

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIV

MARCH, 1951

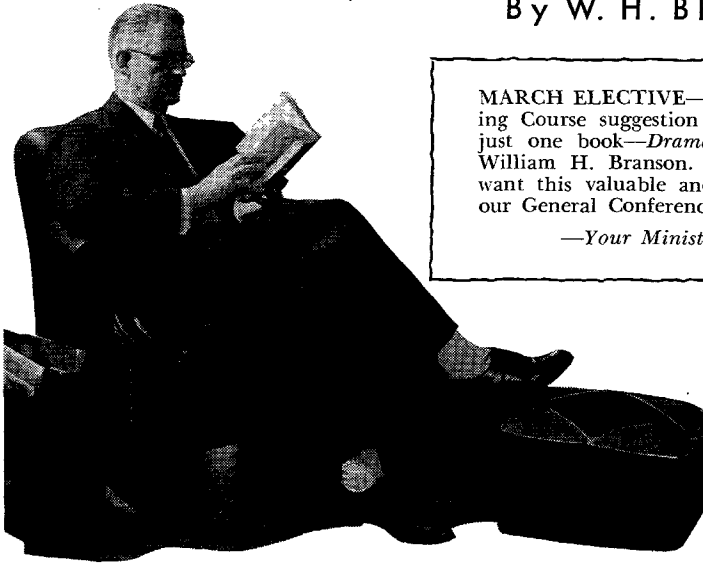
NUMBER 3



PROGRAM
SABBATH
SABBATH SCHOOL 9:30
PREACHING SERVICE 11
AFTERMEETING MEETING 7:30
YOUTH PEOPLE'S MEETING
FRIDAY EVENING 7:30
PASTOR 8:30 NIGHT

Drama of the Ages

By W. H. BRANSON



MARCH ELECTIVE—The elective Reading Course suggestion for this month is just one book—*Drama of the Ages*, by William H. Branson. Every worker will want this valuable and helpful book by our General Conference president.

—Your Ministerial Association.

Write your Book and Bible House for Special Introductory Price to workers being made for a limited time only.

HE THAT winneth souls is wise." These inspired words of Solomon grow more solemn in import as the last hours of time approach the dramatic climax of earth's history.

The importance of making soul winning the chief business of the church in these days of political confusion and social distress received emphasis at the 1950 General Conference.

With the peace of nations unsettled and the minds of countless peoples full of apprehension concerning the future, this new book, *Drama of the Ages*, by W. H. Branson, will prove the best kind of assurance to faith in these hours of spiritual darkness and doubt.

In a very real sense this volume is a full-message book, presenting all the important Bible doctrines that would be presented in a representative evangelistic effort. It is full of expository appeal and gospel fervor.

The persuasive style of the author is supported throughout its 600 pages, with 80 full-page pictures, 14 of which are color reproductions of paintings by well-known artists made especially for the key studies of the 40 chapters. Every good device of bookmaking has been employed for clarity and understanding of the reader—pointed chapter titles, subtitles in bold-face type, full descriptive picture captions, question-and-answer studies at the end of many chapters, and an indexed table of contents.

Here is truly a vitally important addition to our evangelistic literature. It is planned to help answer the questions uppermost in people's minds in these eventful hours.

Order From Your Book and Bible House

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXIV

NUMBER 3

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MARCH, 1951

In This Issue

FROM time to time on the front cover of THE MINISTRY we will show some of our churches in North America and overseas. We feel this feature will be of real interest, but naturally we regret that we will be able to show only a limited number of our churches.

The cover this month shows The Little Colonial Church of Seventh-day Adventists in South Bend, Indiana—a very fine type of church architecture for certain areas. Our membership in South Bend is active and shows growth. We will let the present pastor, W. P. Ortner, speak for the church:

"The Seventh-day Adventist church of South Bend, Indiana, was organized in 1901. Our little nucleus of believers carried on services in rented quarters for many years. In fact, the growing congregation did not have their own church building until 1926. The Review and Herald Branch, located here for some years, contributed materially in the building of the church. It was then dedicated January 2, 1927, with a membership of about 90.

"The building is a colonial-type structure, with a splendid auditorium, below which are two spacious schoolrooms. It is known as 'The Little Colonial Seventh-day Adventist Church.' It is well located and easily accessible.

"The church membership at present numbers 50, with a Sabbath school membership of 310. This missionary-minded church is greatly blessed with a good percentage of men and an unusually large percentage of children and youth numbering 160. Both the Dorcas and Missionary Volunteer societies are very active. At present there are six qualified Red Cross instructors in the church, one of whom is the head of this work in St. Joseph County. All six take a prominent part in civilian defense training both among our own membership and with outside groups. Seven doctors and dentists practice in this city, and these loyal members give strength and character to the work of the church."

On page 14 of this issue Paul Wickman brings us up to date on our Faith for Today telecasts presented by H. M. S. Richards and W. A. Fagal.

"Developing a District Evangelistic Program," by M. K. Eckenroth, presents a practical plan that we believe every district leader will be interested in studying and perhaps adapting to his own particular circumstances. Brother Eckenroth speaks out of a broad practical experience on this matter. See page 16 for this special plan.

Also in the Evangelism section Don Spillman, with his characteristic enthusiasm, tells us of his delight in returning to his evangelistic work again. Please be sure to read it.

On page 35, Hulda Crooks of Loma Linda, California, gives us a new and interesting approach to the subject of calories.

Revival Preaching

GEORGE E. VANDEMAN

Associate Secretary, General Conference Ministerial Association

Part II

REVIVAL preaching for our day must be realistic. Sin is distressingly real and a most disturbing problem. To receive real, tangible help, the people must be given something more than superficial and theoretical discourses.

In meeting this urgent need the worker need only keep in mind that he also is of the common frame of human nature, and that what tempted (or tempts) him tempts his people, what caused (or causes) his defeat causes his people defeat. The revival preacher will fail if the people who come to hear him, expecting to find remedies and solutions to their problems, realize instead that the speaker himself has not solved his own problems of constant victory and power.

Every worker should be continually aware that he is transparent before his people, and all the more so when he speaks the fundamental truths of personal salvation. Superficial preaching with clever illustrations, drawn largely from a play on words, which have been worn out through the years and barely touch the real issues of life, makes mockery of the inner needs of people who are looking for help.

We are losing many souls, especially among the young people. We need not deceive ourselves here. We lose very few to offshoot movements, and certainly a bare minimum to other churches. The cold truth is that we lose them to the world. Their rational minds simply will not live defeated lives endlessly. The pressure of conflict is too great. Especially is that conflict overwhelming if solution through Christ and the church seems hopeless.

One distressing fact is that many are drifting now in the face of rapidly fulfilling prophecy and the stirring call of the times. In our evangelism we have spoken against so-called fundamental hell-fire teaching and the attempt to frighten people into being good. At the same time, if we attempt little more than a continual diagnosis of the times, that diagnosis will not suffice to feed our people, nor does it

form a strong defense against prevailing temptations.

The challenge of the times, yes; but let us feed the people as well. One cannot stir an empty cup. It must first be filled. Therefore, although revival sermons should certainly contain an urgent note, much more than this is needed to save men.

Men and women are not stubborn. The sooner we realize this fact, the more hearts we shall reach. Inwardly men and women want peace and victory. We must not classify all who do not respond as disgruntled and hopelessly hardened. Neither should we classify as "wild" all youth who show no apparent interest in spiritual matters. It may be that we are failing to meet their needs, and thus are failing to reach them.

Repeatedly men and women who are somewhat uncertain about their standing with God will plead in desperation, "You have told us to be good and to prepare to meet the Lord, but tell us *how*." To teach and to illustrate in simplicity the plan of growth in grace and in the provisions of the gospel, which make growth possible, are the answers to such a plea. Summed up in theological terms, we have called it righteousness by faith. But this sublime truth will need to be translated into the language of the average man or youth. We hope the following outline will be helpful in your revival preaching. I have found it most helpful in my own experience and as I have seen its suggestions demonstrated in many lives.

The Two Natures

When a man surrenders fully to the Lord Jesus Christ he immediately rises to new heights in Christian living. The upsurge of new life completely silences the voices of the old life. A miracle or change takes place when the man is born again and his sins are forgiven. After this first revival of new life there often ensues a tableland of defeat and victory. One radiant soul spoke up in a series of meetings and said, "Religion for me is victory, victory, victory." It should be that for all of us, but it isn't—at least on the lower levels. With many of us it is defeat, victory, defeat. Later on it may be vic-

tory, defeat, victory. But it should be victory, victory, victory; and it can be just that.

The critical point in many lives is six to eight months after conversion. A few months after conversion the newborn soul may be surprised to find some of the old tendencies and weaknesses appearing. With many there is the misunderstanding that after conversion or baptism there will be no more struggle, no more trial, no more temptation. They are surprised, aggrieved, and disappointed to find that this is not true. Such an experience leads to discouragement, and some doubt their Christian experience.

Doubt and Discouragement

One of the most serious maladies of the newborn soul is doubt, and then comes discouragement concerning his experience. Especially is this true of strong-minded young people. We promise the baptismal candidates that the week before baptism will bring heavy discouragement and trial. We warn them to prepare for it. As these individuals appear for the baptismal rite they show appreciation for this warning, for they have been tested, but were prepared. However, many feel that after baptism they are to be released from temptation and trial, when all too often it only begins then.

One individual told his experience. He pointed out that the week before baptism was a critical time, but that he stood it manfully in the belief that baptism would bring relief. To his disappointment, he found the next day the same old drives and trials and temptations returning. Naturally he did not succumb to them. He met them in the power of the Lord, but the fact of their presence brought discouragement. However, he recalled the words recorded of the Saviour that He was led into the wilderness to be tempted forty days after His baptism. Our friend felt that he could expect no more than Jesus received, and so he counted off the days—40, 39, 38, 37, 36, and so on. But he found that the first day after the forty were past was quite as severe as the others.

