists, which leads us to query, When was this Gospel written and why? When reading a book it is always wise to turn to the preface to find the objective of the writer. John wrote no preface. In fact, he never once uses his own name. At the conclusion of his story he states his objective as he says: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Chapter 20 actually closes his narrative. Chapter 21 is, as it were, an added postscript to explain how a certain "saying" got started among the brotherhood. Some were saying that he, John, would not die. And at that time he was probably well over ninety years of age. He clarifies the situation by adding this chapter, at the end of which he insists it was he, himself—

"that disciple whom Jesus loved"—who wrote this fourth Gospel.

There are minor differences in language structure in Revelation when compared with the Gospel, but that need not greatly surprise us, for John was writing in a foreign language and doubtless recording rapidly the great prophetic scenes that passed before him. Moreover, he was alone when he wrote the Revelation, being a prisoner on Patmos. If he wrote the Gospel after his return to Ephesus, as we feel is most reasonable, he could have had others associated with him. That would give real point to the statement "*We know that his testimony is true*" (John 21:24). If others were associated with him when he wrote the Gospel, that could easily account for any differences in language construction. How that aged apostle must have thrilled when in vision he saw the everlasting gospel sweeping on "to every nation, kindred, tongue, and people." Our cover gives an artist's impression of the old prophet's inspiration when he saw the Lord and realized that *every language of earth* will be represented in the final gathering of those awaiting the Saviour's return. In this issue evidence is given of how God's last message is going to different language groups in North America. Note particularly the centerspread, where the last words of John in the Revelation became the united prayer of 22 languages at the recently held convention in Battle Creek, Michigan.

On Patmos, John saw the glory of the Lord, he heard songs of praise ascending from every people and language of earth. Then came his release and his return to Ephesus after his confinement on that penal isle. No telegraph or radio message announced his coming. The first the Christian believers knew was that he had arrived. What news! How they would press around him to hear his message. He was the same saintly preacher but he was different. He had been in the throne room of Deity. With new power their loved leader could proclaim the message now. And it was needed, for heresy was already rearing its ugly head among those young churches, some claiming that Christ was not the eternal God but

was a specially created Being who came to reveal the Father. Matthew, Mark, and Luke had written the story of His life, death, and resurrection. But John now saw a new need. He must pen the story, not from the human side as did the earlier writers; he must set forth His Deity. All future generations must know it was the Incarnate God who was "veiled in flesh." Men must read the record of our Lord's "miracles" or "signs" that they "might believe and believing might have life through his name." So lifting his pen he writes: "In the beginning was the Word." The original Greek omits the definite article and simply reads: "In beginning."

The Greek text of Stephen, A.D. 1550, reads: "In beginning was the Word and the Word was with God and *God was the Word*." Here are the words (Kai Theos ein ho Logos). What a contrast this is from a certain translation being pedaled from door to door by zealous literature salesmen today where a clear distortion of the text is made to read, "And the Word was a God." No, not a God but "the Word was God," or stronger still, "God was the Word."

The greatest of all miracles is that this Eternal Word "was made" or became flesh, that He might be tabernacled among men. While millions in joyous mood are singing the story in hundreds of languages, should not we as ministers of the Word take occasion to set forth the deeper issues of this mighty truth?

Everything concerning man is dated. At some particular moment some special experience took place. But before anything took place at all God *was*—the unchanging God, "from everlasting to everlasting." And "in the fulness of the time" He became flesh that He might reveal God to man and reconcile man to God.

Viewing redemption against the background of the Mosaic teaching makes it more meaningful to us. Provision for redemption was part of the Levitical law:

And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of

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his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself (Lev. 25:47-49).

One would naturally prefer bondage to death, and under certain circumstances it was possible for a man to sell himself. He then became a "bondsman." He could be redeemed, however, not by mere money nor influence, for not even a king could free a bondsman unless he were kinsman to the slave. Redemption was possible only by a relative of the slave.

In Romans 7:14, Paul states that man is sold under sin. He therefore is a slave. To be redeemed someone must be found who was a member of the slave's family. It seemed as if heaven had reached an impasse. How could God redeem man unless He Himself belonged to man's family? But wonder of wonders, a way was found, and God Himself became that "way." This is the mystery of redeeming grace. The Eternal Word partook of our human nature, became bone of our bone, flesh of our flesh, a serv-

ant of servants (Phil. 2:10). He pitched His tent beside the tents of men that He might bring us at last to our Father's house.

In John's Epistles, in the Revelation, and in his wonderful fourth Gospel he sets forth this tremendous truth. He illustrates and amplifies it by recording many things not mentioned by the other evangelists, such as the interview with Nicodemus. This "ruler in Israel" came with flattering words saying, "We know thou art a teacher sent from God." What Nicodemus needed to recognize was that He *was* God—God manifest in the flesh. John 3:16 was not preached to the multitude; it was expressed to one man alone and at night. Among the "many other things" not recorded by the other writers was also the experience with the woman of Samaria to whom He revealed Himself as the Messiah. Think also of the Saviour's revelation to the blind man. And how much the Christian church would have missed if John had not recorded the moving story of the Master's last conversation in the upper room when

(Continued on page 8)

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Foreign-Language Workers' Convention

Held in Battle Creek, Michigan

August 10-13, 1964

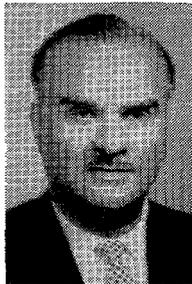
THEODORE CARCICH

The foreign-language workers of the North American Division, some 300 delegates and their wives from all sections of the United States and Canada, met in historic Battle Creek, Michigan, from August 10-13, 1964. Host to the gathering was the commodious Battle Creek Seventh-day Adventist church located on the site formerly occupied by the famous Dime Tabernacle of pioneer days.

The historic setting impressed those in attendance with the faith and courage of the pioneers as they struggled to develop a strong medical, publishing, and educational work in Battle Creek. These lessons of early denominational perseverance and faith were especially helpful to language workers coping with similar problems today. As a result, torches of zeal and determination were re-lighted by those in attendance as various speakers recalled providential leadings of God's grace in our past history.

Authorized by the General Conference Committee for the purpose of revitalizing methods of winning foreign-language-speaking people to God's truth, the meeting encompassed a comprehensive agenda, dealing with all phases of ministry for the foreign born. It was a thrilling sight to see assembled in one place Seventh-day Adventist ministers representing the languages used by the church in North America, namely: Armenian, Chinese, Czechoslovakian, Dutch, Estonian, Finnish, Filipino, French, German, Greek, Hungarian, Italian, Japanese, Latvian, Polish, Portuguese, Rumanian, Russian, Spanish, Swedish, Ukrainian, Jewish, and Yugoslavian.

As these earnest workers recounted their blessings, hardships, and victories, we could



Vice-President, North American Division

envision the purpose of God in beginning a work for foreigners in North America. Truly, the 189 foreign-language churches and 11,500 members represent the tremendous potential in the 28 million foreign-speaking population of the United States and Canada. Reaching these heterogeneous peoples is our responsibility, and we cannot shrug it off as unimportant or belonging to someone else. Great issues depend upon the faithfulness with which we address

ourselves to the task. Our work at home and overseas stands to gain if we diligently do our duty for the strangers in our midst. This God has made unequivocally clear.

We deeply appreciated the excellent help assigned to the meeting from the General Conference, the union and local conferences, and the publishing house staffs. These men of experience rendered invaluable service with their counsel and instruction. As a part of God's great family, and as members of the various conferences to which they belong, the assembled delegates saw in clear perspective their privileges, responsibilities, and possibilities in working for their kinsmen.

It was a moving and poignant experience to watch these earnest workers linking hands in the closing meeting and renewing their loyalty to Christ, the remnant church, and to one another. I do not recall witnessing another meeting where the Spirit of God was so manifest. We believe that as this consecration is maintained we shall, in the days ahead, even as at Pentecost, witness a great ingathering of souls from the foreign-language-speaking multitudes of North America. In this great task we solicit the prayers and support of our fellow believers.

Here's How We Did It!

WESLEY AMUNDSEN

"This meeting was different from any other workers' meeting I have ever attended!" Such was the comment voiced by many of the foreign-language workers in attendance at the session. Yes, it was different—different in that we dealt with matters and problems peculiar to the needs of the more than twenty language areas in which the work of gospel ministry is being carried forward in North America. The tremendous challenge of the 22 million people in the United States and the additional 8 million in Canada who "read, speak, write and think in some language other than English as their mother tongue" urgently demands that attention be given to study and plans on how to bring the third angel's message to the unreached millions.

God's hand was in the planning for this important meeting, which was carried forward in harmony with such counsel as was given by the Lord through His messenger, Ellen G. White, many years ago, and which applies with equal emphasis today.

"It is well that those in responsibility are now planning wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in America. God desires His servants to do their full duty toward the unwarned millions of the cities, and *especially* toward those who have come to these cities in our land from the nations of earth."—*Evangelism*, pp. 569, 570. (Italics supplied.)

"Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning to multitudes? At such a time as this, every hand is to be employed."—*Ibid.*, p. 34.

"This work calls for the exercise of all the talents that God has entrusted to our keeping—the pen, the press, the voice, the



Secretary, North American Missions

purse, and the sanctified affections of the soul."—*Ibid.*, p. 571.

The fact that immigration continues to increase, and that there are more foreign-born persons coming into America (the United States and Canada) today than there were in the early days of the message gives emphasis to the need of an expanded program whereby these people may be reached. Recent data indicates that "in the past ten years 2,599,349 immigrants have come to the

United States." Canada is also having a tremendous increase in immigration.

An impressive sermon, "The Challenge of the Unwarned Other-Language Peoples of North America," was preached by Theodore Garcich, General Conference vice-president for North America. In addition to the morning devotional services, and the closing service of dedication, there were eight areas of study and counseling. Assignments had been made in advance for denominational leaders to be responsible for the arrangements for the instruction and counseling in the various fields of study.



MINISTERIAL COUNSELING:

In the cities of America there are people of almost every language. These need the light that God has given to His church.—*Testimonies*, vol. 8, p. 36.

The instruction of J. R. Spangler emphasized the use of graphic blackboard designs, and met the needs of the foreign-language workers in a comprehensive manner.

Elder Spangler pointed out that a soul-winning ministry does not necessarily imply having a large amount of equipment with which to work. He used the experience of Abram LaRue, whom God used so won-

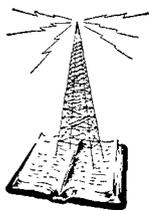
derfully in Hong Kong and other ports of the Orient as a self-sustaining missionary. "If you have your Bible, that is the most important part of your equipment," he said.

His instruction also covered certain basic features of creating interest, sustaining the interest, and reaping the results.



BIBLE EVANGELISM BY LAYMEN: In every church members should be so trained that they will devote time to the winning of souls to Christ.—*Testimonies*, vol. 6, p. 436.

Special emphasis was placed upon Bible evangelism by laymen in view of the fact that it is essential to the development of the foreign-language work in North America that every church member be trained, educated, and sent out into the field to "seek" for souls among the "other language" peoples. V. W. Schoen, past master in the field of developing charts, flannelgraph designs, and illustrations, brought his talent into play upon this occasion. The careful attention given by the hearers to the instruction that had been prepared for and directed to ministers, indicated that this was timely, well-chosen counsel and instruction. Methods for disseminating truth, reaching people, obtaining attention, using materials available, and obtaining decisions, were all correlated in practical, constructive sequence.



THE MESSAGE BY RADIO: There are in the world a great variety of spoken sounds and each has a distinct meaning.—1 Cor. 14:10 (Phillips).*

With the increasing demands that more radio programs in the foreign languages be used in North America, this area of study provided a comprehensive coverage of present activities and possible future radio broadcasts. Integration of present

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

"local" or "personal" broadcasting into a well-planned and supervised organization was indicated, inasmuch as the history of "independent" broadcasts has been that they have a tendency to be sporadic and eventually fade away. Continuity of giving the message over the air is vital to reaching the thousands of people who use these "other languages" in North America. Not only was the instruction most helpful from an educational viewpoint but it was also spiritually motivating and encouraging to the ministers.



THE POWER OF LITERATURE: As the work advances, our publications in all languages should increase in circulation.—*Counsels to Writers and Editors*, p. 15.

Reporting for the Pacific Press Publishing Association, Frank Baer, manager of the foreign-language publications department, indicated that an excellent advance had been made in the publication of foreign-language printed material since the meeting in Brookfield four years ago. Twenty-four languages are being used presently in the printing program. The essential demands for new literature have burgeoned tremendously. The challenge for a great use of truth-filled literature, from small tracts to full-message books, received a wholehearted response. The need for Spirit of Prophecy literature was also very urgent. Information and guidance in the use and distribution of this literature were adequately presented. Results will be seen in the entire North American Division. A slogan used by the brethren of the Pacific Press was inscribed upon their attractive envelope-type folder: "At Pentecost 'every man heard . . . in his own language . . . the wonderful works of God.' In North America people may hear the third angel's message in many languages!"



AUDIO-VISUAL AIDS: By the use of charts, symbols, and representations of various kinds the minister can make the truth stand out clearly and distinctly.—*Testimonies*, vol. 9, p. 142.

Living as we are in an age of visual education and promotion, the workers were given an insight into the availability of certain visual aids prepared by the department of audio-visual aids of the Review and Herald Publishing Association. Never before have we had so much material that can be adapted for use in any language. Filmstrips and slides in blank are available, and all that is needed for use among "other language" peoples is the translation to make them effective. Other visual-aid materials were presented by R. G. Campbell.



BIBLE CORRESPONDENCE LESSONS: The people are to be educated to read the sure word of prophecy in the light of the living oracles.—*Counsels to Writers and Editors*, p. 14.

Inasmuch as the Bible correspondence schools for foreign-language students are largely under the supervision and direction of the Radio-TV Department of the General Conference and the Voice of Prophecy, consideration of this area of concentration was on the basis of how to use this instrumentality more effectively. Results have not been as adequate as they might have been, owing to several reasons. Some of the reasons set forth were lack of general distribution of enrollment cards, lack of continuous advertising through various media, failure to follow up contacts, lack of adequate literature in some cases. Discussion of these and related factors helped to clarify the methods for increasing Bible correspondence school enrollments, as well as to know how to obtain soul-winning results on a larger scale.



PUBLIC RELATIONS: We should remember that the world will judge us by what we appear to be.—*Testimonies*, vol. 6, p. 397.

The area of public relations in its relation to the foreign-language work brought out new concepts for the workers to consider. This field of contact with the non-Adventist world among "other language" people can be used successfully provided right methods are pursued. Suggestions

were presented that should make it possible for a widening use of the principles of public relations.



GOSPEL FINANCE: More-over it is required in stewards, that a man be found faithful.—1 Cor. 4:2.

Gospel finance among the foreign-language churches is an area that needed to be considered from the standpoint of relationships of the tithes and offerings of the church in general. The comprehensive analysis presented by O. A. Blake indicated that the foreign-language membership tithe and offerings had not reached the average of the general North American Division membership. Ideas and suggestions of how this situation might be changed by the positive leadership of the church pastors were indicated. We may look for an upsurge in the gospel-finance feature of the foreign-language churches in North America.

