

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

November, 1948

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THIS MONTH

THE 1949 MINISTERIAL READING COURSE	3, 25
The Pew Takes a Look at the Pulpit—Announcement of the 1949 Course	
—Electives—Instructions for Enrolling	
RELIGIOUS WORLD TRENDS	4
Significance of World Council at Amsterdam	
THE REALM OF RESEARCH	7
Important Archaeological Discoveries	
EVANGELISTIC OBJECTIVES AND TECHNIQUES	9
Preaching a Christ-centered Message	
RADIO EVANGELISM IN ACTION	11
Reaching Your Radio Audience	
BIBLE INSTRUCTOR COUNCIL	13
The Truth About the Tongues Movement—Origin of Our Bible Work—	
Obedience and Life or Disobedience and Death (study outline)	
THE PULPIT AND THE STUDY	18
II. Office and Work of the Holy Spirit (The Third Person of the Godhead)	
—The Lamb That Was Slain (sermon outline)	
MINISTER IN THE MAKING	21
Helderberg Preaching Band	
LITERATURE EVANGELISM	22
The Evangelistic Bookstore	
EDITORIAL KEYNOTES	23
Building Bigger Men by Books	
HEALTH EVANGELISM	33
How Doctors Can Cooperate—Now It's the Glands	
THE QUERY COLUMN	35
Dubious Pictures of the Tiara	
THE LARGER OUTLOOK	36
Why Have a Chance?—Universal Bible Sabbath—A Heart-to-Heart Chat	
With Unordained Ministers	
PASTORAL PRINCIPLES AND PROCEDURES	39
Pastor's Duty to Young People—Visual Aids at S.M.C.	
MUSIC OF THE MESSAGE	43
Worship Hymns and Evangelistic Songs	
THE BOOK SHELF	44
The Holy Spirit in the Life of Today—Calvin's Commentaries: Romans—in	
the Secret Place of the Most High—The Power of the Cross—Decentralize	
for Liberty—Some Preachers Do!—Commentary on Hebrews—Commen-	
tary on the Prophet Isaiah	

Announcing the 1949 Ministerial Reading Course

Notes and Notices

Information and Sundry Items

Reading Course Plan Commended

☛ THE Ministerial Reading Course plan of this movement has recently received hearty commendation from certain outstanding religious leaders not of our faith. They have frankly confessed that, in this comprehensive study plan, we are well in advance of their respective denominations, which have no comparable provisions to aid their ministry. This year a new approach and a new emphasis will unfold in this issue. The inner eight pages on tinted stock present the new 1949 course. We earnestly hope not only that it will appeal to you but that the challenge of a new individual and collective need, and a new and fresh supply for that need, will grip every worker's heart. Read the earnest message by Denton E. Rebok in this issue, and that of Charles E. Weniger in the December number. Study the systematic improvement plan proposed in this issue. We cannot be content with the achievements of yesteryear. The new day brings ever new demands upon us. We dare not go on simply as before. We must arise and advance with the times and the expectations of God. Effective means are now within our grasp.



☛ WHEN you have finished reading the supplemental eight pages on tinted stock, in the heart of this issue, obey that wholesome impulse and sign the attached Enrollment Card for the new 1949 Ministerial Reading Course. (In North America sign your name, attach a stamp, and drop the card into the mailbox. In divisions outside of North America, post the card in an envelope to your division association secretary. Addresses and instructions appear on page 32.)



☛ A HELPFUL tabulation of music selections, for wedding or religious services, written by Harold B. Hannum, professor of music at La Sierra College, appeared in the *Review and Herald* of August 19, 1948, pages 7, 8. This may well be preserved by our workers. Not all will entirely agree with the premise, but it is well to be acquainted with this viewpoint. Help for our young people is needed on this point. An article by the same author, titled, "Music at Church Weddings," was published in THE MINISTRY in June, 1943.

The Voice of the Field

☛ EARLY returns from the Questionnaire on THE MINISTRY, contained in the September issue, are most enheartening, both as to number and helpfulness. They come from executives, pastors, evangelists, Bible instructors, interns, departmental secretaries, Bible teachers, educators, and doctors. Certain trends in emphasis and desire are already clearly observable. A comprehensive analysis will be made of the returns when the bulk of the filled-in forms have been received, and these will be reported to our readers. If you have not responded, please do so at once—on pages 25, 26 of the September MINISTRY. The voice of the field will be heard, and will have due weight in future plans and policies. THE EDITORS.



☛ MANY directors of choirs will welcome the new cantata, *The Remnant*, just composed by Burrell van Buren, as announced on page 51. This is another earnest and competent attempt by an experienced Adventist musician to provide specific message music for the remnant church. Although the great religious classics of the past are always available, and many contemporary productions by musicians not of our faith, of outstanding merit in presenting the general gospel theme, are ever at hand, none have that specific touch that places our commissioned message before men in effective, persuasive form. Obviously, the great literature of the evangelical churches will never meet the full needs of our special movement. Neither will the impressive music of these same great groups, that were formerly God's chosen heralds of truth, wholly suffice for our present needs. Our movement calls for special music to meet the special needs of today. This cantata is another earnest attempt to help in supplying that need.



New Sound Motion Picture

☛ THE American Bible Society announces a new 16 mm. kodachrome sound motion picture entitled "Thy Word Giveth Light." It was made primarily to be shown in churches, and tells the story of the society's program of supplying embossed Scriptures to the blind.

This picture has been enthusiastically received. It runs for twenty minutes, and may be secured through American Bible Society offices by any group agreeing to take up an offering for the society at the time of showing. It makes a direct appeal for gifts to assist in the society's work. A \$5 service fee, plus transportation, may be substituted for the offering if preferred. Address inquiries to any American Bible Society office or American Bible Society, Visual Materials Department, 45 Astor Place, New York 3, N.Y.



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The Pew Takes a Look at the Pulpit

By DENTON E. REBOK, *President
of the S.D.A. Theological Seminary*

SOME months ago the laymen of a large Protestant denomination were asked to express themselves on a topic which seemed strange to them. Not often are laymen asked to look at their minister and given opportunity to say just what they think of him. As we look at the plan now, it seems most reasonable, and we wonder why it was not tried before.

To be sure, the people in the pews have had much to say about ministers in general and about some ministers in particular. But it was not always said in a way and at a time when it could accomplish the most good for all concerned. We have always recognized that "the minister is one of the most public of personalities. Not only his parishioners but others in the local community know him by sight, watch his behavior in public, discuss his sermons and utterances, conjecture as to his attitudes and intentions, and occasionally enjoy a bit of gossip at his expense."

The minister would do well ever to bear this in mind, and be well aware of what the people in his pews and in his community think of him. As a Christian he must be exemplary, and as a Christian minister he must be all that he would invite his people to become. If he is wise and anxious to do his God-given work in the most pleasing and acceptable manner, he will profit by what he sees and hears. He might even follow the example of one minister who had a committee of three good, stanch, loyal laymen to tell him frankly what the people thought of him and expected of him. Among many other things which such laymen had to say about ministers were these:

1. More than 90 per cent of the people "indicate that inadequate study is a crippling handicap."
2. More than 60 per cent of the people expect the preacher to put in enough time so that he may develop an inspiring sermon. Then is added this note: "Not a few laymen are obviously dis-

satisfied with the poor study habits of their ministers. Most ministers are content to 'coast,' doing routine preaching. The message should be characterized by being spiritual and scholarly—the result of real study and meditation. . . . Whatever the cause, poor sermons are more painful to the listeners than offending ministers realize."

That perhaps is putting it rather plainly, somewhat bluntly, but withal mildly. It is time that we ministers were jolted rather severely in this matter. We must be brought to realize that there is a limit to both patience and endurance on the part of laymen. The minister must also realize that he who stops studying stops growing, and that the minister who stops growing mentally very early gives signs of such a condition in various parts of his anatomy and in various phases of his work.

John Wesley had some ideas on this matter, and they were published as early as 1784 in the first *Discipline of the Methodist Church*. Although primarily intended for his ministerial brethren in his own day, his suggestions are good for all ministers of this our day. We read:

"QUESTION 32.—But why are we not more knowing?"

"ANSWER.—Because we are idle. We forget our very first rule, 'Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.'

"(1) Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or, at least, five hours in four and twenty."

That, my ministering brethren, is the advice from a man of God who lived what he preached. That is good advice to each and every one of us as Seventh-day Adventist ministers. All of us see in that advice the very thing we need in order to make us the kind of ministers God would have us be. Seventh-day Adventist ministers should be among the best-read men in any community. We are called upon to take the

third angel's message to every group and class—Christians and non-Christians alike. We must, therefore, know what our prospects believe, and understand their ways of thinking and living. We must be all things to all men in order that we might win some.

Reading makes full men. Reading makes thoughtful men; men full of thoughts. Reading is absolutely essential for the minister. Books are his tools. Books are his friends. Books are the source of his greatest pleasure, as well as the fountain of his knowledge. The active, the dynamic, the fresh, inspiring preacher is never separated from his books. He lives with them. He loves them. He digests them. They become a part of his very being.

The committee entrusted with the selection of books for the Ministerial Reading Course searches widely and painstakingly for the best and most useful materials for our ministers. Not a few are specifically prepared for this purpose. The committee endeavors to cover as many fields as possible through the required books for all to read, and then through the much wider list of recommended electives. It is not intended to limit anyone's reading to the titles suggested, but rather it is the plan to bring to the attention of all our ministers the outstanding volumes which are available. Books are like friends; when we find a good friend we like to share him with others and introduce him to as wide a circle as possible.

He is rich who counts not his wealth in dollars but in friends. A million dollars or a million friends? As for me, I would choose the million friends. A thousand friends or a thousand books? Well, in that case we'll take both books and friends.

Fellow ministers, things are happening these days. Events, stirring events, breath-taking events, are crowding each other with such rapidity that we can barely keep up with them. These are momentous days, and prophecies are being fulfilled before our very eyes. Surely of all people, Seventh-day Adventists must see and read and understand, for the completion of our task is attached thereto. We, of all people, must keep up to date with the developments of the times and know their backgrounds. Since so many of our sermons have their settings in the signs of the times, it demands of us that we know whereof we speak.

All this leads us to the one and only conclusion—the Ministerial Reading Course is designed for *us*, and we are determined to avail ourselves of its benefits at the earliest possible moment.



¶ THE real greatness of the man is measured by the power of the feelings that he controls, not by those that control him.—*Patriarchs and Prophets*, p. 568.

Religious World Trends

Import of Leading Press Declarations

Significance of World Council at Amsterdam

By EDWARD B. RUDGE, *President, British Union Conference*

ON MONDAY, August 23, in the spacious Concertgebouw at Amsterdam, in the presence of representatives of 150 churches, the World Council of Churches came officially into being. This marks a historic moment in the modern history of the Christian church. The 450 assembled delegates came from forty-eight countries. In addition to the regular delegates there were present alternates, consultants, observers, and official visitors totaling almost 1,000. The founding resolution, which I quote, was formerly moved by Dr. Marc Boegner of Paris:

"THAT the first Assembly of the World Council of Churches be declared to be and is hereby constituted, in accordance with the constitution drafted at Utrecht in 1938 and approved by the churches; that the Assembly consist of those persons who have been appointed as the official delegates of the churches adhering to the Council; and that the formation of the World Council of Churches be declared to be and hereby is completed."

The next act of the assembly was the adoption of the constitution which had been prepared some ten years ago at a special meeting at Utrecht, Holland. And so came into being this "new instrument" of service of the Ecumenical Movement, the result of ten years of effort by outstanding leaders of the constituent churches, both in Europe and in America.

I. MEMBERSHIP.—The basis of this organization is expressed in these words: "The World Council of Churches is a fellowship of churches which accepts our Lord Jesus Christ as God and Saviour." The second section of the constitution states, "All churches shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded."

By agreement with this foundational principle, 150 churches have accepted membership. By far the larger number come from the United States and the British Empire, and include numerous representatives from the "younger churches" of the mission fields. Broadly, the representation of churches within the world council may be grouped as follows:

The Anglican Church, or Church of England
The Eastern Orthodox Church
The Lutheran Church
The Reformed Churches

Although the name "World Council of Churches" has been adopted, there are notable absentees from the membership of this council that lead many to question the accuracy of the title. The Church of Rome refused to participate or to send observers. The Russian Orthodox and associated Eastern Orthodox churches also declined to participate in the council. This means that many millions of members of the Christian Church through their leaders are not participating in this World Council of Churches.

It must be acknowledged that the leadership of the World Council of Churches has accomplished a great task in bringing together so many bodies holding divergent views on many vital issues. It now remains to be seen whether the idealism of the council can be made to measure up to the stern realities of practice.

II. AGENDA ITEMS.—The agenda of the world council, particularly in its preparatory stages of work, covered these four main items of business:

Section 1. The Universal Church in God's Design.

Section 2. The Church's Witness to God's Design.

Section 3. The Church and the Disorder of Society.

Section 4. The Church and International Affairs.

The result of previous study, by selected groups of churchmen considering these various themes, was presented in the form of written papers to the assembly. Later the assembly was divided into a number of study sections to which were allotted these respective themes.

In the closing days of the council it was expected that the decisions reached by these various sectional groups would ultimately become the basis of the message of the World Council of Churches to the Christian churches generally, and to the world.

III. POINTS OF AGREEMENT AND DISAGREEMENT.—A summary of the outstanding points of agreement and disagreement in the relationship of the churches forming this world council were outlined with clearness by Prof. Clarence T. Craig, of the United States. These are listed herewith.

A. Seven Points of Agreement

"1. We all believe that the church is God's creation, not man's. God's design for the world includes the gathering of a people for Himself. This began in Israel, and came to fulfillment in a new Israel.

"2. We all believe that the redemption of this people centers in God's act in Jesus Christ, who died for our sins, was raised from the dead, and became the Lord of the church.

"3. We all believe that the church is marked by the presence of the Holy Spirit, by the preaching of the gospel, which is the Word of God's love for needy and sinful humanity, and by the administration of the sacraments of baptism and the Lord's supper.

"4. We all believe that the church has been set apart in holiness as a worshiping community, to live

in love according to the example and power of the crucified and risen Lord.

"5. We all believe that the church is related to two worlds: she is composed of forgiven sinners, but at the same time her members are heirs of the kingdom of God.

"6. We all believe that the church is served by a ministry which is equipped by God with various gifts of the Spirit for the building up of the body of Christ.

"7. We all believe that the church is one in very nature. Since God is one, there cannot be more than one people of God. This people is composed of all those whom He has redeemed in Christ."

* * *

B. Five Points of Disagreement

"1. We are not at one in our understanding of the *degree* of continuity between the people of God under the old covenant and under the new. All agree that there is continuity, but is the church a *new* creation in Christ, or do the institutions of the Old Testament prefigure in an authoritative way the nature of the true people of God? In what sense was Christ the *end* of the law? Did that bring a radical break in God's dealings with His people? Our differences at this point are less emphasized in the papers before you than will probably appear in sectional discussions.

"2. We are not at one on the *degree* to which the church is the mystical body of Christ. For some, this leads to a stress upon the church as the extension of the incarnation. In other contributors that phrase is markedly absent. They do not believe that a fruitful analogy or figure should be pressed in a way that seems to them to be denied by the empirical church.

"3. We are not at one in our understanding of the authority of tradition alongside of Scripture as normative for the church. For some, tradition is essential because the development which the church has experienced under the guidance of the Holy Spirit is determinative for the nature and the form of the church. For others, what does not stand in canonical Scripture has no permanent authority in and for the church. Unless we bear in mind our differing assumptions at this point, our contentions will be meaningless to others.

"4. We are not one in our understanding of the location of authority within and among the congregations of believers. Some among us believe that every congregation is autonomous under Christ and subject to no ecclesiastical direction from beyond the congregation. Others are just as certain that there is need for authoritative government over the individual congregations if their common purpose is to be realized under human conditions. You have noted the difference between the advocates of independency and the defenders of ecclesiastical authority.

"5. Lastly, we are not at one in our understanding of the nature of continuity in the church. Corollaries of this difference affect our understanding of the ministry and the sacraments. Some are firmly convinced that the only way in which true continuity is maintained is through what I would call a direct horizontal relationship with the twelve whom Christ appointed. Where the continuity is broken, something essential is lacking in the marks of the church. On the contrary, it is held just as passionately that the only way in which true continuity can be maintained is through a vertical relationship with the living Lord of the church. Wherever that is found, there is His church. No horizontal succession can assure this relationship, nor is any succession of human agents of any importance beside the direct and vital association with Him who promised to be wherever two or three are gathered in His name. At the moment this appears to be the most irreconcilable difference, for on both sides sincere individuals feel that the other position does not preserve real continuity."

IV. UNITY NOT UNION.—During the assembly meetings frequent references were made by the speakers to *unity* as distinct from *union*.

Although it is evident that some participants are deeply concerned with organized union, and advocate its attainment, others are much more concerned with the attainment of unity on the part of the churches in seeking to find a successful means whereby the world's urgent needs may be met. The place this new organization occupies has been described as "a new instrument of continuous relationship between the churches."

It is recognized that the World Council now must face the tests and strains of differing ecclesiastical loyalties, as well as differing viewpoints as to the council's future functions. Just how far it will be able to give voice to the life of the world's churches remains to be seen. Many vital problems are yet to be faced, discussed, and solved. Not of least importance is the practical one of the celebration of the Lord's supper. The basis of membership in the World Council is acceptance of "our Lord Jesus Christ as God and Saviour." Individual Christians express the sincerity of their profession in reverent and regular partaking together of the emblems of the Lord's broken body. At the Amsterdam meeting these hundreds of delegates, forming the body of this "new instrument of continuous relationships" and representing four great Christian groups, have strangely been unable to unite about the table of the Lord! Four separate communion services were arranged for the Anglican, the Eastern Orthodox, the Lutheran, and the Reformed churches, respectively. What a striking evidence is this of the acuteness of the divisions in a group gathered from many places and churches to seek after unity! This arrangement was condemned by Dr. Karl Barth as a serious blunder at such a time.

V. THE PROBLEM OF UNITY.—One of the outstanding desires expressed during the currency of this world assembly was that of finding some means whereby the whole Christian church could give expression to its viewpoint on questions affecting the life of the church and the social condition of our world. Again and again speakers openly referred to the failure of the Christian church to solve many of the issues of the day as "the shame of the church." The suggestions for the meeting of the problem were many and varied, ranging all the way from spoken condemnation of Communism to suggestions that Communism might be looked upon as an effort to apply Christian principles.

One could not but be impressed, while listening to the many speakers, that this search for unity involved very grave risks of the creation of further problems, because of the many-sided attitudes evident among representatives of different countries and churches.

VI.—FINDING THE BRIDGE.—The leadership of the World Council of Churches is aggressive,

cultured, experienced, and determined to achieve the objectives of the organization so recently formed. Among these leaders are men of wide experience from the leading nations of the world, and skilled in church craft and its related issues. The strength of the determination of this body of men to find a solution to the problems concerning the church and the world, was made very clear. Undoubtedly, as time goes on, and the conditions in the world grow worse, much more definiteness will inevitably come into the plans and purposes of this powerful new instrument.

One outstanding weakness is evident to the leadership of the World Council of Churches, and that is that they represent only a section of the Christian world. How shall a bridge be found over which the churches of the world can come together to dispose of their disagreements and find real unity? This, often now an issue in the minds of many, will later become a pressing problem for which a solution must be found.

Here in England many members of the Anglican Church consider that their community provides this much-needed bridge. It is believed that certain Orthodox churches and the Reformed churches may, and probably will ere long, find the way to union at least in its earlier stages, through the Anglican community. It is a confirmed conviction with the Anglicans that they represent the true body of Christ. On the other hand there is the Church of Rome positively declaring that it is the one and only true church. Likewise, the great Russian Orthodox Church has recently declared itself once again to be the one and only true church. With three different bodies claiming to be the true church, the onlooker is left with the problem of deciding *which* is the one and only church!

VII. THE OPEN DOOR.—Possibly something that greatly attracted my attention in the city of Amsterdam may be prophetic of the ultimate outcome of the crossing of the bridge in search of union. In a very busy thoroughfare in the heart of the city of Amsterdam is a double-fronted shop, inscribed on its window in Dutch are the words, "The Open Door." In one window is a draped picture of Cardinal Newman. About him are grouped copies of a book on his life; also placed at points of vantage in the window display are these three quotations from Cardinal Newman:

1. "Look around you, my brethren, at the forms of religion now in the world, and you will find that one, and one only, has the note of divine union."
2. "I consider the Roman Catholic communion to be the church of the apostles."
3. "The supremacy of conscience is the essence of natural religion; the supremacy of Apostle and Pope is the essence of revealed religion."