He needed to learn a lesson, which can best be illustrated by asking two questions. Why is it that the non-Christian seems to drift along without any evidence of a struggle? Why is it that those without Christ reveal no conflict and are not especially bothered, but on the other hand, the Christian

—the man who has given his heart to God—has such a struggle? Why is he opposed at every turn? Why is he buffeted and tempted? The answer briefly is this: The man without Christ has only one nature, the nature with which he was born, and there is nothing in opposition to that nature. The man who has been born again has set up in his life a new nature. These two are opposed to each other. Hence, the conflict on the part of the Christian who has been born again and the lack of conflict in the life of the non-Christian who sins as easily as water runs down a hill.

The Refining Process

We can think of no better instruction on this matter than that found in the last part of *Ministry of Healing*. It is the section composed of the last four chapters of the book and is entitled "The Worker's Need." The whole section can be studied carefully with great benefit. Just notice these lines from the chapter "Help in Daily Living":

"Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles and beset by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord's work, and they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed, of which they did not even suspect the existence. Like Israel of old, they question, 'If God is leading us why do all these things come upon us?'"

"It is because God is leading them that these things come upon them. Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. He who reads the hearts of men knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of His work. In His providence He brings these persons into different positions and varied circumstances that they may discover in their character the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified.

"The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. He does not cast worthless stones into His furnace. It is valuable ore that He refines. The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction, to prove what temper they are of, and whether they can be fashioned for His work.

"The potter takes the clay and molds it according to his will. He kneads it and works it. He tears it apart, and presses it together. He wets it,

MEN OF REAL VISION

PETE SIMER

A FRIEND called at the governor's mansion and asked for a high official position. The governor told his friend that he wasn't the man for the job.

"But why not?" asked his friend. "We've been friends for years."

"Sure, we've been friends, and we shall remain so. But you are not the man for this position, and, with your permission, I will prove it."

He took a beautiful glass and filled it with sparkling water. "Now," asked the governor, "what do you see?"

The friend took the glass in his hands, looked at it closely, and answered, "Nothing." "Are you certain?" the governor asked.

The man looked into the glass again, more carefully. "Oh, I get it," he said. "There's a small speck of dirt in the bottom of the glass."

"That's just what I was getting at," revealed the governor. "You saw one tiny little speck of dirt. But you did not, or could not, see the wonderful, sparkling beauty in the water itself, or the magnificently fashioned, beautifully blown glass which holds it. All you could see was that infinitely small part that was bad. Your vision is poor. Men who govern a country or a state must be able to see beyond the little blemishes on the skin of their brothers. They must have real vision—a vision which lets them look into the hearts of men to see the bigness and goodness lying therein."—Editorial, *Weekly Progress*.

and then dries it. He lets it lie for awhile without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master-worker desires to mold and fashion us. And as the clay is in the hands of the potter, so are we to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to be molded by the Master-worker.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."—Pages 470-472.

It can be seen that at least at first the evidence of a struggle in a man's life is real reason to be encouraged. Paul saw it that way, for he says, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

Note the American Revised Version of this verse. This is what it says, "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."

Paul recognized the struggle of the two natures in his life—the carnal nature and the spiritual nature. Daily he had to meet them. No doubt this explains why there is such a large "infant mortality" in the Christian life—why we lose so many converts. Could it be that we do not fully instruct them in what they shall expect?

It takes twice the power to lift an airplane off the ground that it does to keep it up in the air. In some large planes, we are told, it takes fifty gallons of gas merely to lift the giant bird into the air. Earth and plane seem loath to leave each other. When finally it is aloft it takes much less power to keep it going. Just so, figuratively speaking, it takes twice the power for a new Christian to get started that it does to keep him going. This should be made clear.

In our revival preaching let us make the way as clear as possible to troubled souls, let us point out the pitfalls ahead, making our instruction personal, practical, and helpful. Wherever possible let us draw illustrations from the throbbing warmth of our own personal experience. Let us tell them *how*.

A Virile Protestantism

H. E. VOORHEES

Departmental Secretary, Chesapeake Conference

WITH "Christ the Passion and the Power" as the rallying cry, the Greater Baltimore Methodist Advance was launched on November 24, 1950, under the general direction of Dr. C. Lloyd Daugherty, Jr., executive director of the General Board of Evangelism.

The Methodist Evangelistic Advance was authorized by the Methodist General Conference in 1948, and was made the major activity of the church for the current year. "The purposes of the 1950 campaign are," as reported, "to rally the spiritual forces of the Methodist churches in Baltimore and vicinity, to give a new vision to laymen of the evangelistic mission of the church, and to send out laymen and ministers to reach the multitudes and win them to Christ. More than 200 Methodist churches and 160 ministers in greater Baltimore area participated in the campaign."

The climax of the campaign came on Sunday afternoon, December 3, with a great victory mass meeting in the Fifth Regiment armory. Since we as Seventh-day Adventists have also promoted and participated in house-to-house visitation during the year, I attended the mass meeting to imbibe inspiration and information that might serve as an impetus when passed on to our own members.

Ten thousand people, predominantly Methodist, crowded the armory. The program opened with congregational singing of such hymns as "The Church Has One Foundation," "Pass Me Not, O Gentle Saviour," and "My Hope Is Built on Nothing Less." As the organist played, "Onward, Christian Soldiers!" the

young people comprising the Methodist Youth Fellowship marched in with 166 American and Christian flags. Dr. Albert P. Shirkey, minister of the Mount Vernon Place church in Washington, D.C., was the guest speaker, and his theme was "Make Way for Christ." He appealed to men and women both in and out of the church to seek a deeper spiritual relationship with Jesus Christ. The Reverend J. Milton Rogers, superintendent of the East Baltimore district, announced that in one afternoon and four nights of visitation fifteen hundred unchurched individuals had been visited, won to Christ, and signed up to join the Methodist Church. He followed with the climactic statement that an incomplete report alone revealed that "twenty-eight hundred people had either accepted Christ and Methodism for the first time, renewed their vows, or requested transfer of letter to the Methodist Church. And all this in only five days' time!"

Should this not stir our own souls to greater activity for God in the remnant church? Just think how many of those twenty-eight hundred people might have been turned toward the present truth if our laymen and ministers had reached them earlier! Yet our souls are revived, and our hearts encouraged as the result of our visitation program thus far. In following up our Bible Heralds television program in Baltimore, we find that sixty Bible study groups are being conducted by a score of our laymen, with more than 150 people in attendance. There is a sound of going in the entire Chesapeake Conference with our laymen on the march. We're glad for this. Oh, that we might be able to double, triple, and increase our efforts and results one hundredfold more! God is ready to pour out His Spirit upon visitor and visited. And I believe that the Advent people are becoming willing in this, the day of God's power.

HONESTY

☞ PROBABLY no man had a longer or more distinguished career in sports than the veteran coach, A. A. Stagg, for 42 years the idol of students and graduates of the University of Chicago. Yet he is more admired for his rugged character and uncompromising honesty.

Stagg's champion baseball team was defending its college title. The batter had singled, and one of Stagg's men was racing home with the winning run. Stagg shouted, "Get back to third base. You cut in by a yard."

"But the umpire didn't see it," the runner protested.

"That doesn't make any difference," roared Stagg. "Get back!"

It cost a game, but a character battle was won.—*United Presbyterian*.

S.D.A. Dentists Meet

THE annual convention of the National Association of Seventh-day Adventist Dentists was held on Friday, Sabbath, and Sunday, October 27, 28, and 29, at Hotel Dennis, Atlantic City, New Jersey, coinciding with the meeting of the American Dental Association which followed.

Dr. Ross Stromberg, from Orlando, Florida, provided a unique program for the three-day meeting. The spiritual aspects of dentistry were given pre-eminence over the scientific and social. As far as Adventist dentists are concerned, this is the way it should be.

Approximately one hundred dentists and their wives from all parts of the United States were present. To witness such a group of consecrated Christian dentists and their wives taking part in the religious aspect of the meetings was in itself a great inspiration. The management of the Quaker Hotel was deeply impressed by our clean living and Sabbath observance.

The rapid growth of the organization necessitated certain changes in policy and administration, but as Adventist dentists we retain our motto: "Serving God and Humanity."

The new officers of the National Association of Seventh-day Adventist Dentists elected for the ensuing year are as follows: President, Gerald A. Mitchell, D.D.S., F.A.C.D., Atlanta, Georgia; vice-president, Albert C. Koppel, D.D.S., Washington, D.C.; secretary-treasurer, Albert E. Burns, D.M.D., Klamath Falls, Oregon; and editorial secretary, Franklyn C. Nelson, D.D.S., Pomona, California.

To serve as a board of directors for the organization, the following were elected: Ross Stromberg, D.D.S., Orlando, Florida; C. C. Ray, D.D.S., Miami, Florida; William T. Buchanan, D.D.S., Waynesboro, Virginia; Walter C. Dorn, D.D.S., Takoma Park, Maryland; and R. R. Steinman, D.D.S., Enka, North Carolina.

FRANKLYN C. NELSON, D.D.S.

Hungry Nations ONLY seven nations in the world are getting enough to eat, according to a report of the United Nations Food and Agriculture Organization. More than three quarters of the world goes to bed hungry every night. Many of them are hungry for quantity, some of them for variety, and most of them for both. The only nations that have enough of everything are Canada, the U.S.A., Australia, Denmark, New Zealand, Norway, and Switzerland.—G. H. SALLANS.



MUSINGS

Food for Thought

Blue Overalls

FOR many years it was the custom of Dr. Samuel A. Crooks, professor of anatomy at Loma Linda, to open the first anatomy class of the year with the reading of the poem "Blue Overalls" by Thomas Russell Shelton. He arrived at class on this annual occasion wearing a pair of new blue overalls.

This was his method of impressing the students with the dignity of labor—with the idea that real work was to be expected of them during their medical school years, and that service to humanity was to be their goal forever after.

When Dr. Crooks died at Loma Linda (September 2, 1950) the night before the new school year started, all preparations had been made for his customary introduction to the freshmen. In his office awaiting the Sunday morning class lay the new overalls and the poem.—C.M.E. Journal.