The impact of the study and discussion in these eight areas is reflected in the number of recommendations and requests that came through the ethnic group meetings, and which will be summarized in another article in this issue of *MINISTRY*. We also believe that the most important impact will be the increase in the number of souls brought to Christ and His last-day message.

Joy to All Nations

(Continued from page 4)

He unfolded the coming of the Comforter, that other Advocate, who abides in the hearts of all believers.

What an opportunity comes to us as evangelists, pastors, and teachers at this season of the year to lead our people into a richer, fuller experience in the faith of Jesus. We do not know the date of our Saviour's birth, nor is that important. What really matters is that He came, and in human flesh revealed to us the Father.

Let us during this festive time thank God anew for His unspeakable Gift. Nothing is so rewarding or brings greater joy than that of making more real to men and women, boys and girls, the matchless mystery of the Incarnate God. R. A. A.

The Unique Ones

THE words of the song were written by an American; put to a Russian tune; played by a German pianist; and sung in English by a quartet of Spaniards. This interesting episode was only one of many that touched hearts with the sense of spiritual unity at the recent North American Missions Convention held at Battle Creek, Michigan. We usually think of a missionary as one who boards a boat and sails for some mysterious, exotic region far distant from our homeland. Yet this convention proved that a unique type of missionary operates within the borders of the North American Division.

For instance, there is Elder Harold Kono, an American of Japanese descent, who has dedicated his life to working for the Japanese who live in the North American Division. On the other hand, we meet R. M. Devins and Erwin Morosoli, born in France but called to North America as missionaries among the French-speaking people of Canada.

The last day of this historic meeting was one of total dedication. Pastor Theodore Carcich, vice-president of the General Conference, led the workers in a surrender-to-Christ experience. God's Spirit was manifested in an unusual manner. Time was forgotten. For more than an hour the entire delegation stood at the altar, giving and listening to testimonies of praise and dedication. Tear-filled eyes emphasized the blessings received. No tape recording, much less a written report, could begin to convey the impact made by the living, vibrant testimonies of dedicated workers.

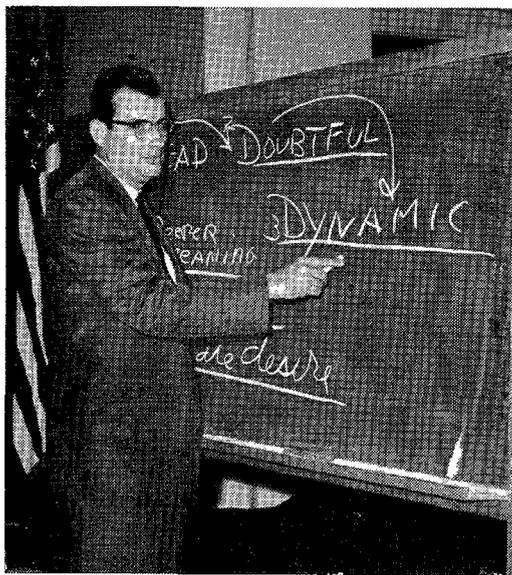
Wives Deserve Credit

The words of Paul commending Moses for exchanging a kingship for a slaveleader's position are a definite source of comfort to many of these men and women. Take the case of Pastor Peter Samograd, Ukrainian worker from Canada, who be-

gan his testimony by exclaiming, "I thank God for my wife!" Then he continued, "When I was facing a decision as to whether I would be a minister among the foreign-speaking people of North America, I looked the situation over. I thought, What is the point? Just a minority group, little pay. Why should I turn down an offer of a \$60,000 contract for this insignificant work?" Then he said, "But I thank God today that I am standing among you. My wife repeatedly said, 'It isn't the money or position that counts but rather it is God's program.' Without her encouragement I would undoubtedly have forfeited the honor of working for a special language group in North America."

General Conference Leaders Are Human

Another voice spoke out, "I am a Japanese layman. Something urged me to at-



J. R. Spangler emphasizing some of the points in his lecture.

tend this meeting. What I have seen and heard has given me tremendous courage. I always thought that our General Conference leaders were high above the rest of us. But here we are all standing together, humbly dedicating our lives to God. My heart is touched, and I have greater confidence in this church now than ever before."

A Picture Provokes a Testimony

On the wall behind the pulpit of the Battle Creek Tabernacle hangs a large, impressive picture of Christ and the rich young ruler. One young minister, with deep emotion exclaimed, "When I first came to this meeting the picture of Christ and the rich young ruler made a vivid impact on my soul. During these meetings I have been wondering whether I am in the same category as this young man. In fact, I have doubted my willingness to lay everything on the altar for my Lord." Then he said, "What sacrifice have I really made for Christ? We have such security in the work compared with our pioneers." As this minister climaxed his testimony he remarked, "From this moment on, I am determined by God's grace to go back to my work and place my entire life and possessions on the altar of sacrifice."

Forgotten Men?—Never!

Many of these piercing testimonies revealed the struggle that takes place in the hearts of our workers who are striving to reach the millions whose mother tongue is other than English. From a human standpoint many of these men work alone. Their work is usually carried on in large metropolitan areas, which in itself is a formidable challenge. Some of them have consistently turned down calls to work for English-speaking people, which is no small temptation in a country where English eventually swallows up other languages. These facts plus others are used by Satan to tempt these brethren with thoughts that no one cares—their work is insignificant—they are not appreciated.

But this is not the case. God cares and the church cares! This meeting proves our interest. The Ministerial Association calls upon the entire ministry of North America to remember this group of unique missionaries not only in their prayers but in their actions! Visit them. Find out about this work. Be watchful for those of other

tongues and turn the names and addresses over to these dedicated brethren. Where we have foreign-speaking groups in areas where there are no workers for them, make special efforts through our literature to reach these dear souls with the gospel of Christ.

Now and in the future the memory of the scenes and sounds of the North American Missions Convention will ever be a source of power to all who attended.

As we look back to that day when our Lord bade good-by to eleven humble men, we hear the immortal words that forever prove that no dedicated, consecrated minister of God is alone: "Lo, I am with you always, even unto the end of the world."

J. R. S.

Bible Most Translated Book in the World

The most translated book in the world is the Bible, declares the American Bible Society.

The latest figures issued by UNESCO in its fifteenth volume of the *Index Translationum* reveal that seventy nations are covered in the latest available report for 1962. In that year there were 251 Bible translations. The next highest shows 206 books about Nikita Khrushchev, and 182 about Nikolai Lenin. We are informed that translations of books about Lenin have steadily decreased to 50 per cent since 1955. Also translations about Khrushchev show a drop since 1959 with a slight recovery in 1962. Bible translations also were slightly decreased in 1961.

Translations of books about Joseph Stalin revealed a staggering drop from 200 books in 1955 to only one book about him in 1962. Only three translations of books about Mao Tse-Tung were made in 1962, while there were 18 translations recorded for 1955. Karl Marx, the father of Communism, dropped 12 points to 55 from the preceding year, 1962, and 26 points from 81 translations made in 1956. No Bibles were translated in the USSR.

Altogether 32,787 books were translated in the 70 reporting countries, according to the UNESCO Index. The total translations for any one country were highest in USSR. That is significant. The next six countries in order for translations were Germany, Czechoslovakia, the Netherlands, Spain, France, and the U.S.A.

It is heartening to see that the Bible still holds first place in the hearts of the people. Let us make this 150th anniversary of the American Bible Society the best year in their illustrious history by getting more Bibles into the homes of the people.

The Committee on Resolutions

W. P. BRADLEY

Prominent in the program of the foreign-language workers' meeting in Battle Creek, August 10-13, were the meetings of the various ethnic groups, classified by languages, who met to consider the progress of the past and to study how plans and methods for the future could be improved. There were twenty of these groups, and they ranged in number of participants from one worker, as in the Filipino and Chinese, to several score, as in the Spanish. The discussions in these groups were generally lively, relevant, and constructive. In the group organization each had its chairman and secretary, and all groups were encouraged to develop statements or resolutions that would summarize their convictions arising out of the discussions and would set forth plans to push the work forward.

Serving the meeting as a whole was a committee on resolutions, which received all the reports from the various groups. Upon examination, these resolutions were found to cover a wide range of interests, so much so that to report them all in their original form might require a whole issue of the *MINISTRY*. After careful study it was seen that there was quite a little duplication, or at least similarity, in the recommendations coming from several of the groups. For example, the preparation of new or revised Bible correspondence courses was mentioned as a need by more than one of the foreign-language study groups.

The committee on resolutions therefore decided to analyze all the resolutions and to arrange them in categories, classifying them according to the purpose of the resolution and the action called for. The report of this committee is being sent through the North American Missions Committee to the General Conference of



Associate Secretary
General Conference

workers, who will guide in referring the resolutions to the organizations concerned or in taking other appropriate action. Those actions having to do with literature would naturally be referred to the Pacific Press Publishing Association, which does the printing in North America in the foreign languages. Those relating to Bible courses could be referred to the Voice of Prophecy or Faith for Today; and so with all the resolutions.

It might be noted that there were some recommendations sent to the committee on resolutions that were of a nature that did not fit into any of the general classes. These had to do with specific projects, or called for the employment of workers under conditions that would require administrative action by a committee or board, such as a local or union conference committee. It is evident that all that could be done with this type of request would be to bring it to the attention of the organization concerned for study as to its value and feasibility.

In its report, which is too extensive to be published fully here, the committee on resolutions has worked out the following arrangement of the resolutions and recommendations:

1. A resolution of appreciation and dedication.
2. A recommendation that in our educational institutions foreign-language study be stressed so as to develop an interest in, and points of contact with, peoples of various cultures, and to prepare workers in the various languages.
3. A recommendation for greater mobilization and utilization of the soul-saving potential of our members among the foreign-language population.
4. Recommendations that in the local

conferences the various departments take care to carry the training and activity features into all the foreign-language churches; further, that Bible school interests referred to the conferences be followed up diligently, and the results be reported faithfully.

5. Recommendations that branch Sabbath schools and Vacation Bible Schools be held wherever possible for children and adults from foreign-language homes; also that Sabbath school lessons in the foreign languages be prepared in complete form.

6. A recommendation concerning materials for the Five-Day Plan to be made available in several languages.

7. A list of recommendations and requests for additional or revised literature items in various languages. The list is long, covering three pages, and lists twenty-nine items; also there is another list of requests for publication of Spirit of Prophecy items, thirteen in all, in various languages.

8. A group of recommendations relating to radio broadcasts, Bible courses, recordings of songs, and methods of publicizing these activities.

The adoption of the resolutions above, we ardently hope, will result in a forward movement in the foreign-language field, the acquiring and use of new tools, the awakening of new interests among those in our population whose language is not English. Is it not the spirit of the gospel commission that we go and make disciples of all nations, and that in every nation no minority group be passed by?

Information at Your Finger Tips

How often has someone asked you about your church, or remarked that he didn't really know a thing about Seventh-day Adventists? Perhaps it happened at some civic function when you rubbed shoulders with prominent businessmen and officials of the town. They know you do not eat meat and that you worship on Saturday, but that is all. Or maybe they know that Adventists do not smoke.

Perhaps your contact was a newsmen questioning you on some area of church activity or some position of the church.

Perhaps you needed public support for a project that would benefit the public, or you wanted to get the Ingathering campaign off to a zooming start, and you wondered just what you *could do* to make sure the mayor and councilmen knew what the Adventist Church was all about. Yet you did not wish to appear to be proselyting.

Your Book and Bible House now has the answer to all these needs. The *Information File on Seventh-day Adventists* is experienced in this area! It is *not* an evangelistic item. Rather it is exactly what its title declares it to be—a file giving information about the Adventist Church. And it performs this service without waste of words or apology, presenting as briefly and simply as possible the plain facts about all facets of the church.

A notebook-sized volume of 124 pages, the *File* has a spiral binding that will permit the addition of new pages as revisions may become necessary. It is completely indexed and also has a table of contents. To add to its efficiency and businesslike air, the *File* has heavy thumb tabs separating the various sections: "History and Beliefs," "Organizations," "Church Activities," "Issues," "Misunderstandings," "Unique Features," and "Personalities." It even includes a listing of conference offices and addresses in North America.

Classes in religion have found the *Information File* of inestimable help because it gives a clear, uncluttered picture of the church. The text is lavish with subheads to facilitate the finding of facts on any given subject concerning the church. As a reference volume for newspaper offices and other communications media it is invaluable. It has proved to be a deciding factor in gifts to the church, reaching into the thousands of dollars.

The cost of \$3.75 includes revision pages where statistics must be updated annually. Pastors are urged to register their purchase of the *File* with the General Conference Bureau of Public Relations if they wish to receive future revision pages as they become available. Remember, you get your copy from your Book and Bible House. C. HETZELL

V. W. Schoen demonstrating one of his illuminating illustrations.

Why Battle Creek?

ARTHUR L. WHITE

The foreign-language-speaking workers' meeting could have been held in any one of several centrally located large cities in the United States, but instead, Battle Creek was chosen. Church leaders sensed the definite advantage of holding this convention at a point of denominational significance. The announced program was a full one, but time was found from day to day to acquaint the visiting ministers and their wives with some of the high points of our early history through occasional periods of briefing and then actual visits to the particular places of interest.

Very graciously the Battle Creek church, at the opening meeting, supplied each visitor with a copy of a carefully planned eight-page leaflet presenting "Seventh-day Adventist Historical Landmarks in Battle Creek."

With its maps, its illustrations, and its helpful notes, the key points—all within the radius of a few city blocks—could easily be found and identified. At the introductory briefing all were urged to make the most of their visit to historic Battle Creek, to walk its quiet streets between the meetings, pick out the landmarks, and relive the pioneer days. The visitors were reminded that the first house of worship constructed by Sabbathkeeping Adventists was erected here in 1855.

It was here, that same year, that our first publishing house was built, and starting with a hand press, grew until it was the largest and best-equipped printing establishment in Michigan.

Church organization was brought into being here, since a denominational name was selected in 1860, and in 1861 and 1862 plans were laid for the organization of churches and conferences.

In 1863 the General Conference was organized here.



Secretary, Ellen G. White Estate, Inc.

In this place in 1866 we opened our first sanitarium, an institution that was to rise to world renown and become the largest and best-equipped medical and surgical sanitarium in the world.

It was here we began our educational work and built our first college in 1874 and for twenty-six years trained workers for the world field.

It was in Battle Creek the foreign-language work of the church gained strength as the Review and Herald office began to turn out literature in Danish and German.

It was on the site of the present tabernacle where our convention was held that the Dime Tabernacle was built under the farseeing leadership of Elder James White. It was a brick structure seating nearly 4,000 and was often utilized for the holding of General Conference sessions.

It was from this tabernacle that James White was buried in 1881 in the largest funeral to this time held in Battle Creek. And it was here, thirty-four years later, that as the church throughout the world mourned, four thousand people gathered for the funeral of Ellen G. White.