The other window is even more strikingly arrayed. Toward the rear is an open Bible, and

—Please turn to page 52

The Ministry, November, 1948

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

Important Archaeological Discoveries

By SIEGFRIED H. HORN, *Former*
Missionary to Java, Far Eastern Division

I. A 2,100-Year-Old Bible Manuscript

SOME Palestinian Bedouins had the good fortune of making one of the most important discoveries ever made in the Old Testament field during the past winter. In a cave near the northern shore of the Dead Sea they found big earthenware jars containing leather and parchment scrolls wrapped in linen and covered with a black wax.

Four of the scrolls were sold by the Arabs to the Syrian Orthodox Monastery of Saint Mark in Jerusalem, and the others to the Hebrew University in the same city. Toward the end of February, 1948, the metropolitan of the Syrian Monastery visited the scholars of the American Schools of Oriental Research in Jerusalem and requested them to work on the manuscripts and publish them. Millar Burrows, professor of Biblical theology at Yale University, and director of the Schools of Oriental Research for 1947-48, made the first official announcement of the phenomenal find on April 11. This was after the manuscripts had been carefully studied, completely photographed, and brought outside Palestine, because of the danger in which they were in that unhappy land under present circumstances.

BOOK OF ISAIAH.—I was present when Prof. W. F. Albright, the famous Orientalist of the Johns Hopkins University in Baltimore, announced the discovery to his students early in April, and showed them sample photographs of the scrolls and texts which had been sent to him from Jerusalem. Real excitement took hold of the small group of students, consisting of Protestant and Catholic ministers, and a few Jewish Rabbis, when Professor Albright said that a complete copy of the book of Isaiah was among the Hebrew manuscripts, written in the beginning of the second century B.C. The dream of Old Testament students has become true in finding a Hebrew Bible book, which was already two hundred years old when Jesus based His Sabbath sermon on the book of Isaiah while in the synagogue at Nazareth. (Luke 4:16-21.)

This find is of tremendous value because its Isaiah manuscript is a thousand years older than the most ancient Hebrew Bible manuscript known so far. The oldest previously

known manuscript whose date can be accepted with certainty, containing the major and minor prophets, is now in Leningrad and bears the date A.D. 916. Some other manuscripts may originate from the ninth century, as the Pentateuch in the British Museum, but they are without date.¹ One small leaf, however, which contains the Ten Commandments—the Nash Papyrus—was written in the late Maccabean time, about 100 B.C., and constitutes the oldest witness of the Hebrew Bible text so far. Professor Albright, who established the date of the Nash Papyrus, is convinced that the new manuscripts are far older and were written in the first half of the second century B.C.² Dr. E. L. Sukenik's independent study of the scrolls in the possession of the Hebrew University in Jerusalem roughly agrees with Albright's view in stating that they are over two thousand years old.

G. E. Wright, professor of Old Testament at the McCormick Theological Seminary, has already pointed out that the newly discovered Isaiah text disproves one theory of the higher critics who taught that the last chapters of Isaiah had not been written before 200 B.C. A preliminary study of the text shows, furthermore, that this text agrees with the known Bible text on the whole, although some parts seem to support the readings of the Septuagint more than the Hebrew Masoretic text. The orthography is archaic and provides the proof for the first time that the copyists of pre-Masoretic times used the current spelling in producing new copies of the Hebrew Old Testament. This fact disproves the theory that the present form of the Hebrew Bible text reveals its age. It has been said, for instance, that the book of Daniel could not have been written before the third century B.C., because the language of the book with its grammar and orthography belongs in that century. The new find shows, however, that the text was adapted to a more modern spelling and grammar from time to time, just as the modern Bible editions are revised regularly to fit the current usage in spelling and expression.

HABAKKUK.—Besides the book of Isaiah, a commentary to the book of Habakkuk was among the scrolls, and a manual of discipline

of an unknown Jewish sect. The fourth scroll bought by the Syrian Monastery has not been identified yet, because it was in such a precarious state of preservation that it has not been unrolled for fear of its crumbling into dust.

OTHER BOOKS.—Of the books which are in the possession of the Hebrew University in Jerusalem very little is known because of the present political unrest and disruption of communications. But from a press report released by Dr. E. L. Sukenik, of the Hebrew University, it is learned that another "Book of Isaiah, a book of hymns similar to the Biblical psalms, and several apocryphal books never known in Hebrew, but only in Greek translation," are among the manuscripts. One text contains "a colorful description of a war between the Jews and undetermined enemies."—*Biblical Archaeologist*, May, 1948.

Scholars of the Old Testament are most grateful for this unexpected phenomenal discovery. Although Greek manuscripts of the New Testament books exist which were written only two hundred years after the death of their authors, students of the Old Testament long ago regretfully decided that they would never be in a like fortunate position as their New Testament colleagues. All ancient Hebrew manuscripts seemed to have been lost completely. This wonderful find will revolutionize the textual criticism and interpretation of the Old Testament, and antiquate many present theories.³

II. The Historicity of Mordecai

The historicity of the book of Esther has never been highly esteemed by modern theologians of the critical school. Although it has been generally recognized that the author of the book was well acquainted with Persian court ceremonial and customs, the narrative was usually considered to be based on legends. Many are the commentators who called the book a pious fiction or a historical novel.

A happy discovery made during the past war in one of the museums in Germany has shown that Mordecai was a high official in Shushan under Xerxes, so that Professor Albright, in mentioning this discovery to me recently, declared that this fact proves that a historical nucleus must be the basis of the book of Esther.

The text is a cuneiform tablet belonging originally to the Amherst collection, which Theo. G. Pinches had intended to publish fifty years ago. Pinches died before he had the opportunity of fulfilling his pledge. The collection was later dissolved, and its contents spread over various museums. When A. Ungnad worked on the tablets which had found their way to the Berlin Museum, he discovered that one of the texts records the payment of half a pound of silver to *Mar-duk-a*, the *sipir* of *Uštanni* in Shushan. *Uštanni* is known from other texts as one of the Persian satraps under Xerxes, and

the title *sipir* is that of an influential counselor.

Professor Ungnad says that it has been known for a long time that the Babylonian or Persian form of the name Mordecai is *Mar-duk-a*, and no possible doubt exists that both name forms designate the same person. If this is right, the conclusion is to be made that the tablet must date from a time when Mordecai had not yet taken over Haman's position, probably before he even held the responsible office in the palace gate (Esther 2:21), but when he was still a high officer in the local satrapy. But the fact that a man bearing the same name as the Biblical hero of the book of Esther occupied a high government position in the same place and under the same king as the Bible reports, seems to indicate that the tablet speaks of the man who helped to save the Jews in a great crisis.⁴

III. Hittite Inscriptions

The Hittites are known to every Bible student, because of their frequent appearance in the Biblical narratives. But this nation had, nevertheless, been forgotten so completely in secular history that less than a hundred years ago critics of the Bible boldly stated that it had never existed. The discoveries of the last eighty years have changed this situation entirely, and today it is known that the Hittites were a great nation in Old Testament times, extending their influence and power over great parts of Asia Minor and Syria.

The increase of knowledge concerning the Hittites is seen by a simple comparison of the length of articles devoted to this nation in subsequent editions of the *Encyclopaedia Britannica*. The article on the Hittites in the eighth edition of 1860 consisted of only eight lines of one column, but in the latest edition of 1947 ten full pages of two columns each are filled with a description of their history, culture, and religion.

The excavations of Hittite cities have brought to light inscriptions written in cuneiform and in hieroglyphs. The first kind of writing has been deciphered with the help of similarity existing between the Babylonian and Hittite cuneiform scripts, but the hieroglyphic inscriptions have resisted all attempts of decipherment. After many scholars have devoted much time and ingenuity on them for more than half a century, only the personal and geographical names can be read with certainty, but the texts themselves are still unreadable. It has been stated many times that this situation would only be changed by a discovery of a bilingual inscription of which one language and script is known.

A discovery made during the past winter has finally provided long-sought bilingual inscriptions written in the Phoenician alphabetic script and in Hittite hieroglyphs. This discovery

—Please turn to page 54

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Preaching a Christ-centered Message

By THOMAS J. BRADLEY, *Evangelist,*
London, England

FOR so greatly did God love the world that He gave His only Son, that every one who trusts in Him may not perish but may have eternal life." John 3:16, Weymouth. To this scripture, which reveals God's abundant interest in, and His plan for, man's salvation let us add another: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. The former is surely God's positive action for man's salvation; the latter is just as surely our duty and responsibility—the lifting up of Christ!

In directing your minds to preaching a Christ-centered message, I am conscious that we agree upon this proposition. But it is amazing what retrogression of thinking and preaching can take place, as we become familiar with our work and surroundings. In order that we may not dismiss this discussion-hour subject as being of little interest, I ask these challenging questions:

Why does our speech lack impressiveness?
Why are we wordy but not mighty?
Why are we eloquent but not persuasive?
Why are we reasonable but not convincing?
Why do we preach much but accomplish little?
Why do we teach but not woo?
Why do we make a show of power but fail to move men?
Why do we crash in on modern man with our unfolding of prophecy that is positively startling but know that still the haunts of the evil one ring with scorn for our futility? (Based on Jowett, pp. 59, 60.)

We have all quoted 2 Timothy 3:1-4 as being fulfilled in this modern hour, forgetting at times that verses 4 and 5 apply to the church and its leaders: "They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet exclude its power." (Weymouth.) The utter worldling has discarded all "make-believe of piety"; hence this condemnation does not fit him. It must be a divine estimation of last-day professing Christians. What, then, is our answer to this humbling challenge? For we stand revealed in our frailty and condemned in our futility.

We have the greatest, grandest message to proclaim to the neediest world. I have no need to recount any of the facts of it or its pro-

phetic setting. Our trouble is not found in getting hold of the facts, but in being moved by the realization of what those facts mean! History is repeating itself in our midst! Half a century ago the messenger of the Lord wrote:

"Wake up, wake up, my brethren and sisters. . . . The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. . . . We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. . . . We have no time for dwelling on matters that are of no importance. . . . The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. . . . Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be not time to prepare to meet Him. Now is the time for us to give the warning message."—*Testimonies*, vol. 8, pp. 36, 37.

It is not difficult for us to sense the earnestness and urgency infused into these lines. But does that same urgency penetrate beyond the walls of our own souls, and vibrate through our whole being? "The message of truth is to be proclaimed by lips touched with a live coal from the divine altar."—*Ibid.*, p. 37. And right here let me record point number one in this matter of presenting a Christ-centered message. It is this: A Christ-centered message can be fully understood, and faithfully proclaimed *only* by the Christ-centered life. If our lives are revolving around any other center than Christ, then we are eccentric and not "Christ-centric."

"It is not knowledge that we chiefly need,
Though knowledge sanctified by Thee is dear;
It is the will and power to love indeed;
It is the constant thought that God is near."

One of the basic hindrances to the growth of Seventh-day Adventism is the misunderstanding of its message. As Adventist preachers we are constantly on the stretch studying and reviewing our doctrines, digging for and locating new evidences confirming our truth-filled message, and directing the heaviest barrage of our research against the modernist tendencies of current religious thinking. And all this is good and essential. But it has the tendency to become mere formal, mental culture. A warehouse

* Presented at Field Seminary, Newbold College, England, July, 1948.

may be stacked to the ceiling with tins of kerosene, but if no match is added, it retains only potential value. And thus it is with us as preachers. Even if our heads are filled with facts and evidences—all good in their sphere—and our hearts and lives are cold and void of the Christ-centric graces, then we too have only potential values.

With us, we watch the social, economic, and political worlds for mounting evidences of the fulfillment of prophecy, and then we preach a warning sermon on "another prophecy fulfilled." We become noted preachers of prophecy, but where is the Christ of the prophecies? Prophecy can stir men into conscious, active thinking, but only Christ can save men for eternity. "We have no right in our preaching to waste time on side-issues and irrelevances. If we are not determined that in every sermon Christ is to be preached, it were better that we should resign and seek some other vocation."—*Heralds of God*, p. 61.

Of the early Christian preachers it is recorded, "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . declare we unto you." 1 John 1:1-3. They were communicating a vital, living experience and not just the recollections of a mystic legend. We too should "gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines."—*Evangelism*, p. 186.

Every sermon must carry the impression and conviction that what we are saying is as real to us as was Job's greatest utterance: "I know that my redeemer liveth." Job 19:25. Let us not fool ourselves! An audience will soon discern whether we are "show-men" or "Christ's men"; whether we are "paid speakers" or "praying-speakers"; whether we are "book-filled" or "Spirit-filled"; whether we are interested in men's "praise" or in their "souls." We must rise to greater heights of Christlike living, and then we shall rise to greater heights of Christ-filled preaching. What does the Spirit of prophecy say concerning our sermons?

"The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel's message. . . . The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy. Laborers in the cause of truth should present the righteousness of Christ."—*Evangelism*, p. 185.

Ever since the General Conference held at Minneapolis in 1888, we have had our marching orders, or I should say, our preaching orders, on this matter of preaching Christ. And we need not fear "that the emphasis placed upon this theme of righteousness by faith would cast a shadow upon the doctrines that had been

given such prominence from the beginning of our denominational history."—*Christ Our Righteousness*, p. 57.

Make the preaching of Christ your constant objective, and the doctrines the framework for the reaching of the objective. If we have any other objective, we are guilty of letter preaching, which "may be eloquent, enameled with poetry and rhetoric, sprinkled with prayer, spiced with sensation, illumined by genius, and yet these be but the massive, chaste, or costly mountings, the rose and beautiful flowers which coffin the corpse."—BOUNDS, *Power Through Prayer*, pp. 23, 24.

In *Gospel Workers* I read, "Bring nothing into your preaching to supplement Christ, the wisdom and power of God."—Page 160. Everything must be divinely permeated with the apostle Paul's injunction: "Christ is all, and in all." Col. 3:11. Can you think of any sermon subject in which Christ could not be made the dominant theme of your climax? And by "climax" I do not mean merely a final gesture by the inclusion of the name of Jesus at the end of your sermon!

A sermon should have definite stages and progressive steps, and well-defined purposes and objectives. We need not be slaves to sermon outlines; but unless we have a clear purpose, we will merit the criticism which it is reputed that Sister White leveled at one of our earlier preachers when she called him "a wandering star." Through every step we should move with mounting emphasis toward the clearer revelation of Christ. Sometimes the revelation will be by contrast, sometimes by comparison, at other times by direct description; but at *all* times the claims of Jesus upon the people will be openly sought and taught.

I recall one of our leading preachers, speaking on "Antichrist—666," and finishing the meeting on a revival note, when between thirty or forty people accepted Jesus as their personal Saviour. Most of us would choose a different theme for revival, but it worked. If you think a little, it will be more than ever apparent that Christ may become the cure for every disease, the remedy for every ill, the solace for every pain, the consolation for every heartache, the light in every darkness, the guide for every journey, the wisdom for every mind, the Saviour for every sinner. None of us dare to disregard the declaration of *Gospel Workers*: "Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer." "In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—Pages 160, 315. In some

respects we are to blame for the wrong impressions many have gathered concerning us as a people. Our defense of God's law has been quite legitimate, and we have only continued the attitudes of hosts of church leaders and reformers. But we have stressed the practical acceptance of the claims of the law, and we should have been more careful of our sermons, and have shown in a more emphatic way that Jesus is the answer to the claims of the law.

We were warned in *Testimonies to Ministers* long ago of this danger. I read: "The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ."—Page 92. This heretical opinion about us still persists. It makes our work difficult.

Brethren, from our first meeting in an effort
—Please turn to page 51

Radio Evangelism in Action

Plans, Methods, and Objectives

Reaching Your Radio Audience

By W. FLETCHER TARR, *Professor of Radio and Speech, Washington Missionary College*

A YOUNG minister walked into our studio not long ago, and before long we began chatting about radio-speaking techniques. He said that he had had experience in broadcasting, and rather enjoyed it. He commented that it was much simpler and easier to give a radio address than to stand behind the pulpit and preach. "Why, you don't have to worry about notes or memorizing or gestures or anything like that. All you've got to do is write out your speech and then read it."

I've never heard that young man on the air, but I sincerely hope, for the benefit of the conference that sponsors his program, that he does more than just read his speech.

Actually, preparation of the talk to be aired requires more careful planning than the pulpit address, for the speaker who sees and is seen by his audience has certain advantages over the unseen radio speaker. In the pulpit the speaker often depends upon the politeness of his congregation to guarantee him an audience until his discourse is finished. Convention more or less prevents people from leaving the hall during the address. In the pulpit the speaker has his very presence as an "attention getter." He uses a variety of gestures and facial expressions to enforce his ideas and hold the attention of his audience. But behind the microphone the speaker must do everything with his voice and with his words. Thus, armed with the Spirit

and with these two weapons, the broadcaster sets out to capture and convert an audience.

All this is bound up with what we may call radio personality. Some of the finest speakers have failed to hold a radio audience because they lacked this quality. Others with relatively poor voices and poor platform technique have succeeded in front of the microphone. Generally, however, men who have succeeded as radio speakers have also been successful on the public platform.

What, then, is this thing called radio personality? First of all, let us say it is partly the voice, or rather the voice as it conveys the impression of self-reliance, sympathy, sincerity, and vitality. It is also partly the language—the words, the phraseology, the original thinking, and the individual touch of the apt figure of speech. The mode of delivery plays its part too, whether conversational, oratorical, dramatic, or simply a bland, insipid reading of a dull manuscript.

These are the principal components of the radio personality. Although they are more or less inseparable and interdependent, we shall deal with them one at a time.

In the human voice God has given man an instrument of tremendous possibilities, and it is man's duty to make the best use of it. It is no exaggeration to say that all normal, healthy voices can be made as agreeable as those of the best broadcasters. This is not intended to be a textbook on voice culture, but there are a few brief and very practical hints on how to overcome two of the most common defects of speech.

Overcoming Speech Defects

It has been our observation that many broadcasters fail to speak *out*. Somehow the vocal sounds become lodged in the back of the mouth, and do not find their way forward enough to be properly modulated by the tongue, teeth, and lips. The result is a hollow tone. Often, too, because the sound must somehow find its way out, it slides farther back and escapes through the nose. This helps to produce the objectionable nasality common to many speakers.

It is a good thing to speak as if every sound were being formed on the very outside edges of the lips. For practice, it is even better to imagine that it is being made three or four inches in front of the lips. Hold your hand about that distance from your mouth, and try, as it were, to reach it with your lips and teeth while reading or speaking. This will help your voice to come "out." And it will accomplish even more. It will make the lips more mobile and elastic, and will in this way improve the enunciation. We have used this exercise repeatedly on students, and have found that gradually their tones will project themselves forward.

The tone that is inclined to be harsh and

raspy may be so because the speaker either breathes improperly or tenses the muscles of the throat. Diaphragmatic breathing relieves the larynx of much of the work it must otherwise do, and thus a clearer tone is possible. Obviously, if the harshness comes from a tenseness of the laryngeal muscles, relaxation is the cure. Slacken the neck muscles, breathe deeply and low, and then say such words as *one*, *run*, and *bun* very quietly, prolonging them almost to a singing tone. Work at this until your tone is clear and free of all breathiness. Then gradually increase the volume until you can produce a strong tone without huskiness.

Personality Behind the Voice

But these are merely the mechanics of the voice. As we suggested earlier in this article, the personality behind the voice is far more important. Self-confidence, born of a rich background of experience and a thorough knowledge of one's subject, gives the voice a quality which immediately arouses attention. It is different from the voice of one who is relying largely on hearsay, the experience and anecdotes of others, or quotations from books and digest magazines.

"Bookishness" is easily detected by the audience and quite heartily disliked. When we use the thoughts of others, we should have made them so much a part of our own thinking that they "flow" as spontaneously as those ideas we have given birth to, nurtured, and reared. But the ideas that we have wrestled with, the illustrations that come fresh from the springs of our experience, the figures of speech that we ourselves have formed, make for self-confidence. This helps to produce a natural richness of tone and a contagious enthusiasm which can be acquired in no other way. Hearing it, the audience will say, "That man speaks with authority. I'll listen to him."

We are likely to confuse the speech arising from self-confidence with that objectionable trait, dogmatism. I believe, however, that if we keep in mind that the speaker should maintain the personal touch, such a danger will be averted. The broadcaster should try to project himself into the home of the listener, and should imagine that he is seated in the living room with the man or woman to whom he is speaking. Then he should think of what he is saying as merely one part of a dialogue, the listener being a silent participant. If this is done, the speaker will create a sympathetic understanding, and make the auditor feel that he personally is being taken into consideration. The earnestness of the tone which comes from a sincere, heart-to-heart method enhances the quality of the voice and polishes one more facet of the radio personality. It is always superior to the oratorical or declamatory style affected by a rapidly dwindling number of broadcasters.

The broadcaster is often inclined to imagine an audience of several hundreds or thousands. He thinks in terms of the great whole, instead of little units which make up the whole; and he, therefore, pitches his voice and phrases his sentences accordingly. Actually his audience consists of the immediate members of the family in each home, so he should speak in terms that will appeal to each individual.

Furthermore, the broadcaster who is also a minister will be inclined to place his radio audience on the same intellectual level as his parishioners, but it is hardly likely that the two will be equal. The mental age of the average radio listener in the United States is only twelve or thirteen, or one who has finished the sixth grade.