Blue Overalls

*When dawn awakes and duty calls,
A new day is begun.
The Sky puts on blue overalls,
And, tinkering with the sun,
It starts the day's machinery
With oil from Hope's bright can,
And drops some in our hearts, so we
May, each one, play the man.*

*Above this whirling, belted world,
Which some vast Power has made,
And which for centuries has whirled,
The big Sky bends, arrayed
In gorgeous overalls of blue,
And on this whizzing wheel
It shapes our destinies anew
Each day for woe or weal.*

*Blue overalls are worn, it seems,
To shield from work-day's blight
The Sky's star-buttoned suit of dreams
Which it reveals with night;
For when blue overalls are shed
And it is time to rest,
How grand the Sky looks overhead
In black and silver dressed.*

*But in blue overalls arrayed
The Sky has proved its worth,
And many a perfect day has made
For man's welfare on earth. . . .
Blue overalls are proper things
For brawny men and brave.
They make the purple cloaks of kings
Seem vestments of a slave.*



PASTOR *Shepherding the Flock*

Reclaiming Backsliders

FRANK H. YOST

Head, Bible and Systematic Theology Department, S.D.A. Seminary

IN ANY fruitful study of how to reclaim backsliders one naturally asks the question: "Why did these persons leave the church?" Some of the following paragraphs deal largely with prevention, which is always better than cure. The big question overshadowing all others in the minds of many pastors is essentially this: How can we bring it about that this particular group of believers shall be so full of brotherly kindness and charity, so fond of young people, so careful to follow high standards themselves, so lenient in judging others, so thoughtful of others' welfare, so self-forgetful, so kind, friendly, and sociable that the whole church membership will seem like one big family, and everybody will feel at home with everybody else?

I. NEED FOR FELLOWSHIP IN THE CHURCH.

1. Blessings from community of worship. Heb. 10:25; Matt. 18:20.
2. Necessity of uniting with the body of Christ. John 10:1-16; 1 Corinthians 12, 14; Eph. 2:14-22; 5:25-27.
3. Privilege of mutual and cooperative experience and service. Matt. 11:28-30; 28:18-20; Acts 1:8; 2 Cor. 5:11-6:10; Phil. 3:7-11.

II. NEED FOR DISCIPLINE.

1. Method and application of discipline. Matt. 18:15-18; 1 Corinthians 5.
2. Dangers to be avoided. Matt. 13:24-30; *The Desire of Ages*, chaps. 62, 71, 72; *Christ's Object Lessons*, sections "Seed-sowing" and "God's Seeking Love," *Gospel Workers*, "Church Discipline," *Church Manual*, section IV.
 - a. Unwise handling of a soul.
 - b. Undue haste.
 - c. Decisions on incomplete evidence.
 - d. Unethical and unconstitutional disposition of cases.

III. NEED FOR IMPROVED SPIRITUALITY IN THE CHURCH. (See "Conversion" in *Index to Writings of E. G. White*.)

1. Too many unconverted. *Testimonies*, vol. 5, Testimony 31: "An Appeal."
2. Definite conversions needed. *Testimonies*, vol. 1, p. 400.
3. More care of the youth. *Gospel Workers*, section "Feed My Lambs."
 - a. Winning their loyalty to Christ and the church.

- b. Substituting positive things for the items of negation and prohibition.
- c. Using them in service.

IV. NEED FOR TRAINING ELDERS, DEACONS, DEACONESSSES, SABBATH SCHOOL OFFICERS, AND OTHER LEADERS TO TAKE ACTIVE PART WITH THE PASTOR.

1. In fostering brotherly love and a real family feeling among church members.
2. In putting forth patient, kindly, and tactful efforts to seek out lost and wandering sheep, and bring them back to the fold.

V. STEPS IN GAINING THE BACKSLIDER.

1. Prerequisites:
 - a. A sympathetic and understanding spirit.
 - b. Much secret prayer.
 - c. Firmness of character.
2. Steps:
 - a. Securing all the facts in a case.
 - b. Faithful visitation and tactful personal interviews.
 - c. Meeting and removing from the congregation any external cause of defection.
 - (1) Cleansing the church.
 - (2) Inspiring the services.
 - (3) Creating a strong social spirit in the church, helping the members to realize that the Christian religion is essentially social, and that every member needs the prayers and cooperation of all the other members.
 - d. Meeting personal difficulties and aiding at the points of private causes of defection.
 - e. Appeals to give up definite sins.
 - f. Inspiring to private devotion, prayer, and Bible study.
 - g. Enlisting the backslider as promptly as possible, and as far as personal life, character, and experience warrant.

VI. EXAMPLES OF WORK FOR BACKSLIDERS.

1. Brother S——, district pastor in the ——— Conference, doubled the attendance of a small congregation in his district through tactful visitation among lukewarm and backslidden members.
2. Evangelist C——, called to a large center of Adventists of many years' standing, was advised to try winning backsliders before starting an intensive series of meetings, and in a few months gained fifty members from among the backslidden.

VII. QUESTIONS.

1. Why do so large a percentage of our members backslide to the point of being disfellowshipped?

2. How can we be sure that our baptismal candidates are converted?
3. How can the pastor create a closer bond of confidence between himself and his people?
4. Is disfellowshipping the exclusive, or the best, form of church discipline?
5. How can the church services be made more deeply spiritual?
6. Is it better to sweep a large number into a congregation, and later disfellowship a number of unconverted and uninstructed ones, or to harvest the fruitage of an evangelistic program very cautiously and selectively, and thus be able to retain a larger proportion of those baptized?
7. Might it not be advisable to put all new members of a church into a class where they would be taught how to give short, simple Bible studies to their neighbors and friends, thus giving them at the outset some elementary training in the fine art of soul winning?

The large losses in membership sustained by our churches have been the subject of serious discussion at various gatherings of the leaders of the denomination, but thus far no successful remedy has been found. It remains for our faithful pastors, who are devoting their lives to pastoral and evangelistic work, to give earnest, prayerful, and persistent study to this outstanding problem till it is solved.

Perhaps some will try the plan followed in one fairly large church. A new pastor, when entering upon his work, suggested that a series of meetings be held in an adjoining city in order that the members might receive help by joining him in carrying on what is usually called an effort. One of the local elders suggested instead that a series of meetings should first be held in the church for the express purpose of reclaiming men and women who had drifted away. The pastor heartily agreed. The meetings were largely attended by members and former members, and fifty backsliders were brought back into the church.

It is to be hoped that a number of the workers taking the course in pastoral problems will choose as their particular problem for study the heavy losses in membership that are occurring all over the world. We all need to be reminded that the shepherd of the parable left the ninety-nine who were safe within the fold, and went out and searched for the missing sheep *until he found him*, and then brought him back on his shoulder rejoicing. Jesus came to seek and to save the lost. He didn't confine Himself to the association of good people. He chose the company of sinners in order that He might become their Saviour. It is our privilege to follow in His steps.

Not only does the pastor carry a burden for backsliding members. The church and Sabbath

school officers should feel a deep sense of responsibility, and should be able and willing to cooperate with the pastor in the work of reclaiming the lost. The rank and file of the members should help with their prayers and in other ways. Officers and members should realize, moreover, that this work requires tact and skill of a high order and much prayer. We must study it if we would show ourselves approved unto God, spiritual workmen that need not be ashamed, rightly (that is, tactfully, lovingly, and understandingly) dividing the Word of truth.

Backsliding

GIDEON E. HOCHSTETTER

District Pastor, North Dakota Conference

THE pocket Oxford dictionary under the word *backslide* gives this definition: "relapse into sin or disbelief." Actually the act denotes falling off or away from a former high point. This course of retrogression may be within the church or go so far that it carries the former Christian outside the church boundary. Rightfully understood, this problem may be a master key for retaining and aiding the lame, the halt, and the blind who once were within the fold.

The parable of the prodigal son (Luke 15: 11-32) is essentially the story of backsliding. In this parable it is the younger son who had a relapse into sin, which finally opened his eyes to his condition, "and when he came to himself, he said, . . . I will arise and go to my father, and will say unto him, Father, I have sinned." The story of this lost son is the story of every sinner, for every sinner is that because of backsliding. In the terms of this parable, to sin is to backslide from God's high aim for us to the wretched, miserable estate of the companionship of swine. Yes, we "all have sinned, and come short of the glory of God." Rom. 3:23. Backsliding is coming short of God's aim for us.

One cause for backsliding may be defined as getting our eyes off Christ and on Christians. We are told in the Scriptures that we are to "behold the Lamb of God" (John 1:29), and not the wayward sheep in Christ's fold. The habit of making our pattern someone who fails in representing Christ is productive of much evil in this field of backsliding. A lack of heart preparation is also one of the chief causes of backsliding. In the parable of the stony-ground hearers these have little spiritual depth for understanding the truths of the kingdom. Too often they would be classed with backsliders. *Evangelism*, page 367, states: "Care should be

exercised to educate the young converts. . . . Many accept the truth without digging down deep to understand its foundation principles."

The foundation of the faith of every Christian is that Christ is the Lamb of God. In Him is our hope of salvation. The Scriptures say, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

Applying the Ointment of Love

The curing of backsliding and the reclaiming of the backslider is accomplished when we apply the ointment of God's love. Hosea offers hope for the backslider. In Hosea 14:4 we read, "I will heal their backsliding, I will love them freely." The Great Healer is ready, yes, willing, to give healing in this spiritual infirmity. There may be those who are unwilling for this work of regeneration to take place in their lives. They are designated as "chronic church grumblers" in *Evangelism*, page 371, and of them it is said:

"They do more harm in a church than two ministers can undo. They are a tax to the church and a great weight to the ministers of Christ. . . . God will reward these troublers of Zion according to their works. . . . If the church has no strength to

stand against the unsanctified, rebellious feelings of church grumblers, it is better to let church and grumblers go overboard together than lose the opportunity of saving hundreds who would make better churches, and have the elements existing within themselves of strength and union and power."