The Kellogg family lived here, and this was where John Harvey Kellogg, at the age of twelve, set the type for Mrs. White's early works on health. It was here that he, after obtaining the best medical education that could be had in North America, became the unchallenged leader in the medical activities of the denomination, the editor of health journals, and the author of numerous health books.

It was here in Battle Creek that cereal foods and other health foods were initiated by Seventh-day Adventists and developed. These products have changed the dietetic habits of America and other lands.

It was here at the General Conference session of 1901 that in response to earnest

appeals of Ellen G. White, the General Conference was reorganized, opening the way for the worldwide expansion of the work of the church.

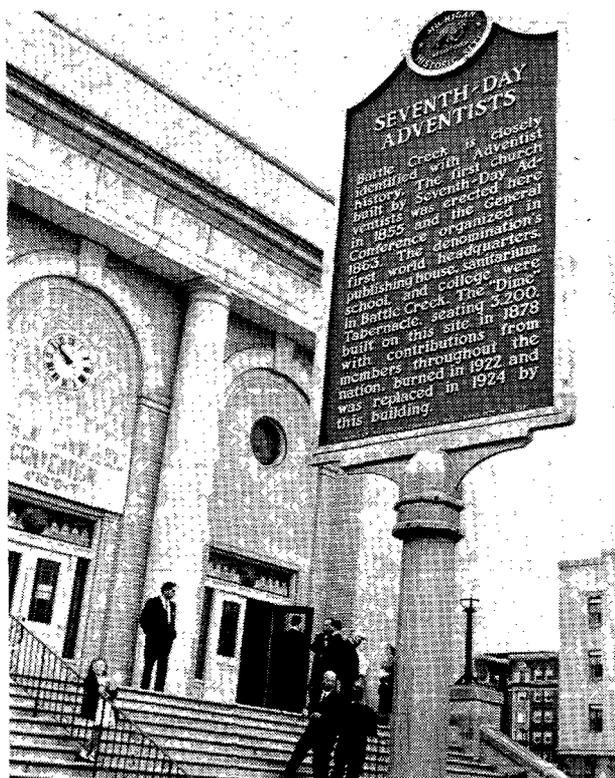
It was in historic Battle Creek that the church passed through serious conflicts and gained many victories.

In quiet Oak Hill Cemetery across the town many of the noble men and women of the cause now sleep, awaiting the call of the Life-giver.

One day the group met after lunch in front of the Adventist-operated Battle Creek Health Center to walk with their guide down North Washington Street—the street central to so many early Adventist enterprises. To the left was seen the James White Memorial Home, our first home for aged workers, and nearby, the main building of the Battle Creek Sanitarium Food Company plant, now serving as the hospital for the Health Center. Farther down the street and on the right, the site of Battle Creek College was pointed out. Of special interest were the Battle Creek Sanitarium buildings on the left. By special arrangement we walked through the main hall of the structure erected by Seventh-day Adventists in 1903 to replace the sanitarium plant lost by fire in 1902, and then entered the adjoining 13-story addition built in the late 1920's. The whole plant serves today as the Federal Center, housing a number of important Government interests. At various points the group stopped for a brief review of the early history. But the story of the sanitarium, its founding, its successes, the defection of its leaders, the sale of the buildings to the United States Government, and the present Adventist-operated Battle Creek Health Center was reserved for a later hour.

A block farther down Washington Street we paused at McCamley Park, site of many an earlier gathering, and we were shown the locations of the Review and Herald Publishing plant beyond the park, and its depository across Washington Street, known as the West Building, which served as the General Conference office as well.

Nearby points having been visited during the meetings, the group looked forward to the six-hour guided tour announced for Thursday afternoon following the close of the council. Well over one hundred people assembled in the parking lot at the Tabernacle to drive in twenty-



Battle Creek church where the convention was held.

five cars down Champion Street past Elder Loughborough's home where the tithing system was studied out in 1859 and then to the White home on Wood Street, built by James and Ellen White in 1857 on an acre and a half of land. By special arrangement, we had the privilege of entering the building and going to the second-floor room where Ellen White in the spring and summer of 1858 wrote her first account of the great controversy vision.

In groups of eight or ten the visitors ascended the stairs to the low-ceilinged second-floor room where the writing was done.

The homes of a number of early Adventist workers were pointed out in the west end of Battle Creek, with the last stop at the home of Uriah Smith, editor, author, inventor, committeeman, and teacher, just back of the Battle Creek College of earlier years.

The next stop was Oak Hill Cemetery across the town, where for an hour we paused at the graves of many of the pioneers—James and Ellen White and other

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Breaching the Wall of Judaism

S. A. KAPLAN

The rejection of Jesus as their Messiah and Redeemer by the Jewish nation has through the centuries created an almost impassable barrier between them and the Christian world. Jewish enmity toward Christianity has built a huge wall of separation between the two religious systems. The persecution and harassment of Jews in Spain, Germany, Russia, and other professedly Christian lands have served only to solidify and harden this wall of Jewish prejudice. To a large degree misapprehension, fear, distrust, and undisguised hatred of Christianity still lurk deep down in the hearts of many of the sons and daughters of Abraham, notably so among Orthodox Jewry. How to breach this wall of centuries-old antagonism is one of the challenging tasks confronting Seventh-day Adventists.

For one thing, we should seek to come closer to these lost sheep of the house of Israel. As a people, with the exception of Ingathering time, we have been keeping ourselves pretty much aloof and distant from both Jewish leaders and masses alike. There should be a radical change in this attitude, and the sooner the better.

There are straws in the wind indicating that the time to breach the wall of Jewish prejudice is *now*. Jews, on the whole, are no longer persecuted as they used to be. God has so overruled in the affairs of nations that the liberties and human rights of Jews and other minorities are now respected in practically all civilized lands. Jews in American and other Christian lands are now enjoying the same privileges accorded to other citizens. They are no longer the underdog. Because of these changed conditions, Jews are beginning to regard Christianity in a more favorable



Retired Jewish
Minister, Chesapeake
Conference

light. Another softening influence is the wind of ecumenism, which is now blowing across Christendom. All these things tend to change the Jewish aloofness and exclusiveness to a feeling of belonging and togetherness in their mingling with the Gentile world. We should capitalize on these favorable circumstances and put forth a definite, concerted effort to come closer to Abraham's seed. There may never be a more propitious time to break down this

wall of Jewish prejudice. This is a *must* before we can move in to preach God's last message to these long-neglected people.

Seventh-day Adventists possess the ways and means for cementing ties of friendship with Abraham's offspring that other denominations do not have. For example, the fact that we as a people abstain from the use of tobacco can serve as an entering wedge into many Jewish hearts. Along with our general Five-Day programs, we now have the golden opportunity to present this plan to strictly Jewish groups. The writer has had some personal experiences along this line in the city of Baltimore, and we gladly share these experiences with the readers of *THE MINISTRY*.

In every city containing a substantial Jewish population there is a center in which are carried on most of the Jewish social activities. These Jewish community centers are supported by all the segments of Judaism and are therefore quite liberal in their policies. Christians can become members in most of them and enjoy all the services available in these institutions. Even in those centers where, as in Baltimore, membership is restricted to Jews because of limited facilities, the social progress, attractions, lectures, and courses are frequently nonsectarian in nature, and



Part of the audience who attended the Five-Day Plan meetings.

the speakers are recruited from Jewish, Protestant, and Catholic sources.

A little more than a year ago we got in touch with the leadership of the Baltimore Jewish Community Center, an imposing institution that cost a million and a quarter dollars to build. We explained to the officers our stand on tobacco and offered to present our Five-Day Plan as a public service. They gratefully accepted our offer, and extended to us the use of their finest hall—a beautiful up-to-date air-conditioned auditorium equipped with the finest public-address system, and having a seating capacity of several hundred. Using their own excellent mailing facilities, they invited their members to this program. We briefed our team of workers—the doctor and his associate, and the members of our church who acted as ushers—to address the participants of the program as *Americans* and not as *Jews*, and to refrain from any remarks that would savor of doctrinaire propaganda.

On the opening night an audience of about 200 attended, about 95 per cent Jewish, and most of these of the cultured, intellectual class, such as lawyers, executives, bankers, engineers, et cetera. The audience was about evenly divided between men and women. The director of the center himself introduced the program, commending Seventh-day Adventists for their firm stand on tobacco and for their

excellent service to the community in giving this program. As the sessions proceeded night after night it became evident that our team of workers had endeared themselves to their audience, and many expressions of appreciation were heard. The fame of this program spread far and wide among the Jews of Baltimore and literally became "the talk of the town," as one of the participants expressed it. The *Baltimore Sun* carried long articles for three consecutive days telling the general public about this program at the Jewish center. The Five-Day Plan even made a perceptible impact upon the center itself and its employees, some of whom took the course and quit using tobacco. Another salutary effect was the decision of the director of the center to banish to permanent oblivion the large cigarette dispenser that had occupied a conspicuous place in the lobby of the institution!

A few months after our initial Five-Day session at the center, we were requested to put on a second Five-Day program. Providentially, the date set was shortly after the U.S. issued its historic report on the evils of smoking. Again, close to 200 Jews attended and many victories over tobacco addiction were gained. We are greatly indebted to Drs. James Whitlock, James Nelson, Elder Melvin Tompkins of Takoma Park, and Elder Robert Zamora of Atholton, for their enthusiastic and successful

performance at these sessions. At the completion of the program, we requested and received cheerful permission to appeal to the audience for a voluntary offering. The response was overwhelming. The sum donated exceeded the total cost of the material used in both programs.

For a number of months now we have been holding monthly follow-up meetings at the center. These have been well attended, and it is our plan to continue these gatherings as developments warrant it. We wish to thank Dr. T. R. Flaiz of the General Conference, Dr. J. Saxon of Takoma Park, and Arleen Nelson, the sanitarium dietitian, for their part in helping to make these follow-up programs both interesting and profitable.

In addition to the Five-Day Plan we used another approach to come close to Jewish leaders and the masses. The Sabbath truth and our stand against Sunday legislation are another means Adventists can use advantageously. We are told by the messenger of the Lord that the time will come when we shall go forth to proclaim the Sabbath more fully (*Early Writings*, p. 85). This involves the Sabbath-Sunday issue, and we decided to do something about it. Not long ago the Religious Liberty Association of the General Conference prepared a film entitled *One-Day Criminal*, dealing with this issue. The Chesapeake Conference purchased the film, and we invited a few Baltimore rabbis to preview it. As a result two synagogues opened their doors to us, inviting us to present the film to their Sunday morning breakfast club. We asked Elder Roland Hegstad, editor of the *Liberty* magazine, to lead out in the first program. His discourse and answers to questions raised relating to the film made a deep, and we believe, lasting impression upon the rabbi and the audience.

Thanks to the Religious Liberty Association we now have a slightly different version of the above film in which are featured two outstanding Jewish leaders—Leo Pfeffer, noted authority on constitutional law, and Rabbi Panitz, a prominent conservative leader. Since using this revised film, we have received requests from synagogue after synagogue—including a two-million-dollar temple group to present the film to their breakfast clubs. Precious opportunities were thus afforded us to present some phases of the Sabbath truth, and the Lord has helped us to make full use

of these occasions. Do the rabbis welcome these programs? Indeed they do, even if their motives, in some instances, may be somewhat utilitarian. Through the presentation of this film and the related program we have proved ourselves their right-hand helpers to build up and encourage Sabbath-keeping by their members, most of whom carry on "business as usual" on God's holy day!

At one of the more prominent synagogues we presented two religious liberty programs on two different Sunday mornings. Elder Zamora was with us at the first meeting and rendered most valuable help. At the second session the rabbi, who is one of the bright lights in American Jewry, invited the writer and a fellow minister of one of our churches to partake of the breakfast, and seated us one on his right hand and the other on his left. The response of the rabbi and the audience to the film and the program was spontaneous and enthusiastic. We were regarded not merely as visitors, but as friends and brothers in a common cause. We quote in part from a letter we received a few days later from this leader in Judaism:

"Dear Mr. —:

"In the name of our Brotherhood, I wish to thank you and your group for the excellent program and film which you presented during the breakfast meetings. . . . The film as well as the talk was received with unusual acclaim by our people. We hope that the heritage of religious freedom which is so basic to American civilization will be carried forward by your zeal and dedication. . . . A warm Yasher Koach [much power] to you."

"With greetings and best wishes,
"Cordially yours, (Signed) ———"

In passing, we might add, that at every meeting we gave out complimentary copies of *Liberty*.

Here, then, is a challenge to our workers everywhere to form ties of friendship and good will with the Jewish leaders and people through this twofold approach we have here briefly mentioned. The Lord's messenger has urged us to take particular interest in the Jewish people in these days of crisis and momentous decisions. She says:

"Among the Jews are some who like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The

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“These People Are Missionaries”

JAY M. HOFFMAN

Some years ago I accepted a call to do evangelistic work among the two million Jews in New York City. At that time, scattered among the Adventist churches in New York, there were fifteen Jewish people who were baptized Seventh-day Adventists. They had no church building or even a Jewish congregation. And as for evangelism, there was no established evangelistic method of working for the Jews. We were literally in the position of pioneers.

For years we groped our way through a wilderness of misunderstanding. We were able to assemble an audience, but we could not hold them after we began to present the Messiah as Jesus, the Christ, the Son of God. Meetings were rudely interrupted; almost entire audiences would leave en masse. Although we followed the admonitions of the Spirit of Prophecy writings and spoke to them first upon points of doctrine on which we could agree, when we came to talk of the Messiah the meetings were disrupted. We almost came to the conclusion that evangelistic work was not possible among the Jews, that they could be won only through personal approach. But how could we reach two million people by personal approach? We prayed and wrestled with the problem; we read the Bible and studied the teachings of the Spirit of Prophecy. Finally, one method stood out like a light in our darkness—the health message, the right arm of the third angel’s message! This would be our method of winning the Jews. The messenger of the Lord said:

I can see in the Lord’s providence that the medi-



Director of Times
Square Center
(Jewish), New York

cal missionary work is to be a great entering wedge.¹

Medical missionary work . . . will gain access to the hearts of the people.²

This work will break down prejudice.³

Medical missionary work brings to humanity the gospel of the release from suffering. It is the pioneer work of the gospel. It is the gospel practiced.⁴

Medical missionary work is the right hand of the gospel.⁵

From that moment the health message became the right hand

of our work.