Although the radio speaker chooses his audience, to a certain extent, he should try to reach as many as possible. So he should keep in mind that the "twenty-dollar word," the flowery speech, and the so-called language of oratory have no place in the radio talk. Colloquial, everyday language is always preferred. It is what people want, and it is what most of them understand best. When we talk with people on their own level without "talking down" we become one of them, and we have taken one more step toward the development of a desirable radio personality.

We have all heard speakers who, even though they have something worthwhile to say, will drone on almost interminably. We have also heard speakers who perhaps have less-important things to say, but who have stimulated us by the freshness and vigor of their delivery. It is because they have what we might call dramatic quality. The dramatist secures immediate attention. He provides situations of comparison and contrast to build up approval for his thesis. And then by means of variety and suspense, he retains the attention of his audience until the climax, where he leaves them stirred intellectually and emotionally. He is not satisfied with routine discourse, trite homilies, or dry exposition. His speech sparkles with vivid illustrations, word pictures, and lively dialogue. He takes commonplace happenings and converts them into novel situations.

As a people, we have the most important message in the world to proclaim. It is a message which everyone ought to listen to. But the importance of it is not enough to make people listen. There should be an element of the dramatic in all our speaking. We must give our message with vitality.

More and more preachers are gaining access to the air waves, and thus competition is much keener than ever before. In order to find and hold an audience, we must do all we can to develop those good qualities which distinguish us, which at once make our programs easy to listen to and truly evangelistic in character.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The Truth About the Tongues Movement

By MRS. W. H. ANDERSON, *Bible Instructor,*
formerly of the Southern African Division

FROM creation to the Flood all men spoke the same tongue. And from the Flood to the building of the Tower of Babel, all spoke the same tongue. But while they were building the tower, God confused their language, and those who could understand one another went to themselves in some section of earth. Thus was the beginning of all nations, kindreds, tongues, and peoples that we have over the world today.

LANGUAGE PROBLEM OF GOSPEL MESSENGERS.—God knows and understands the language of every nation, kindred, tongue, and people wherever they may be found; and in His love He wills that they shall receive the gospel and be saved in His kingdom, where there will again be but one language, unity and love. He "hath made of one blood all nations." Acts 17:26. But until that blessed day the messengers of salvation must labor under the language difficulty.

THE GIFT OF TONGUES.—Language was the paramount problem the disciples had to face when they were commissioned to go into all the world with the gospel of the kingdom. The first gift given to them was the gift of tongues, or languages. The Holy Spirit came in the form of tongues of fire. I wonder whether it could not be emblematical of the will of God that every tongue of earth would receive power to become sons of God! And every messenger of the gospel would be able to master the language whereunto he was sent!

In the great outpouring of the power of God on that memorable day of Pentecost, every man heard the gospel in the tongue in which he was born (Acts 2:8), and the disciples were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance (verse 4). We read in *Acts of the Apostles*:

"Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. . . . They could now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring. . . . Those who understood the different languages testified to the accuracy with which these languages were used by the disciples."—Pages 39, 40.

The gift was given to *all* the disciples, but it

was Peter who addressed the great multitude of all languages of earth. He probably spoke in his own mother tongue, but all heard in their own tongue. The Holy Spirit interpreted the message of Peter to each person present, so each heard it in his own tongue.

One of our ministers in the mission field of Africa related the following interesting experience to me. Elder Edmed was preaching in English on a Sabbath morning to a bilingual congregation. The southern part of Africa is bilingual because of the two settlements—Dutch and English. The majority could understand both languages, but one of the members could not understand any English. In previous conversations with Elder Edmed, her words had to be interpreted. After the morning service this sister went to him and said, "Elder Edmed, I thought you said you could not talk Afrikaans. He used an interpreter and replied, "Sister, I cannot speak or understand Afrikaans."

"But, Elder Edmed, you preached in Afrikaans this morning."

"I preached in English this morning," he replied.

"I heard the sermon this morning in perfect Afrikaans," she said.

To be able to learn the difficult languages of earth is a gift of the Holy Spirit. He endows men with this gift, that it may be a channel for Him to carry on His work of salvation in all the world.

Gift of Interpretation of Tongues

In 1 Corinthians 12:10 we find among the gifts bestowed on the church when the need arose the gift of "divers kinds of tongues"; to another the "interpretation of tongues." It is one thing to learn a foreign language, and another thing to be able to interpret for another in that language. When our visiting brethren come to the interior of Africa, for instance, they bring a message for the people. They wish to present that in person. The missionary who has gone before, who has learned the language, may or may not be able to interpret their message.

To be able to turn the construction of the one language into the construction of the other as rapidly as the speaker speaks is a gift of the Holy Spirit, and it is a wonderful gift. Some of

the missionaries can go into difficult language areas where the language may not even be reduced to writing, with no grammar or dictionary to assist them, and in six months' time be speaking fluently with the people. It is a gift of the Spirit, that through their lips the Holy Spirit might give to that people the gospel of salvation.

NECESSITY FOR GIFT OF TONGUES.—This wonderful gift was one of the evidences of the power of the Holy Spirit on the day of Pentecost. It was not the only evidence, but it was needful at that time. Only as the need arises are the different gifts bestowed. Surely He would not bestow the gift of tongues on someone when there was no need for it, when all congregated together could understand the same language. Nor would He be likely to speak through a tongue that no one present could understand. Therefore, if at such a time the gift of tongues is manifested, it would indicate it is not a gift of the Holy Spirit, but of another source. The Holy Spirit would use the tongue that all understood in which to give His message. In such manifestation of tongues one would know it came from a counterfeit source. The Holy Spirit would have no need of another tongue when all present could understand the tongue spoken.

Satan's Counterfeit Gift of Tongues

The gift of tongues, or the ability to learn languages, is one of the gifts that is promised to the church till it has finished its work in the earth. "Till we all [the believers] come in the unity of the faith, and of the knowledge of the Son of God." Eph. 4:13.

Naturally we can expect Satan to bring out his counterfeit of such an important gift. He has a counterfeit for every essential of the true. It is the counterfeit that causes fanaticism or confusion in the work of God. It was not long after the establishment of the early church until fanaticism came in over the gift of tongues. The instruction of 1 Corinthians 14 was given because of the fanaticism that had come into the Corinthian church. Paul did not deny that tongues was one of the gifts that God had given to the church, but he said the true gift was used only when the need arose. "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. 14:9. That is to say, What is the good of it; what profit is it, unless it can be understood? Paul goes on to say:

"There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to edifying the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret." Verses 10-13.

Suppose, for instance, that I am French, and I come to my brethren who speak English only.

Still I want to preach to them, and of course I must speak in French, because I know no English, but they know no French. I would be edifying myself only. Unless I can interpret my own language or someone else can for me, I had better keep still, for we would be as barbarians to each other so far as understanding each other is concerned. I have not edified the church by my exhortation.

"Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Verses 16-19.

"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned [that is, those who do not understand the tongue spoken], or unbelievers, will they not say that ye are mad? But if all prophesy [preach], and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: . . . he will worship God, and report that God is in you of a truth.

"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret [that is, one speak and the other interpret for him]. But if there be no interpreter, let him keep silence in the church. . . . For ye may all prophesy one by one that all may learn, and all may be comforted. [A good testimony meeting.] . . . For God is not the author of confusion, but of peace, as in all churches of the saints." Verses 23-33.

TRUE GIFT NOT EMOTIONALISM.—Down through the ages this counterfeit of tongues has asserted itself in the church as evidence of the power of the Holy Spirit. Definitely through the ages the true gift has been manifested in the church when the need has arisen, not as evidence or a sign of the presence or power of the Holy Spirit, but as a channel for the use of the Holy Spirit.

As the leaders in religion have lost their vision of God's plan and purpose in the execution of His work, false theories have come in, and emotionalism has taken the place of sound sense and logic. Emotionalism has taken the place of these gifts which God has given to the church. This gift and the other gifts were not given to man for his use but for the use of the Holy Spirit in doing His work. He gives that gift and all the other gifts to whomsoever He wills.

Therefore, there is no confusion or fanatical demonstration when He has bestowed the gift on someone. He would not bestow the gift of tongues at all unless there was a present need for it, and then it would not be on the whole church assembled, nor on a dozen or even a half dozen at once. He could not edify the congregation in a babel of voices. He desires one voice—His voice—to be heard. There is no con-

fusion where the Holy Spirit is in control. So if it occurs in a babel, it is evidence that the spirit manifested is not the Holy Spirit.

FANATICISM AFTER 1844.—When the judgment was set in heaven, and the announcement of it began to sound throughout the world (the beginning of the 1844 movement, out of which the remnant church was developed), a counterfeit movement began, and fanaticism arose to confuse those who were groping for the light. Fanaticism was especially rife in the eastern part of the United States about 1854. I quote from volume I of the *Testimonies*:

"The proclamation of the 1854 time was attended with a spirit which was not of God. It was a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and there was a tendency to bring all down upon a low level."—Pages 409, 410.

"Some who were in the 1854 movement have brought along with them erroneous views such as the non-resurrection of the wicked, and the future age, and they are seeking to unite these views and their past experience with the message of the third angel. . . . The non-resurrection of the wicked, and their peculiar views of the age to come, are gross errors, which Satan has worked in among the last-day heresies to serve his own purpose to ruin souls. [The Pentecostal groups began to form soon after that.] . . . Some of these persons have exercises which they call gifts, and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man, but by the Lord and all Heaven. . . . Fanaticism, false excitement, false talking in tongues and noisy exercises, have been considered gifts which God has placed in the church. Some have been deceived here. . . . Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this, and get up an excitement of feeling. . . . The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ."—*Ibid.*, pp. 411, 412.

"Some rejoice and exult that they have the gifts, which others have not. May God deliver His people from such gifts."—*Ibid.*, p. 419.

"TONGUES" IN HERETICAL RELIGIONS.—In these last days there is a real tongues movement. This tongues movement opens the way for great heresies to develop. One present-day writer, Louis S. Bauman, says:

"Probably the most widely spread of all Satanic phenomena today is the demonic imitation of the apostolic gift of tongues. It is extremely common in the realms of Spiritism, Mohammedanism, and Mormonism. . . . The first miracle that Satan ever wrought was to cause the serpent to speak in a tongue."—*The Modern Tongues Movement* * (3rd ed., revised), p. 1.

"Little is the wonder that we find in the modern tongues movement, a Mr. J. I. MacDonald, in England, writing a tract defending speaking in tongues, and therein comes out boldly in defense of one of the earliest Tonguesites,—Montanus. But, listen! Montanus, who had originally been a priest of Cybele, said, 'I am the Father, the Word, and the Paraclete: I am the Lord God Omnipotent who have descended into man!' . . . Once again we charge the tongues movement with making the gift of tongues the supreme evidence for 'the baptism of the Holy Ghost,' whereas

it must be apparent to every candid mind that the supreme test for the infilling of the Holy Ghost is to be found in 'fruit of the Spirit.'"—*Ibid.*, p. 5.

This counterfeit gift has developed into a real movement, and manifests itself where least expected. It is stronger rooted in some places than others. It is found more especially in the last-day emotionalisms that are arising throughout Christendom, especially the Pentecostal groups.

Satanic Control vs. Self-control

In South Africa, not far from where we were living recently, there was the Apostolic Faith Assembly branch. Whenever we passed by during services, we would hear all sorts of weird noises. Some would be barking like a dog, some crowing like a rooster, and others bellowing like an ox. Some were wallowing on the floor as if they were in agony, and all sorts of performances were going on. We quote Dr. Bauman again:

"The whole teaching of these Tonguesites is that if you want to get 'the gift,' you must throw yourself completely out of control—'Give over!' 'Let Go!' 'Give over the control of your personality!' 'Lose self-control and pass out of the condition of consciousness!' 'You cannot get through until your own personality is yielded to the control of another!' When any human being becomes thus utterly will-less, yielding himself to any spirit seeking control,—what an opportunity for disembodied spirits, known as demons, to find the habitation which they everlastingly seek! Can you wonder at the immoralities that are making the tongues movement notorious?"—*Ibid.*, p. 14.

The admonition of the Lord is to have self-control. The nonuse of a man's will foreruns abject slavery to the devil and all his hosts. Quoting a statement made by a Pentecostal preacher defending the tongues movement, the same writer says:

"As many as three times [the Pentecostal preacher] made the statement publicly within his church: 'They tell us that tongues is of the devil. All right, if it is of the devil, we'll go down with the devil!'"

"The official book of the whole Pentecostal movement, *The Broadening Presence*, is one authority. We read: 'The sign of the coming of the Holy Spirit at Pentecost was tongues. Therefore, all who receive the Spirit must have the sign. People receiving the baptism with the Holy Ghost will always speak in other tongues, but they may not retain the gift.'"—*Ibid.*, pp. 22, 20.

It is inexpressibly pitiful how wilfully blind people become when they are overtaken by the tongues movement. One can neither argue nor reason with them. They have had an "experience," and that "experience" is put ahead of the Word of God and everything else.

Personally I have tried to reason with many members of the branch who speak with tongues, and they acknowledge that the Sabbath and other Bible doctrines we teach are right; but they say, "You Adventists have not the gift of the Holy Spirit." That means more to them than keeping the Sabbath. They argue, "What good will it do to keep the Sabbath, if you are not baptized with the Holy Ghost?" There is

* This brochure of thirty-eight pages may be ordered from Alan S. Pearce, 1925 East Fifth Street, Long Beach, California, for twenty-five cents.

no reasoning with them. They have had an "experience," and that settles it. Obedience does not enter into their reasoning or living.

How can we approach the Tongueites? The Spirit of prophecy is one of the most helpful points of contact, accepted as one of the gifts. Once this doctrine is accepted, it is not difficult to present the doctrine of sanctification. Or "entire holiness" makes another good approach. Health topics are good, teaching that the body as well as the spirit must be made holy. Teach the gift of tongues from the Bible standpoint, and stress that the tongues of the Bible meant languages. Explain well 1 Corinthians 14—"decently and in order." The serpent has thrown his coil about these poor deluded people, and it is difficult to extricate them.

Origin of Our Bible Work

II. The Colporteur Pioneers Bible Readings

WE CAN definitely begin to trace the progress of the plan for giving Bible studies back in the early eighties. The art of giving Bible readings in our work carries with it some interesting traditions. As we search our denominational literature for the years 1882-85, in an attempt to trace the origin of Bible readings, we find that this "heaven-born idea" as an organized teaching method was rather a silent issue until early in 1883.

A clue to the Bible reading plan is found in a report in the *Signs*. J. N. Haskell had returned from Europe in the latter part of the year 1882. Having left his home in South Lancaster for California, he had stopped off in Nebraska, and in his correspondence described this plan for the Nebraska colporteurs.

"This present season they have more canvassers in the field than they have tents to follow up the interest; therefore their canvassers will continue the work, and seek to awaken a permanent interest by holding meetings with families, and explaining the truth to them, as circumstances may permit."—*Signs of the Times*, April 19, 1883.

Thus we see that it was the colporteur who in a larger way became the pioneer worker in our cause to try his hand at giving Bible readings. In these early days of 1883 there was a real "sound of a going" in getting our literature introduced into many rural areas. We were then a rural people, and utilized farm kitchens and schoolhouses to preach the message, where later tent and hall meetings accommodated the proclamation of the Word.

In an article by Elder Haskell, dated May 10, 1883, in connection with a report of the California Tract and Missionary Society, we note that at this meeting a letter from A. J. Cudney, of Nebraska, was read, showing that a new plan for missionary work had been adopted by that conference. The plan centered around the missionary visits of the colporteur. In his visit-

ing he was to secure subscriptions for the *Signs*. An easy-payment plan was introduced, and his weekly visits to homes already contacted was the follow-up method. The colporteur was to take tracts with him to help enlighten the people on various points of doctrine in which they had become interested. At the end of the month the colporteur would then introduce them to the plan of subscribing for the *Signs*, which offered some Bible readings as a premium.

Mrs. White was present at this meeting of the California Tract and Missionary Society, and heartily supported the colporteur Bible study plan. She spoke about the magnitude of our work and our responsibilities to give others the message. "We cannot be too earnest," she said. "All, even the sisters, should understand the doctrine, and be able to explain the chains of prophecy." She continued by saying that we should individually know the time of earth's history, and help carry the light we have to others. Here we detect the initial challenge that our sisters prepare themselves to become Bible teachers.

In the *Signs of the Times*, May 17, 1883, we read: "*Fireside preaching* has much to do in enabling people to decide upon unpopular truth. If by this visit, individuals become interested to read for themselves, success is most inevitable." The article is signed by Elder Haskell, who is considered the "father of the Bible reading plan." The setting for this statement was in connection with our early tent meetings. Comment was then made that every experienced "tent laborer" knew preaching the truth without visiting would accomplish little. Helping people to study the Bible for themselves was the better way. Caution was also given that where public tent meetings might fail to materialize, colporteurs in their visits could explain the Bible to families, and so might still reap a soul harvest.

Term "Fireside Preaching" Coined

We were then a wonderfully practical folk, determined, like ancient Israel, to make "bricks without straw." And so with a real colporteur determination the plan for giving Bible readings was started on its way, and "fireside preaching" soon met with true success. Because there was a dearth of ministers in those days, many a colporteur pioneered in establishing new churches, using a course of doctrinal studies as the basis. It is significant to read in Elder Haskell's letters to Mrs. White during the season of April to July, 1884, how in all New England, where the message began, our work could boast of only three workers.

Bible Readings a Waldensian Method

In the early summer of 1883 we find some interesting articles by Elder Haskell, referring to the work of the Waldenses. His recent contacts in Europe had helped to make him very

conscious of their thoroughness in Bible study. He seemed to be deeply impressed as he learned of their methods for propagating Bible truth in their day. Where it would have been most difficult for Protestantism to have gotten a foothold, the skill of the Waldensian missionaries had won out. This same burden was soon picked up by Mrs. White, who also visited Europe a little later, in the eighties. As our workers visited the native soil of the Waldenses, they deeply sensed that the "church in the wilderness" in Waldensian days, and the remnant people of their day, had much in common, not only in interpreting the Scriptures, but also in methods for promulgating its messages.

Summarizing the events of what we might conclude to be the second epoch of the Bible readings plan, we learn that here too necessity became the mother of invention. The literature ministry and the work of the colporteur became the vehicle for this new medium in the spreading of the message. Like the Waldensian missionary, the then-known canvasser entered many a home for the sole purpose of opening up the study of the Scriptures, using our literature as an entering wedge. The subscription plan for our missionary paper, *Signs of the Times*, often created those follow-up contacts that mark success for the teaching of our message.

God found in Elder Haskell a man with real vision and organizing ability. He and those early ministers and colporteurs were indeed "fireside preachers" and personal workers. They were hard-working, humble folk who lived in the deep consciousness of the soon return of their Saviour. They were men and women with ability to explain the Bible, and many a present truth argument which we use today and call good evangelistic technique has been handed down to us by that generation. They developed skills in the "school of hard knocks," and sharpened their tools by actual missionary experience. L. C. K.

Are You Moving Soon?

IN order not to miss a single copy of THE MINISTRY, you should notify the Review and Herald, Takoma Park 12, D.C., giving both old and new addresses. The post office does not forward magazines, even though you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of THE MINISTRY.

Outlines for Bible Studies

Obedience and Life or Disobedience and Death

BY VINNIE L. GOODNER, *Bible Instructor, Potomac Conference*

APPROACH: Weak faith and lack of the right faith is a present-day danger. Unbelief is another of Satan's strong tools to discourage the Christian in stepping out on God's promises. Satan pictures problems and disasters that might result from stepping out on Bible faith. He worries us with doubt and fear. How can we meet our greatest enemy?

I. WARNINGS AGAINST UNBELIEF.

1. Israel's sin of unbelief. Heb. 3:17-19.
2. Similar danger today. Heb. 4:1, 11.
3. Cause of separation from God. Heb. 3:12.
4. Jews rejected because of unbelief. Rom. 11:19, 20.

II. VICTORY THROUGH FAITH.

1. Our only hope. Heb. 3:14; Rom. 11:20, last part.
2. "Believe in the Lord . . . , so shall ye be established." 2 Chron. 20:20, last part.
"Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly;' but faith courageously urges an advance, hoping all things, believing all things."—P.P., p. 290.

III. BELIEVE, OBEY, REST.

1. Rest and peace promised. Belief brings rest to the heart, and peace of mind. Heb. 4:3; Isa. 48:18.
2. "Confidence . . . hath great recompence of reward." Heb. 10:35.
3. Perfect peace result of trusting God. Isa. 26:3.
4. "Just shall live by faith." Heb. 10:38.

IV. TWO WAYS OF DECISION.

1. Life or death. Jer. 21:8; Deut. 30:15; Rom. 6:23.
2. Obedience or disobedience. Heb. 10:38, 39.
3. God's Word must influence our choice. Prov. 14:12.