The chronic backslider is in this sad condition, because he lacks what he might freely receive. There is a lack of faith in God to meet every temptation. God's servants must present the love of God as the healing medicine, for "the goodness of God leadeth thee to repentance." Rom. 2:4. "The hearts of God's servants will overflow with love and sympathy for the erring."—*Ibid.*, p. 368.

Although the Bible deals much with the state of the backslider, and his case might be thoroughly analyzed and broadly studied for remedy, in dealing with backsliders workers do well to emphasize the unfathomable love of God for sinners. This appeal never fails to get a favorable response in the hearts of those who may still be influenced by the tender voice of the Holy Spirit. Again the soul winner who keeps close to Calvary will be led by Christ to use tender and kind methods, which will reflect His love and will reclaim souls who long to become better established in truth and character.

SOUTH AMERICAN DIVISION MINISTERIAL READING COURSE

Spanish

1. *El Discurso Maestro de Jesucristo*, by E. G. White
125 pages. Publishers: Casa Editora Sudamericana, Florida, FCNGBM, Argentina.
2. *El Desenlace del Drama Mundial*, by Fernando Chaij
456 pages. Publishers: Casa Editora Sudamericana, Florida, FCNGBM, Argentina.
3. *Habitos del Ministro*, by E. Lund
70 pages. Publishers: La Aurora, Buenos Aires, Argentina.
4. *Historia de la Reforma*, by Tomas M. Lindsay
510 pages. Publishers: La Aurora, Buenos Aires, Argentina.
5. *Desafio de los Yacimientos de Carbon y Petroleo*, by Daniel Hammerly Dupuy
350 pages. Publishers: Biblioteca de Ciencia y Conciencia, Montevideo, Uruguay.
6. *Secretos de la Dicha Conyugal*, by Harold Shryock
260 pages. Publishers: Casa Editora Sudamericana, Florida, FCNGBM, Argentina.

Address—

The Casa Editora Sudamericana
Avenida San Martin 4555
Florida, F.C.N. Gral. Bme. Mitre
Buenos Aires, Argentina
South America

Portuguese

1. *Obreiros Evangelicos*, by E. G. White
528 pages. Publishers: Casa Publicadora Brasileira, Santo Andre, Sao Paulo, Brasil.
2. *O Mundo do Futuro*, by Daniel Hammerly Dupuy
539 pages. Publishers: Casa Publicadora Brasileira, Santo Andre, Sao Paulo, Brasil.
3. *Adestrando Portadores de Luz*, by Dep. Obra Mis.
180 pages. Publishers: Casa Publicadora Brasileira, Santo Andre, Sao Paulo, Brasil.
4. *Como Evitar Preocupações e Começar a Viver*, by Dale Carnegie
388 pages. Companhia Editora Nacional, Sao Paulo, Brasil.
5. *Historia da America*, by Gustavo Ruch
400 pages. Publishers: F. Briquet y Cia., Sao Paulo, Brasil.

Address—

Casa Publicadora Brasileira
Caixa Postal 34
Santo Andre, E.F.S.J.
Sao Paulo, Brasil



PULPIT *Pointers for Preachers*

The Self-destructiveness of Sin

ARNOLD V. WALLENKAMPF

Assistant Professor of Religion, Union College, Lincoln, Nebraska

GOD is life. Life is grounded in His very nature, and it is native only to God. God alone has life in Himself. (1 Tim. 6:16; John 5:26.)

The whole creation was brought into existence by God. All its multitudinous parts received life from the great Life-giver. Everything is still sustained by Him. The apostle Paul well expresses this thought when he says, "For in Him we live, and move, and have our being." Acts 17:28. From this fountain of all life, life is momentarily flowing into all living creatures. The Spirit of prophecy emphasizes this same thought in the following words:

"His energy is still exerted in upholding the objects of His creation. . . . Every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom 'we live, and move, and have our being.' . . . The hand of God guides the planets, and keeps them in position in their orderly march through the heavens."—*Patriarchs and Prophets*, p. 115.

As long as created beings live in harmony with the Creator's will, life is theirs. If they choose to depart from God, they thereby break their life-giving connection with the great and only Dynamo in the universe.

Before their fall Lucifer and his followers were sustained by inflowing life from our great God. When they decided to go contrary to God's will they separated themselves from Him and cut themselves off from life. "Had Satan and his host then been left to reap the full result of their sin, they would have perished."—*The Desire of Ages*, p. 764. But God chose not to have them reap the results of their transgression at once, but granted "them existence for a time that they may [might] develop their character and reveal their principles."—*Ibid.* Over the rebels God placed His preserving hand that they might not immediately suffer the consequences of their deviation from the Life-giver's will.

Human beings who follow Satan in rebellion likewise choose death. "By a life of rebellion,

Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—*Ibid.*

Sin in its very nature is inflammable. Everything that is contaminated with sin likewise becomes inflammable or combustible. If left alone or in the presence of God, it will ignite and consume itself. The prophet Isaiah repeatedly points out the ignitable character of sin. He says, "And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them." Isa. 1:31, A.R.V. And again, "Your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire." Isa. 33:11, 12. "The breath of the Lord, like a stream of brimstone, doth kindle it." Isa. 30:33. "They that forsake the Lord shall be consumed." Isa. 1:28. "For wickedness burneth as the fire." Isa. 9:18. "To sin, wherever found, God is a consuming fire. If you choose sin, and refuse to separate from it, the presence of God, which consumes sin, must consume you."—*Mount of Blessing*, p. 96. "For our God is a consuming fire." Heb. 12:29.

"God destroys no one."—*Testimonies*, vol. 5, p. 120. Sin merely destroys itself when God withdraws His sheltering protection. "Like Israel of old, the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire."—*The Great Controversy*, p. 37.

When Christ shall appear the rejectors of God's saving power are thus consumed by the brightness of His coming. (2 Thess. 1:8, 9.) Still defiled with sin, they are unprepared to meet Jesus in His glory, and therefore call upon the rocks and mountains to fall on them to hide them from the face of Him whose saving love they have consistently spurned. (Rev. 6:15-17.)

"At the coming of Christ the wicked are blotted from the face of the whole earth,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory."—*Ibid.*, p. 657. The redeemed in the same moment will hail this same Jesus as their Saviour for whose Advent they have ardently yearned. (Isa. 25:9.) To the saints He is a source of supreme joy. Sin has been completely eradicated from their lives prior to this moment, and therefore they are prepared to "dwell with the devouring fire" and with "everlasting burnings." (Isa. 33:14.)

But not even at His second coming will God "make a full end" of sin. (Jer. 4:27.) Not until after the millennium will God permit sin and sinners to be completely consumed in the lake of fire. (Rev. 20:9, 10.) Concerning this final holocaust, the Spirit of prophecy says that "while God is to the wicked a consuming fire, He is to His people both a sun and a shield."—*Ibid.*, p. 673.

God solemnly informs us, "He that sinneth against me wrongeth his own soul: all they that hate me love death." Prov. 8:36. If we desire life—eternal life—our characters must be patterned in accordance with the will of God. Then life that is native only to God, will also be given to us. (Rom. 6:23.) If, on the other hand, we go contrary to God, and divert from His path, we have no earnest of life; but we, as Satan and his evil angels, will someday burn in the presence of a holy God.

Today God's holiness may be a purifying influence *from sin* in our lives. If we refuse and do not permit it to burn away our sins now, then at His second coming His holiness will become even to us a destroying fire, for "to sin, wherever found, God is a consuming fire."

Unity CHARLES F. KETTERING, research genius, visiting his home town, Loudonville, Ohio, was talking to some men in front of the drugstore. One man was ardent in behalf of a world government, a parliament of man, etc.

Kettering wanted to know how many churches there were in town. There were fourteen. "Fine," said Kettering. "Now let's unite them into one great efficient church. I'll put up half a million dollars to build it. Just get all the Protestant denominations working in harmony."

"That would never do," said the man. "They would never be able to agree."

"Well," said Kettering, "if the churches of this town can't agree, how do you expect the whole world to agree?"—MALCOLM BINGAY in *Bell Syndicate*.

MARCH, 1951

Sermon Outline

God's Living Temple

L. C. EVANS

President, Southern New England Conference

TEXT: 1 Cor. 6:19.

I. INTRODUCTION: SPIRITUAL TEMPLE—LIVING STONES.

1. First, let us examine foundation. 1 Cor. 3:11.
2. Those who hear and obey are building thereon. Matt. 7:24-29.
3. Every believer a living stone. 1 Peter 2:1-7.
4. Christ the master builder. Zech. 6:12, 13, 15.
5. Examine material He is using. 1 Cor. 3:16, 17.
6. Those who refuse to serve, perish. Isa. 60:9-12, 14.

II. CHRIST WILL FINISH THE BUILDING QUICKLY.

1. He will cut the work short. Rom. 9:28.
2. "In such an hour as ye think not." Matt. 24:44.
3. It will be finished—a part of the blueprint. Acts 15:13-18.
4. Every stone is digged from pit of sin. Isa. 51:1.
5. Every stone must be hewn and polished. Ps. 144:12, 15.
6. Every single stone must be fitted. 1 Peter 1:7.
7. Made up of innumerable number living stones. Rev. 7:9.
8. Although innumerable—all as one in Him. John 17:21.
9. No divisions—all speak same thing. 1 Cor. 1:10.

III. GOD WORKS THROUGH HUMAN AGENCIES.

1. Bible example of organization and leadership. Ex. 18:25, 26.
2. Outstanding characteristic of Moses—meekness. Num. 12:3.
3. God commands all to be humble. 1 Peter 5:5-8.
4. Paul labored publicly, from house to house. Acts 20:20.
5. God sent Jesus into world; Jesus sends us. John 17:18.
6. Jesus' prayer, "That they all may be one." John 17:20, 21.

IV. CONCLUSION—APPEAL.

1. God's last effort to gather material. Rev. 14:6-12.
2. Called to be a holy people—a chosen generation. 1 Peter 2:9.
3. Purified by obedience to truth. 1 Peter 1:22-25.
4. Whosoever will, may come. Rev. 22:17.