Besides the arduous task of outlining and preparing a season of health lectures gauged to our prospective listeners, there was the matter of assembling as the core of our audience Jewish people who would be particularly susceptible to this approach. We procured lists of names of people who attended other health lectures in New York City. To these names we added about 10,000 Jewish names we took from the telephone book. For every two Jewish names, we added one Gentile name. We believed that with sympathetic Gentiles present the Jews would be less likely to interrupt the meetings. This proved to be true. To all these people, as well as to the friends and Jewish neighbors of our members, we sent out an attractive brochure announcing a series of health lectures, along with a covering letter. The meetings were scheduled for Saturdays at 5:00 P.M. and Sundays at 3:00 P.M. Later, on Wednesday evenings we offered an all-motion-picture program, consisting of one film on travel, one on health, and one on Biblical subjects, using the films of Elder George Vandeman for *It Is Written*. As we had

hoped, the presence and attitude of the Gentiles prevented the Jews from interrupting. Besides, we had partly won them with the approach through health. Our procedure is as follows:

Our lecture meetings are without gospel singing. An organ prelude lasting about thirty minutes precedes the introduction of the evangelist by one of the workers. The health lecture precedes the Bible lecture, before which the offering is taken, announcements are made, and literature or decision cards are passed out. At the beginning of the series the Bible lecture contains no controversial material. At one lecture we work in the health laws of Moses. At another, we discuss the mystery of the polar regions, weaving in the health principle. Then the original diet of man, as found in the Bible, may be the next subject, and thereafter evolution versus creation. A lecture on archeology demonstrates how "the stones cry out." From here we follow on with our regular Bible program, but the presentation of Christ is still postponed until we have further paved the way according to the admonitions of the Spirit of Prophecy:

Dwell on the necessity of practical godliness. Give them evidence that you are a Christian. . . .

Gain their confidence. . . . Let the heart be won, the soil prepared, and then sow the seed.⁶

By following this blueprint of the Spirit of Prophecy for the winning of souls, and the third angel's message for health education, we believe we have established a reliable method of working for the Jews. Now, when we first present the Messiah, the Gentiles applaud and there are some Amen's, and then some of the Jews join in. We have at present a congregation at the Times Square Center of about one hundred members, roughly two thirds of whom are Jews baptized as Seventh-day Adventists. This is not yet a very large number among the two million Jews in New York City, but it is an entering wedge. It represents a giant step forward from the day when a Jew stood up in one of our meetings and with a wide sweep of his arm, called out: "Come on, Jews, let's get out of here! These people are missionaries!"

The procedure of the Times Square Center for presenting the Bible to the Jews has been fully outlined and enlarged upon in a three-volume work entitled *Israel's Heritage*. The first volume prepares the way for the presentation of the Messiah. It con-

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Our Jewish Center in New York.

Pleas and Promises

Compiled by

ROBERT L. ODOM

Editor, *Israelite Magazine*

[Seventh-day Adventists have a mandate from the Lord to share with the Jews the blessings of light and encouragement that the Lord has given to us, and He has made wonderful promises which He will fulfill if we carry out His directive. The following quotations from the writings of Ellen G. White set forth counsel and guidance given by the Lord for work among the Jews. This material is divided into two sections: (1) "Pleas and Promises," which appears in this issue of the *MINISTRY*; and (2) "Presenting the Promised One," which will appear in the next issue.—EDITORS.]

1. *A Strangely Neglected People*

"It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands."—*Evangelism*, p. 578.

2. *Take Particular Interest in Jews*

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*The Acts of the Apostles*, p. 381.

"There are Jews everywhere, and to them the light of present truth is to be brought."—*Evangelism*, p. 578.

"There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter."—Letter 24, 1912.

3. *Special Efforts Needed*

"Let there be special efforts made for the enlightenment of the Jews. Every soul converted causes joy in the heavenly courts."—Manuscript 87, 1907.

4. *Special Wisdom Needed*

"The work for the Jews, as outlined in the eleventh chapter of Romans, is a work that is to be treated with special wisdom. It is a work that must not be ignored. The wisdom of God must come to our people. In all wisdom and righteousness we must clear the King's highway. The Jews are to be given every opportunity of coming to the light."—*The SDA Bible Commentary*, Ellen G. White Comments, on Romans 11:1, p. 1079.

5. *God Has Mighty Men Among Jews*

"We are plainly taught that we should not de-

spise the Jews; for among them the Lord has mighty men."—Manuscript 87, 1907.

6. *Jews Uniting With Us*

"The Jews are coming into the ranks of God's chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, 'And again He saith, Rejoice, ye Gentiles, with His people' [Romans 15:10]."—*Evangelism*, p. 578.

7. *Individuals Will Be Converted*

"I saw that God had forsaken the Jews as a nation; but that individuals among them will yet be converted and be enabled to tear the veil from their hearts and see that the prophecy concerning them has been fulfilled; they will receive Jesus as the Saviour of the world and see the great sin of their nation in rejecting and crucifying Him."—*Early Writings*, p. 213.

8. *Pentecost Will Be Repeated*

"The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

"The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."—Art. "The Need of Home Religion," in *Review and Herald*, June 29, 1905, p. 8. (NOTE: This statement was made by Mrs. White in a talk given at the General Conference session on May 27, 1905.)

9. *A Multitude Will Stand for God*

"The time has come when the Jews are to be given the light of the last gospel message. The Lord wants us to sustain and encourage men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God."—Manuscript 87, 1907.

10. Many Jewish Converts Will be Used

"There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen, 'first the blade, then the ear, after that the full corn in the ear' [Mark 4:28]. The predictions of prophecy will be fulfilled."—*Evangelism*, p. 579.

"There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and through whom we shall see the salvation of God go forth as a lamp that burneth. There are Jews everywhere, and to them the light of present truth is to be brought. There are among them many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness."—*Ibid.*, p. 578.

11. Jews Mighty in Scriptures Will Serve

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*The Acts of the Apostles*, p. 381.

"These People Are Missionaries"

(Continued from page 19)

tains a discussion of the subjects in the Old Testament that will not antagonize the Jews. The subjects are presented from the point of view of the Adventist message. The second volume contains, subject by subject, the convincing testimony in the Bible that establishes Jesus as the Jewish Messiah, the Son of God—His coming into the world, His sufferings, His teachings, His healings, His crucifixion, and His death on the cross of Calvary. The third volume presents our advanced doctrine, to prepare the Jewish people for the complete truth, for decision and baptism.

Faith for Today conducts a Jewish Bible course based on the material in these books. The forty lessons correspond to the forty chapters that make up the three volumes

of *Israel's Message*. The books may be obtained at the cost of publication—\$4.40 for the three—by writing to Elder Jay M. Hoffman, Times Square Center, 410 West 45th Street, New York 36, N.Y.

The making of filmstrips for work among the Jews is being planned. These strips would eventually represent each of the 40 lessons corresponding to the 40 chapters in *Israel's Heritage*. The plan includes putting on tape the messages pertinent to the respective filmstrips. This work will be in progress in 1965. It would be useful if any workers who would like to use these films and tapes would indicate their interest in advance, by writing to Elder Hoffman. Any who wish to enroll in the Bible course may apply to Faith for Today.

¹ *Counsels on Health*, p. 535.

² *An Appeal for the Medical Missionary College*, p. 14.

³ *Testimonies*, vol. 9, p. 211.

⁴ *Medical Ministry*, p. 239.

⁵ *Testimonies*, vol. 7, p. 59.

⁶ *Gospel Workers*, p. 120.

Breaching the Wall of Judaism

(Continued from page 17)

God of Israel will bring this to pass in our day."—*The Acts of the Apostles*, p. 381.

This statement implies that when the last crisis comes upon God's command-keeping people, some leading lights in Judaism will unite with the remnant church and proclaim to the world Heaven's last message of mercy and redemption.

Other denominations, including the one that was instrumental in exalting the Sunday institution, are now putting forth a concerted and persistent effort to influence Jews ecumenically. It is becoming increasingly evident that the Roman Church particularly is going "all out" in its overtures to draw Abraham's seed into the fold of Catholicism. Shall we who are entrusted with the mightiest message for these decisive days look on with stoical indifference? It is high time that we put forth every effort to break down the wall of Jewish prejudice by the means God has placed in our hands, and thus prepare the way for the truth to be proclaimed with power to the lost sheep of the house of Israel.

(Those interested in purchasing the revised film for use among the Jews, should write the Religious Liberty Association, 6840 Eastern Ave., Washington, D.C. 20012.)

Some Prophecies Concerning the Messiah

(including excerpts from Jewish literature)

W. E. READ



Retired
Administrator

In the Old Testament Scriptures there is a gradual unfolding of the Messianic concept, and this was God's plan in preparing His ancient people for the Coming One, the Mashiach-Messiah, or the Anointed One. The idea of "anointing" is seen very early in the Holy Scriptures. The first reference is to that of Abraham who is called a "prophet" (Gen. 20:7). He was "anointed" (1 Chron. 16:22). One Jewish commentator gives us the following note on this. On "mine anointed" (Ps. 105:15) we read:

The term is employed in a wide sense in connection with the patriarchs as men designated by God to become the progenitors of a kingdom of priests.—A. COHEN, *The Psalms*, p. 346.

A few who were called to the prophetic office were also anointed. This doesn't seem to have been a rule, but it did obtain in the case of Elijah and also of Elisha, whom Elijah was directed to anoint "to be prophet in thy room" (1 Kings 19:16).

The following is an interesting note on this:

Prophets were occasionally anointed to their office . . . and were called messiahs, or anointed.—WM. SMITH, Art. "Anointings," *Bible Dictionary*, p. 41.

Then the priests of Israel were anointed to their sacred office. We read concerning Aaron:

Then shalt thou [Moses] take the anointing oil, and pour it upon his head, and anoint him (Ex. 29:7, JPS).¹

Not only was Aaron anointed but his sons were also anointed (Ex. 30:29), and it was an established principle that all succeeding priests should be thus set apart to the sacred office of a "faithful priest" (1 Sam. 2:35).

Then kings in ancient days also were anointed at their coronation. We might observe 1 Samuel 9:25-27; 10:1, but there are many instances of this.

All these, however, were primary applications of this principle of anointing. They were but types of the One who later would become prophet (Luke 7:11), priest (Heb. 8:1), and King (Zech. 6:13; John 18:37). To Daniel of old was given a wonderful preview of the Messiah—the Anointed

One. He was called "Messiah the Prince" (Dan. 9:25), and when the actual time of His anointing came, He is referred to as that "Messias, which is, being interpreted, the Christ" (John 1:41). [The marginal rendering is "the Anointed."]

This was fulfilled in Jesus of Nazareth at the time of His baptism. Then the Holy Spirit came upon Him and He was "anointed" (Luke 3:22; Acts 10:38). Shortly after this, Jesus announced that He was the Messiah when He declared: "The Spirit of the Lord is upon me, because he hath anointed me" (Luke 4:18).

Hence in God's preparatory work with His people, He ordained that men should be called to serve as priests, others as prophets, and still others as kings. Those priests, kings, and in some cases prophets were definitely anointed for their service for God. They were the anointed, the Mashiach, and in this we see the primary application of the term "Messiah," but in a limited form.

Scattered throughout the pages of Holy Writ there are many prophecies of the coming of the Messiah, and many of them were fulfilled at the time that Jesus of Nazareth appeared among men. Let us think of a few of these forecasts:

1. *The Messiah Was to Be of the Seed of David.*

This is emphasized again and again in the Holy Scriptures. Observe God's promise to David in the book of Samuel:

I will set up thy seed after thee (2 Sam. 7:12, JPS).¹

Later came a development of this promise, for we read:

The Lord swore unto David in truth; he will not turn back from it: "of the fruit of thy body will I set upon thy throne" (Ps. 132:11, JPS).²

But God's promise to David was of an unusual character. It had in it the seeds of eternity—something that stretched beyond the time of a mere local application. Notice the following startling words:

Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever—it shall be established forever as the moon, and as a faithful witness in heaven (Ps. 89:35-37, HPC).² Still further, we can see the Messianic element in the wonderful words of God. In the prophecy of Isaiah they are applied to the Messiah.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots (Isa. 11:1, HPC).²

The emphasis on this in the Jewish writings is clear and explicit. Observe the following:

And a king shall come forth from the sons of Jesse, and an Anointed One (or, *Messiah*) from his sons' sons shall grow up.—J. P. STENNING, *The Targum on Isaiah*, chap. 11:1, p. 40.

We read further:

In that day I will raise up the tabernacle of David . . . that is fallen. . . . Thus hath R. Johanan said: In the generation when the son of David, [i.e., *Messiah*] will come.—Talmud *Sanhedrin* 97a, Soncino ed., p. 654.

The New Testament emphasis on this can be seen in such texts as Matthew 1:1; Luke 1:32; John 7:42; Acts 13:23.

2. *The Messiah Will Come From the People of Israel*

There are several Old Testament texts where this thought is implied, but it is definitely emphasized in the Hebrew writings. Observe the Biblical indications:

"A Branch shall grow out of his roots" (Isa. 11:1).

"Send ye the lamb to the ruler of the land [of Israel]" (Isa. 16:1). These texts are applied to the Messiah.

A King is to arise from the house of Jakob, and

a Redeemer and Ruler from the House of Israel.—*Targum Jerusalem*, vol. 2, p. 431.³

The mighty King of Jakob's house shall reign and the Meshiha, the Power Sceptre of Israel, be anointed.—*Targum Palestine* on Numbers 24:17, vol. 2, p. 430.³

3. *The Messiah Was to Appear in the Land of Israel*

The Scriptures of the prophets foretold that the Messiah—the Desire of all nations—would come, and would "fill this house [the Temple at Jerusalem] with glory" (Haggai 2:7). And further that "the Lord whom ye seek, shall suddenly come to his temple [in Jerusalem]" (Mal. 3:1).

This thought is clearly expressed in the writings of the ancient people of God.

In the millennium, likewise, when he will reveal himself, salvation will come to Israel, as it says, "Behold, I send my messenger, and he shall clear the way before me [and . . . shall suddenly come to his temple] [in Jerusalem]" (Mal. 3:1).—Midrash on Exodus 32:9, p. 413.

"The Lord whom ye (i.e. the people of Israel) seek" who "shall come suddenly," was then supposed to be the "King Messiah" who should come unexpectedly.—J. KLAUSNER, *Jesus of Nazareth*, p. 244.

4. *The Messiah Will Appear When Rome Rules the World*

This thought is seen in the prophecy of Daniel and particularly in the ninth chapter, for it is Rome that stands up "against the Prince of princes" (Dan. 8:25) or "Messiah the Prince" (chap. 9:25), and during whose rulership "shall Messiah be cut off" (verse 26).

This was also envisioned by Jewish writers many centuries ago. We read:

Mosheh [Moses] came forth from the midst of the desert; but King Meshiha [Messiah] (comes) from the midst of Roma.—*Targum Palestine*, on Ex. 12:40, vol. 1, p. 481.³

The Son of David [Messiah] will not come until the [Roman] power enfolds Israel.—Talmud *Sanhedrin* 98b, Soncino ed., p. 665.

5. *The Messiah Will Be Born in Bethlehem*

Most of us are acquainted with the well-known prophecy of Micah:

But thou, Bethlehem Ephratah, . . . out of thee shall he come forth unto me that is to be ruler in Israel (Micah 5:2).

This is the prophecy, it will be remembered, that the Jewish leaders gave to Herod when he demanded information as to where the Messiah would be born. Matt. 2:1-6.