V. CONCLUDING APPEAL: What a privilege to truly believe God! Hebrews 10:35-39 is God's message to us today. Let us believe that God is able to give us a conquering faith. Then let us sweetly rest in Him, knowing that "the just shall live by faith."

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

II.—Office and Work of the Holy Spirit

The Third Person of the Godhead

By TAYLOR G. BUNCH, *Pastor,*
South Lancaster, Massachusetts

BECAUSE He is a member of the Trinity, the Holy Spirit is called God in the Scriptures. The Triune Godhead is composed of God the Father, God the Son, and God the Holy Spirit. The gospel is proclaimed by the authority of, and baptism administered in the name or character of "the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. (See 1 John 5:7.)

In the Spirit of prophecy the Holy Spirit is called "the third person of the Godhead." (*The Desire of Ages*, p. 671; *Testimonies to Ministers*, p. 392.) We are told that "there are three living persons in the heavenly trio; . . . the Father, the Son, and the Holy Spirit."—*Special Testimony to Ministers*, series B, no. 7, p. 63. The three are one in character, one in plan, and one in purpose, the voice of any one of them being "the word of God."

Being a person, the Holy Spirit cannot be a mere influence, although He wields a mighty influence. Influence is never independent of personality. In John, chapters 14, 15, and 16, the Holy Spirit is described by the pronouns *He*, *Him*, and *whom* twenty-four times. He is said to possess the personality marks of knowledge, a will, and a mind. He can love and commune. He "speaks" and we "hear His voice." He can be grieved, insulted, tempted, and lied to. He is known by twenty-five different titles, all of which indicate personality, and more than twenty actions are attributed to Him which could be performed only by a person.

We are warned against conjecturing as to the nature and appearance of the Holy Spirit. In these studies we will keep within the limits of what has been revealed.

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—*Acts of the Apostles*, p. 52.

CREATION.—"Let us make man in our image," indicates a council which doubtless included all three members of the Godhead. In the beginning when "the earth was without form, and void; and darkness was upon the

face of the deep," "the Spirit of God moved upon the face of the waters" and brought order out of chaos. The following statements also give the work of the Holy Spirit in creation: "By His Spirit He hath garnished the heavens." "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." Job. 26:13; Ps. 104:30. The latter text describes the resurrection and the creation of the new earth. Creation was the result of the decision of the Father, the voice or word of the Son, and the active creative energy of the Holy Spirit.

REVELATION.—The Holy Spirit is likewise the author of the Scriptures. "All scripture is given by inspiration of God" through the agency of the Holy Spirit. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. At the close of each of the seven epistles of Christ to the churches of Asia, and hence to the church universal, is the statement: "He that hath an ear, let him hear what the Spirit saith unto the churches."

The Scriptures therefore constitute the voice of the Holy Spirit. We are told that "the Spirit of Christ" was in the prophets and through them "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. For this reason a warning is given that when "the Holy Ghost saith, To day if ye will hear His voice," we should at once obey and harden not our hearts. (See Heb. 3:7, 8.)

In Ephesians 6:17 the Word of God is called "the sword of the Spirit." This is the "sharp twoedged sword" the Revelator saw coming out of the mouth of Christ, which when wielded by the Spirit, pulls down strongholds, casts down evil imaginations, and brings every thought into captivity to Christ. (See 2 Cor. 10:3-5.) This was the mighty weapon of the Spirit that pricked the hearts of the multitude on the day of Pentecost. "The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*Acts of the Apostles*, p. 38.

Holy Spirit as Christ's Representative

To comfort His disciples, Jesus promised the gift of the Holy Spirit as "another Comforter," who would abide with them forever. Since the Spirit would come as His personal representative, He could truthfully say, "I will not leave you comfortless: I will come to you." Through the person of the Holy Spirit He would return to them. He could therefore say, "I am with you alway, even unto the end of the world." This is made clear by the following statements:

"The Holy Spirit comes to the world as Christ's representative."—*Counsels to Teachers*, p. 68.

"The Holy Spirit is the Comforter, as the personal presence of Christ to the soul."—*Review and Herald*, Nov. 29, 1892.

"Pentecost brought them the presence of the Comforter. . . . Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them."—*Steps to Christ*, p. 80.

"On the day of Pentecost the promised Comforter descended, and the power from on high was given, and the souls of the believers thrilled with the conscious presence of their ascended Lord."—*The Great Controversy*, p. 351. Jesus declared that the purpose of the coming of the Spirit would be to reveal Him to man. (See John 15:26; 16:13, 14.) He concealed Himself in order that He might the more effectually reveal Christ. We too can best reveal Christ to others when we keep ourselves in the background so they can see and hear Him only.

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. . . . While He delegates His power to inferior ministers, His energizing presence is still with His church."—*The Desire of Ages*, p. 166.

On the Isle of Patmos, Jesus presented Himself to John as the high priest of the heavenly sanctuary. While representing man before the Father, He at the same time ministers among the seven lampstands of gold, symbolic of the seven churches. The daily, or continual, ministration of Christ is therefore carried on in the church courts and heaven at the same time, as was true in the type.

Of the soldiers of the cross we read: "They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle."—*Ibid.*, p. 352.

The Holy Spirit is, therefore, the head of the church in Christ's absence and in His stead. He is the commander in chief of the army of Prince Emmanuel on earth. He is the vicegerent of the Son of God, the true Vicarius Filii Dei, of which the pope is the usurper and counterfeit. Jesus told His disciples that He would "go to the Father, and send the Spirit to be His successor on earth."—*Ibid.*, p. 667.

As Christ's plenipotentiary on earth, the Holy Spirit possesses full authority in all things pertaining to the plan of redemption. "The Comforter . . . is the Spirit in all the fulness of the Godhead."—*Special Testimony to Ministers*, series B, no. 7, p. 63. He speaks and acts for the entire Trinity.

"Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power."—*Testimonies to Ministers*, p. 392.

Another Advocate, or Paraclete

Jesus promised the gift of the Holy Spirit as "another Comforter." *Another* means "one more; a second of the same kind." Jesus was one, and the Holy Spirit was the other. "Helper," "counselor," and "advocate" are other translations. "Advocate, or Helper, Gr. Paraclete," is the marginal reading in the Revised Version.

In the Greek, advocate is a paraclete, which is "one called to aid or support, a counselor, comforter, or intercessor." A *clete* is one called, the Latin being *cliens* from which we get the word *client*. A *clete* is one called or summoned into court to answer before a judge or jury. *Para* means "along with," or "one who is called along with another," or "called to another's aid." A paraclete is, therefore, the helper of the *clete* or *client*.

Those who have had experience in court know the comfort of a good attorney or advocate who knows the law, the judge, and the court procedure. All of us have a case pending before the supreme court of the universe, and it is a great comfort to know that we have two advocates, helpers, or paracletes—Christ and the Holy Spirit. The word *advocate* comes from the same root word as "vocal" and means "an added voice."

In Romans 8:34 we are told that Christ "also maketh intercession for us." "Also" indicates that there is another intercessor who is brought to view in verses 26 and 27. The Holy Spirit "also helpeth our infirmities," or "pleads for us" (Moffatt). The deep love and intense interest of the Holy Spirit in our behalf is indicated by the fact that He "maketh intercessions for us with groanings which cannot be uttered," or "with signs that are beyond words" (Weymouth). He also "maketh intercession for the saints according to the will of God."

Two or more attorneys are employed in important cases before earthly courts, one an experienced court attorney and the other a skilled consulting attorney. We had an Advocate before the heavenly tribunal who "was in all points tempted like as we are," and is therefore "touched with the feeling of our infirmities," and also a consulting Advocate on earth who loves us and intercedes for us with an earnestness that can be expressed in no human lan-

guage. Through the "communion of the Holy Ghost" the Christian, when summoned to court for his faith, can see fulfilled the promise of Christ that it is "not ye that speak, but the Spirit." It is the work of an attorney to prompt the defendant in what he shall say on the witness stand.

When the Son of man ascended to represent man before God, the Holy Spirit came down to represent God before man. Christ pleads for us before the Father, and the Holy Spirit pleads with us in Christ's behalf or in His stead. In Greece and Rome the advocate, or paraclete, helped the client, or clete, in one of two ways. Sometimes he prepared the speech for him, and at other times he spoke for him before the tribunal, as do advocates, or attorneys, today.

We are all cletes in need of a paraclete, for we have been summoned to meet our life's record at the judgment bar of the Eternal Judge who "hath appointed a day in which He will judge the world in righteousness," and therefore, "we must all appear before the judgment seat of Christ." None can escape this ordeal, for "God shall judge the righteous and the wicked," and in that searching test He "shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Jesus declared that "every idle word that men shall speak, they shall give account thereof in the day of judgment."

We, therefore, have a serious case pending before God on which depends our eternal destinies. "All have sinned, and come short of the glory of God," and the penalty or "wages of sin is death." This is the second death which is eternal, and from which there will be no awakening. Our only hope is in our Advocate, who never loses a case in which the client gives wholehearted cooperation. It is comforting to know that this Advocate loves us with a love whose height and depth and breadth cannot be measured. We never question the love of the Father or the Son, but we need to know more of "the love of the Spirit."

The Lamb That Was Slain

(Sermon Outline)

By ALFRED F. J. KRANZ, *Former Principal,
West Australian Missionary College*

INTRODUCTORY TEXT: Rev. 1:1. "The Revelation of Jesus Christ."

I. Manifestation of Christ Finds Its Focus in Book of Revelation.

1. "The whole Bible is a manifestation of Christ."—*Gospel Workers*, p. 250.
2. "In the Revelation all the books of the Bible meet and end."—*Acts of the Apostles*, p. 585.

3. Follows, therefore, that the Apocalypse is focal point of manifestation of Christ. Introductory title indicates that its special purpose is to reveal Christ, not merely a revelation of future events communicated to us by Christ, but a marvelous revelation or unveiling (Greek) of His person and work.

4. What a sad failure, then, if in presenting book of Revelation to world we fail to uplift Jesus! What a loss, if in its study we are not drawn nearer to Him.

"Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'" —*Testimonies to Ministers*, p. 118.

5. That feature in the revelation of Christ in the Apocalypse which is most emphasized must constitute central truth of gospel.

II. Main Emphasis in Book of Revelation Is on Christ as Lamb of God.

1. Twenty-eight times in Apocalypse, Christ is called "Lamb." Easily outstanding title in book.

2. Apocalypse, a book of symbolism. Should be noted that symbolism it employs is characteristically Old Testament in nature.

"The Apocalypse is largely molded by the historical and prophetic books of the Old Testament."—MILLIGAN, *Lectures on the Apocalypse*, p. 70.

3. Central feature in Old Testament symbolism was Lamb. So in this book of Old Testament symbolism where "all the books of the Bible meet and end" symbol of Lamb is pre-eminent.

III. Primary Fact Concerning Lamb Is That He Was Slain.

1. In central vision of Lamb in Apocalypse (Revelation 5), Lamb is "in the midst of the throne." Verse 6.

2. Lamb in midst of throne pictured as "a Lamb as it had been slain" (verse 6), and all created beings cry, "Worthy is the Lamb that was slain" (verse 12). Lamb was "slain from the foundation of the world." Rev. 13:8.

3. Lamb that was slain is omnipotent, "seven horns"; omniscient, "seven eyes"; and omnipresent, "seven Spirits . . . sent forth into all the earth." Rev. 5:6.

IV. Good News of Book of Revelation Is That Destiny of Mankind Is in Control of "Lamb That Was Slain."

1. Because of His death Christ is qualified to control destiny of this world. "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain." Rev. 5:9. Book represents unrolled scroll of future events. Opening of book

means much more than ability to reveal future events. Represents ability to control, mold, and manage affairs of this world, so as to defeat powerful workings of evil and cause righteousness to triumph. To take book from hand of God is to pledge oneself to task of controlling events of earth so as to redeem people who desire to serve God. One who opens book must be one who can assure us of restoration of inheritance lost through sin. All this is involved in the mighty challenge: "Who is worthy to open the book, and to loose the seals thereof?" Verse 2.

2. Only the Lamb can accomplish control of world so as to defeat working of evil, and He can do it by virtue of fact that He was slain. Verses 2-9.
3. Opening of seven seals presents us with sketch of conflict between Lamb and powers of evil culminating in defeat of evil before "wrath of the Lamb." Rev. 6:16, 17. In final Armageddon conflict powers of earth will "make war with the Lamb," but "the Lamb shall overcome them." Rev. 17:14.
4. Victory of Lamb will result in eradication of sin and restoration of kingdom of God. "The throne of God and of the Lamb shall be in it." Rev. 22:1-3.

V. Word of Lamb Will Result in Salvation and Triumph of an Innumerable Host.

1. "Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation." Rev. 5:9, R.V.
2. An innumerable multitude ascribe salvation "unto the Lamb." Rev. 7:9, 10.
3. Character of redeemed has been "washed . . . in the blood of the Lamb." Verse 14.
4. Satan has been conquered "by the blood of the Lamb." Rev. 12:11.
5. Redeemed are called to "the marriage supper of the Lamb." Rev. 19:7-9.
6. Most glorious of all rewards: "They shall see His face." Rev. 22:34.

VI. CONCLUSION: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing." Rev. 5:12.

"O that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.

"His only righteousness I show.
His saving truth proclaim.
'Tis all my business here below
To cry, Behold the Lamb!

"Happy if with my latest breath
I may but gasp His name,
Preach Him to all, and cry in death,
Behold, behold the Lamb."

—WESLEY.

Minister in the Making

Plans and Methods for Theological Students

Helderberg Preaching Band

By T. K. LUDGATE, *Instructor in Bible,
Helderberg College, Africa*

FARMING is one of the staple industries in South Africa. Helderberg College, training center for prospective workers for the Southern African Division, is located in one of the most productive grape-growing areas of the Cape Province. The extensive farms with their rich vineyards need a large army of laborers. Most of these laborers belong to the Cape colored community, and the rest appear to be natives of countries situated to the north who have found their way to the fruitful southland, where they have settled permanently.

Many of the Cape colored people impress the observer with the idea that their ancestors were Cape bushmen. Others give evidence of relationship to former inhabitants of the Cape belonging to different communities. These people are in desperate need of spiritual and physical aid. Recognizing their need, the ministerial students of Helderberg College have made them the special object of missionary endeavor for several years.

Every Sabbath afternoon during the school year, which runs from the end of January to the end of October, the preaching band, consisting of missionary-minded students divided into working groups, directs its attention to the workers on the farms that lie within easy reach of the school campus. Farm laborers are free from responsibilities on Saturday afternoons, so this is a convenient time for the students to visit them. The workers' quarters are located at a distance from the farmstead, and this removes any possibility that the singing and preaching might disturb the farmer and his family.

When the preaching group arrives at the colored quarters, the people soon gather for the service. The young women of the student group gather the children, and take them to a convenient place where they can sit on the grass and learn gospel songs and stories. A bilingual song service is held prior to the sermon. It is interesting to note how the colored folk enjoy the Adventist hymns and choruses, some of which they sing in Afrikaans and some in English. Last week one of the first-year theological students spoke enthusiastically on Daniel 2 at one of these farm meetings. The intensity of interest seen on the faces of the audience was pathetically gripping, especially when emphasis was placed on freedom from

toil and want and pain, in the glorious kingdom of Jesus, the soon-coming Saviour.

After the sermon, without any suggestion from the students, an offering is taken up by one of the audience and courteously handed to the preacher. The amount may be small, but it indicates appreciation for the interest shown by the students in those unfortunate people.

A very reprehensible custom is followed by most of the grape growers, known as the "tot system." According to this arrangement part of the wages of the laborers is given to them in wine. Naturally it is difficult for them to aspire to a high standard of intellectuality under such circumstances. This may account, to some extent, for the paucity of results seen for the effort put forth on their behalf. However, earnest, faithful, loving labor for souls never goes unrewarded, and it is hoped that at the coming of the Lord many of the Helderberg College preaching band will be greeted by these farm workers, whose eyes were first turned heavenward during our Sabbath afternoon missionary efforts.

Literature Evangelism

"The Right Arm of Our Strength"

The Evangelistic Bookstore

By M. K. ECKENROTH, Associate
Secretary, Ministerial Association

THE work of the evangelist requires a completely well-balanced and coordinated program in order to assure him of success. Not one detail can safely be overlooked. It is the attention given to the details of the entire program that promises success.

One cannot overemphasize the necessity of giving most careful thought to the full use of message-filled, attractive, approved literature. All too frequently this important function of the evangelistic program is given careless attention.

Possibly the evangelist considers that mimeographed reproductions of his own sermons are sufficient to care for the literature needs. There is a constant tendency for the evangelist to be tempted to produce his own literature, or at least to give his material the prominent place during the campaign. Experience has shown this to be a time-consuming procedure. Time which should be spent in the homes of the people, in work for their souls, is taken instead for the production of the evangelist's sermons. Oftentimes these are poorly mimeographed, and are not representative of our lofty mission. Furthermore, because the evangelist

does not have sufficient time to do the necessary editorial work, even if he had the training to do so, errors of various types are frequently sent forth to the public. Thus, to the intelligent, discerning person the entire cause is given an unfortunate stamp.

When an evangelist or worker produces his own material, he should follow the recommendation of the General Conference Committee of December 15, 1941. Namely, it is recommended "that before issuance, all mimeographed and printed sermons be first approved by the leadership of the local conference in which one is laboring, as a safeguarding, protective measure." This is not an arbitrary, prohibitive restriction, but truly a sensible safeguard for the great body of our evangelists. By using our attractive, carefully prepared, well-edited, economical tracts, booklets, and leaflets, the evangelist has a tremendous assistant for his work! Think of the advantage we have today over the early pioneers and forebears of our movement! By resisting the allure of getting his own material into print at the expense of one of the most vital evangelistic functions, the modern Adventist evangelist who uses the wealth of available literature can be far ahead in his field.

"You should go forth with your hands filled with proper reading matter, and your heart filled with the love of God. . . .

"The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. . . .

"In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone."
—*Evangelism*, pp. 159-161.

In the days when the message was young and facilities meager, the responsibility for producing printed material lay heavily upon the individual worker. Today, in the providence of God, we have sharper tools in formidable array that will aid the present-day evangelist.

The use of an attractive book display, and careful promotion of the sales of Bibles, books, and pamphlets during an evangelistic campaign can bring in sufficient profits to cover the cost of the thousands of tracts distributed free to the public during the course of the meeting. We have done this repeatedly in our work. In one campaign the proceeds of our evangelistic bookstand exceeded the sales of the Book and Bible House at the annual camp meeting. These profits greatly assisted the evangelistic budget and made it possible to scatter widely the free literature of *Present Truth*, the Prediction Series, *Good News*, Bible Truth Series, and others. In doing this the evangelist had the complete assurance of well-edited, beautifully printed, carefully checked literature to support him, as well as affording him and his workers time and opportunity to give full attention to the important personal work so often neglected during a campaign.



Building Bigger Men by Books

By GEORGE E. VANDEMAN, *Associate
Secretary of the Ministerial Association*

CONSECRATION! Ability! Training! What more appreciative word could be spoken of a minister than that he have a proper combination of these three vital qualities? Consecration and ability are coveted blessings in the life and work of any minister. Their importance can scarcely be overestimated. But to meet the increasing demands of preaching and pastoral counseling requires a practical plan of training, suited to each worker, for his further development. The training or education of a minister does not stop with college or seminary days. What is learned there merely incites him to further and continued study. We say a practical plan, for each worker knows how Utopian study-plan ideas have caused him to determine again and again to try, only to grow weary and fail.

Unusual reports of men reading as high as a book a day, and studying many, many hours daily, should furnish encouragement for each worker to develop his study habits to the full, but he should in no sense become discouraged if he finds his own capacity limited to a somewhat lesser plan. Now, surely the purpose of this discussion is not to condone mental laziness or inactivity. Just the opposite is desired. We merely wish to state that there are differences among men. Not every worker will grow in study life to research proportions. That very seclusion necessary to produce monumental works and lasting memorials, may tend to unfit a man for free and helpful contact with the people and the understanding human touch while preaching directly to men.

A proper balance should be the goal of the average worker, whose business it is to stand between his people and their God. We feel that far more will be accomplished in lifting the intellectual standards of the minister, and inspiring lasting and genuine enthusiasm for continued and increasing study, by a frank discussion of these extremes.

Take the nonstudious, for example. The entire ministry suffers in the minds of the laymen when it becomes evident that certain workers seldom read for cultural and intellectual growth. The sad story of mind-stultification is betrayed in a variety of ways. His very conversation is limited, and what a travesty his poor attempts in the pulpit are. The tragedy of immature

presentations, which are void of stimulating thought and spiritual message, is readily discernible by the men and women in the pew. It is worth noting that many laymen read, think, and grow in spiritual matters, as well as along lines of general culture, to an extent that would leave some workers' standards trailing far behind.