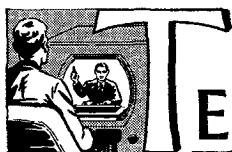
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TELEVISION... *Possibilities, Techniques*

Telecasting and Telestatus

PAUL WICKMAN

Secretary, General Conference Radio Department

TELEVISION is here to stay. In the providence of God another medium has been provided to reveal to men and women the way of salvation. The recent Autumn Council held at Grand Rapids demonstrated that as a people we are aware of its possibilities. A General Conference Television Commission was established, plans were adopted, budgets were set up, and everyone joined in the forward step. Today Seventh-day Adventists are the first as a denomination to go network on television. We find ourselves in the developing stages of the fastest growing medium in our modern times.

It took radio, after it had been established, thirteen years to do daytime broadcasting, but it has taken television only three years to do so. Therefore, we do not have the comparative time for launching on this medium that we had for radio. The two are completely different and unrelated except for audio.

For some time to come television will be largely concentrated on the metropolitan areas in the United States. To date there are 107 stations broadcasting in these cities with 9,719,000 sets in use receiving programs.

The Voice of Prophecy network grew out of local broadcasting. The television broadcast Faith for Today has more recently developed in a similar way. During the history-making year of 1950 four of our ministers in four different conferences have demonstrated by various formats and approaches the value of television—J. L. Tucker, on The Quiet Hour, in San Francisco, Northern California Conference; R. H. Libby, on Bible Heralds, in Baltimore, Chesapeake Conference; R. L. Boothby, on Heralds of Hope, in Washington, D.C., Potomac Conference; and William A. Fagal, on Faith for Today, in New York City, Greater New York Conference. These were all local endeavors, but with the idea of larger experimentation Faith for Today became a combined project of the General Conference, the unions, and the local conferences of North America. All these brethren

mentioned previously have been pioneers in the field of television, and we are grateful to them and their conference leadership, for they have been the forerunners of Adventist telecasting. From their experiences we have learned that—

1. Local telecasting is a somewhat expensive way to reach people, for a telecast, really to make an impression, needs to have a large staff who can give full-time service to the program.

2. The production cost of such a program often approaches that of network programs.

3. Network time, as in radio, can pre-empt local time and take precedence in the over-all television planning. Soon we might find ourselves without protected time.

Faith for Today

When this whole question was studied at the 1950 Autumn Council it was felt that if the expenses of just a few telecasts were combined under general guidance, many cities could reap the benefits of this campaign and share in its results. It was, therefore, voted that there would be two telecasts, one in the East and another in the West, that the name of these programs be Faith for Today, and that William A. Fagal be the telecaster for the East, and H. M. S. Richards the telecaster for the West.

These words from the messenger of the Lord are certainly striking in the light of this modern method of bringing to millions the story of the cross and the enlightening truths for these times:

"The second commandment prohibits image worship; but God himself employed pictures and symbols to represent to his prophets lessons which he would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who read might understand."—*Historical Sketches*, p. 212.

God's methods are never ordinary. When He presented His messages to Israel He appealed to

their vision. When He gave the law it was amid the convulsions of nature. When he spoke through the prophets it was often in a dramatic setting. And when these men delivered their messages it was often by unusual methods. God could have used mere words, but instead He chose to reveal His messages in more dramatic settings. This was to impress His people. Today it is our privilege to use such methods as will impress our generation with the seriousness of the message He has called us to bear.

The New York Telecast

The New York Faith for Today format is simple. The setting Brother Fagal employs is a pastor's study, and one central theme runs through the entire program. The quartet comes on with the theme song, "I've a Longing in My Heart for Jesus." Then Brother Fagal welcomes the living-room audience to the telecast. (Television brings the best results when it is kept in mind that the usual audience is from one to several persons sitting in a living room.) Next, he announces the problem for the day, based on a true story or incident connected with his pastoral experience. These stories are chosen to illustrate the particular message he desires to convey. In presenting it he endeavors to accomplish three things: (1) to inform, (2) to awaken interest, and (3) to stimulate the listener to further investigation of the subject.

As much of the story is portrayed as seems necessary in order to convey the points to be stressed. These points are then summarized for an effective climax. An interval is filled in with music, announcements of the Bible school, book offers, and so forth. Then the camera finds our pastor in his church pulpit, talking directly to the viewer and using his Bible for a sermonet, which sums up the story and focuses the attention on the real point of the telecast. A sense of balance, timing, appeal, and even salesmanship must necessarily be maintained throughout, and the music and announcements must all be suitably fitted in.

In the educational world it has been proved that dialog is an effective method for presenting conflicting viewpoints. In presenting these the script writer uses an antagonist and a propagandist. Such scenes need not be limited to two people, however, but as many as are necessary may be added. Four is considered the maximum number for effective use. The telecaster who forgets conflict also forgets his audience, and as a result his audience will forget his program.

We all recall the dramatic picture in the old *Bible Readings* sold by our colporteurs—the "Game of Life." Satan is here portrayed playing

chess with a young man. It really tells the story of the drama of eternal life. The strategy and maneuvering are impressed more effectively by this picture than they would be by ten thousand descriptive words.

In thinking of this somewhat new type of evangelism let us not confuse the word *dramatic* with *theatrical*, or *reality* with *sensation*. One may be both dramatic and realistic, whether he be in the pulpit or conversing about the message to a person on the street. As Adventist ministers we all must guard against anything theatrical. Whatever type of program is employed it is always examined and decided on by brethren well qualified to discriminate.

We are unable at this writing to give the complete format of the Voice of Prophecy telecast, but it will soon be ready, and then we shall give further details of their particular approach.

With our present coverage, under the new commission, we are able to reach more than half of the nearly ten million television sets throughout North America. Advertisers are discovering that television has five to seven times greater impact in response to commercials than radio. Our own telecasters have found the same ratio. Already we are discovering that in cities where a telecast is viewed this new method is already paying large dividends. Men and women of social standing are being reached in their homes, and the prospects are most encouraging.

As this new program Faith for Today is seen and heard each Sunday over the American Broadcasting System at 12:30-1:00 P.M., Eastern Standard Time, let us pray that multitudes will be impressed with a desire to serve Christ.

Our task as Christians is to preach the gospel. The gospel is good news—a reprieve, a pardon, from the death sentence. It is precious to those who believe. It is desperately needed by all who do not believe.

Forty-seven per cent of the citizens of North America have no church affiliation. Many of these are viewers of television; their letters show they are longing for something that satisfies the heart. That *something* is the gospel.

We enlist the prayers of our workers and our people in this ministry.

On Sabbath, March 24, the offering in our churches in North America is to go for the Faith for Today telecasts—another wonderful opportunity to forward the work of God.

EDITORIAL NOTE.—As this issue goes to press we have word that the Western release of Faith for Today is now televised in the San Francisco and Los Angeles areas every Sunday at 12:30 P.M.—B. G.



E VANGELISM *Winning Men for God*

Developing a District Evangelistic Program

M. K. ECKENROTH

Associate Secretary, Ministerial Association

THE great majority of Seventh-day Adventist ministers are called upon to carry forward their work as pastors and district leaders as well as evangelists. Unless these workers are particularly careful and diligent in organizing their work, much fruitful effort will be lost in needless shuffling and wasted energy. To the disorganized worker time becomes a ruthless overlord, and robs him of a rich harvest of souls during the year. This becomes embarrassingly apparent when the annual auditing committee meets to analyze the year's work.

There are many things that press in upon our ministers. Many details of the work and promotion of our interests require the personal attention of the minister. The answer to this lies, of course, in a careful distribution of responsibility to our capable lay leaders. If there are no trained leaders, then our first duty is to train them and repose responsibilities upon them.

Nothing will ever supplant the divine plan for the preaching of God's Word. Certainly every Adventist minister understands the apostle's cry, "Woe is unto me, if I preach not the gospel!"

Since most of our ministers are district leaders and pastors, it might be profitable for us to think together in terms of a long-range district evangelistic program. This is especially important in view of the frequency of change of personnel and interchange of pastorates that have become increasingly numerous among us as a people. Surveys reveal the alarming increase of expenses involved in just moving men and families about the field. These surveys further reveal that some men who have served in a field for only five years are frequently at the head of the list in seniority in that entire field or conference.

"It would be better, and accomplish more good, if there were fewer tent-meetings, and a stronger force, or company, with different gifts to labor. Then there should be a longer tarry in a place where an interest is awakened.* There has been too much haste in taking down the tent. Some begin to be favorably impressed, and there is need that perse-

vering efforts be put forth till their minds become settled, and they commit themselves on the truth.

"In many places where the tent has been pitched, the ministers stay till the prejudice begins to wear away, and some would then listen with minds free from prejudice; but just then the tent is taken down, and sent on its way to another place. The rounds are gone over, time and means spent, and the servants of God can see but very little accomplished through the tent season. But few are brought to acknowledge the truth, and God's servants, having seen but very little to cheer and encourage them, and call out the gift within them, lose instead of gaining in strength, spirituality, and power."—*Testimonies*, vol. 1, p. 148.

Do We Serve or Merely Aspire?

For what purpose do we serve our present church? Do we look upon the smaller church or smaller district as a mere steppingstone to further personal achievements? Of course, we all abhor even the thought of such a suggestion, but as we dispassionately view the trend the whole matter causes concern. When a larger church or district is left without a pastor, do we feel a bit "let down" or tempted to feel that the brethren are unaware of our abilities if they do not advance us to this larger church or district, in spite of the fact that we have just come to our own district—well, a year ago?

"I think it does harm to call workers from one part of the vineyard where they are doing good work, to go to another field where they are to begin all new. I think it gives the ones called an idea that they are of greater consequence than they really are, and the poor souls will be injured. I caution you on this point of changing workers when there is no necessity."—Letter 179, 1900.