(Continued on page 26)



**AT
PENTECOST**

**"EVERY MAN HEARD...
IN HIS OWN LANGUAGE...
THE WONDERFUL WORKS
OF GOD"**

UMAYKA, APO JESUS

tiymup. CD 5p 3humu

Prijdiž tedy, Pane Ježíši

Kom, Here Jezus

Tule, Herra Jeesus

Vieni, Signor Gesù

Прийди, Господи Исусе

Ven, Señ
Año, prijdi, Pane Je

Jöjj, Ur Jézus

Kom, He

COME, LORD

主
よ
来
給
え

גָּרְדִי הוֹשִׁיעֵנו

NAI,

ГРЯДИ, ГОС

This is the banner used at the convention, giving the word:





or Jesús

我主
願耶
你來
耶穌
阿

NĀC, KUNG JĒZU

PRZYJÓZ, PANIE JEZUSIE

**IN NORTH
AMERICA**

re Jesus

TULE JSSAND JEEUS

D JESUS

Komm, Herr Jesu

PEOPLE MAY HEAR

DODJI, GOSPODE ISUSE

THE THIRD ANGEL'S

EPXOY KYPIE IHZOY

VINO DOAMNE ISUSE

MESSAGE IN THESE

ΠΟΖΙΝ ΝΙΣΥΣΕ

ORA VEM, SENHOR JESUS

LANGUAGES:

iens, Seigneur Jésus

"Come, Lord Jesus" in twenty-two different languages.

RELIGIOUS NEWS SERVICE



Prophecies Concerning the Messiah

(Continued from page 23)

In the Talmud we read:

The son of David [Messiah] will not come until the wicked kingdom of Rome will have spread [its sway] over the whole world, . . . as it is said: Therefore will He give them up, until the time that she who travaileth hath brought forth.—Talmud *Yoma* 10a, Soncino ed., p. 44.

Micah (v. 1) predicted that Bethlehem, Ephratah . . . would be the birthplace of a new Messianic David.—*Jewish Encyclopedia*, art. "Bethlehem," p. 121, col. 2.

6. The Messiah Would Enter Jerusalem Riding on an Ass

This also was one of the forecasts of the prophets of God:

Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy king cometh unto thee, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass (Zech. 9:9, HPC).²

This too was well recognized as pertaining to the Messiah by the leaders of Israel as can be seen in their writings:

This "refers to the royal Messiah, for it says of him, 'Lowly, and riding upon an ass' (Zech. IX, 9)." —Midrash *Rabbah*, LXXV.6, Soncino ed., p. 698.

Similarly will it be with the latter Redeemer, as it is stated, *Lowly and riding upon an ass* (Zech. IX, 9).—Midrash *Rabbah*, I, 9, p. 33.

When he [Messiah] will come of whom it is written, Lowly, and riding upon an ass, even upon a colt the foal of an ass (Zech. IX, 9).—Midrash *Rabbah*, XCVIII, 9, p. 957.

Again, observe how accurately the prophecy was fulfilled.

And the disciples went, and did as Jesus [Yeshua] commanded them, and brought the ass, and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord (Matt. 21:6-9).

7. The Messiah Would Bear Wound Prints in His Hands and in His Feet

Some of these texts in the Scriptures as published by Jewish publishing houses stress this just as strongly as our King James and Revised Standard Version translations. Note the following rendering:

The assembly of the wicked have enclosed me (Ps. 22:17, HPC).²

And they will look up toward me . . . whom

they have thrust through (Zech. 12:10, Isaac Leeser's Trans.).

And one shall say unto Him, what are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of my friends (Zech. 13:6, HPC).²

For the New Testament fulfillment see John 19:34, 37; Revelation 1:7.

In the Talmud the passage is interpreted with reference to the Messianic era, and the martyr who was thrust through is the Messiah.—A. COHEN, *The Twelve Prophets*, on Zech. 12:10, pp. 321, 322.

Also referring to Zechariah 12:10 we read:

It is well according to him who explains that the cause is the slaying of Messiah . . . , since that well agrees with the Scriptural verse.—Talmud *Sukkah* 52^a, Soncino ed., p. 246.

8. The Messiah's Name as Yeshua Was Foretold

The Messiah was foreshadowed under many titles, such as Shiloh (Gen. 49:10); the Branch (Jer. 23:5); my servant the Branch (Zech. 3:8); the Son of man (Dan. 7:13); and several others, but the term "Yeshua," while not found in the English translations of our Bible, does appear in various forms in the Hebrew. Quite generally it is rendered "salvation" as in Psalm 95:1; Isaiah 12:2; 62:11; but in the Septuagint [LXX] these texts read "Saviour" instead of "salvation."

It is interesting to note what is said about the "Saviour" of Israel. The following is worthy of careful thought and study:

1. The LORD thy God is thy Saviour (Isa. 43:3, Leeser and other Jewish translations).

2. The Memra (Word of God) was their Saviour (Isa. 63:8; 12:2). (See *Targum of Isaiah* by J. F. Stenning.)

If we think of Saviour as "Yeshua" or "Yesha," it is easy from the above texts to see that "Yeshua" is the LORD; He is God; He is the Memra; He is King. But He is something more. Notice the following comments:

Thy king cometh unto thee. "This can only refer to King Messiah of whom it is said, *And his dominion shall be from sea to sea.*"—A. COHEN, *The Twelve Prophets*, on Zech. 9:9, p. 305.

Think of it. He is the Messiah, the coming One, the long-looked-for Shiloh; He is the Saviour and Redeemer of His people. When He came His name was Jesus or Saviour. This name is the same as Joshua (see Heb. 4:8, margin) and is a

contraction of Jehoshua (Num. 13:16). Joshua also means "salvation," but Jehoshua means "Jehovah the Saviour." This is actually what Yeshua means. How aptly the Son of man was named.

9. *The Messiah Would Perform Miracles*

We read:

Behold, your God will come . . . , he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing (Isa. 35: 4-6, JPS).¹

How wonderfully was this prophecy fulfilled in the life and ministry of Jesus of Nazareth. The apostles repeatedly emphasized this in their contact with the people.

"Jesus . . . a man approved of God among you by miracles and wonders and signs, which God did by him" (Acts 2:22).

Nicodemus also bore witness to that fact:

"No man can do these miracles that thou doest, except God be with him" (John 3:2).

Two of the disciples on the road to Emmaus said: "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people" (Luke 24:9).

Our Jewish friends recognized also in their writings that this would be a characteristic of the true Messiah. We read in the Zohar:

At the moment of the appearance of the Messiah, Son of David, many signs and wonders will be made manifest and many miracles will take place.—Ariel Bension in *The Zohar*, p. 180.

And from Joseph Klausner we cull the following, referring to the text just quoted:

He [Jesus] regarded himself as the Messiah, and contemporary belief endowed the Messiah with supernatural powers. All four Gospels are filled with such miracles.—*Jesus of Nazareth*, pp. 266, 267.

Jesus was a worker of miracles. He healed the sick and drove out evil spirits, for it was impossible that the Messiah should not work miracles.—*Ibid.*, p. 255.

Whatever of the marvellous was comprised in their [prophets] sayings was, in the time of Jesus, understood to refer to the Messianic Age. . . . It

had been said of the Messianic Age: "then shall the eyes of the blind see, and the ears of the deaf be opened."—*Ibid.*, p. 268.

10. *The Messiah Will Even Raise the Dead*

To make sure of the identity of the Messiah, the Jews will demand that he perform the miracle of resurrection before their eyes, reviving such of the dead as they had known personally.—Louis GUIZBERG, *Legend of the Jews*, vol. 4, p. 234.

How strikingly this was fulfilled in the life of Jesus of Nazareth! Think of the widow's son at Nain (Luke 7:11-18), of the raising of Jairus' daughter (Mark 5:22-24), and also of the resurrection of Lazarus (John 11:1-46). See also *The Desire of Ages*, p. 536.

11. *The Messiah Will Make Atonement for His People*

He will "make reconciliation [atonement] for iniquity" (Dan. 9:24).

He will "make reconciliation for the sins of the people" (Heb. 2:17).

"By whom [Jesus] we have now received the atonement" (Rom. 5:11).

It should be noted that in translating the text in Daniel 9:24 several translations use the word "atone" or "atonement," such as the LXX, Leeser, and R.S.V. In the Hebrew writings we read that the making of an atonement is one of the things to be accomplished by the Memra [word], the Messiah of the Lord.

And by His word [Memra] will He make Atonement for His land, and for His people.—*Targum Palestine*, on Deut. 32:43, vol. 2, p. 670.³

12. *Messiah Was to Come After 4,000 Years of Earth's History*

This concept is clearly portrayed in the Scriptures of truth, and especially in the time prophecies of the Bible. But let us observe the hopes and expectations of the Jewish leaders in the days long ago. We read in the Talmud:⁴

The Tanna debe Eliyyahu taught: The world is to exist six thousand years; the first two thousand years are to be void; the next two thousand years are the period of the Torah, and the following two

REAL STUDY

¶ If we pray and read the Bible only as a habit, or only to mark a report, we are doing little more than counting beads or lighting candles. We must study His Word so that we may discover His divine pattern for our minds and feet. We ought to engage in prayer so that we may have the joy of communion with God.—R. EARL ALLEN in *Bible Paradoxes* (Fleming H. Revell Company)

thousand years are the period of the Messiah. Through our many sins a number of these have already passed [and the Messiah is not yet].—Talmud *Abodah Zarah* 9^a, Soncino ed., p. 43.

Rashi, one of the revered and honored Jewish commentators, remarks upon the 2,000 years reference in the Talmud (*Sanhedrin* 97a/b):

After the two thousand years of the law, according to the decree, Messiah ought to have come and the wicked kingdom should have been destroyed, and Israel's state of servitude should have been ended.—Quoted by Alex McCaul in his *The Old Paths*, pp. 389, 390.

13. *Messiah Would Come Before the End of Judah*

We read in Genesis 49:10 that—

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Reference is made to "Shiloh" in this prophecy, and while there was a town bearing this name (Joshua 18:1), this prophecy refers to a person. In fact, this was one of the names of the Messiah. The Talmud recognizes this:

What is his [the Messiah's] name!—The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come*.—Talmud *Sanhedrin* 98^b, Soncino ed., p. 677.

The text in Genesis and the Talmudic comment emphasize the fact that Messiah was due to come before the kingly scepter passed from Judah. If these statements are true, is it not clear that the Messiah would come before the termination of the reign of the last king to sit on David's throne? The fact is that King Herod was the last one to occupy this position, even though he was appointed as such by the Roman Empire. On one occasion, in the days of Yeshua, the Jewish people cried out, "We have no king but Caesar" (John 19:15). No one was appointed after him. At the destruction of Jerusalem in A.D. 70 the Jewish people were driven into exile. Now what does all this mean? Could it be that the Messiah actually came and the people did not recognize Him? Before we answer this question let us read from the Jewish prayer book which is used on the Day of Atonement. Notice this statement:

Our righteous anointed (Messiah) is departed from us: Horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on

His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound.—A. TH. PHILLIPS, *Prayer Book for the Day of Atonement*, p. 239.

Then the Messiah did come, for it is stated that He had "departed from us." He must have come a long time before this was written. Remember that "Shiloh" refers to the Messiah.

So He did come once as the suffering servant of God. But He is coming again, and this time it will be as the conquering king.

14. *The Messiah's Coming Would Terminate the Sacrifices*

We read in our Bibles that "in the midst of the [70th] week he [Messiah] shall cause the sacrifice and the oblation to cease" (Dan. 9:27).

This is significant that the "midst of the week" was in A.D. 31, and the destruction of Jerusalem in A.D. 70, a difference of roughly 40 years, and that we should find the following tacit admission in the Talmud:

Our Rabbis taught: During the last forty years before the destruction of the Temple the lot ["For the Lord"] did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the *Hekal* [sanctuary] would open by themselves.—Talmud *Yoma* 39^b, Soncino ed., p. 186.

This Talmudic reference is obviously related to the Day of Atonement as recorded in Leviticus 16.

15. *The Messiah Was to Rise From the Dead*

There is a unique prophecy in the book of Psalms which could not possibly have applied to David. It is found in Psalm 16:10.

Thou wilt not abandon my soul to the grave: thou wilt not suffer thy pious (servant) to see corruption (Leeser).

In the Hebrew writings on this verse we read:

"My glory shall rejoice in the King Messiah, Who in the future shall come forth from me. . . . My flesh also shall dwell in safety"—i.e. after death, to teach us that corruption . . . shall not rule over it.—Quoted in A. EDERSHEIM, *Life and Times of Jesus the Messiah*, vol. II, p. 717.

Therefore . . . my glory rejoiceth, rejoices in the lord Messiah who will rise up out of me.—*Midrash on Psalms*⁵ by William G. Braude, vol. 1, p. 201.

It is evident from this excerpt that even David himself recognized this passage as

applying to the Messiah, and also that the Messiah should be of his seed according to the flesh. In the New Testament, as translated by a Jewish author, we read:

David indeed, personating him [Messiah], says . . . "for you will not relinquish my soul to Hell (sheol), nor will you allow your holy one to see decay" (Ps. 16:8-11).—HUGH I. SCHONFIELD, *The Authentic New Testament*, p. 194.

But David died and was buried (1 Kings 2:10). His flesh did see corruption (Acts 2:29). But if this applies to the Messiah, then we have a different picture. Read what was written concerning the Messiah in later years. Referring to Psalm 16:10 we read:

He [David] seeing this before spake of the resurrection of Christ [the Messiah], that his soul was not left in hell [in the grave], neither his flesh did see corruption. This Jesus [Yeshua] hath God raised up, whereof we all are witnesses (Acts 2:31, 32).

And the angel answered and said unto the woman, Fear not ye: for I know that ye seek Jesus [Yeshua], which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead. . . . And as they went to tell his disciples, behold, Jesus [Yeshua] met them, saying, All hail. And they came and held him by the feet, and worshipped him (Matt. 28:5-7, 9).

This same Yeshua has had such a marvelous influence upon the world that He has split the centuries in two. Everything dating before Him is called B.C.E. (before the common era, by the Jewish people, and B.C. by the Gentiles. Everything after Him is called C.E. (common era) by the Jewish people and A.D. by the Gentiles. Thus, so powerful a figure was the Messiah, the Son of the living God, that everything dates before Him or after Him. All history revolves about His name.

16. *Messiah Will Come the Second Time*

Two aspects of the advent of the Messiah are presented in the ancient scriptures. He was to come as the suffering servant (Isa. 52:53). He was to come as the conquering King (Dan. 7:13, 14). The one was fulfilled when Yeshua of Nazareth came more than 1,900 years ago; the other will be fulfilled when He comes as King of kings and Lord of lords (Rev. 19:11-16).

That He will come the second time is expressed in their prayer book:

O bring Him up from the circle of the earth . . . to assemble us the *second* time on Mount

Lebanon, by the hand of . . . Yinnon.—A. TH. PHILLIPS, *Prayer Book for the Day of Atonement*, p. 239.

May we not all pray as did one of the prophets of long ago, "Even so, come, Lord Jesus" (Rev. 22:20).

17. *The Messiah Would Be Rejected by His Own People*

Notice the graphic picture given by the prophet Isaiah:

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not (Isa. 53:3).