What some of these progressive men and women must think of our sermons or counsels is a question we would do well to ask ourselves. How discouraged they must sometimes become if, week after week, mere commonplace and superficial thoughts are presented in place of well-planned, message-filled sermons which actually help men to live victorious lives here, and which prepare them for the kingdom. The quicker we all learn that the worker is actually "transparent" when he is before his congregation of practical laymen, the better. This fact may not be the most worthy reason, or stimulus, for mental proficiency. We are not in a contest with laymen. Rather, the sacred sense of ministerial responsibility, and not our shame, should send each one of us to his knees for a fresh sense of our duty to God in this matter.

IN A recent revival campaign, conducted among a representative cross section of Seventh-day Adventists, over four hundred made their way to the altar in consecration as they earnestly sought for victory. It was the speaker's attempt, on that particular night, to make the call as specific as possible. Men who had been living consistent, growing lives were not called to the altar for reconsecration. Rather, the appeal was directed to the defeated, the discouraged, the helpless soul who needed to find the secret of victory.

When these people were alone with the evangelist in the aftermeeting, they were asked to place on a card the sin, tendency, weakness, or whatever it was, over which they were seeking victory. This plan emphasized their actually leaving the problem at the altar on a prayer list. They were assured that these requests for prayer would be treated in confidence and that no one aside from the worker in charge would identify the requests with the individual. Here is a list of some of the items that professed Seventh-day Adventist Christians placed on the altar that

night. Unashamedly, and in a desire to experience release, they committed these items to the Lord. We believe this to be an indication of people's needs.

Coffee
Liquor
Smoking
Music
Movies
Gossip
Appetite
Wrong companions
Lack of faith
Deceitfulness
Comic strips
Worldly amusements
"Secret sin"
Stubbornness
Wrong reading
 Temper
 Impatience
 Immorality
 Diet
 Evil thoughts and acts
 Lack of love
 Mental problems
 Family troubles
 Disposition
 Doubt
 Sabbathbreaking
 Criticism
 Backsliding
 Envy
 How to manage children
 Bad habits
 Healing
 Neglect of prayer life
 Patience
 Selfishness
 Fictitious literature
 "Many things"
 "Sin"
 Future in life
 Life companions
 Wrong radio programs
 Slang expressions
 Unfaithfulness in tithe
 Lack of consecration

The question for us, as workers, is this: Do we have a substantial background for safe, sound counsel, and clear, helpful guidance to meet and answer these practical needs? Have we been alone with God and with the volumes written by those who know Him best, long enough that this large and representative cross section of church members would find tangible help from our preaching and personal counsel? When the real test comes, and we stand before judgment-bound men and women in an evangelistic setting, do we find that the heart is sufficiently full and running over to explain the message clearly, to challenge thinking, and to move wills to action under the power of God?

If any one of us has been fearful about coming to grips with man's inner needs; if there has been a reticence to meet leaders in the religious world outside our own ranks; if there has been little success in molding opinion and carving out

true converts for God, could not one chief reason be unpreparedness? God is going to do mighty things through the *consecrated, able* man who has *trained* himself for larger spheres of influence.

Here are a few suggestions. Make God's Word first in your plan of study. Determine to become men of the Book—not just in casual reading, but in serious, purposeful reading and connected study, aside from any immediate purpose of sermon preparation.

Then incorporate the Spirit of prophecy. No wide-awake worker who has given thought to artistry in the preparation of sermons would rely solely on a compilation of Spirit of prophecy references, no matter how stirring or pointed. But crisp, pertinent references and quotations should be the natural thing in our sermons. Far more important, however, are the breadth of understanding, the depth of inspiration, the maturity of concept of Bible truth, the understanding of personal problems, and the vision of God's over-all plan resulting from general Spirit of prophecy study. Nothing will save the worker from lack of balance more surely than this. He will know where to place his emphasis. His preaching will be coherent. When one point of the worker's compass is placed on the Bible and the Spirit of prophecy, centering everything in Christ, then the minister's work will be vital and coherent. And the other point of the compass will then take in as wide a sweep as it may.

Each year the Ministerial Association Council covers the field in search of the best in ministerial reading. Wide counsel is solicited and hundreds of volumes and authors are carefully examined. Several choice books are especially prepared by outstanding workers in the fields of their special endeavor. The result is the annual Ministerial Reading Course set, which has been so enthusiastically received, and which has proved such a blessing to our workers. The new books for 1949 are presented on pages 28, 29.

Aside from these principal volumes, much latitude is offered the worker in the selection of supplemental volumes from the highly recommended Elective list. Responsible brethren, who have found much good and little or no objection relative to our standards in certain books, have urged the inclusion in this elective group of the choicest volumes they have read. This comprehensive list enables one to choose reading along lines of his own special interest or urgent need.

Many have adopted the plan of consistently reading the regular set, and then choosing a sufficient number of volumes from the elective list to carry out their plan of reading a book a month, two books a month, or—in the case of not a few busy workers—even of reading a book a week. The Association presents this larger list—with concise descriptions—to the field in this issue, with the conviction that lasting profit will result.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

How Doctors Can Cooperate*

By FORREST G. ROPER, *Evangelist,*
Chehalis, Washington

IT HAS been a great inspiration to me to listen to these doctors and dentists express their desire to do all they can in helping to give the message of truth in these last days. For how well we know that the divine blueprint calls for a unity of labor between the doctor and the minister. "The faithful physician and minister are engaged in the same work. They should work in complete harmony. They are to counsel together."—*Evangelism*, p. 546. This is what we are doing here—counseling together. Again, we read in *Medical Ministry*: "The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the word. The medical missionary work is to be bound up with the gospel ministry."—Page 240.

I have found in my evangelistic work that our God-fearing doctors are a wonderful influence for good; and when we find ways of cooperating with them, many more souls can be won to the truth. I recently held a tabernacle effort in the city of Tacoma. Fortunately in this city of 150,000, we have seven Seventh-day Adventist doctors and two dentists. Just before our effort began, we asked our doctors for the privilege of using their list of names of patients. Then we printed a "gilt-edged" invitation, 3½ by 5½ inches (resembling a wedding announcement) to announce our opening lecture, and inserted a doctor's name on the invitation. For example, the invitation going to Dr. Joers' patients would read:

You are cordially invited to be present
at the

HOUR OF PROPHECY
AUDITORIUM

3606 Pacific Avenue

Sunday, October 12, 1947
at 7:30 P.M.

You will hear an interesting
illustrated lecture by

MR. F. G. ROPER

"SABOTAGING THE PEACE"

Dr. L. E. C. Joers

cial invitations to the names furnished us by the seven doctors in Tacoma, and on the opening night three hundred people had to be turned away. Many came back at nine to hear the lecture given the second time. I believe those five thousand invitations helped greatly to give us an overflow crowd, which made it necessary for us to hold two identical lectures each Sunday evening for the first sixteen weeks of the campaign.

For weeks people would proudly introduce themselves to the workers at the tabernacle by referring to the fact that they were Dr. Tait's or Dr. Knoll's patient, and had received a special invitation from their doctor to come to the first lecture. We find that many frequently talked with their doctor about the lectures they have heard in the tabernacle. As I look on the list of 108 who were baptized in this campaign, I see a large number who were directed to our first lecture by the special invitations sent out.

Another method I have often used is a fifteen-minute health talk given by one of our doctors between the song service and the lecture. At this time the people can be invited to put their medical questions in the question box.

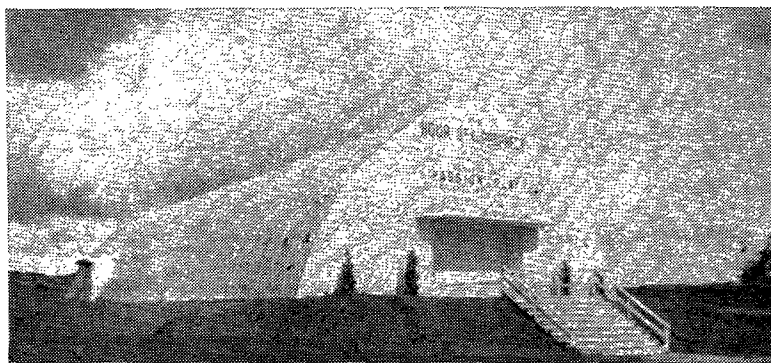
Probably the most generally practiced missionary work done by most of our physicians and dentists is the personal contact in the doctor's office. A few of our doctors have found success in holding public efforts. This has a good influence when it can be worked out. One doctor I know sends out five hundred *Signs of the Times* to his patients, and then endeavors to follow up the interest as it develops.

I have always found that our well-known doctors are a great help in approaching city officials and building committees, with reference to permits to erect our tabernacles. It is becoming more difficult all the time to secure building permits to erect our temporary tabernacles, but our doctors can usually come to the rescue.

Fortunate indeed is the evangelist who has faithful doctors in his community to give him counsel and guidance. To all our doctors and workers I would say, "Let us arise and finish the work; we have so little time."

* Paper read at a Washington Conference workers' meeting.

We sent out over five thousand of these spe-



Evangelist Roper's Tabernacle, "Hour of Prophecy"

Now It's the Glands

By G. K. ABBOTT, M.D.,
Sanitarium, California

THERE is always an exaggeration of affairs in a newly explored field. In the same state of overemphasis is the matter of psychosomatic medicine.

"Formerly, when a child didn't turn out as well as it was hoped he might, the parents remembered that in his infancy some inattentive nurse had dropped him on his head; now it's the glands! If you are too tall or too short, too fat or too lean, too nervous or too dull, it's the glands! If you lack hair or have too much, if your skin has pimples, if your nails are brittle, if your child wets the bed, if your arms are too long or your hips too wide, it's the glands! If your physician can't account for your complaints on any other basis (even allergy, a psychosomatic relationship, or a vitamin deficiency) then it's your glands! Granted that these are unscientific and exaggerated statements, they contain as much truth as the equally unscientific and exaggerated claims of many 'endocrinologists.'"—*Collected Papers of the Mayo Clinic and the Mayo Foundation* (Philadelphia: W. B. Saunders Co., 1942), vol. 34, p. 449.

"An attitude is gaining ground among the profession as well as with the laity that if a man has no demonstrable defect and still persists in being ill, he should consult a psychiatrist. Or since psychiatrists are rare and such patients seem to be innumerable, he should perhaps try to find someone who for want of a better term has been called a specialist in psychosomatic medicine, and who has become especially interested in the relationships and interplay of organic and emotional disease. Such an attitude may have some justification in expediency to meet existing conditions but can do little toward the final solution of the problem. Psychosomatic medicine is medicine itself. The role of humanist cannot be assigned to any one group, whether its members be called psychiatrists, psychosomaticists, or priests. The study of man and his values is at least as much a part of internal medicine as physiology, chemistry, or anatomy. Fundamental concepts which involve or modify our understanding of all disease can never be regarded as clinical specialties. . . . By no means are all internists involved in these defects. Osler, Francis, Peabody, and many other of our predecessors were great humanists who in being so never lost their respect for science."—DAVID P. BARR, "The Responsibilities of the Internist," *Annals of Internal Medicine*, August, 1947.

Do our glands control our mental and emotional behavior? Does the mind project into the

fingers and toes distresses and disturbances which do not really exist in these peripheral parts? This latter field is just now receiving great attention. To a physician who keeps his feet on the ground of scientific facts this seems a rather fantastic, or at least a highly imaginative, affair. Nevertheless, there are certainly many subjective distresses of great variety which cannot

be shown to have an objective or demonstrable cause in the part where this distress is located. And besides this field there are emotional, nervous, temperamental, and other apparently purely psychic states which likewise have no obvious anatomical basis. What are the causes of these mental and nervous phenomena?

Since I have had experience with many such "cases" and by reliable criteria identified and relieved them, I would venture a few observations. There are two so-called ductless glands which bulk large in this field of intangibles—thyroid and ovarian. Only one of these applies to both men and women. This is thyroid gland degeneration, with an accompanying low metabolism, or hypothyroidism. There are not only all sorts of bodily distresses as headache, backache, numbness, tingling, aching, soreness, tenderness, but also a great variety of symptoms to which both the patient and the doctor are likely to attach names of diseases which have no existence in fact, and cannot be demonstrated by any known method of examination.

Locating True Cause of the Disease

Of these latter especially notable are arthritis, sacroiliac slips, colitis, and even heart disease, merely because the distress is located in these parts or near them. In some cases of actual arthritis, as shown by X-ray or deformities of the joints, the pain can be and is relieved by thyroid extract if there is a low metabolism. A happier adjustment in daily living is often accomplished, and distress is relieved when the metabolism is brought up to normal by thyroid extract properly given. The complete story in the words of the person is the first item in diagnosis. The next is a full and complete physical examination to find or rule out organic disease at the area of disturbance. Laboratory tests must also be taken to rule out or discover other biochemical or nutritional disorders. X-ray is often necessary in this thorough hunt for structural disease. The physician must of necessity have in mind all possible causes of such distresses as are enumerated

by the patient. A certain amount of suspicion is also necessary in this exhaustive quest for the cause of the trouble, but diagnosis must be based on tangible demonstrated defects or disorders. Not infrequently this thorough examination leads to a solution of domestic relations. Unfortunately there is almost no account of these affairs in physiologies or books on endocrinology. Many metabolism tests are done on persons who are not in basal condition, and hence moderate degrees of deficiency are not discovered.

Moreover, the lower limit of the range of normal metabolism as given in all the books for years back and down to date is not correct. Minus 10 per cent is not the lower limit of normal, but rather about minus 5 per cent. The test must be taken before the patient gets out of bed in the morning in order to secure a reliable figure. There may be as much as 15 per cent difference between the reliable method and the ordinary commonly used method. A restless, sleepless night is almost certain to give a false figure. The treatment, with gradually increasing doses of thyroid extract, is a slow, time-consuming procedure, but is the method that must be followed if results are to be secured. The Christian physician is often rewarded not only with the recovery of his patient, but often also with the restoration of harmony with one's fellow beings.

Much more could be written regarding the great variety of physical, nervous, and temperamental ills, often involving domestic tranquillity and Christian experience, which result from hypothyroidism. Some of these are very similar in nature to the nervous manifestations of vitamin deficiencies, and the two may co-exist.

The Query Column

Bible Questions and Worker Problems

Dubious Pictures of the Tiara

Is there any genuine picture of the papal tiara bearing upon it the inscription "Vicarius Filii Dei," which some of our evangelists show on the screen in discussing the mark of the beast?

EACH pope, like any other sovereign, has his own tiara, which is the papal crown. There is, therefore, no one tiara that is worn by the full succession of papal pontiffs. Moreover, personal examination of these various tiaras, by different men back through the years, and a scrutiny of the pictures of many more, have failed to disclose one engraved with the inscription *Vicarius Filii Dei*. There is none such defi-

nately known to exist. As heralds of truth, we are to proclaim the truth truthfully. No fabrication should ever becloud our presentation of truth. The present truth of the threefold message is so overwhelming in its logical appeal, and so inescapable in its claims, that it needs no dubious evidence or illustration to support it. Recourse to any unreliable and fraudulent evidence discounts the very message that we are commissioned of heaven to give to men, and reflects upon the honesty of the messenger.

Years ago one of our prominent evangelists, when in Rome, secured some impressive pictures of one of the papal tiaras. But the photographs were without any wording of any sort on any one of the three crowns, front or back. Later, an artist, in attempting to reillustrate one of our standard books on the prophecies, took this genuine photograph of a *plain* tiara and lettered upon it the three words *Vicarius, Filii, and Dei*—one on each of the three crowns—on the premise that such was the name the pope bore, and if it were not actually on the tiara, it might well be by the way of illustration. One of our leading publishing houses, and the General Conference, to whom the altered photograph was submitted, emphatically rejected it as misleading and deceptive, and refused to allow its use! (All honor to them!)

Regrettably, some of our evangelists who do not have all the facts, and to whom the appeal of the moment has sometimes outweighed the ethics of the case, and who perhaps have not thought through the fraudulent character of such plausible but specious evidence, have occasionally continued to use this or a similar fabrication.

In the name of truth and honesty this journal protests any such use by any member of the Ministerial Association of the Seventh-day Adventist denomination (our worker body), of which *THE MINISTRY* is the official organ. Truth does not need fabrication to aid or support it. Its very nature precludes any manipulation or duplicity. We cannot afford to be party to any fraud. The reflex action upon our own souls should be a sufficient deterrent. We must never use a quotation or a picture merely because it sounds or looks impressive. We must honor the truth, and meticulously observe the principle of honesty in the handling of evidence under all circumstances.

L. E. F.



¶ IN teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.—*Ministry of Healing*, p. 146.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Why Have a Chancel?

By NORMAN A. McNAIRN

IT IS surprising how many evangelical churches are being built in the style of English parish churches, with long naves and deep chancels, and how many older buildings are being modified so that they can have a chancel? It is a great change for churches of the evangelical tradition which have heretofore scrupulously avoided just this feature.

This trend has come for a number of reasons. It is part of a revolt against the uniformly bad architecture of the nineteenth century, in favor of buildings which would be truly sanctuaries rather than auditoriums. And it so happened that the architectural leaders of that revolt were most sympathetic to Anglo-Catholicism. Of these Dr. Cram is the best known, through his buildings and his books.

The general acceptance of this leadership by non-liturgical churches has been prompted by "practical" considerations rather than by an understanding of the historical and liturgical factors involved. This is apparent, for example, in the recent book by Scotford, *The Church Beautiful*, in which the following arguments are proposed in favor of the introduction of the chancel arrangement:

- A chancel renders the minister less conspicuous, thus raising the service above the personal plane;
- It permits placing at the center objects of beauty and meaning;
- It introduces movement into the worship;
- It is suited to ceremonial and dramatic events;
- It adds to the apparent length of the church;
- It encourages congregations to sit further forward.

You will observe that no mention is made of the ritualistic function of the chancel beyond saying that it permits movement and substitutes meaningful objects of attention in place of the preacher.

Protestants ought to know that there is a sound religious reason for placing, not the preacher as an individual, but the pulpit in the center. What is exalted in such a plan is not the man, nor even the sermon, but the Word of God, which is the supreme guide of faith and life. This is entirely proper in a church which is primarily evangelical and only secondarily sacramentarian. It is a true expression of the *ethos* of Protestantism.

The introduction of a chancel changes this traditional arrangement in favor of one in which the choir is divided, pulpit and lectern are separate, and the centre of attention is taken by an altar against the far wall, usually on a higher level. There is no denying that this often makes for a pleasing "worship centre," but I disagree with the claim that it is any more meaningful.

The Question of the Altar

It is questionable whether an altar has any place in an evangelical church. Symbolizing the sacrifice of life to appease the wrath of God, the altar is appropriate in communions in which it is held that the actual sacrifice of Christ is re-enacted in the service. In such churches it is proper to keep the altar remote from the people in sacred isolation, and to have it in a high and central position. But in churches where the service is not so much sacrifice as Communion, a re-enactment of the Last Supper, the altar is fittingly abandoned for the Table, and this Table, being an expression of fellowship with Christ, is appropriately placed close to the congregation.

Historically this is well supported. In the early centuries of the Christian era it was customary to have the Holy Table on a low platform or *bema* in the body of the church, while clergy and elders sat around an apse beyond the Table. Then in the churches of the Reformation in Switzerland, which of course were formerly Roman Catholic buildings, the altar was removed, and a Communion Table placed at the *front* of the chancel, *i. e.* close to the people.

Early Christianity was notable for its fellowship. The people met to pray and sing together, to hear the Word read and expounded, and to share in the sacred meal. There was intimacy and joy in their fellowship with God and with one another. The elaboration of worship and church organization in succeeding centuries gradually obscured this original fellowship. The people came to have less and less part in the activity of worship. The mysteries were removed from them into a screened apse, and they became spectators of a transcendental drama instead of participants in a living and enlightened communion.

The Origin of Chancels

In this development the chancel was evolved. In the form most familiar to us its origin is to be found in the English abbey churches. Even before the appearance of Gothic architecture

English churches tended to be long and narrow, in contrast to those of France and other countries. And this tendency was exaggerated during the Gothic period, the abbeys being divided into a nave where the common people might stand, and a choir, hidden by a carved screen, in which the monks participated in the elaborate liturgies of the mass and the hours. This pattern had its effect on the parish church, the abbey choir being modified into the deep chancel, where trained choristers and clergy chanted the worship on behalf of the people.

The chancel thus represents mediaeval Christianity of the monastic type. As such it was an extraordinarily successful combination of meaning and function. One feels in regard to such a classic example as Chester Cathedral as he does toward Dante's *Divine Comedy* that the closer one studies the structure as a whole or in detail the more coherent and significant will it be discovered to be. That is not true of most of our modern chancel churches, simply because our kind of Christianity is so far removed from mediaeval monasticism. It belongs to another world, and it is far less at home in mediaeval housing than it would be in that of the third century.

The adoption of the chancel would therefore seem to be an importation into the evangelical churches of a style which is alien to their genius. And it is probable that to adopt it generally would contribute to a decline in the Protestant witness. By its very nature a chancel hinders common worship, congregational participation, the sense of fellowship which the early Church had and which the Reformation sought to recover. It is hard for a congregation to sing in a long building, aided by a divided choir whose voices are diminished by doubtful acoustics.