"This work of withdrawing men from their fields of labor has been repeated again and again in the progress of this cause. It is the device of the great adversary of souls to hinder the work of God. When souls that are upon the point of deciding in favor of the truth are thus left to unfavorable influences, they lose their interest, and it is very rarely that so powerful an impression can again be made upon them. Satan is ever seeking some device to call the minister from his field of labor at this critical point, that the results of his labors may be lost."—MS. 1, 1878.

* The tent meeting, when this was written, was of only a few days' duration.

We must not misunderstand this matter, of course. There are situations and developments that make it not only desirable but also necessary for changes to be made. Calls to fill important posts at home or abroad naturally require the best talent this movement possesses. What we have discussed so frankly has to do with the pressures felt so many times that in order to keep a minister happy, certain seniorities must be granted, privileges bestowed, et cetera, or else he will let it be known that he is available to another field. The smaller the field, the more difficult the territory, the greater must be the stature of the man to establish a strong work there. The longer we plan to stay in a place, the more careful we will be in our public relations and relationships to the church. The spirit of cooperation, the goodwill of the people, will be taking a high priority in our planning. And this will tend immediately to strengthen and stabilize our entire district program of evangelism.

Constructive, Long-Range Evangelism

The problem will not be solved, however, by merely staying in a district for a longer period of time. A constructive program of evangelism must ever be kept before the churches and people under our care. This is done by periodically calling district meetings of the church boards. Here matters of interest and concern to all the district are discussed, and these united boards serve as a directive or planning body under the guidance of the district leader. Maps, charts, plans, et cetera, are presented to these boards, as well as reports of progress already made in the plan.

It is electrifying to our church members to discover that here is a preacher who is planning to spend at least four years with them in a district to help them build up their church. They will rally to such a plan. Faith must be kept with them. Assurances without corresponding deeds only multiply the preacher's problems. They will understand, of course, that emergencies will of necessity affect the carrying out of these plans; but they will also appreciate knowing that under normal circumstances their preacher will stay with them. These boards will gladly appropriate a modest budget to provide for an inexpensive mimeographed district newsletter, which will periodically be sent by the pastor to all believers in the district. This, of course, will unify the whole program and strengthen your hand as a district leader.

After the boards have united on a district-wide, four-year evangelical program, a district evangelistic rally is called, and the plan is ex-

plained to the whole membership with the support of the church boards. Such a plan is bound to succeed and be enthusiastically supported by the congregations, because each individual board has helped to formulate the plan, and has entered into its adoption.

The four-year plan may be defined quite simply. It is a technique to enter into the communities where the churches are, and by a combination of full-time evangelism and short spearhead-type evangelistic efforts, develop a well-rounded program. In order to get this plan before you in a clear way we are presenting a hypothetical case with approximate dates.

The Four-Year Plan

Let us assume that the minister is presently in church number 1. After the preliminary planning work has been done we will assume that the first of the evangelistic campaigns in that district will be conducted during the summer months. Let us suppose that the summer tent or tabernacle campaign begins June 3. In view of that, a series of spearhead meetings is held in churches 2, 3, and 4. Meetings of one week's duration are conducted in each of these churches, and those meetings precede the main tent meeting at church number 1.

Consequently, from Sunday night, April 22, to Sunday night, April 29, a spearhead campaign is conducted in church number 2. During this week we invite the people to enroll in the Bible correspondence school. These classes are conducted either through the conference correspondence program or through the local church. The names of the people who enroll are turned over to the local church missionary committee. Qualified laymen of the church visit these people regularly to encourage and assist them in filling out the questionnaires and to pray with them.

This same program is repeated in church number 3, May 5-13. Thus an interest is awakened in this place as well. The same procedure is followed in number 3 as in church number 2.

Another spearhead campaign is conducted in church number 4, from May 19-27. In each one of these spearhead campaigns, announcements are made of the forthcoming tent campaign in city number 1, beginning June 3. When the campaign in city number 1 gets under way on June 3, special invitations are sent to all those whose names were received during the three spearhead campaigns preceding the summer campaign in city number 1. A number of these people will drive into city number 1 on Sunday nights in order to receive a further knowledge of the truth.

During the summer, as the tent meeting progresses in city number 1, the local church workers in churches 2, 3, and 4 report to the evangelist, who is their district leader, and when a real interest is discovered he can spend a few days calling upon these interested people, explaining to them the most difficult portions of the truth. By the time he has completed his summer's work in city number 1 he will no doubt have many from churches 2, 3, and 4 who will move forward in baptism.

During the winter months he follows up the summer campaign by a series of meetings in a hall or church, but all the while he occasionally visits in cities 2, 3, and 4, and holds public meetings on nights when meetings are not held in city number 1. That completes the first year's work. By this time interest will have been awakened in the other cities of the district. Thus he can set about planning for the next year's effort of the four-year plan.

The second year he plans to hold his meeting in city number 2. He precedes that campaign by holding a spearhead meeting in cities number 3, 4, and 1. In the case of city number 1 the spearhead effort is also a revival.

It may not always be possible for the district leader to move his family to these other cities, but in that event the general plan can be worked out by simply spending the summer in that other city. But generally speaking, a strong district program can be carried into the various cities of the district. There are some features about this plan that may produce problems for the families that have children. In that event it would be possible, and perhaps advisable, to move into cities 2, 3, and 4 in turn, but the same general plan for evangelism can be carried forward.

Giving Evangelistic Leadership

This is not a theoretical plan, but one that has been worked, and worked successfully, and every church in the district where it is employed annually contributes a number of souls for baptism. The district leader and pastor maintains the full confidence of all the churches in his care, and also increases his annual baptisms. Many references in the Spirit of prophecy support the general plan as outlined here. We are told definitely that we are not to hover over the churches but are to launch forward in soul-winning campaigns. This may at times bring personal inconvenience, but such has always been the lot of Christian workers and laborers in God's cause.

After we have worked the cities where churches are already established we can enter

into the other cities and villages within the geographical boundaries of the district and carry forward new work. Actually, the potential possibilities of this plan are tremendous. The men who are using such a plan, either in its entirety or in a modified form, find it a most practical solution to the tremendous evangelical problem.

By becoming so absorbed in the task at hand, the evangelist has little occasion for any desire to be anything else but a faithful doer of the Word of the Lord. In this hour, when great developments are taking place in our world; the time has most assuredly come to launch forth with new and more vigorous evangelistic plans, so that the triumph of the truth of God's cause may soon be realized.

NEW EVANGELISM SWEEPS FORMOSA.—A rapidly growing group of Christian workers, all natives, has launched a vital evangelistic movement in Formosa. It has no name nor does it have a creed. It has only the Bible—and each new believer is allowed to interpret that in his own way.

Two weeks of revival meetings brought in many thousands of members. At each meeting, between 400 and 500 persons signed questionnaires, indicating a desire to join the movement. Leaders reported that between 50% and 60% of these persons will become active workers in the new crusade.

Chang Yu-lan, an arsenal worker who has become an effective preacher and spends all his evenings working with the group, said it has three strengths. First, it is all-Chinese; second, its freedom from creeds and theological hair-splitting appeals to many who have known something of Christianity in the past but never become true converts; and third, everybody must work.

There are no paid preachers or paid church organizers. Even the janitors are volunteers. Everybody who joins must receive a share in the common effort, meanwhile holding on to his regular job. Those with talents as preachers get ample opportunity, either in Taipai and Kaohsiung or in the smaller cities and towns.

A Chinese revival meeting starts with a parade of the believers wearing white robes on which Bible texts have been painted in great red and black characters. Drums and trumpets lead the way. When the marchers return, the open air theater, which seats almost 2,000, is jammed.

Young workers, many of them soldiers in the Nationalist Army, circulate through the crowd, passing out copies of the hymns and questionnaires. Of everyone they ask, "Are you a Christian? Would you like to become a Christian?"

Sermons are delivered in a manner peculiar to Formosa. It may be in either of two languages spoken on the island but at the side of the preacher will be an interpreter giving a simultaneous translation and copying each gesture, each intonation.

Then comes the question, "Who will accept Jesus? Who will do the Lord's work?" and virtually the entire congregation arises. If a few remain seated, they look uncomfortable.—*American Protest*, November, 1950.

Back to Evangelism

DON H. SPILLMAN

North Pacific Union Evangelist

AFTER having spent many years in evangelism I was asked in 1943 to take the presidency of the Washington Conference. Those seven years of conference administration brought many blessings. We had a strong working force. Some of the finest people in the world are members of this conference, and I enjoyed my work immensely. Along with my other duties I endeavored to carry on active evangelism, not only on my own, but also assisting other men in the field who were doing evangelistic work. Altogether forty weeks were spent in intensive evangelism during these seven years. Each time I would take part in these evangelistic meetings, however, I felt like the old retired fire horse must have felt who, hearing the clanging of the fire bell, would rush out as usual, only to discover that he was left on the side lines just watching the stir. Although I had the privilege of seeing many fine churches built and others remodeled and renovated, and also had the joy of seeing Auburn Academy greatly enlarged and strengthened, yet all the time there was a definite longing in my heart to see souls actually coming into the kingdom through active evangelistic work.

The union brethren had talked with us as a family about two years ago concerning the possibility of doing union evangelistic work. Since then we had given the matter much serious thought. This year at the time of the General Conference session, with the great trend and surge toward evangelism and W. H. Branson leading out in his dynamic way, we felt impressed that the time had come for us to launch out in evangelism, so after much prayer we accepted the call the union had previously given us.

The reactions of some are interesting. Even one of the workers' wives said to Mrs. Spillman, after we arrived back in Seattle, "I am sure you will enjoy

your new work even though it is a step down for you." But let me assure this good sister, and anyone else who may feel this way, that it certainly was not a step down to leave executive responsibility and go out again into active evangelism; there can be no higher work than winning souls for the Lord. I am afraid that we as workers, and especially young workers, may be thinking too much about these various steps up or down, when if the truth were known, it is all God's work, and everything should be focused on that one great aim of soul winning, whether we are executives or pastors or any other worker in the cause.