How tragic! The Messiah "came unto his own, but his own received him not" (John 1:11). Did not the Messiah come at the expected time? But the Jews looked for a warrior Messiah and not a servant Messiah. They thought of one aspect of His over-all work and not the other. They failed to see that first of all He was to be the Redeemer of Israel and later He would be the King of Israel. But He came just the same, and the wonderful prophecies which were given concerning the Messiah were faithfully fulfilled in the person of Jesus of Nazareth.

This same Jesus, who lived among men, who died and was raised from the dead "God hath made . . . both Lord and Christ" (Acts 2:36). He has been made Christ, the Anointed One, the Messiah (John 1:41, text and margin); He has been made Lord—yea, "Lord of all" (Acts 10:36). No wonder the angelic hosts and other intelligences in heaven join in their hallelujahs of adoration and praise.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever (Rev. 5:12, 13).

¹ JPS means the Bible in English published by the Jewish Publication Society.

² HPC means the Bible published by the Hebrew Publishing Company.

³ The Targums on the Pentateuch, five books of Moses whether of Onkelos, the Jerusalem, or Palestine Targum, were translated into English by J. W. Etheridge and appeared in two volumes.

⁴ The Talmud has been published in 35 volumes in English by the Soncino Press and can be seen in many public libraries.

⁵ The Midrash on various books of the Old Testament has been published in English in 10 volumes by the Soncino Press, England.

A Soul-winning Opportunity

M. V. CAMPBELL

The membership in many of our churches is static. Year after year goes by with gains elsewhere, but the number of worshipers in these churches varies hardly at all. On a recent visit to a conference I was given a list of the membership of its churches over a ten-year period. Of its 58 churches, 16 had fewer members than a decade ago; two had exactly the same membership, and 13 had made a gain of less than 1 per cent. In other words, one quarter of the churches in that conference sustained a loss, while still another quarter made very little or no contribution to the membership gain of the field.

Large numbers of ministers serving as district superintendents have at least one church that has not recently experienced growth. Many realize, however, that there is an organization in each church which, if rightly used, will correct this by winning souls and adding members. It is an evangelizing agency that is built into each church, whether it be large or small. It is the Sabbath school. We are all acquainted with the way this organization is used in overseas divisions to build up membership and to develop new churches. We do not so frequently hear of the same thing being done in the homeland. The reason may be that we are not using its many potentialities here as we should.

However, in America, too, it has been abundantly proved that the Sabbath school can be used more effectively in multiplying baptisms, increasing membership in formerly static churches, and in founding new church organizations.

This has been most notably demonstrated in Sacramento, California. More than twenty years ago when its Sabbath school membership was only 268, the church, now called Sacramento Central, began to conduct branch Sabbath schools. Year after



Vice-President
General Conference

year it continued these schools and also started new ones. These branch Sabbath schools developed into strong churches with their own church edifices, and instead of one Sabbath school with 268 members, there are now ten with a membership of 2,500.

Other churches that have entered branch Sabbath school work much more recently than Sacramento have also had success either in greatly strengthening their own churches or in the organization of

new ones.

A short time ago Elias Gomez became district superintendent in an area in Texas where there was but one church and a few scattered members within a 100-mile radius of the church. He led in the organization of two branch Sabbath schools, one 49 and the other 95 miles away. Within a year and a half both of these branch Sabbath schools became organized churches. Six new schools have since been organized in the expectation that they also will develop into churches.

One minister who really believes in branch Sabbath schools is A. C. Rawson, a Texas district superintendent. He had 100 of these schools operating in his district! The first one to be organized into a church had only 17 members, but these few converts immediately organized 15 new branch Sabbath schools! This leads me to wonder what the result would be if our older churches that have had but a small membership over the years would suddenly each organize 15 branch Sabbath schools.

The Sabbath school, however, has more than one method of winning souls. Probably the majority of our ministers make use of the pastor's Bible class as a means of evangelization. Usually this class is made up only of non-Adventists and of members who bring non-Adventist friends with them. The members of the class are fre-

quently recruited from Bible correspondence school interests, colporteur contacts, and people with whom the pastor or some of his laymen are holding Bible studies. Usually the lesson is from the special *Quarterly* prepared for this purpose.

The object of the class is to acquaint its members with the doctrines of the church and, above all, to lead them to Christ. Though these people join with the full Sabbath school in all its other exercises, it is advantageous to have a separate room in which the pastor can meet with them to study the lesson. When this is impossible, the class should be held in an area where there will be the least possible disturbance.

The Sabbath school hour is a convenient time for many people not of our faith to come for the study of the Bible. It is especially convenient for parents with small children; they can be brought along to Sabbath school where they attend classes suitable to their age while the parents, with no baby-sitting problem, attend the pastor's Bible class. Sabbath morning is also convenient for older people who do not care to drive at night. Pastors who regularly conduct this special Bible class for non-Adventists state that most of the people remain for the sermon and that from 75 to 90 per cent of those who attend the class regularly, become church members.

In an increasing number of our churches a great deal is made of the Sabbath School Visitors' Day when a special program is given. The important feature is for each member to bring along as many guests as possible. A Sabbath School Visitors' Day is often the occasion for the first visit to an Adventist church by people who later become members. In Memphis, Tennessee, one of our physicians invited 33 friends to attend Sabbath school on a recent Visitors' Day. Seventeen came and one of them, a woman who had never before been in an Adventist church, was so impressed with both the Sabbath school and church service that followed, that she asked for studies on Adventist doctrines. Her husband joined her in church attendance and in the Bible studies and both are now church members.

Many have become so accustomed to the Sabbath school that they regard it as more or less routine. True, a Sabbath school may be allowed to degenerate into mere routine, but the alert minister will join in putting new life into it, and by

making use of it and its many activities will find it a great soul-winning opportunity.

Baptism a Result of

"This May Startle You" Tract

ROSALIE HAFFNER

Bible Instructor, Lincoln, Nebraska

The students and community of the College View church had gathered for a Sabbath-evening vespers and baptismal service. For those who knew the story behind this baptism it was a special day of rejoicing.

It all began last fall on September 28, when approximately 400 students of Union College and about as many members of the several Lincoln Seventh-day Adventist churches combined their efforts to place a "This May Startle You" tract in every home in the city. It was a thrill on that Sabbath afternoon to see hundreds of people swarming through the college auditorium, picking up their literature and maps, then scattering to their cars and their territories.

The planning was done by the Missionary Volunteer Society of the College View church under the direction of C. M. Maxwell, sponsor, and Don Schneider, student leader. It was a masterpiece in organization. In addition to small individual maps provided for each group there were large city maps in the auditorium enabling drivers to get their bearings quickly. Cars were stationed at strategic locations all over the city so that any team or car could reach one within a few minutes' time if he should run out of literature or have any left over. Thus literature and manpower was conserved. In about forty-five minutes the city of Lincoln was blanketed with 30,000 pieces of "This May Startle You."

There had been much enthusiasm on the part of officers and pastors as we had discussed the possibilities of using this interesting little tract. The only question in our minds was, How would a tract like this be accepted in a conservative Midwestern city like Lincoln, especially considering that there are well over 2,000 Adventists in a population of about 150,000?

We did not have long to wait, for within two weeks 200 requests had come in for the book *From Sabbath to Sunday*, by Carlyle B. Haynes. (A card had been inserted in each tract, offering more information in the form of a free book.)

The ministerial association of the college, under the direction of Floyd Bresee, instructor

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

in evangelism, was organized to do the follow-up work. Thirty prospective ministers and Bible instructors took the books directly to those requesting them, and then followed up with another visit or two. If there was further interest, the new book, *Time Running Out*, by A. S. Maxwell, was left in the home. Well over 400 books were either mailed or placed directly in the homes by these follow-up teams. Nine openings for Bible studies resulted, several people attended one of the several Adventist churches, and at the time of this writing an occasional request still comes in for more information.

One man who wrote in for the book, Charles Vyskocil, had lived in the city of Lincoln for years but had hardly heard of Seventh-day Adventists. His curiosity and interest were aroused by this tract. Don Baer, junior ministerial student, and his wife took *From Sabbath to Sunday* to him. They returned in a few weeks to find him ready for another book. After several visits they began studies with Mr. Vyskocil. His reading had already convinced him of the Sabbath and he readily accepted the other truths of God's Word. Keeping the Sabbath meant a change in routine in his business as well as that of the men employed by him, but Mr. Vyskocil was determined that if this was right he would carry it out and leave the consequences with God.

Today he is a baptized Seventh-day Adventist. If you were to visit the College View church you would find him in his regular place every Sabbath morning for Sabbath school and church.

According to his own testimony there were two things that especially influenced Mr. Vyskocil in making his decision. One was the initial contact with this startling tract. The other was the persistence and faithfulness with which the Baers followed up his interest. "If they thought enough of me to search me out through three changes of address I decided they must really have something I needed," he said. Mr. Vyskocil is radiant in his new-found faith, and those who had a part in the "This May Startle You" project feel that their efforts have already been well rewarded.

We anticipate that eternity alone will reveal the full impact made on the souls of the city of

Lincoln by the 30,000 pieces of "This May Startle You" left in the homes that day.

Why Battle Creek?

(Continued from page 14)

members of the White family; J. P. Kellogg and his sons, John Harvey and Will K. Kellogg; Elder Cornell; David Hewitt, "the most honest man in town"; John Byington, the first president of the General Conference, with his daughter, Martha Amadon, who lived to the age of 102; and his son-in-law George Amadon, for many years the foreman of the Review and Herald.

The last half of the afternoon was spent in a guided tour of points within easy driving distance of Battle Creek. These included:

Otsego, where the group stood by the grave of D. M. Canright, early Adventist minister who in later years apostatized and fought his former brethren, and then drove by the Hilliard home where Ellen White on June 6, 1863, received the health reform vision.

Allegan, where in 1894 James Edson White built the missionary boat, the *Morning Star*, to pioneer the work among the colored people of the South.

Monterey, site of the early Michigan church where in October, 1862, the first delegated meeting of organized Seventh-day Adventist churches convened under the chairmanship of Elder Joseph Bates. Here we stood by the stones that outlined the foundation of the church. At Monterey also is the retirement home of Elder Bates and, nearby, the Poplar Hill Cemetery where Joseph and Prudence Bates are buried. Here, at the grave of the apostle of the Sabbath truth, the tour ended with a prayer of consecration to the yet unfinished task of sounding the message of the third angel to every tongue, kindred, and nation.

Men are needed at this time who can understand the wants of the people, and minister to their necessities. The faithful minister of Christ watches at every outpost, to warn, to reprove, to counsel, to entreat, and to encourage his fellow-men, laboring with the Spirit of God, which worketh in him mightily, that he may present every man perfect in Christ. Such a man is acknowledged in heaven as a minister, treading in the footsteps of his great Exemplar.—*Gospel Workers*, p. 315.



EVANGELISM

Small-Poster Impact in Evangelistic Advertising

DAVID R. LOWE

During the past twelve years I have endeavored to make an assessment of effective advertising methods by trial and error, and by studying the methods and results of other evangelists. Although it would seem impossible to do truly scientific research on this question, I have become more and more convinced that the most effective selection of media, at least for the first-night impact, is generally to be found in this order of preference: shop-window bills, local newspaper displays, handbills, direct mail (provided a live selected list is available), large billboard posters.

In selecting the small shop-window poster as our most potent advertising spearhead, this applies only when blanket coverage to the whole campaign area is applied. When a few posters are scattered sparsely throughout an area, no impact will be created, and their message will be lost to the public. The great advantage in saturation coverage by shop-window posters is the vital element of repetition. As these posters appear throughout the heart of a town, along its main road arteries, its satellite shopping centers, not forgetting its corner shops, the average person will be consciously and unconsciously influenced by the poster's message scores of times within the space of a few days. If they have any interest at all, the power of persuasion is bound to reach compelling proportions.

Blanket usage of the small poster also affords two unique economies to the budget-conscious evangelist.

1. It costs nothing for the display site. The majority of shopkeepers respond willingly when approached cheerfully and politely.



Evangelist, British Union Conference

2. The printing cost of a quantity is proportionately much cheaper than for a few.

Another very important advantage over most other forms of advertising is that a minimum of competition from other advertisers is encountered. In a newspaper an advertisement will be one of a host, each designed to catch the reader's eye. On the billboards and on the radio and TV the same principle holds true.

To overcome this difficulty large premiums are often paid for *solus* positions. However, the only rivals in the prominent shop-window field are entertainment and occasionally local functions, which seldom are to be reckoned with in their extent of coverage.

Perhaps the reason why the use of shop-window posters has not been exploited fully is that it involves a deal of effort compared, for example, with inserting a newspaper advertisement. However, when the effectiveness of this method has been experienced by our evangelists, it is not readily discarded.

Suggestions on How Best to Apply This Method

In using blanket small-poster coverage for publicizing the first night of a campaign, the ideal time for distribution is 10 to 14 days before the event. For any longer period of display the shopkeepers would tend to be unfavorable in their reception. Neither is it at all necessary; in fact, a longer period could lead to staleness and possibly public annoyance. This timing, on the other hand, does allow for this work of distribution to be completed before the hectic rush of the week prior to

first night when there is a multitude of other matters to be attended to.

How many posters should be used? Calculations can be made as to local requirements on the approximate ratio of 500 posters to 100,000 population. About 20-25 posters can be put up by one person in an hour in the main shopping centers, and rather less in the suburban areas among scattered shops.

It has been found that about three out of four shopkeepers in the suburban areas will accept posters, but in the town centers only about one in three. This fact should not discourage any evangelist from working the town center area, because although proportionately fewer posters will be displayed there, more people will naturally see them.

England is known as "a nation of shopkeepers," but even here the modern trend is for fewer and larger shops. The above suggested ratio will not apply universally, of course, because of vastly differing conditions, but in any case the goal to be aimed at is saturation coverage to obtain maximum impact. Use in private houses and public places and markets should not be forgotten.

You may have noticed I used the expression "put up" rather than "put out," describing the work of distributing the posters. Herein lies an important point. If posters are placed on a shop counter with the requests for the shopkeeper to display the posters, a very small proportion will be publicly displayed, human nature being what it is. I have found that an approach similar to the following pays dividends: "Will you kindly display a poster for me, please?" After getting their assent, then suggest, "Where would you like me to put it for you?" producing a roll of adhesive tape for the purpose. You imply that you are doing them a favor in saving their time, while of course what is more in your interest, you are ensuring that the poster does get put up and in a good position if you have created a favorable impression. Not all will allow display in the middle of their shop window, of course, but they are still effective even inside the shop. It is true that passers-by will not notice them, but on the other hand, waiting customers will be given the opportunity to read them through at leisure.

Some posters may be taken down after you have left but this is not usual. After

all, handbills are usually crumpled up after a casual glance, that is why they are called "throw away" material by the advertising profession. It is not likely that our newspaper advertisement will be cut out and framed either! The reason I am laboring this point of personally fixing the poster, if at all possible, is because it makes this work at least 300 per cent more effective. In one trial I made last year, two young ladies distributed 50 posters each, one working on either side of a long road of shops, leading from the town center. When I drove by some time afterward I counted 23 posters visible on the one side, but only 7 on the other. The reason was that one had "put out," while the other had "put up" the posters. The little extra effort and time made all the difference.