Preaching and the Bible

Furthermore, it is perhaps not accidental that with the chancel trend there is a separation between pulpit and lectern. In a large church this may indicate only a distribution of leadership between two or more ministers. But where the same minister reads the Scripture from one desk and preaches from another, the suggestion seems to be that the preaching no longer springs from the Bible.

Perhaps we have here an unconscious motive for modern trend. Perhaps the sixty troubled years of Biblical scholarship through which we have been passing, with the confusion they have brought into the Protestant pulpit, have made us so much less confident of the Word we have been ordained to preach that we have sought refuge in a return to a kind of worship in which fewer questions are asked and mysteries are accepted as such. Maybe we have lost confidence in the centrality of the Gospel, and so have pushed the pulpit aside in favor of the altar. But then, neither do we believe in the altar.

And so one fears that the dignity which is commonly invoked in justification for our newly centred worship may after all turn out to be the dignity of the dead.

The only true alternatives are either to become truly sacramentarian, or to recover the *authoritative note of the Word of God*. The advent of the New Life Movement is one of the several indications that a recovery of the evangelical spirit is under way. If this proves to be an enduring movement in the life of the church, many of our chancels will seem to be superfluous. The Protestant churches need to look further to find the true and satisfying solution of their housing problem.—*The Presbyterian Tribune*, February, 1948. (Reprinted by permission.)

Universal Bible Sabbath

By J. ERNEST EDWARDS, Associate
Secretary, Home Missionary Department

SOME time ago an academy freshman was given the assignment of defining the Bible in her own words. This statement came from an Armenian home where they baked large loaves of bread weekly. At mealtimes the homemade bread, unsliced, was passed to the members of the large family. Each one broke off a chunk of the loaf. Knowing this family custom, one can well understand the excellent definition written by this student: "The Bible is a loaf. Every chapter is a chunk, and every verse, a big bite."

How true it is that the Bible is the bread of life. Every chapter is a chunk of spiritual food, and every verse a big bite! In cooperation with the American Bible Society the General Conference Committee has designated December 11 as Universal Bible Sabbath, to be observed in all the churches of North America by a sermon presentation re-emphasizing the importance of daily Bible reading and study.

Doubtless the members of your church have been following the Thanksgiving-to-Christmas Bible reading program sponsored by the American Bible Society. Realizing that "none but those that have fortified their minds with Bible truths will stand through the last great conflict," we should encourage our church officers and members to partake daily of the bread of life. They can grow in grace and in the knowledge of the Lord only as they feed daily on His Word.

Leland Wang, popularly known as the Chinese missionary to America, advocates this motto: "No Bible, No Breakfast." His insistence on regular daily searching of the Scriptures has come to be the keynote of his service. He says, "If we can eat three meals a day, we can read three chapters of the Bible daily."

In your sermon on Sabbath, December 11, inspire your entire church to follow the Bible year, completing twenty-three chapters a week, or the Character Classics, the correlated Bible and Spirit of prophecy reading plan. Observe Universal Bible Sabbath in your church by sponsoring the continuance of the daily Bible reading program during 1949.

A Heart-to-Heart Chat With Unordained Ministers

DEAR BRETHREN:

It is not very often that we get a chance to talk with you unordained men alone. I wish it were possible to sit down with each one and just chat to our hearts' content; but I do not have that opportunity. Hence this letter.

1. To LICENSED MINISTERS. You have successfully completed your internships and are now fully accredited conference workers. Your future depends upon how well you apply the lessons learned in college and in your internships. The knowledge and experience you have already gained should not close your minds to counsel from those older in the work, but it should assist you to make the most of every opportunity to win souls and grow in ministerial ability.

Always keep in mind that your future as a minister depends upon your soul-winning ability under God. Men of other talents are needed in the work, but the men needed most are soul winners. In days of prosperity the conference can employ many types of workers, but in days of adversity the conference can retain only the soul winners. Therefore, I would counsel each unordained man to magnify his calling by winning many souls. I greatly appreciate your loyalty and faithfulness to the conference program, and fully believe that you will succeed in the sacred work of the gospel ministry.

2. To MINISTERIAL INTERNS. You are new among us, and we welcome you into our midst. I appreciate your zeal and enthusiasm, and will do everything possible to make your internship successful. Naturally, this two-year period can be either a trying or a pleasant experience, according to your choosing and attitude. The salary you receive will just about keep body and soul together. Your budget will not be high, and it will mean careful financial planning on your part to make ends meet. It may be necessary for you to live under conditions that mean doing without a number of things associated with comfort and convenience. You may be tempted to compare your lot with others, and to give voice to your complaints and hard lot in life.

When tempted to sympathize with yourself because of the apparent discrepancies between

the ideals you learned in college and the practical outworking of those ideals in conference employ, always bear the following in mind: First, your future in the work will be determined by the attitude and relationships during the two testing years before you. Second, every successful minister among us passed through the same experience facing you, and some of them labored under hardships which would completely discourage you. When tempted to think that your lot is hard, thank God for the privileges and blessings which are yours as a ministerial intern in 1948.

Allow me to admonish you to support faithfully the evangelist you are associated with. He will not, of course, do everything just the way you were taught in college. Neither will you, after you have been in the evangelistic field a few years. Endeavor to be punctual in all your appointments. Fulfill your assignments with dispatch and enthusiasm, whether it be leading the song service, dusting the seats prior to the evening service, operating the slide projector, or distributing handbills. Take advantage of every opportunity to speak in public, to give Bible studies, to call on interested people, to teach a Sabbath school class, to assist in a church campaign, or to listen to a burdened soul who needs your help and prayers.

Your future, dear young workers, is in your own hands. Men do not arrive because their paths have been smoothed for them, but because they have the determination to surmount anything that obstructs their progress. It is in our minds that we conquer or submit, for no man can be defeated who does not acquiesce in his own defeat. If you will adopt this attitude and relationship, it will surprise you how quickly the two years will pass, and that successfully. May God help you to relate yourself rightly to the opportunity facing you.

"When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Success is failure turned inside out—
The silver tint of the clouds of doubt—
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst
That you mustn't quit."

THEODORE CARCICH. [President
of the Illinois Conference.]

✱ ✱ ✱

❖ CHRIST'S method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. . . . There is need of coming close to the people by personal effort. If . . . more time were spent in personal ministry, greater results would be seen.—*Ministry of Healing*, p. 143.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Pastor's Duty to Young People

By DONALD LEE, Teacher,
Japan, Junior College

SOCRATES once said it was "strange that we spend so much time in getting money and so little on those to whom we are to leave it." We are interested in earning a living and in providing for the comforts and necessities of our children. We are interested in what our children eat, what they wear, whom they associate with, and how they are progressing in school. Yet in spite of all this solicitude, not all our children are taking their stand for God. Why? Is it because we care for the physical aspects of life, and neglect the more important phase, spiritual life?

"Sometimes parents do not dare to talk to their children because their own life is so selfish, so sinful, so narrow and trivial. How can they ask their children to do what they are not willing to do themselves?"—*Motives and Methods in Modern Evangelism*, p. 111.

Even though a fair amount of the responsibility rests on the parents, the pastor should also carry his share.

The times in which we are living today require the constant vigilance of the pastor over the young people. It is a sad but true situation that today hundreds, yes, even thousands of potential church members are being lost to the church because there is too little intelligent effort put forth on the part of the pastor and the parents to hold youth in the church.

References to the Holy Scriptures and the Spirit of prophecy give us ample evidence as to what the duty of the pastor should be in relation to the young people. Mrs. White has the following to say concerning the pastor's duty:

"Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. Many are reluctant to do this, but their neglect is a sin in the sight of Heaven."—*Gospel Workers*, p. 207.

What the young people need today is the personal touch which the pastor alone is in a position to give. To a large degree the young people's concept of "What is a Christian?" is based on the life of the pastor. If all the pastor's activities are exclusive of the interests of the young people, they will gain a wrong impression of the true Christian and his work.

J. L. McElhany has stated that "the future of this cause depends upon our young people. The Missionary Volunteer movement is the whole church organized to save our young

and train them for service."—*Young People's Worker's Aid*, no. 10.

This organization of the church to save the young people must of necessity be sponsored by the pastor. He is the key to the success or failure of the enterprise. If the pastor manifests proper interest in the young people, he can attract and win them to Christ.

"Let him . . . cultivate the friendship of the children of his own church members. They are a charge for which he is responsible. They ought by this time to be familiar to him by face and name, through family visits or casual meetings. This acquaintance is now to be improved into a nearer confidence. To invite them to the . . . parsonage, set them small jobs to do about the church, and in every way exhibit a frank interest in them, will more surely and more richly repay his trouble than any other duty he can take in hand."—*The Christian Minister and His Duties*, p. 345.

Train Youth for Service

The youth today are living in a world in which corruption abounds. Satan, the archdeceiver, is directing his attack against the youth. It is his plan to lead as many as possible to destruction. Mrs. White says in *Gospel Workers* that "the youth are the objects of Satan's special attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy."—Page 207.

It is important to have the confidence of the young people. What a tragedy it is when the youth of the church cannot look up to God's ordained leader with confidence! Instead of devoting his full time to shepherding and feeding the mature in the church, how much better it would be to devote some of his time exclusively to the youth.

A Scottish shepherd was once asked how he was able to produce so fine a breed of sheep. He answered with pride, "By taking care of the lambs." If we water and nourish the youth and train them in the way they should go, in the years to come our church will reap the result of sanctified church members.

Thomas, in his book *The Work of the Ministry*, states that "parochial work among children will always occupy an important place in the thought and interests of a clergyman's life."—Page 327. He suggests that it is his duty to become better acquainted with the young people through (1) the day schools, (2) the Sabbath schools, (3) children's services, and (4) during special meetings on weekdays. The messenger of the Lord says:

"The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth."—*Testimonies*, vol. 6, pp. 196, 197.

A survey of 4,979 youth in the North Pacific Union in 1941 revealed that more young people were baptized at the age of twelve than at any other age.

According to the survey, baptisms decreased rapidly after the ages of twelve to fourteen. These are the formative years of a child's life. It is the consensus among youth workers that there are less apostasies among those young people baptized during the formative years than among those baptized during the more mature years. This all points out the significant fact that it is during their earlier years that youth need the tender and firm guidance of their pastor. I do not discount the efforts of Christian teachers, Missionary Volunteer leaders, and others who are devoting their time to the young people. However, during this period the pastor should become acquainted with the youth so that they will look to him as a friend and a personal spiritual adviser rather than just another preacher.

When Eric B. Hare was Missionary Volunteer secretary for the Northern California Conference in 1935 he conducted a census among the youth of that conference. He found that 64 per cent were enrolled in Christian schools, and 36 per cent in secular. Of the 64 per cent in Christian schools far more children were baptized and remained in the truth than in the secular schools. Likewise better results were seen in homes where both parents were Adventists than in divided homes. A summary of the result follows.

64% of Youth in Christian Schools	36% of Youth in Secular Schools
17% from divided homes	21% from divided homes
12% not baptized	50% not baptized
4% disfellowshipped	4% disfellowshipped
47% from united homes	15% from united homes
3% not baptized	25½% not baptized
3½% disfellowshipped	none disfellowshipped

Some Ways to Solve the Problem

In summing up, all indications seem to point to this one fact: If we as a denomination could hold and baptize into the church all our young people, our gain to the church would be equal to, if not greater than, the gain to the church through the evangelization of non-Adventists. It is a challenging thought. Are we neglecting our own heritage to garner into the fold those not of our faith? This is of great significance to the local pastor. The following suggestions offer a solution to this problem. They have been found to bring good results by those who have carried them out.

THE CHILDREN'S SERMONET.—Far too often the young people are not made to feel that they have a place in the Sabbath morning sermon. The service is conducted almost exclusively for the benefit of the older members of the congregation. Rarely is any thought given to the young people.

"At every suitable opportunity let the story of Jesus' love be repeated to the children. *In every sermon let a little corner be left for their benefit.* The servant of Christ may make lasting friends of these little ones. Then let him lose no opportunity of helping them to become more intelligent in a knowledge of the Scriptures. This will do more than we realize to bar the way against Satan's devices."—*Gospel Workers*, p. 208. (Italics mine.)

In this passage Mrs. White points out a very vital truth in our dealings with the youth. If each pastor would put this principle into practice, he would gain the respect of both parents and children. The children would be made to realize that the church service belongs to them as well as to the older members. The sermonet will also help encourage the parents to bring their children to church rather than take them home after Sabbath school.

Farrar, in his little book entitled *The Junior Congregation*, makes this helpful statement:

"When the minister speaks to the juniors, he should forget, as completely as possible, the presence of the seniors. For six or seven minutes the children have the right of way and the right of the minister. He should not preach 'at' the children, but portray a great principle before them. The sermon should unfold one glad, noble, Christ-centered truth, and be itself unfolded, as an aid to memory, in a pertinent story or anecdote. The attempt should be made to clarify rather than to 'simplify the sermon.'"

To the pastor who intends to devote a few minutes to his junior congregation each Sabbath morning it might be well to suggest that special care be taken to make it a digest of his Sabbath morning service. In other words, by first simplifying and illustrating the sermon for the young people they will be able to gather some meaning from his sermon to the older members of the congregation.

The pastor must learn the art of talking to children. They do not like to be "preached at." It will also be found that a special song and prayer for the youth will do much to gain and keep their attention.

SABBATH SCHOOLS.—The pastor should become acquainted with the young people in his church by visiting the different divisions of the Sabbath school. The youth will learn to love the pastor who from time to time will drop into the various divisions and tell them a story, give them a short talk, or pray with them. He should make it his duty to contact the teachers of the different classes and find out the names of the youth who are not baptized. They should then become the object of special work and prayer on the part of the teacher and pastor. At times the pastor may organize a prebaptismal class and give instruction and guidance to the youth.

CHURCH SCHOOL.—The pastor should not be

a stranger in the halls and classrooms of the church school. His coming should be anticipated with joy on the part of the teachers and students. The pastor might well be invited in to conduct worship once or twice a month. Also, if he feels that he can spare the time, he might teach the Bible classes for a week or two during the school year.

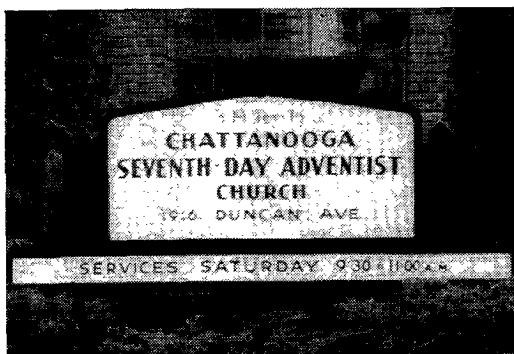
YOUNG PEOPLE'S ORGANIZATION.—Here too the pastor will find a rich harvest for his labor. Let him work with the young people in their Progressive Class work. Lack of interest on his part will instill the same spirit in the youth. The young people's organization will give the average young person the chance to develop spiritually.

OTHER SUGGESTIONS.—Let the pastor keep a list of names and birthdays of the young people, so that he may send them cards and personal messages. He should develop the gift for remembering names. Young people like to be called by their first names.

In conclusion, let us consider briefly the psychological reason why the pastor should develop the friendship of the children. J. Edgar Hoover said: "There is no possibility of wiping out crime by trying to reform the criminals. *The time to strike at it is when the youth is ready to be molded into an adult.*"—"Crime, Juvenile Crime: Causes and Cure," *Christian Statesman*, September, 1946. Dykes has emphasized this point very well in the following paragraphs:

"About the age of puberty and for a few years after it, pastoral care for the youth of the flock ought to be at its maximum. As they approach that critical stage of life when adolescence begins, the Sunday school begins to be left behind as too childish. Character develops under a sense of self-conscious responsibility, action grows independent, and the passions gain strength. From thirteen to eighteen or so is the most hazardous period of growth, when grave risks have to be encountered. Then, if ever, the pastor's eye should be upon a young lad or maiden.

"But if he defer making close acquaintance with them till they have actually reached or passed the critical period, it will often be too late to commence it then. An age of reserve sets in, even of suspicion. The approaches of one who has till then been a stranger may be sooner repelled than welcomed."—*The Christian Minister and His Duties*, pp. 343, 344.



Highway Sign Directing Attention to Church

Visual Aids at S.M.C.

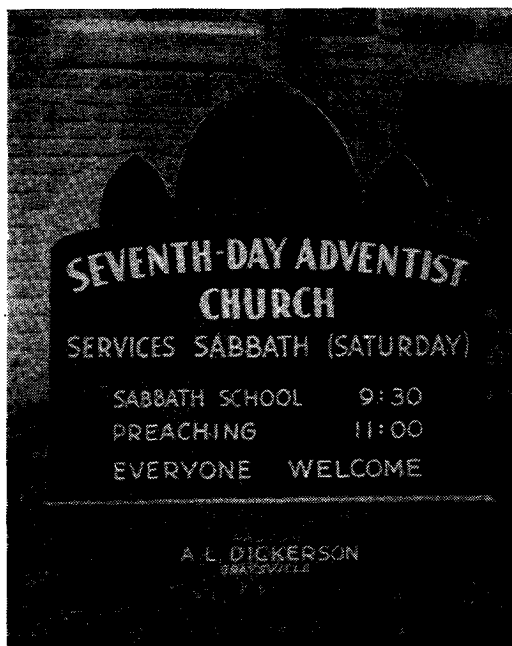
By CECIL R. COFFEY, Ministerial Student, Southern Missionary College

PERHAPS the most practical mechanical subject taught ministerial students at Southern Missionary College is the course in visual aids. Visual aids—projected and nonprojected—are essential and profitable in public evangelism as proved by the continued success our evangelists are having with illustrated lectures. That this method of presenting the Advent message is God ordained is clear from such Spirit of prophecy passages as the following:

"I am pleased with the manner in which our brother [Elder S.] has used his ingenuity and tact in providing suitable illustrations for the subjects presented—representations that have a convincing power. Such methods will be used more and more in this closing work."—*Evangelism*, p. 205.

"You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words showing the importance of obedience."—*Ibid.*, p. 203.

The classes in visual aids at Southern Missionary College include discussions in advertising, lettering, posters, handbills, projected visual aids, chalk talks, flannelgraph, and the construction of nonprojected visual aids. In



Signboard on Church Grounds

this day of increasing sensational advertising methods, many of which we cannot follow but must compete with, a study of acceptable and profitable methods is essential to the prospective evangelist.

The church pastor can also make good use of visual aids. He often has need of signs and posters announcing special meetings, and can use miniature images and charts in doing personal work in Bible studies and cottage meetings. A neat and dignified sign alongside the road will do much to cause people to realize that Seventh-day Adventists are doing things. It will also be a great help to our own traveling workers, who might otherwise find it difficult to locate the church in an unfamiliar town.

The department of visual aids at Southern Missionary College has made available two standard, representative signs, one designed for the highway and the other to be mounted in front of the church. The highway sign is sturdily constructed of one-fourth-inch marine plywood and fine-grade poplar with a walnut finish. It has an old-ivory background with dark-green letters touched with vermillion. When mounted on two 3- or 4-inch pipes set in cement and landscaped as shown in the photograph, the highway sign is something to be proud of and is a fine advertisement for the church.

The sign for the front of the church is similarly constructed, except that it has 23-karat gold leaf lettering, and has provision for a removable name plate for the pastor.

Both these signs are easily maintained in first-class condition—a coat of high-grade marine-spar varnish applied once or twice a year is all that is needed.

The department of visual aids at this southern college is only two years old, but already it is equipped and staffed to turn out a complete line of nonprojected visual aids for our workers, and also to provide the best in all types of posters, banners, pennants, maps, bumper strips, bus cards, and so forth.

These comparatively inexpensive methods of calling the people's attention to the message for this hour have been and are being used successfully in competing with so-called sensational methods. The representations of prophetic beasts and images and charts are most effective in explaining the prophecies relating to the past, present, and future. Surely "we should seek to follow more closely the example of Christ. . . . When He came to a favorable place, He would speak to them, simplifying His discourses by the use of parables and symbols."—*Ibid.*



❖ THE church needs: "More tithes and fewer drives, more action and less faction, more workers and fewer shirkers, more backers and fewer slackers, more praying and less straying."

Spurgeon on Books

PAUL had a few books, which were left perhaps wrapped up in the cloak, and Timothy was to be careful to bring them. Even an apostle must read. Some of our self-sufficient brethren have thought a minister who reads books and studies his sermon must be a very deplorable specimen of a preacher. A man who goes up into the pulpit, professes to take his text on the spot, and talk any quality of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead man's brain—ah! that is the preacher. How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord, and yet he wants books! He has a wider experience than most men, and yet he wants books! He had been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books! He had written the major part of the Tew Testament, and yet he wants books! The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people—you need to read.—C. H. SPURGEON.