We are now actively engaged in a large effort in the city of Spokane, Washington. We were very happy to have Elder and Mrs. L. E. Lyman, our teammates of some years ago, join us. They sold their home in Oklahoma, where Brother Lyman just finished building a new church. I have never worked any harder than I have during recent weeks, but to me it is the most satisfactory work in the world. Committee and board meetings never compared in satisfying achievement with the privilege I now have of seeing men and women actually born into Christ and His message. We have been holding meetings five nights a week and two sermons on Sunday night in addition to caring for advertising, directing the choir, assisting in special music, preaching twice on Sabbath, and visiting in the homes of the people early and late. It



Don Spillman, evangelist, with Lewis Lyman, singing evangelist; and their wives. They also work together as the Spillman-Lyman quartet, supplying some of the special music in their evangelistic meetings.

has been thrilling, and we have really enjoyed all of it.

Promoted!

Conference presidents who have been evangelists, and have at any time felt the urge to get back into evangelism, let me urge you now to step in quickly, for the "waters are troubled" today. Men and women need Christ, they need this message, and those of us who have any capabilities or gifts given of God in soul winning and evangelism should certainly be out on the front line for God.

As stated previously, we enjoyed our executive work very much, but we are most happy to have been *promoted* to the greatest work that God ever gave man—that of active soul winning, seeing men and women born into the kingdom. Some of you may be impressed to get into this work of public evangelism. Many have expressed themselves to me, declaring that the step I took was right. But I feel that the world crisis demands more than wordy assent. Something would happen in this work if every man who could would find some way to hold an evangelistic campaign. It would not only bring in a harvest of souls but inspire the whole church, and especially our young men.

Let me remind you of the story of the man who was to walk over Niagara Falls on a cable pushing a wheelbarrow before him. The day dawned, and thousands had gathered below to watch the performance. As the hour drew near for the feat some of the by-standers became nervous, and a few began to express their concern, doubting whether he could do it. One man, eager to stimulate the acrobat's courage, called out to the crowd, "How many of you people down there believe this man can do it? Let us hear from you." A great roar of approval followed by a burst of applause left no doubt as to their confidence. One man's voice stood out among the crowd. He was particularly vociferous in saying that he believed in him. And, by the way, he was a clergyman. Hearing him, the acrobat shouted to him, "Do you believe in

me?" "Yes, I believe in you," came the reply. "Do you really believe I can do this?" "Yes, I certainly believe in you. I know you can do it." "Well, then, friend, come up here and get into the wheelbarrow."

I have many loyal and lovely friends who occasionally slap me on the back and tell me how much they have appreciated the noble step I have taken; but let me say to you, "If you have any ability to win souls, brother, get into this glorious work. There is sufficient room for everyone who will heed the counsel of the Master, "Go work to day in my vineyard." Let me say in closing that this decision to re-enter active evangelism is the most satisfying type of promotion I know. The hour is late, the fields are white, and the harvest is languishing for reapers. The old apostle and evangelist whose life and labors molded the Christian church more than any other outside of the Lord Himself gave wonderful counsel to a fellow worker when he said, "Do the work of an evangelist, make full proof of thy ministry." Evangelism is the most satisfying work in the world. Brother, come over and help us.

EDITORIAL NOTE.—The foregoing article has been written by Don Spillman at our request. The Spillman-Lyman North Pacific Union Evangelistic Company closed the first half of their series of meetings in the city of Spokane, Washington, on Sabbath, December 23, 1950. These meetings began on Sunday night, September 24, with hundreds turned away for lack of room. The meetings continued for thirteen weeks. One hundred and three were baptized or accepted on profession of faith, with other baptisms planned for the future. The offerings amounted to over \$3200. The second half of the effort began Sunday night, February 18, and will continue until the latter part of May. Those participating in the effort besides the Union Evangelistic Company of Elder and Mrs. Don Spillman and Elder and Mrs. Lewis Lyman, were Elder and Mrs. G. J. Gjording, Elder and Mrs. Lloyd Stevens, Brother and Sister Edward Graves, Brother and Sister Roland Hegsted, William Loveless, Sunny Liu, Mrs. Oldham, and Miss Viola Brooks, all from the Upper Columbia Conference. Elder and Mrs. Eugene Hamlin from the Oregon Conference were also with the company.

DRAMA OF THE AGES

¶ WILLIAM H. BRANSON, our General Conference president, has given the world a valuable book—*Drama of the Ages*. It is a Christ-centered, full-message work covering the full plan of redemption as well as Bible doctrine. We are recommending this as the elective for the Ministerial Reading Course for this month. No other books are being suggested because we are sure every worker will want to read *Drama of the Ages*. It will be of special interest to evangelists, pastors, and Bible instructors, but we urge that every worker in God's cause read it and recommend it to our lay members and to the public at large. Please turn to page 2 for full information.—MINISTERIAL ASSOCIATION.

Modern Catholicism

EDITORIAL NOTE.—Adventist ministers are quite conversant with many of the quotable admissions of Catholicism. These are invaluable to our evangelism. The fact remains, however, that we may be living too much in the past and be lacking up-to-date quotations or admissions. Although THE MINISTRY does not specialize in this type of publicity, we occasionally find a newspaper clipping which should be shared with the ministry at large. We consider the following statements helpful to our evangelistic workers. Our Bible instructors will here find some special points of interest. We again invite all our workers to share similar material with the field through the columns of THE MINISTRY.—L. C. K.

Since They Take Everything Else Why Not the Pope?

PRACTICALLY everything that Protestants regard as essential or important they have received from the Catholic Church. They accepted Sunday rather than Saturday as the day of worship after the Catholic Church made that change. They accepted the Bible from the Catholic Church as genuine, as authentic, as inspired, solely on the authority of the Catholic Church. They observe Christmas on the day assigned to it by the Catholic Church. They accept the date for Easter observance from the Catholic Church.

They observe Advent and Lent, both institutions of the Catholic Church. Their prayerbooks and liturgy follow the order of the Catholic Church's ecclesiastical year, and they use many prayers and Bible readings which were in common use by Catholics throughout the world before new religions were formed.

But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the Church, the Pope.

Practically everything fundamental taught by Protestantism was defined by early Councils of the Church, and, whether these were held in the east or in the west, they were presided over by the Pope or by his legate, and the decrees had no validity until they were approved by the Catholic Church.

St. Augustine, the intellectual convert of the early fifth century, who spent years in studying and commenting on the Bible, declared that he could not consistently accept the Bible without the authority of the Church which declared it to be inspired. So most reflecting intellectuals think today; so have many intellectual converts in various countries reasoned.

Without the recognition of the authority in the Church people cannot fail to go astray. For instance, it certainly does matter whether the Holy Eucharist contains the glorified body and soul of Christ. That doctrine is taught in clearer language and by more Scripture writers than any other, yet the majority of ministers do not accept that teaching.

Matthew, Mark and Luke refer to it in unmistakably clear language. St. John devotes a long chapter to the promise of it, quoting Christ in very clear language. And St. Paul tells us that he received a special revelation from God concerning it. The honest Bible reader would therefore accept this doctrine if he got his faith solely from reading his Bible. If he rejects this, it is only because the religious organization to which he belongs has rejected it. And that religious organization rejected it only because its clergy could not be empowered to produce the Eucharist or to absolve from sin, unless its clergy were connected, in a long line of succession, back to the days of the Apostles. But since the Catholic Church does go back to those days it can consistently act on the very plain teaching of the Bible on this subject.

Yes, reject a central authority in Christianity, and you only make way for all sorts of discordant and contradictory teachings which, evidently, God Himself cannot approve.—*Our Sunday Visitor*, Sunday, Feb. 5, 1950.

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RESEARCH *Theology, History, Science*

The Fundamentalist as a Scholar

SIEGFRIED H. HORN

Instructor, S.D.A. Theological Seminary

LIBERAL and rationalistic scholars have so long dominated the field of theology in institutions of higher learning and in many literary productions that it seems to be taken for granted that a theological scholar has to be a liberalist, and a fundamentalist is not to be rated a scholar, even though he be a powerful preacher. The developments of recent years, however, have shown that Christianity rapidly degenerates when its recognized leaders accept a purely intellectual attitude toward religious matters. The collapse of the Christian church in Germany under the Hitler regime, in a country where Protestant theology had reached its scholarly peak, has clearly proved that something else is needed than a mere intellectual approach to the religious problems of life.

In a symposium of articles, written by twenty-four leading American scholars two years after the war,¹ the fact is clearly recognized that a more conservative approach to the study of the Bible is needed at the present time. In reading the different articles the reader gets the impression that present theologians now feel that Christianity can be saved only by a return to the Word of God, although they are hesitant to abandon entirely their critical attitude toward the Bible. One, however—Prof. Frederick C. Prussner, of the University of Chicago—frankly admits that the Biblical critics have torn down the Bible fundamentals, and that a return to the attitude of the leaders of the Reformation toward the Bible is urgently needed:

"Lastly, a distinctive part of this theological enterprise will be the formulation of a doctrine of sacred Scripture. We are especially obligated to do so because most of contemporary Protestantism urgently requires something that will take the place of the Reformation teachings concerning the place and meaning of the Bible—teachings which, to a large extent, were robbed of their strength by the work of the Biblical critics. Having torn down, we also have the responsibility of building up again."²

Another very refreshing statement comes

from Prof. W. F. Albright, of Johns Hopkins University, leading Biblical archaeologist of America, in acknowledging that more scholarly work is done in conservative circles than by liberal theologians at the present time: "With Biblical studies continuing to lose ground slowly in liberal Protestant circles, at the same time that serious research is being undertaken in conservative circles, it is already evident that the balance of emphasis is shifting steadily to a more conservative orientation."³ This is a challenge for us as Seventh-day Adventist theologians, true fundamentalists, to do our part in restoring Biblical truth to its rightful position. It is clearly seen in Protestant circles that if something is not done to remedy the present low standard of Biblical scholarship, Catholic scholars will take the lead in a field in which it was least expected that they would ever come to the front. The following keen observations made by Professor Albright should lead us to do some serious thinking, and to re-examine our own position:

"Catholic Biblical scholarship will soon take the lead in such fields as Biblical languages, textual criticism, historical background, and Palestinian archaeology. It is true that contemporary Catholic scholars do not have license—or, perhaps, liberty—to indulge in the literary and historical criticism characteristic of many Protestant circles; but, when one seriously examines the enormous mass of subjective speculation and labored ingenuity which fills most critical libraries in our field, one cannot altogether regret a limitation which prevents Catholic scholars from adding appreciably to the Protestant chaos."⁴

Adventist Research Recognized

Our own Theological Seminary is a place where every worker can be trained to develop a truly scholarly attitude toward the theological subjects studied without tearing down one stone from our doctrinal edifice, the foundations of which have been proved to be sound through the testing experienced during the last hundred years. From my own experience I

can testify that the nine months that I spent in this exceptionally fine institution of learning have done me a great amount of good in giving me opportunity to examine old truths anew, to discuss difficult problems frankly, and to be reassured in my own mind by unquestionable findings that the foundation is firm upon which our theology stands.