When theatrical promoters put up posters in this way they often give complimentary tickets, as a reward for the favor. This is a good idea that we can adopt to our use. We can give out free reservation tickets. This will have two advantages:

1. It encourages the cooperation of the shopkeeper in displaying the poster.

2. The ticket helps to build up the attendance in its own right, as a media of advertising. Unlike handbills, tickets are seldom thrown away, as they are associated with value. Even if they are unwanted by an uninterested shopkeeper they are often passed on to customers or friends who they think may be interested. The statement, "How many tickets would you like?" again implies favor.

Copy, Layout, Color, and Size Considerations

With this approach it is of advantage if the subject can be a popular noncontroversial theme, while at the same time arousing sufficient interest and desire to attend. Shopkeepers generally will not wish to be associated with political themes or a too strongly worded religious issue. But as an ideal example, who could take exception to "The Heavens Are Telling. What Do the Stars Say to You?"

The message of a poster should be very clear, its headline should be short so that it can be taken in at a glance by the passerby, and its layout well balanced. Essential secondary material should be smaller and in neat panels. Time and place must be clearly indicated. The ideal illustration

(Continued on page 37)



SHEPHERDESS

Words to Workers' Wives*

D. A. DELAFIELD

For more than thirty years I have been married to a worker's wife. It has been a rich experience and I want more of it with the same sweet woman. No one else! In thirty years I should have learned enough to speak intelligently to the husbands of these fine women. And this I should be doing today. Just why I am talking to workers' wives is one of those inexplicable things.

A man can never know what it is like to be the wife of a minister, physician, or teacher. Only you ladies can know that. And certainly you do know it—its joys and sorrows, its challenge and sacrifice, its ivory towers and lowly dwelling places, its loneliness and heartaches, its frustrations and privileges.

Take the pastor's wife, for example. What privileges are hers! In a very real sense she is the first lady of the church. The church members look to the pastor's wife and expect her and the children that the Lord has given her to be a show window in which the preacher's merchandise—that is, his preaching and instruction—is on exhibit. And if she is not a good window dresser she will be criticized. Naturally he will be criticized too. This should not be, but nevertheless it is.

The minister's wife is like a canary in a cage, or like a goldfish in a bowl, with little more privacy. Yet she is expected to be beautiful and composed, self-possessed under all circumstances, her dress impeccable, her diet exemplary, her face free from the extras that symbolize worldliness, an example to the flock. Her speech will be



Associate Secretary
E. G. White Estate
Inc.

watched and it should be perfect, the training of the children flawless. And so it goes. This is what some people at least expect of pastors' wives. But this should not surprise us. And why? Let us stop and think a moment.

You knew what you were doing when you married that man—the preacher. You loved him. You knew he was going to be a pastor. You were a dedicated person yourself and you wanted to serve the cause of God. So you

did not walk into this blindly. His work is in a very real sense your work too. Love for him will make responsibilities not only easy but challenging.

You and your preacher husband are pilots of the congregational aircraft. He is the pilot; you are the copilot, and in a sense the navigator. With your womanly sensitiveness and intuition you can detect atmospheric turbulence and local weather conditions better than he can. It is your job to relay this information to the pilot, so that he can avoid the storms. With that built-in radar of yours, and with your close connection with Jesus Christ, you can save the pilot and the aircraft from disaster.

But, please, ladies, don't see a storm in every cloud. It is easy to magnify little difficulties in the church and make them look like tornadoes. Keep your eye on the cloud; watch it, but don't say too much. There is a very real strategy in ministerial labors. It is this: Be prepared for the worst but look for the best. There is such a thing as sanctified shoulder shrugging. Most worries do not materialize. But, of course, do not ignore potential dangers.

"It must needs be that offences come" Jesus said. It is just the very nature of the

* A talk given to the wives of workers at Sandoval, New Mexico, during the 1964 camp meeting.

sky to have clouds. Keep your husband posted on what is brewing. Let him know about the local weather scene as he flies the aircraft, but be a cheerful copilot.

Don't be overly sensitive. This is particularly true of young ministers' wives. Relax. Even though some of the problems may have been created by your husband's poor judgment, don't get all steamed up about it. Take your burdens to the Lord. He will help you. Pray for the church. This will do more good than worrying and fretting.

Now it is possible that some of you here never wanted to be a preacher's wife in the first place. Remember this—it may be that your husband never wanted to be a preacher! But the Lord planned for him and he accepted the divine call. Have you accepted it? Accept the responsibility and be adjustable. You can learn to really love it. A wife who drags her feet in the sacred task of true ministry is in need of conversion. Your husband has problems enough. He should not have this type of problem in the home to worry him.

You should remember always that you are a woman and your husband is a man. You are not an angel, neither is he. It is true that he is a preacher and that you are a preacher's wife. Both of you occupy positions of holy estate. But marriage is a holy estate too, and the Scripture has declared that "marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

You are still human beings with the need for love. Love your husband. Cheer his heart with your affection. Be warm, be willing, not grudging; withhold not yourself from him. Don't make it easy for him to look elsewhere for love. With a church full of women, the devil can put ideas in his head. If you are smart, the devil will not have many opportunities to do this.

Remember, love is more than physical, it is spiritual and elevating. It lifts up to God. Not only the physical but the spiritual union of the pastor and his wife should correctly symbolize the real union of the church with Christ. Be spiritually-minded. Not only should you and he have worship together morning and evening, but in your private moments of devotion become acquainted with the Bible and the Spirit of Prophecy writings so that you can help him and enter in with him into his theological and spiritual interests.

I once heard my pastor's wife present a

discourse on the Bible to a group of college students that was profoundly theological. This girl could have been a theologian herself. She knew the Bible doctrine. She was a thorough-going Seventh-day Adventist.

If your husband is inclined to be a philosophical preacher—bring him down to earth. Tell him that you appreciate his efforts to help the people, but he could help them more if he would preach Adventist and not Methodist or Presbyterian or Congregational sermons. Adventist sermons will make Adventists. Adventist sermons will keep our people Adventists. In this age, when the winds of doctrine are blowing, be a good copilot; keep your husband on the beam. Keep him solid in his Adventist theology and thinking and emphasis. Doubtless he is an avid reader. Urge him to become mighty in the Scriptures and well acquainted with the Ellen G. White books. He should own *The Seventh-day Adventist Bible Commentary* and not spend too much time reading the works and sermons of other preachers. There is room for this, but not too much. He should be an individualist, working up his own sermons, creating a style of his own, an approach, an appeal, that is distinctive.

Now, just a word about the preacher's wife and her duty to the church as com-

**For the Busy Traveling
Minister**

ARROW TERRYLENE SHIRTS

**A truly wash and wear shirt
No ironing—not even collars or cuffs
Dries sparkling white, no wrinkles
Can be machine or hand washed
Convertible or French cuffs, fused collars
Outlasts three ordinary shirts**

FOR SAMPLES WRITE:

**Ontario-Quebec Book and Bible House
Box 520, Oshawa, Ontario**

pared with her duty to her children. Many a pastor's wife finds difficulty in dividing time, talent, and affection at this point. Let me ease your mind. Your first obligation is to your children. The best service that you can render to your church is to keep your children in the way of the Lord. Take them with you to meetings, even though they are very young. This is the way to teach the church, to be a good pastor's wife—by being a good mother.

There will be opportunity to serve in the Sabbath school, the MV Society, or to hold office as church clerk, perhaps, or in some other capacity, but your first job is to keep your family together in the love of God. It is really amazing how the devotion of a pastor's wife to her little ones fits in with her business as the queen of the church. Her husband preaches on the Sabbath. She takes the children to the services, and in doing so the mothers and fathers observe her loyalty and carefully watch her discipline and habits of worship. Is there any way she could better discharge her responsibilities as the pastor's wife?

The pastor ministers to the people; you minister to him. This is a responsibility that you cannot, must not, overlook, neglect, or transfer to another.

Perhaps he will resent or seem to be unappreciative of your efforts to counsel and guide him; but, remember this, you are to be persistent, tactful, diplomatic, and lovable. There is such a thing as a wifely vivacity that charms and thrills a husband's heart. Be enthusiastic and vital. Enter into your husband's joys and responsibilities and feelings. "Let's do it this way, dear," or, "Why can't we approach the situation like this?" The question approach will transfer ideas and help your man to be the best preacher in the world, and the best soul winner too. And this is his first business—to win men for God.

Try to get away for recreation one day a week, Mondays preferably. Urge your husband to spend time with the children at night, at least one night at home with the family all together. In those social and happy periods talk much about the glories

FRIENDLY WITH GOD

☞ God has something to say to us as a friend every day, by the written word, in which we must hear His voice; by His providences, and by our own consciences: and He hearkens and hears whether we have anything to say to Him by way of reply, and we are very unfriendly if we have not.—MATTHEW HENRY in *The Secret of Communion With God*. (Fleming H. Revell Company)



LITTLE GIANT HOTOMATIC GAS WATER HEATER NO. 3

Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive. Write for free folders on water heaters and Fiberglas Baptistries.

LITTLE GIANT MFG. CO.

907 7th Street

Orange, Texas

of heaven and the new earth and thus keep alive in your hearts the hope of the second advent of our Lord.

So God love and keep you—copilot, minister's minister, companion, friend, and helper. Your husband needs you. Help him to be a man of great spiritual power.

Small-Poster Impact in Evangelistic Advertising

(Continued from page 34)

will attract and illustrate the theme in a simple, positive manner.

Posters lend themselves ideally for color to be used to full advantage. The headline in fluorescent ink or on a fluorescent panel will certainly help. Where funds are limited, one color on tinted card is suggested. According to number required, and funds available, either the letterpress or lithographic form of printing should be used. The silk-screen process is normally used for a quantity of 50 or less.

A shop poster should not exceed 15 by 20 inches in size. Otherwise it will be considered by many shopkeepers as too intrusive. The ideal size would be about 10 by 15 inches.

Obviously shop-window posters cannot be used on this scale every week of the campaign. After its use as the spearhead of the first-night advertising, it could then be repeated on the third week with three or four programs on the one poster. The campaign theme, place, and time would then be emphasized, again after the style that theatrical advertisers have found effective.



BOOKS

***The Twilight of Evolution*, Henry M. Morris, Baker Book House, Grand Rapids, Michigan, 1964, \$2.95, 97 pages.**

It is seldom that a book of such value comes from the press. The author is at present professor of hydraulic engineering and head of the Department of Civil Engineering at the Virginia Polytechnic Institute. He writes as a scientist and is well qualified to discuss the question of evolution. In about one hundred pages he discusses very freely the evolutionary concept. Here are the chapter headings:

- The Influence of Evolution
- The Case Against Evolution
- The Testimony of Geologic History
- Water and the Word
- The Origin of Evolution
- The Death of Evolution

It is refreshing to read such forthright analysis from one whose confidence in the Word of God is so complete. He takes the position clearly that "evolution is not a *science*. Evidence continues to accumulate that it is a rather anti-Christian, anti-theistic way of thought, a system rather than a science, a philosophy instead of a history."

He further claims "that evolution is rapidly declining in status with men whose presuppositions are Bible-centered. It is no longer a fearful foe from which we must retreat or with which we must compromise."

His wholehearted belief in the Biblical account of the Flood is refreshing. He takes to task the "local flood theory" emphasizing that "the Genesis account so clearly records the fact of a world-wide, uniquely destructive deluge . . . there are at least thirty distinct references in Genesis 6 through 9 to the Flood's universality." I would heartily recommend this book to every one of our ministers. The information it brings will strengthen our faith.

R. A. ANDERSON

***Quench Not the Spirit*, Myron S. Augsburger, Herald Press, Scottsdale, Pennsylvania, 1961, 193 pages, \$2.50.**

The author reveals a dedication to his work as minister, evangelist, and writer. He received his B.D. degree from Goshen College Biblical Seminary in Indiana, and in 1951 was ordained to the minis-

try. His scholarship becomes evident in a thorough application of Bible texts and an unusual acquaintance with the Holy Spirit's work. Being an evangelist at heart he does more than furnish the reader with information; he uses the occasion also to appeal to him personally. With skill he presents the atoning Christ, *obedience* to the faith, and the importance of the converted sinner's accepting Christ's *Lordship* as well as salvation. The latter point and the new Christian's yielding to his new Lord and Sovereign brings a positive challenge to the experience of the new birth.

Myron Augsburger in his work *Quench Not the Spirit* presents another challenge to the local church planning an evangelistic series. The reader is impressed that a church revival should precede the crusade for souls. Here also are new ideas and argumentation for urging the born-again believer to be *anointed* with the Spirit for soul winning. This is to be a sign that the idols of the world have been relinquished to the Lordship of his Master. Many stimulating revival ideas on latter-day evangelism, with unique illustrations from the Bible and life today, suggest that this book will be useful to the ministry generally. As far as the publisher's craftsmanship is concerned the book is worth far more than its price.

LOUISE C. KLEUSER

***The Making of Ministers*, edited by Keith R. Bridston and Dwight W. Culver, Augsburg Publishing House, Minneapolis, Minnesota, 1964, 275 pages, \$5.75.**

These are scholarly essays by noted Protestant educators and theologians on the basic issues concerning the training of ministers. The essays in this collection are gathered by Lilly Endowment Study of Pre-Seminary Education. The fourteen contributors to this volume includes seminary, college, and university professors, and church pastors representing many different denominations. One becomes aware that there are no quick answers or easy solutions in this field of professional clergy education. These essays reveal the multidimensional character of the problems facing Protestant theological education today. The three major sections presented here are: (1) College preparation. This includes the liberal arts as the foundation for scholarship in religion, the undergraduate curriculum, and theological studies in college and seminaries. (2) Seminary education, which deals with the integration of pre-seminary and seminary curricula and the training for a functional ministry. (3) Church edification, with an interesting chapter on prophets and promoters, theology for the parish ministry, and the scholarly equipment necessary for the pastor.

Really now, can we educate ministers scientifically? What kind of pastors do we need? Should there be a more active training of ministers in their actual pastoral evangelistic life? Can the churches be charged with a more active role in developing the clergy?

ANDREW FEARING

THE MINISTRY

Martin Luther's Preface to the Epistle of St. Paul to the Romans, Methodist Evangelistic Materials, 1908 Grand Avenue, Nashville, 5, Tennessee, 10 cents a copy; \$1.50 per dozen.

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading *Luther's Preface to the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."—From *John Wesley's Journal*, as abridged by Nehemiah Curdock (London: The Epworth Press, 1958), p. 51.

The above is the introduction to this most interesting publication, reprinted by the Methodist Press almost 450 years after it was written and more than 200 years after Wesley heard it read at Aldersgate. Dealing, as Luther does, with the relationship of law and grace, and indicating the fact of perpetuity of God's holy law, Luther provides a strong case in favor of, as well as the place of, the law in the Christian experience.