"While I Pass By"

Exodus 33:22, 23

By LOUISE C. KLEUSER

My presence shall go with thee,
And I will give thee rest;
Thy burdens sore I'll carry,
Just leave them on this crest;
I'll shield thee from My glory
Consuming every fault;
Just step aside and worship,
And hide within this vault!

While I pass by, My goodness
Shall touch thy weary heart;
I'll soothe with grace and mercy,
The pain of sin's sore dart;
And then alone I'll leave thee—
Thou canst not see My face,
But all My peace and glory
Shall fill My vacant place!

While I pass by, contrition
Shall fill the place of wrath;
Beams of thy God's longsuff'ring
Will bring sweet aftermath;
And while from self I'll hide thee
Within the cleft of stone,
In thee will shine My glory,
And, lo, the work is done!

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Worship Hymns and Evangelistic Songs

By HAROLD A. MILLER, *Professor of
Music, Southern Missionary College*

THERE are two divergent opinions about music and emotion. One thinks that music which is emotional is wrong; another believes that emotion cannot be separated from expressive music without loss of its deeper meaning. By emotion, in this connection, we do not refer to uncontrolled emotion or hysteria but to a feelingful surge of glorified thinking, half real, half imagination, fanciful—where perhaps longing, anticipation, tranquillity, peace, triumph, or striving are, one or more, being experienced in mind.

For contrast, play the "Two Part Invention No. 8" of Bach's, and then play the "Adagio" from the *Sonata Pathétique* by Beethoven. The first is not intended to express emotion. The two voices, or speakers, repeat one short, single idea, and after discussing it at length, arrive at nothing new. In the second example—although written by one of the classic composers—there is more than thought; it has color and emotional content. After having heard the first example, one feels about the same as if he had gazed at some symmetrical design—beautiful in its form, but meaningless. After hearing the second example, one has been lifted above the mundane and the common, and is carried through a period of temporary tranquillity of mind, which is reluctant to leave as the ordinary things press in again upon us. The intellectual filament needs to be charged, and to glow with the warmth of emotion, to make it shed musical light to those in the musical twilight.

There seems to be an urge on the part of some to have us fall into the habits of the popular churches in our selection and use of music. They have come to think that everything written with one chord to a syllable, with the melody (if such some of them may be called) diatonic; that is, moving from one note to its immediate neighbor, up or down according to the scale of the particular key. We would not find fault, surely, with hymns of this type, which should be a more or less steady diet of the church service, as such; yet we should not, because of that fact, come to believe, as some have, that in all our evangelistic and young people's work we should be governed by a similar selection of hymns.

Waldo S. Pratt, in his book *Parish Problems*, warns, "In the face of the critical, materialistic spirit of the age, even at the risk of being called sentimental, our churches would do well to seek a more habitual warmth of mood in public worship." This statement should carry considerable weight, coming as it does from the pen of a man who made such notable contributions to the field of music history.

It may be as difficult for one who is accustomed to music of a lighter type, to find a sensible, appropriate adjustment in his musical thinking, and to raise his standard of church music to the place where he can enjoy the dignified, worshipful hymns of the church. It may be equally difficult for those whose whole musical enjoyment has come from the staid, sober, grave hymns of the church, to adjust themselves to music of a slightly different type which has more emotional content and warmer feeling, without being cheap.

This is not primarily a plea for a change of music in the church from the appropriate, dignified worship hymn—we should all recognize that a true worship period demands a worshipful hymn—but it is a warning lest we come to feel that the *only* type of song to be used in *any* service—evangelistic or otherwise—should be governed by the same standard of music as that of the church.

Those who are using light, semisecular songs in church should, by all means, change their taste and learn to use and enjoy hymns appropriate for the occasion. For one to apply worship music to all services is no worse than for another to make constant use of the lighter type for all services—church included.

In a certain large church of our faith I once heard evangelistic songs used for the worship period, and the director used the more or less common methods of urging the congregation to sing more vigorously, with the customary chorus repeat. This condition *should not exist*. It is destructive to the deeper spirit of worship which should characterize a worship period. We should recognize the difference between the character and purpose of various services, and seek diligently not to be swayed by popular habit, one way or the other.

If those in charge of the music in our

churches, as well as those connected with evangelistic efforts, would investigate the type of music appropriate for the different services, and do so with the sincere desire to improve the music of each service, there would be a noticeable change for the better in the music situation.

The Book Shelf

Books, Reviews, and Discussions

The Holy Spirit in the Life of Today, F. W. Dillistone, Westminster Press, Philadelphia, 1946, 126 pages, \$1.50.

The author is vice-principal of the London College of Divinity. Perhaps there are few Christian doctrines more perplexing to the average Christian, and some preachers, than the doctrine of the Holy Spirit. This little volume may prove of some service in the study of this supremely important subject. It contains eight chapters, and its thesis may be stated in Calvin's words: "The Holy Spirit is the bond by which Christ efficaciously unites us to Himself."

CARLYLE B. HAYNES.

Calvin's Commentaries: Romans, Eerdmans, Grand Rapids, Mich. 1947, 592 pages, \$4.50.

This is the first volume of an American edition of the *Commentaries* of John Calvin, the first edition in English for one hundred years. The Eerdmans house is to be highly commended for beginning a project which will make accessible to new generations of students the works of the great theologian of the Reformation. Other volumes of the *Commentaries* are to follow in rapid succession.

It was a great blessing to evangelical Christianity when the Calvin Translation Society of England, a century ago, enriched the English-speaking world with a valuable translation of the extensive works of Calvin. It was a work of giant proportions, consisting of 52 volumes, which were published during the years 1844-55. Throughout the English-speaking world these volumes have occupied a prominent place in theological libraries, and preachers who had the set counted it one of their chief treasures.

The set has been exceedingly difficult to obtain for many years, and it is gratifying to know it is to become available once more, though the completion of the Eerdmans project will require several years. College and academy libraries would be wise to place orders for these volumes for delivery as they are issued. And preachers can afford to sacrifice other things in order to obtain this valuable set.

Calvin, first of all a man of letters, of great literary ability, able to write with equal elegance in both French and Latin, became one of the greatest theologians of all time. Whereas

Luther was the divine instrument to begin the work of the Reformation, Calvin was just as clearly the man to develop its principles and exhibit their bearing on life in all its relations. His "calm, clear, positive expositions of the evangelical faith gave stability to wavering minds, confidence to sinking hearts, and placed upon the lips of all a brilliant apology, in the face of the calumnies of the enemies of the Reformation," according to a great student of Calvin, Warfield of Princeton. He surpassed all other reformers in his true grasp of exegetical principles, and was called by Melancthon, "the theologian."

No better selection for the opening volume of the set could have been made than the *Commentary on Romans*, for, as Calvin observes in his dedication, "when any one understands this Epistle, he has a passage opened to him to the understanding of the whole Scripture." Dean Farrar, who was very far from being a Calvinist, nevertheless speaks of Calvin as the greatest exegete of the Reformation, and pays him this tribute:

"The neatness, precision, and lucidity of his style, his classic training and wide knowledge, his methodical accuracy of procedure, his manly independence, his avoidance of needless and commonplace homiletics, his deep religious feeling, his careful attention to the entire scope and context of every passage, and the fact that he has commented on almost the whole Bible, make him tower above the great majority of those who have written on Holy Scripture."

CARLYLE B. HAYNES.

In the Secret Place of the Most High, Arthur John Gossip, Scribner's, New York, 1947, 210 pages, \$2.75.

The author of this excellent little book is one of those devout souls who has learned what it means to enter into the secret place of the Most High. In the history of the church there have been many godly men who have known by deep experience what it is to enjoy intimate fellowship with God, and who by their ministry and writings, have sought to lead others into this deeper experience.

In the opening chapter he gives a penetrating analysis of the present situation in the church. Reference is made to the stunted devotional experience of a large number of professing Christians; to the lost sense of the presence of God with many; to the aridity of the soil of the human heart with others; and that often, though we seek to pray, how we are beset continually by wandering thoughts. Dr. Gossip, however, happily passes rapidly to the causes and to the remedy for the conditions which obtain.

Prayer is not dealt with as some absolutely passive and contemplative experience; rather, the author shows the proper relationship between prayer and work, between praying and then seeking to bring about the answer to our own prayers, and between talking to God and waiting on God.

Prayer, to the author, is like a great kingdom in which there are many provinces. Too many individuals enter but one province, and that, the province of petition. Prayer, to such, means asking God for things, and their praying is limited to their requests.

In a wonderful way Dr. Gossip carries us through provinces of thanksgiving, of confession, of adoration, and of intercession. Here we behold the soul in communion with its Maker, not merely asking, but exultant in thanksgiving, in taking delight in praising God with a joyful heart, full of gratitude to Him. We behold the soul also bowed low before the mercy seat, humbly making confession, and then again on the mountaintop pouring out the heart in exclamations of adoration.

Then comes the wonderful privilege of every child of God—the exercise of the prayer of intercession. What a remarkable privilege to plead with God for others. Considerable stress is laid on this in the latter part of the book, and this means emphasizing anew the doctrine lost sight of by many; namely, the priesthood of all believers. This presentation is worthy of prayerful and thoughtful study.

W. E. READ. [General Field Secretary, General Conference.]

The Power of the Cross, Herman Hocksema, Eerdmans, Grand Rapids, Mich., 1947, 135 pages, \$1.50.

Mr. Hocksema has written much on the passion and death of the Lord, some of his former titles being, *The Amazing Cross, The Royal Sufferer, and Rejected of Men*. His latest volume is again on this most vital of all themes. Here he discusses what it cost the Son of God to redeem us. It is a strongly devotional exposition of this great theme. The cross of Christ will become more precious to the hearts of those who read this book.

CARLYLE B. HAYNES.

Decentralize for Liberty, Thomas Lewis, Richard R. Smith, New York, 1945, 156 pages, \$1.

This is a bold and provocative book, and one that was needed. It is by a former assistant secretary of the Treasury Department and special assistant to the Secretary of State. It is a ringing trumpet call to reverse the regimentation and centralization of recent years, and return to the system of individual free enterprise and employment of former years. In the mind of the author the traditional and basic American system has been nearly strangled by the legalized restraints on freedom and enterprise imposed by organized labor. "By legislative, judicial, and executive action unions have been given a status that materially removes them from the obedience of the law which is compulsory on the remainder of the citizens."

This is a searching analysis of the evils of big business, big government, big unions,

"which, under the spurious guise of liberty, are slowly throttling the one liberty of each of us that is essential to life in a democracy—the liberty to produce and sell goods or sell one's service." The purpose of this book is to oppose this despotic system in which "we are struggling for lack of the fresh air of freedom," and to offer a plan for a better system. It is well worth reading.

CARLYLE B. HAYNES.

Some Preachers Do! Bertie Cole Bays, Judson Press, Philadelphia, 1946, 93 pages, \$1.25.

"Every preacher, whether he needs it or not, ought to read *Some Preachers Do!* If he doesn't need it, he will find it filled with actual experiences of a minister's life portrayed in unforgettable colors. If he does need it, he will discover some of the many pitfalls that await the pilgrimage of every man of God." In these words a prominent reviewer appeals to his fellow clergymen.

The author, a minister's wife, uses pointed and humorous sarcasm; and her expert knowledge of ministerial secrets is rather captivating. With a lighter literary touch she has painted the portraits of ministers in almost any situation and then dedicated the book in the following words: "To my husband, who in no way encouraged the writing of this book, but who endeavored to suppress it by threat and bribe!" A sense of humor characterizes each chapter.

We would not generally recommend a book of this type, but *Some Preachers Do!* handles with delightful frankness problems we too often shun to portray before our ministering brethren. Remembering that this book is not written by a Seventh-day Adventist, we can overlook an occasional unorthodox expression which relates to a technique, not a doctrine. Its reading will interest ministers and ministers' wives, as well as Bible instructors. Its pointed description of professional offenses is bound to leave lasting impressions for improvement, and its cautions will profitably provide food for an occasional hour of relaxation.

L. C. K.

Commentary on Hebrews, John Calvin, Eerdmans, Grand Rapids, Mich., 1948, 448 pages, \$3.50.

This is the third volume of the Calvin series to come from the press. It follows that on Romans, and the first volume on Isaiah. It comes out within a year of the four-hundredth anniversary of its origin in 1549, and thus serves to recall the rich spiritual significance of the Reformation.

What giants those men were! Calvin combined devout submission to the Word of God with the highest scholarship and freedom from human traditions. He exhibits in this volume a profound concern to understand and to expound the Holy Scriptures. Unfortunately he rejects its Pauline authorship, but had no question at all regarding its canonical authority, as did Luther. To the translator, however, no doubt exists that Paul was the author of He-

brews, and he emphasizes this in his preface, expressing his belief that Hebrews is next in importance to Romans.

This important commentary on the book exhibits all those characteristics which go to make up a valuable text. CARLYLE B. HAYNES.

Commentary on the Prophet Isaiah, vol. 1, John Calvin, Eerdmans, Grand Rapids, Mich., 1948, 496 pages, \$3.50.

This is the second volume of *Calvin's Commentaries* issued by the publishers in the great enterprise of putting them into English after the lapse of one hundred years. The first was on Romans. There are to be four volumes on Isaiah, of which this is the first. It is rare excellence, of profound scholarship, basically sound and true to the Word. There is no foolishness here of the "deutero-Isaiah" sort. There is a preciseness and lucidity of style throughout, together with careful attention to the entire scope and context of every passage. This volume covers the first twelve chapters of Isaiah. Those who are fortunate enough to obtain these volumes as they are issued will have a real treasure.

CARLYLE B. HAYNES.

The Association Forum

Discussions on Methods and Problems

Choose the Great Themes

EDITOR, THE MINISTRY:

Our young men in the ministry should not hesitate to speak on the great themes—God, Christ, the Holy Spirit, salvation, justification, sanctification, and other great subjects. In fact, these are the subjects men think about when they are alone.

I believe it was Ingersoll who, one day when riding along on a train with a fellow lawyer, said, "Let's talk."

The friend said, "What shall we talk about?"

"Oh, the great subjects," Ingersoll said.

"What subjects?"

"Is there a God?"

"I don't know."

"Is there life after death?"

"I don't know."

"Was Christ divine?"

"I don't know."

"Why is man in this world?"

"I don't know."

His companion, who was Gen. Lewis Wallace, said that he, a professing Christian, found himself almost unable to talk on these great subjects. He went home and began to study his Bible as never before. Then he wrote *Ben Hur*, which he said was his reply to Ingersoll.

It is comparatively easy to pick out a startling text—there are many of them in the Bible—and

get a number of quotations and scareheads from newspapers and magazines, because without a doubt the world is afraid now, and the hearts of men are failing them for fear. The newspaper headlines are far beyond the wildest imaginations of Adventist preachers for the last fifty years. What the great, troubled, sorrowing heart of the world is seeking is confirmation of faith in God, in Christ, in the hereafter. It is seeking to find some reason for being alive; some reason for existence; some aim, some object of human life, of history.

In *Heralds of God*, by James S. Stewart, one of our 1948 Reading Course books, we find the words of Dr. W. R. Maltby quoted: "Remember Peniel, and wrestle with the great themes, even if they throw you."

So I believe we should wrestle with the great themes—not that we should try to find out something new and strange about these great subjects, but that we should understand something about them. When we preach on them in a humble, sincere, earnest way, God will bless us. And He will fill our hearts with more greatness than we have ever known before—true greatness—which comes from studying great things.

H. M. S. RICHARDS. [The Voice of Prophecy, Los Angeles.]

✱ ✱ ✱

Inductive Method of Teaching

It is easy to lecture, but not easy to ask proper questions.

Scant preparation lends itself to the lecture type of teaching; thorough preparation induces the asking of questions, which is by far the better method of teaching. There are advantages and disadvantages in both methods of teaching, but it is well to cultivate the art of asking questions. We desire, however, to call attention to two other methods of teaching.

One is called "the deductive method," and the other "the inductive method." The former is older but not so good; the latter is more difficult but far better. The deductive method gives the rule first, and then memory or perception; inductive gives the example to prove it; the inductive method gives the example first, allowing the pupils to find the rule. . . .

Deductive teaching requires simply initiative and mental activity. Deductive teaching quiets the mind; inductive teaching arouses or quickens the mind. The importance of this distinction is plain, when we consider that all of Christ's parables were inductive as to their method of teaching. Indeed, the parables were called, "Dark Sayings," and the meaning was not always clear. We read in the Bible about the Disciples going to Christ and asking that He explain to them the parable. His plan was to drive the truth home in such a way that the hearers would recognize the truth before it became apparent to them that the application was for their benefit.—*Sunday School Digest*.

Effective Illustrations

For Use in Sermon or Song

UNDISPUTED OBEDIENCE.—"In reading the Scriptural account of the marriage in Cana of Galilee, we find that Christ's miracle of transforming water into wine followed the servants' obedience to His command, to 'fill the waterpots with water.' We are told, 'They filled them up to the brim.'"

"There was no lack on their part of doing 'whatsoever He saith,' and of doing it to the fullest extent possible. Their obedience was 'brimful.'"

"And when Christ's command came, 'Draw out now, and bear unto the governor of the feast,' the simple record is, 'They bare it.' We find no reluctance to their doing immediately just what they were told to do. And the miracle probably occurred while they were on their way to the governor, in obedience to Christ's injunction."

"Were there today more instant, whole-hearted, 'good-measure' obedience, we should see more transformations in the spiritual world, and more 'brimful' results in people's lives. For 'full-to-overflowing' grace, the 'brimful' blessing, is poured out from the windows of Heaven upon the one who, in 'full-measure' obedience, has brought 'all the tithes into the storehouse.'"—DOROTHY KENDALL, "Obedience Indeed," in *The Burning Bush*, May 29, 1947.

DISCOVERY DAY.—This is a day whose meaning we forget. A few remember it as Columbus Day, and recall that knights named in his honor sometimes parade; but the majority pass it by, never pausing when the daily paper states that it is the twelfth of October. It should be known to everyone as Discovery Day.

On August 3, 1492, Christopher Columbus set out from Spain thinking, but "not knowing," that he could discover another route to India. After two months his ship touched land. That was 550 years ago. Columbus had discovered a new world. He also discovered that in order to reach his goal, he must learn how to calm a terrified crew and stop a mutiny.—ROBERT ALLEN SELBY, *The Secret Place*, October-December, 1941.

SHOOTING THE SUN.—At noon each day on shipboard, the vessel's clocks and instruments are checked by a careful observation of the ship's position with reference to the sun. This is called "shooting the sun." By it the vessel, storm-tossed and wind-driven, is kept adjusted to the very center of our universe.

We have imagined sometimes that one great religious experience sets life on the highway forever. There are people who look back to a great conversion experience, but who never see the need of daily reattunement with God. We become too busy to "shoot the sun"—too pre-occupied weighing the cargo, watching the views, calculating profit and loss.—*Secret Place*, October-December, 1941.



Ecumenical Movement Defined

IN RECENT months the expression "Ecumenical Movement" has had widespread publicity. To many this may be an unfamiliar expression, and in the interests of those who would like to have official definitions of the expressions used in connection with the discussion of the newly formed World Council of Churches (see page 4), the official definition of the term and its associations is here given. This is culled from "The Story of the World Council of Churches."

"This word 'ecumenical' still falls strangely on most American ears, but it is actually a very old word derived from the Greek 'oikos' meaning 'house.' In the form 'oikumene,' it was applied to the very earliest councils of the whole church because the members represented the 'housed' population of the earth."

"In its modern usage the word 'ecumenical' signifies the 'whole household of faith, embracing all races, all nations, all branches of the church itself throughout all the world.' The familiar hymn puts it thus—'all people that on earth do dwell.' The 'ecumenical movement' is the movement toward Christian unity, or, as Dr. Visser 't Hooft has so aptly put it, 'from the Church-as-men-have-conceived-it toward the Church-as-God-intended-it.' In its meaning of *universal* ecumenical is nearly synonymous with the word 'catholic' with which we are more familiar. It has this advantage, however, that it has never been used to designate a particular branch of the church."

"There are many and varied expressions of the ecumenical spirit. The International Missionary Council, the World Sunday School Association, the World Student Christian Federation—all are parts of a great on-going movement which is supra-national, supra-racial, supra-denominational. This brochure has dealt, primarily, with that part of the movement most directly related to the formation of the World Council of Churches. . . . To make clearer the *spirit* of the movement, the *Declaration of an Ecumenical Christian* is printed below."

Declaration of Ecumenical Christian

"At baptism I was admitted to no local or sectional order. The intention was to make me a member of the church of Christ. As a member of the church universal, a representative of Christianity in all lands and ages, I am bound in loyalty to that great church, far more than to the particular denomination or local church to which I belong. I am an organ of Christian unity; a steward of the whole church's spiritual heritage, of the whole church's vision of truth and duty, of the whole church's resources in organization for fellowship and the cure of souls, of the whole church's endowment as a channel for the grace of God. I should like, if it be not presumptuous, to appropriate St. Augustine's words: 'I take a whole Christ for my Saviour; I take the whole Bible for my staff; I take the whole church for my fellowship.'"