An outstanding area of thought in this document is Luther's treatment of man's great problem—sin. After all, that is something that Seventh-day Adventist ministers need to understand more fully. This *Preface* should be studied carefully, in connection with a careful reading of the *Epistle to the Romans*. Luther felt that the book of Romans "is the most important document in the New Testament, the gospel in its purest expression." I have read and reread this document and it has been of great benefit to me. It should be of value to all who preach the Word.

WESLEY AMUNDSEN

How to Develop a Praying Church, Charles W. Shedd, Abingdon Press, Nashville, Tennessee, 111 pages, paperback.

This is a story of what happened in Dr. Shedd's own church, the Memorial Drive Presbyterian church in Houston, Texas, along with illustrative ideas from other churches which are having the same experience in prayer. It tells how a church can become a "praying church." Each member is prayed for daily by someone. This little book contains a number of unusual ideas and programs. The story and the organization of the undershepherds is a useable idea.

Another chapter pictures the undershepherds at their work, their reactions and experiences. One section concerns itself with "the prayer chain" and the "special needs prayer chain." The author feels that such a chain as this constitutes a tremendous adjunct to the pastoral ministry. "Many times I have actually seen the quieting influence of the Holy Spirit come over some struggling soul and I was able to say, 'I will ask my special needs prayer chain to begin praying for you today.'" There is also an "evangelism chain," a "missions prayer chain,"

and "the pastor's family prayer chain" suggested in this book. Quite revealing is the chapter pertaining to youth at prayer. This, indeed, could be a source of power in the churches. All of this is an inspiring example of what one local church did in its desire to grow and develop in their Christian experience.

ANDREW FEARING

Wounded Spirits, Leslie D. Weatherhead, Abingdon Press, Nashville, Tennessee, 1962, 173 pages, \$3.00.

The unusual experiences in this book are of people living today. This is a true account of the way in which "wounded spirits" known to the author have found their way back from some form of illness, spiritual or physical, to a healthy life. One will need to be somewhat cautious in accepting completely all facets of Dr. Weatherhead's theology, particularly in the realm of the state of the dead. For example: "The Spiritualists—who in my opinion have proved their case; that is to say they have proved that in certain cases contact with the so-called dead is possible." Such statements of doctrine, however, are very few. This is not a theological discussion, but the telling of a variety of maladies, experience in dealing with them, and subsequent healing of twelve persons. The presentation of these remarkable case histories may be of value to the minister in his counseling and to the layman who needs help with his personal problems.

ANDREW FEARING

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 Harris, J. W.—*Your Child From Birth to Rebirth*—April.
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 Stokes, F. L.—Transmitting Blessings by Telephone—July.
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 Weniger, C. E.—A Note of the Oral Reading of Scripture—Jan.; A Bibliography for Ministers—Feb.; March; April; May; June; Potpourri for Preachers—July; Sept.
 White, A. L.—Why Battle Creek?—Dec.
 White, C. L.—Bible Marking During Evangelistic Preaching—March.
 White, Ellen G.—Rules for Bible Study—March; Doubt Those Sentiments!—July; Under the Supervision of God—Sept.; Thoughts on Prayer—Sept.; Unity of the Spirit—Nov.
 White, Ina—When Children Worship—May.
 Whitney, R. E.—Preparation for Church Administration—Nov.
 Wilson, W. J., Mrs.—Beatitudes for a Minister's Wife—March.



NEWS BRIEFS

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

Pastors Take Factory Jobs in Ekid-Approved Mission

Three young Protestant pastors in Cologne, Germany, left their pulpits for several months and became assembly-line workers in an auto factory in order to better understand "the suffering of the people." Though they held no factory services, and had only rest periods to talk with their fellow workers, the clergymen said they gained many friends and feel the experience will aid them greatly in parish duties.

Presbyterian Classroom Space Provided to Catholic School

Dominican nuns in Akron, Ohio, have a branch school serving 90 youngsters—in a Presbyterian church. The ecumenical cooperation began when the Sisters were faced with 90 kindergarten and preschool enrollees and no available classroom space. The Dominican superior turned to Dr. Noel Calhoun, pastor of the nearby Westminster Presbyterian church. Could he help? Dr. Calhoun not only could—he did. Four classrooms were made available to the Roman Catholic school, at no rent. When the nun offered payment to the Presbyterian congregation the minister refused saying, "We consider this our Christian duty."

Anglican Minister Explains "Two-Tone" Wedding Rite

What kind of marriage service should a minister use when one of the parties is an agnostic? An Anglican clergyman in London thinks he has found the answer in what he refers to as a "two-tone" service. He used it in a marriage he performed recently in which the bride was a faithful church member but the groom was a nonbeliever. "When I asked the groom: 'Wilt thou have this woman to be thy wedded wife?' I omitted the words 'According to God's holy law,' because he did not believe in God," explained the Reverend Christopher Wansey, of Roydon, Essex. "The bride was a regular churchgoer so I read her the full service. Everybody was happy because that was what everybody

wanted. The marriage is quite legal." Mr. Wansey believes his way is more honest than treating a person as if he were a Christian when he is in fact an agnostic. Strictly speaking, the "two-toned" system is not authorized under Church of England laws. However, a Prayer Book revision now under consideration states that in circumstances "for which provision is not made in the Prayer Book, the minister may use such form of service as he thinks suitable." Mr. Wansey has performed similar marriage services four times previously, always informing the Bishop of Chelmsford beforehand of his intentions. "That is my safeguard," he said. "I don't ask permission because he can't give it. But he could stop me if he felt it was wrong."

Australian Adventist Wins World Bible Championship

Graham Mitchell, 30-year-old Seventh-day Adventist bookkeeper from Australia, was proclaimed World Bible Champion in Jerusalem at the close of the Third International Bible Contest. He received the gold medal from Israeli President Zalman Shazar as the Australian flag was raised by Boy Scouts and the band played "God Save the Queen." He was the first Christian to win the top award; the champions in the two previous contests having been Israeli Jews.

U.N. Window Honoring Hammarskjold Depicts Old, New Testament Scenes

Old and New Testament scenes are depicted in a stained-glass window unveiled at the United Nations Secretariat Building in memory of Dag Hammarskjold and 14 other U.N. personnel who died in a plane crash while on a Congo peace mission. The unveiling took place on the third anniversary of the fatal accident in Rhodesia. Designed by Marc Chagall, the window was a gift from the U.N. secretariat staff in commemoration of the late Secretary-General's peace efforts. Among Biblical scenes shown on the glass panel, which is 15 feet wide and 12 feet high, are Moses bearing the Ten Commandments on Mount Sinai, the Crucifixion, the Nativity, and Eve in the Garden of Eden. The window also shows a ram's horn, and angels and prophets hovering over crowds of people seeking peace and brotherhood.

Scholar Claims Gospels Concealed Responsibility for Crucifixion

A British New Testament scholar and author, Paul Winter, writing in the September issue of *Commentary* magazine, asserted that the authors of the Gospels attempted to conceal the fact that the Romans and not the Jews were responsible for Jesus' crucifixion. According to Mr. Winter, the Gospel writers feared persecution by the Romans and therefore made it appear in their accounts that the Jews forced Pontius Pilate to condemn Jesus to death. Explaining that Mark's Gospel was

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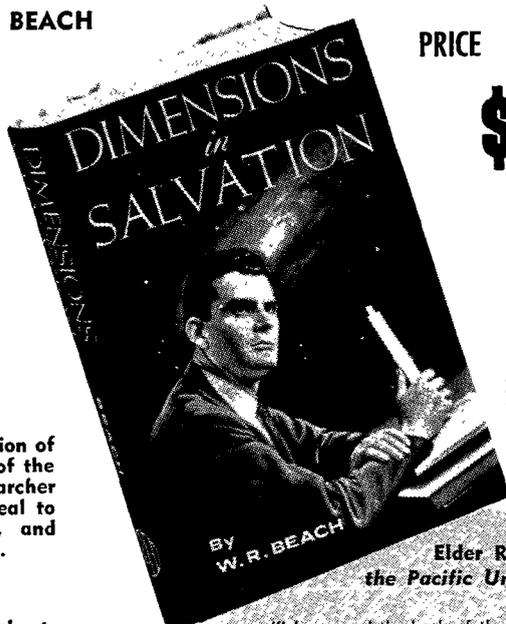
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Elder R. R. Bietz, president of
the Pacific Union Conference, writes:

"I have read the book of the year *Dimensions in Salvation*. In my opinion this book will have a tremendous appeal to thinking people who are interested in religion.

"Recently a well-known theologian in this country made the statement to me that he had read many books and as an author had criticized many a book. After reading *Dimensions in Salvation* he said, 'This is a truly beautiful book.' He also stated that in his opinion this book presented a happy departure from other books that we had published and which failed to attract the attention of the scholastically oriented person.

"The doctrines are presented in a unique and interesting manner. Our church members have been waiting for many years for a book with this type of approach. I am glad it finally has come. This well-written and well-illustrated book should have an unusually large distribution. Every member should have a liberal supply on hand to distribute to friends and neighbors. Truly, this is one of the finest missionary books that we have ever published."

written in Rome around A.D. 70, Mr. Winter stated that "the evangelist had every reason to try to ingratiate himself and his co-religionists with the Romans." *Commentary* is a journal of thought and opinion published by the American Jewish Committee.

New British Paper Would Emphasize "Good" in News

The Daily Leader, Ltd., a company that plans to launch a daily newspaper that will place emphasis "on the good instead of the evil," published a prospectus that offered shares at \$2.80 each. Plans for the new paper were first announced in July, 1963, by an establishment committee that said it hoped it would be welcomed by Jews, Anglicans, Free Church members, and "all men and women of good will." The paper, it was announced, will be "wholly committed to the Christian religion, maintaining Christian principles, upholding Christian ideals, emphasizing the good and heroic and splendid in life, and underlining the duty of this generation to defend the Christian tradition."

Rabbi Cites Drinking in "Religious Context"

Jews are introduced to wine in childhood in the performance of religious rites and seldom become alcoholics, Rabbi Joseph Klein of Temple Emanuel, Worcester, Massachusetts, told the annual conference of the North Conway Institute on Alcoholism. "We are one of the few religions that permit the serving of alcoholic beverages within the religious premises," he said. The Christian viewpoint is that alcohol is an evil, whereas the Jewish attitude is that it is good. "The most recent studies indicate," said Rabbi Klein, "that Jews who are closest to traditional religious practices are the least prone to become victims of alcoholism, even though they may drink more frequently than do others."

Thousands View "Door of Death"

The new "Door of Death" of St. Peter's Basilica has drawn thousands of visitors since its dedication by Pope Paul VI. Designed by Giacomo Manzu Bergamo, sculptor, the two huge portals depict many phases of death and many saints and late leaders of the church. Panels illustrate the death and redemption of Christ and the deaths of a number of popes, including Pope John XXIII. One panel shows the final "sleep" of the Virgin Mary. Others show death in space and on the earth and death by violence.

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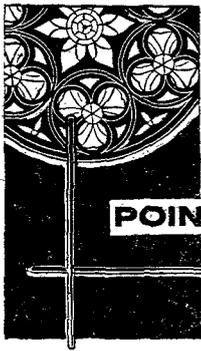
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POINTERS

THE MARKET LAW THE authority with which one speaks is closely related to his concept of his mission. Does the congregation believe that the preacher believes what he is saying? This is the key to effective preaching. *Empathy* cannot be simulated. It is the speaker's true self invading the listener's thought processes. Christ could speak with authority because He knew who He was and what He was about. There has been in our world a belittling of the gospel ministry and a corresponding exaltation of the arts and sciences. The minister is jokingly referred to as the "Sky Pilot" and his God as "the Man upstairs." Our resultant political, social, and religious bankruptcy testifies to our apostasy. Christ must be restored to center stage. Even science is but a satellite of the Son of God.

The restoration will occur when ministers recognize themselves to be "His ambassadors, not by infallible sacerdotal selection, not by the market law of demand and supply, but by immediate, internal, and effectual call of God."—HERRICK JOHNSON, *The Ideal Ministry*, p. 17. (Italics supplied).

E. E. C.

SURE CURE IS THERE a *sure cure* for the dim view? Occasionally one meets a minister so afflicted. He doesn't trust anything or anyone but himself. To him, leadership is a curse when he is not leading. And dissent is more than a privilege, it is an obligation. From his point of view all agreement is politics, and unity is a sign of Laodicean apathy. He thrives on controversy and is at his best while dissecting the "brethren." In his eyes the church can do no right and he no wrong. His economic panacea is no less amazing. He would simply save all that the church spends and spend all that it saves. And what is more, he would spend with different people and for different things.

Can this man be helped? Inhibiting any form of therapy is his strong conviction that he has no need. He has a story on everybody else. Though he has seen nothing, he believes all. And of his stock of "quotations" there is no end. In his eyes he has not been put on the "committee" because of his frankness, not his folly.

This man can be helped. But it will take a miracle. Yes, a miracle of no less magnitude than when He who is the resurrection and the life stood

before the tomb and thundered, "Lazarus, come forth!" And even if he responds, so tightly bound is he that an additional command is needed, "Loose him and let him go."

E. E. C.

PRAYING FOR OUR CHILDREN NOTHING means so much to the Christian as prayer. This is illustrated in the lives of two nationally known figures who share their spiritual experience with readers of the November issue of *Decision*, the monthly publication of the Billy Graham Evangelistic Association.

One of them is Miss Vonda Kay Van Dyke, Miss America of 1965. The other is George Beverly Shea, known to millions as America's beloved gospel singer through his RCA recordings and his work as soloist for Billy Graham. Each answers the often-heard question, "What about the person who has been brought up in a Christian home and a Christian church?"

Miss America was converted at the age of nine, and as she says, "Everyone thought, 'Oh, she was almost born a Christian!'"

Then she says, at an evangelistic rally "it came to me that it wasn't enough for me just to give God my talent or my time or my money. God wanted my life, and until I gave him that life, I could not have any real peace or joy in what I was doing."

In a simple testimony Miss America told recently over the television of her relationship with Jesus Christ and gave her simple philosophy of life: "To serve God and let Him guide my life, and live the life of a Christian."

Anyone who has heard Billy Graham preach has heard "Bev" Shea sing. As the son of a Methodist minister he had from childhood an eager desire to serve the Lord, but "unlike my brothers and my father, I did not seem to have a ready gift of speech," he says.

At 24 he was working for an insurance company in New York City when he was offered a contract with the Lynn Murray singers on the Columbia Broadcasting System, but he refused because one of the songs he was asked to sing had some words he felt he could not sing. How this insurance salesman was led into Christian radio work on the staff of WMBI in Chicago and eventually teamed up with Billy Graham in a radio program "Songs in the Night" is a moving story and reveals again the power of a mother's prayers.

The true father image is revealed in Job, who tells of his rising up "early in the morning" and presenting an offering for his sons saying: "It may be that my sons have sinned. . . . Thus did Job continually" (Job 1:5). Presenting our children to God in prayer is our greatest privilege as parents.

R. A. A.

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him, lose sight of self.—*Gospel Workers*, p. 55.