E. B. RUDGE.

We urge our **MINISTRY** family to read carefully all advertisements, to patronize our advertisers, and to mention **THE MINISTRY** when writing them concerning their advertisements.

The Religious Press

Valuable Current Excerpts

EKID DEFINED.—At the historic Eisenach conference in the Soviet zone July 11-13, delegates from the four zones adopted unanimously a constitution uniting the three major Protestant bodies of this country [Germany] into a federal organization known as the Evangelical Church in Germany (EKID). The temporary status of the organization which was formed in 1945 has thus been replaced by a permanent ecumenical structure. Its constituent bodies—the Lutheran Church, the Reformed Church and the United Church (a union of Calvinists and Lutherans)—have a combined membership of more than 40,000,000. Since the new constitution does not provide for organic union, the participating churches will retain their individual names and characteristics, but every effort will be made to secure increasingly closer cooperation.—*Christian Century*, August 11.

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UNFINISHED TASK.—Even though the gospel message is available to eighty-five per cent of the world's population, the task of making it available to the remaining fifteen per cent (or 300,000,000 people) is herculean, inasmuch as these 300,000,000 speak about 1,000 different languages and dialects.—*Gospel Minister*, August 26.

CATHOLIC STRENGTH INCREASING.—The influence of the Roman Catholic Church is greater than ever in our country. Its membership numbers stand in majority in 38 out of 50 of our largest cities—cities which today have predominant influence over our American culture. As a denomination, its 25,000,000 members make it almost three times as large as the Methodist Church, our *largest* Protestant church. . . .

Every citizen must be concerned, as this system exerts influence and pressure on local, state and national officials, especially education and social welfare. It has influence on newspapers, radio, movies, art, music, literature. It has great influence with city political machines, often in labor unions, social welfare agencies, and teachers organizations. . . .

Responsibility for carrying out Catholic policy lies with 145 bishops and archbishops, as the ruling American hierarchy—each of whom is appointed directly by the pope on the recommendation of the apostolic delegate in Washington. Since control of the appointment of bishops is one form of Vatican power, Rome is not interested in democratic selection of American bishops. They are striving to create a national church in all fields.

A divided 36,000,000 Protestants obsessed with "denominational special interests," rugged individualism and localism cannot hope to win America against a united, authoritarian Roman Catholic Church with 25,000,000 Catholic members.—*The Churchman*, September 1.

UNITED LUTHERANS, GERMANY.—From July 6 to 14 two church assemblies of the highest importance were held in the Lutheran city, Eisenach, below the famous old Wartburg Castle in the Russian Zone of Germany: the general synod of the United Lutheran Church of Germany and the assembly of the Evangelical Church of Germany. In both assemblies constitutions were unanimously adopted which will give directives for the future development of the Protestant churches. . . .

A century-old longing of the German Lutherans has been fulfilled: that is—one Lutheran Church in Germany which now already has approximately 20 million members. The door has been opened in the meantime to the other Lutherans in Germany as well as the "Old Prussian Union" (church in former Prussia), which has well remembered its Lutheran character in the recent years, as well as other Evangelical churches. It seems that this large and solid block of German Lutheranism will draw the other Lutherans into its fold.—**WALTER ZIMMERMANN** in *The Lutheran*, August 25.

ORTHODOX BREACH HEALED.—Full relations have been re-established between the Russian Orthodox Church and the Orthodox Church of Poland, it was announced by the Holy Synod of the Russian Church, which said the Polish Church has been given complete autonomy.

Resumption of relations between the two churches heals a breach of 30 years standing. The Polish Church has been under the jurisdiction of the Ecumenical Patriarchate at Istanbul since 1924.—*The Churchman*, September 1.

MOVE TOWARD UNITY.—The Evangelical and Reformed Church has taken final action in favor of union with the Congregational Christian churches. . . . Meanwhile the Northern Baptist Convention received with applause the report of progress made by its committee which has been negotiating union with the Disciples of Christ. It also approved the formation of the National Council of Churches of Christ. This merger of eight interdenominational agencies is now assured, since 12 leading denominations have approved its draft

constitution. They are the Protestant Episcopal, Presbyterian, U.S.A., Congregational Christian, Disciples of Christ, Reformed Church of America, Evangelical and Reformed, Methodist, Moravian, African M.E. Zion, African Methodist, the Seventh Day Baptist, and the Northern Baptist conventions. So slowly, . . . but surely and with accelerating speed, the reintegration of Protestantism proceeds.—*Christian Century*, June 16.

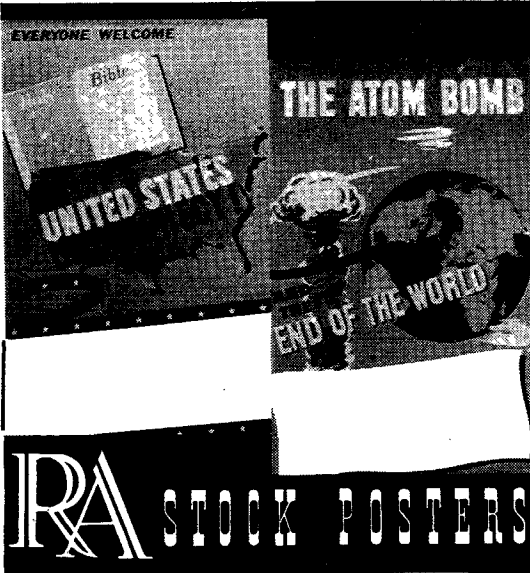
MISSION GROUPS IN JAPAN.—A committee representing all the evangelistic missions in Japan has been established for the purpose of unifying the work of various evangelical denominations and groups. . . . Members of the committee include representatives from the Scandinavian Alliance Mission, The Church of the Nazarene, The Conservative Baptists, Assemblies of God, Far Eastern Gospel Crusade and others.—*Christian Digest*, September.

CATHOLIC BROADCAST CANCELED.—"Off the air" is the signal now for the Roman Catholic Church in Hungary. Making a move similar to that made by the Hungarian Lutheran Church last March, the Catholics have canceled their radio services because of government censorship.

Catholic Church organ *Magyar Kurir* said there had been "certain attempts to limit the Church's right in the conduct of its services."

Hungarian Radio, on the other hand, charged that Catholic clergymen were using religious services "for propaganda against the democracy."—*The Lutheran*, August 25.

FIRE LOSSES.—Fire losses in the United States for the first six months of 1948 reached \$386,480,000. Now is the time for all churches to check on their furnaces and heating equipment to make sure that everything is in order for the heating of the church with the beginning of the cold season. Boards of trustees should also look into their fire insurance to make sure that it is in effect and that the church is covered against fire damage.—*Watchman-Examiner*, August 26.



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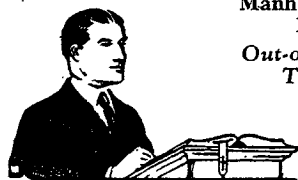
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Say you saw it in **THE MINISTRY**

GREEK RELIGIOUS LIBERTY.—It isn't in predominantly Roman Catholic countries only that strange notions of religious freedom come to light. Consider, for example, the demands which the Greek Orthodox Church has made on the Athens Parliament regarding the religious clauses in the new Greek constitution. "The exercise of the duties of any recognized religion is free and protected by law." The Orthodox Church accepts this as a start for the section on religion, and it sounds all right unless there is a joker hidden in that word "recognized." But then it is insisted that a provision shall be inserted to provide that "the appointment of non-Orthodox clergy, as well as the erection of church, mosque or synagogue buildings is forbidden without the special permission of the state." And all "proselytizing or any other intervention against the Eastern Orthodox Church" is to be forbidden. Provision that proselytizing by the Orthodox Church is also to be banned is emptied of meaning by the stipulation that "seeking out a proselyte and bringing him back to the fold of the Orthodox Church is not considered proselytizing." Moreover, the church declares that "freedom of the religious conscience" must not be granted those who adhere to the Julian calendar, and that Parliament must drop the word "doctrines" from the clause it had tentatively written stating that "all religious and doctrines shall be free." So this is religious liberty, Greek style!—*Christian Century*, August 25.

NEW EDITION OF SCRIPTURE.—A new annotated Bible, the only edition prepared especially for young Christians, is being issued by the Oxford University Press on October 7th. It will be known as the Pilgrim edition of the King James Version of the Holy Bible.—*Christian Digest*, September.

RESTRICTIONS IN ROMANIA.—Non-Orthodox denominations in Romania may no longer be controlled by mother churches abroad, according to a decree issued by the Communist-dominated government and published in the official gazette in Bucharest. All Roman Catholic, Protestant, Moslem, and Jewish groups in the country are affected by the decree. The decree declared that so-called foreign sects in Romania may maintain "only religious connection" with churches abroad. It said that hereafter all communications with mother churches must be made through the Ministries of Cults or of Foreign Affairs. According to the decree, foreign cults may continue to be subsidized from abroad, if they do not raise their own funds, but all aid from overseas will be subject to strict control by the state. It was announced that all denominations, except the Romanian Orthodox Church, to which about 70% of Romanians belong and which enjoys a preferred status, must reorganize and seek renewed state recognition. Protestant minority sects include Lutherans, Reformed, Baptists, Seventh-day Adventists, Christian Scientists, and Unitarians.—*Watchman-Examiner*, August 26.

PROTESTANTS IN EUROPE.—G. P. Raud, editor of *Europe's Millions*, has collected facts which substantiate Woods' report. Raud says that in Czechoslovakia only seven per cent of the people are Protestant; in Rumania, seven per cent; in Poland, four per cent; in Yugoslavia, two per cent; in Russia, two per cent; in France, two per cent; in Greece, one fifth of one per cent; in Italy one-fifth of one per cent; in Portugal, one-fifth of one per cent; in Spain, one-tenth of one per cent; in Bulgaria, one-tenth of one per cent; in Belgium, one-tenth of one per cent are Protestant.—*Christian Life*, August.

TEMPERANCE IN INDIA.—The government of India, now at New Delhi, has asked all its administrators to refrain from serving alcoholic drinks at official or semiofficial functions. At Bombay, Governor Sir Naharaj Singh has announced that no alcoholic drinks will in the future be served in Government House nor at any Government House function.—*Watchman-Examiner*, July 1.

REFORMED JEWS IN AMERICA.—An increase in the membership of Reform Jewish congregations from 59,000 families to over 100,000 families during the 8-year period, 1940-1948, is reported by the 59th annual convention of the Central Conference of American Rabbis. During this same period, the number of congregations affiliated with the Union of American Hebrew Congregations rose from 305 to 364.—*Watchman-Examiner*, July 22.

THE FOUR FEARS.—Dr. Walter A. Maier, back from a tour of Europe, says the Europeans are confronted by **FOUR FEARS** instead of being blessed with the **FOUR FREEDOMS** we promised them. The four are: fear of hunger, fear of winter (cold), fear of communism, fear of war.—*Christian Victory*, quoted in *Gospel Minister*, March 25.

A Christ-centered Message

(Continued from page 11)

we should lift up Jesus Christ as the world's only Saviour. Do not wait for the second meeting. Many people discover that we are Seventh-day Adventists on the first night, and then plan to come no more. If you give them nothing else, give them a strong portrayal of Jesus their Saviour, the One we serve, the One who has saved us, and the One who is coming again. Let this message blaze forth from a heart aflame for God. "If the pulpit is on fire, the people will come to see it burn," wrote Spurgeon.

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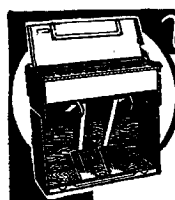
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thew 28. This does not sound as if it would be manifest in lifeless manners, from a cold heart and staggering faith. It could best be manifested through the courage of a Daniel or a Paul, the devotion of a Jonathan or a John, the consecration of an Aaron or a Stephen, or perhaps the intensity of a Moses.

To us, then, as preachers, I can think of fewer lines more appropriate to sum up than the words of Uriah Smith in *Looking Unto Jesus*:

"Thus in whatever direction we look, above or below, to things near or afar off, to the past, present, or future, in every Bible doctrine, in every practical truth, at the summit of every divine plan, at the end of every vista, we see Jesus, the sum and substance, the center and circumference, of every anticipated joy, the One altogether lovely, the chiefest among ten thousand, under God, the all in all."—Page 46.

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Significance of World Council

(Continued from page 6)

at its side stands a lighted candle. At its base is a quotation of the much-debated text, "Thou art the rock." In the foreground of the window is a closed Bible by the side of which stands an unlighted candle. In front of the closed Bible at a lower level is a picture of a wall. In the center of the wall is a wide-open door. Through the opening is seen a radiant cross from which pours rays lighting up the darkness of the outside wall. Reflected in the light

radiating from the cross are the words, "The Open Door." On the lower part of the picture is an invitation to those interested to step inside and discuss religious themes.

What a striking piece of clever propaganda is this! I suppose the great majority of the fourteen hundred and more people officially in attendance at the council would at some stage during their stay pass by this "open door." How suggestive is this striking window display of what for so many years Rome has stressed as the way for the churches of the world to find rest and unity. Will what one Catholic writer has described as, "Protestant nostalgia for union," lead to the open door?

When one bears in mind the teachings of the prophetic Word and recalls at this point that three great churches claim to be the one true church, he is tempted to think that possibly the three will finally come together when two of the three enter through "the open door."

These recent developments in the life of the Christian world should challenge the interest of every Seventh-day Adventist and lead to a fresh and vigorous study of the prophecies dealing with these great issues, and the presenting to the world of the true facts of Scriptural revelation that are to prepare men for the coming of the day when Jesus Christ Himself shall come to claim His bride, the true church, to be gathered from every nation, kindred, tongue, and people.

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Archaeological Discoveries

(Continued from page 8)

ery was made at Karatepe, a fortified hill at the bank of the Ceyhan River in Asia Minor, where H. T. Bossert directed excavations for the University of Istanbul and the museum at Ankara. He found the ruins of a border fortress of the late Hittite empire with a number of inscriptions on gates and palace buildings from the ninth to the seventh centuries B.C., mentioning the local king *Asitawa(n)da* as founder of the city which bore his name. These inscriptions are all bilingual. The left parts are written in the known Phoenician script and language, and the right part in the still enigmatic Hittite hieroglyphic form of writing. The population of the city probably consisted of Phoenicians and Hittites, requiring all official announcements to be made in both languages.

Professor Bossert, an authority on Hittite studies, is certain that both parts of the inscriptions have the same contents, and that it will now be possible to solve the riddle of the Hittite hieroglyphic script. All scholars interested in the field of Hittite history and culture are looking forward with keen anticipation to the publication of the inscriptions. They hope to decipher the text and find the key for the many inscriptions of the Hittites which cannot be read yet, and which are likely to enrich our knowledge of the history of this people immensely.

¹ Harry S. Gehman. "Manuscripts of the Old Testament in Hebrew," *The Biblical Archaeologist*, vol. 8, (December, 1945), p. 100; Frederic Kenyon. *Our Bible and the Ancient Manuscripts* (New York: Harpers, 1940), pp. 44, 45.

² W. F. Albright. "A Biblical Fragment from the Maccabean Age: The Nash Papyrus," *Journal of Biblical Literature*, vol. 56 (1937), pp. 145-176.

³ The only communications published so far about the discovery of these manuscripts besides the press reports are: W. F. Albright. "Notes from the President's Desk," *Bulletin of the American Schools of Oriental Research*, no. 110 (April, 1948), pp. 2, 3; G. E. Wright. "A Phenomenal Discovery," *The Biblical Archaeologist*, vol. 9 (May, 1948), pp. 21-23.

NOTE: The British archaeological journal *Antiquity* (no. 87, Sept., 1948, pp. 159, 160) reprints parts of W. F. Albright's statement from the *Bulletin* mentioned above, with unsigned notes probably emanating from one of the two editors (O. G. S. Crawford and R. Austin), stating that the additional information had been received by letter from Professor Albright. One note consists of a correction to the effect that only one copy of the book of Isaiah came to light; the former statement that another one was in the hands of Dr. Sukenik had been due to a misunderstanding. The other additional note has the information that the whole find consists of ten rolls altogether, of which at least two are written in Aramaic.

⁴ The discovery of this tablet became known in this country only a few months ago, when the first copies of its publication reached American universities from Germany. A. Ungnad. "Keilinschriftliche Beiträge zum Buch Esra und Ester," *Zeitschrift für die alttestamentliche Wissenschaft. Neue Folge*, vol. 17 (1940-41), pp. 240-244; (1942-43), p. 219.

⁵ The first communication on this discovery besides press reports was made by one of the Turkish collaborators of the expedition, Halet Cambel. "Archäologischer Bericht aus Anatolien," *Orientalia*, vol. 17 (1948), pp. 255-261.



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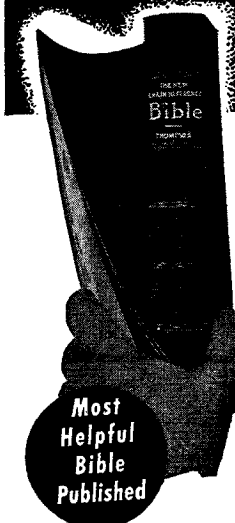
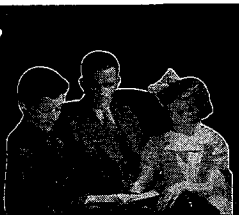
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ONLY HOPE!—It is easy to fix upon some pat phrase, such as “Nothing remains between us and the end but an unfinished task,” and then urge all to put on their work clothes and set themselves heroically to the finishing of that task. Let us not be deceived, however, by plausible words. That pleasing prospect pictures only a half-truth. The chief thing that stands between us and the end is the unpreparedness of the church and its ministry. No plans, no spurt of activity, no intensity of effort, will finish the work of God on earth. Only by a Spirit-filled, transformed church, irrepressibly on fire for God, will the work be finished. We must first be endowed with the promised power from on high before our tremendous task can be accomplished. To try to finish our mission on earth by whipping up enthusiasm, urging more action, laying greater plans, and becoming more intensive in our activity for God will still see us virtually as far as ever from our goal. The work of God will never be accomplished merely by human power and might but by the Spirit of God surcharging human instruments. The Holy Spirit must work directly on hearts. We only cooperate with Him. The outpouring of the Spirit of God is therefore the greatest need of both the church and the world. Let us address ourselves to the one hope and provision of success. That is our primary task. The blessed results desired will then follow as naturally and inevitably as day follows night.

A MATEURISH!—We should be masterful in presenting the message of the Master. The public, accustomed to professionally produced pictures and performances, has a right to expect skill and finesse in our public appearances in the presentation of God’s supreme truth for the time. We cannot compete with the splendor of display of the entertainment world and the lyceum platform, but our meetings should grip. They should make just as marked an appeal as a successful civic gathering would. That calls for toil, sweat, tears, prayer, and planning. When we invite the public, our pictures should be artistic and impressive, not crude and repulsive. Our equipment must not jam, jiggle, or offend the senses. Our public address system should not grate on the ear. Our transitions should be smooth; our signals, silent. The mind should not be diverted by a thumping or cricket signal, or the like. When we advertise music for a music-conscious public we should

provide that which, because of its beauty, simplicity, and message, reaches the heart and moves the soul Godward. When we advertise our platform attainments as lecturers or preachers, we should be able to live up to our claims. The public has a right to messages that are well thought out, and well delivered, as well as bearing the credentials of God that convince the mind and win the assent of the soul. Our meetings should “click.” Perfect co-ordination of part with part, without awkward pauses and fill-ins and the telltale marks of the amateur, should characterize our appearances before the public. The heavenly origin of our message and the cooperation of the Holy Spirit should never lead us to presume or to tolerate crudity. Rather, the skill and finesse of a professional performance are rightly expected of us in these days. Our presentations should be commensurate with the exalted character of our message.

SUPERFICIALITY!—Superficiality is one of the lures and curses of the day—superficial thinking, superficial study, superficial attitudes, superficial devotional life, superficial messages, and alas! superficial results. We regret to admit it, but we have relatively few giants in the Word—really great teaching preachers in our pulpits today, who feed the people full, balanced, spiritual meals, and who produce strong, healthy Christian stalwarts in the pew. Someone has tritely said, “We expect sermonets today from preacherets, and it is making Christianets of us.” Shallowness is characteristic of the times. It is all about us. Shall we drift along with the tide, or battle the current of ease? The superficiality of the people is not altogether their own fault. We all tend to prefer books and articles in digest form. We are prone to get our news condensed over the radio instead of by reading for ourselves. In place of preaching on great themes, we tend to take the lighter, more popular subjects that do not take so long to prepare or to present, and that require little effort to absorb. Is it not time for us to call a halt to this surrender to the superficial, and to set ourselves deliberately to developing spiritual and intellectual stalwartness by first taking ourselves resolutely in hand, and applying ourselves so diligently to our great task that we will banish the curse of the cursory and stay the shallowness of the superficial in our own lives? Then we shall be in a position to strengthen our people. L. E. F.