It is also reassuring to notice that work done by theologians and historians of our own ranks is increasingly recognized in outside circles as of a high scholarly value. Book reviews of *The Prophetic Faith of Our Fathers*, by L. E. Froom, which have appeared in leading religious journals, and letters from noted scholars have praised its contribution to scholarship, its merits as a piece of research, and the service that it will render to the Christian church.⁵ The recognition of this work was also attested when the author was elected a member of the American Society of Church History during its meeting on April 23, 1948.⁶

Another work that in recent years has found increasing recognition among scholars is "The Chronology of the Kings of Judah and Israel," by Edwin R. Thiele, of Emmanuel Missionary College.⁷ Professor Albright says of it that "it was not until after the appearance of Dr. Edwin R. Thiele's study . . . that the troublesome period between Jehu and Menahem was finally cleared up to my own satisfaction."⁸ Furthermore, he says that "Thiele has performed an extremely valuable service by his careful analysis of the records of Tiglath-pileser III. . . . In my judgment this is the most important forward step for many years."⁹

In his chapter on "The Problems Ahead in Old Testament Research," in the symposium *The Study of the Bible Today and Tomorrow*, Prof. F. C. Prussner, speaking of unsolved historical and chronological Bible problems, admits that "real progress can be registered within the last years," so that "a final solution is perhaps not too far off"; and in a footnote accompanying this statement he also points to

Dr. Thiele's thesis on "The Chronology of the Kings of Judah and Israel."¹⁰

The work of Lynn H. Wood, of the Seventh-day Adventist Theological Seminary, on Egyptian chronology of the second millennium B.C., based on the lunar dates given in ancient sources,¹¹ has also been mentioned favorably by several scholars in the field:

"Turning to Egypt, we are far better off chronologically than we were a decade ago. We shall base our sketch on Wood's convincing date for the accession of Sesostris III in the year 1897 B.C."¹²

"The state of our knowledge now seems greatly improved. An article has recently appeared, written by Lynn H. Wood, which puts greater emphasis on the lunar data in the Kahūn Papyri than on the heliacal rising of Sothis. By this means he exactly places the first year of Amun-em-hêt I as being 1991 B.C."¹³

This study was only the steppingstone for Dr. Wood's examination of the dates given in Jewish-Egyptian papyri of the fifth century B.C., which establishes the correctness of the year 457 B.C. as the starting point for the great prophetic periods of Daniel 7 and 8. This work will soon be published, but in the meantime I can testify that after having studied Dr. Wood's findings in his class for several months I became perfectly convinced of the soundness of the method of setting this crucial date at 457 B.C., and not at 458 B.C., as so many scholars have done.

¹ Harold R. Willoughby, ed., *The Study of the Bible Today and Tomorrow* (Chicago: The University of Chicago Press, 1947), vol. 18, 436 pp.

² *Ibid.*, pp. 188, 189.

³ *Ibid.*, pp. 168, 169.

⁴ *Ibid.*, p. 168.

⁵ See THE MINISTRY, December, 1948, pp. 13, 14.

⁶ *Church History*, vol. 17 (1948), pp. 119, 120.

⁷ E. R. Thiele, "The Chronology of the Kings of Judah and Israel," *Journal of Near Eastern Studies*, vol. 3 (1944), pp. 137-186.

⁸ *Bulletin of the American Schools of Oriental Research*, no. 100 (December, 1945), pp. 16, 17.

⁹ *Ibid.*, p. 18.

¹⁰ *The Study of the Bible Today and Tomorrow*, p. 184.

¹¹ Lynn H. Wood, "The Kahūn Papyrus and the Date of the Twelfth Dynasty," *Bulletin of the American Schools of Oriental Research*, no. 99 (October, 1945), pp. 3-9.

¹² W. F. Albright in *Bulletin of the American Schools of Oriental Research*, no. 99 (October, 1945), p. 13.

¹³ H. E. Winlock, *The Rise and Fall of the Middle Kingdom in Thebes* (New York: Macmillan, 1947), p. 8. See also G. Goossens, "La Revision de la Chronologie Mésopotamienne et ses Conséquences pour l'Histoire Orientale," *Le Muséon* (Louvain, Belgium, 1948), vol. 61, p. 20.

THE ATMOSPHERE OF HEAVEN

☞ THE heaven-born peace expressed on Paul's countenance won many a soul to the gospel. Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.—*Acts of the Apostles*, pp. 510, 511.

An Effective Way to Reach the Multitudes Economically

HOWARD B. WEEKS

Assistant Secretary, General Conference Bureau of Public Relations

IN A certain district in the southwestern part of the United States, of which I was recently the pastor, I was dismayed to recognize the fact that during the past forty years virtually all our work had been done in only three towns in three counties. This had left untouched 154 communities in 11 counties of the district.

This fact may be unpleasant to face, but even more so is the truth that this is a typical situation rather than an unusual one. One of the most urgent questions facing us in this critical hour is: How are the multitudes, who will never set foot in a Seventh-day Adventist meeting place, to receive a knowledge of present truth?

Our mission in the world is to tell the gospel to "every creature," and to win as many as possible. But, win them or not, we *must tell them!* We can hardly reach all these multitudes from the lecture platform, or by personal contact, or by mailing campaigns, or by any of several other excellent methods. Then how shall we do it?

We thank God for the mass media: the press, radio, television. God has given us these. By them the message can swiftly be carried directly into the homes of the untouched multitudes, preparing the field for the work of the living preacher.

In thinking of the medium of the press we often limit our concept to that of our own publishing houses, providing literature for direct distribution. But God's last warning message may also have the full service of the public press, that vast ready-made network for the distribution of information reaching virtually every home and almost every person in all parts of the civilized world.

Last winter experimentation was begun on doctrinal, feature-type articles to be inserted weekly, at regular or special space rates, in the newspapers. These articles were prepared in mat form for easy use by conferences, workers, and churches. Mats in sets were supplied at nominal cost.

An article in *THE MINISTRY* of August, 1950, described this plan. Nearly one hundred inquiries concerning the use of the series and requests for sets of the mats

quickly followed this announcement. Several conferences planned a wide use of them. Expressions of enthusiasm from all over the world have indicated a great interest in this dramatic and comparatively inexpensive means for reaching the multitudes.

"You and the Future" Series

This response has encouraged the further development of the plan, and certain defects and inadequacies have been corrected, new headings have been prepared, and attractive illustrations have been added. "You and the Future" is the general title of the series, but each individual article in the series has a specific illustrated heading in addition. Illustrations of the first two articles in the series accompany this article.

The General Conference Bureau of Press Relations is now prepared to supply sets of this first series of articles in mat form to conferences, workers, and churches who order them.*

The effectiveness of the newspaper is manifest by the simple fact that year after year it carries the great bulk of the nation's advertising.

How It Works

The plans here outlined suggest special ways in which the power of the press can give speed to our evangelistic advance.

Local churches, supplementing other efforts by this means, can touch virtually every home in their communities with the truth.

Evangelistic groups can bring their newspapers into service in carrying the message far beyond the limits of their usual activities.

Conferences and churches, cooperatively working, can reach into the dark counties, selecting leading newspapers to carry the message into these untouched areas. The General Conference Bureau of Press Relations is prepared to give detailed assistance

* Along with the sets of mats there will be provided promotional material and specific, detailed helps and instructions, making a complete, workable kit for promoting the newspaper evangelism program.

to conferences in a program of dark-county evangelism. The simple fact is that the newspaper knows no dark counties. It can take light everywhere.

As an example of the remarkable circulation that can be given to the message at comparatively small cost, consider one Midwest city that in population and interests is more or less typical of the multitudes of smaller cities that comprise the bulk of a county's population. This city has a population of sixteen thousand.

In 1949 there was conducted in this place a typical evangelistic crusade, which resulted in a church organization of twenty-eight members. All told, not more than five hundred different individuals of the sixteen thousand ever attended the meetings. Considering that another campaign cannot be held in this city for many more years, one realizes that the prospect of visiting the remaining 15,500 seems meager indeed.

The Cost Is Remarkably Small

But there is one medium that enters virtually every home in that community and in the surrounding rural territory: the local newspaper. Each issue of that particular newspaper goes into six thousand homes. For a fee of \$6.75 a week, it will carry a fifteen-column-inch message from us into every one of those homes, lending its prestige to what we have to say.

Think what that means. To send even a postal card to each of those homes would cost not less than one hundred dollars for printing and postage, to say nothing of hours of laborious addressing. Yet an established organization is willing to print our message for us, distribute it for us, to six thousand homes interested enough in

"The Last Warning Message"

YOU and the FUTURE No. 1 of a series

END of the WORLD?

We might as well face it. You and I may live to see the world "blown to bits" and ourselves with it! Frightening? The fact is—it is a time for fear, and yet, paradoxically, also a time for hope!

During the "Roaring Twenties," and for years before, most folks thought we were on a spiraling road to world prosperity. Nice thought, wasn't it? But where is now is that world that "every day is growing better" and of the future?

This is the 1st of a series, including briefly of the "Times Last Hour" and a book of 20,000 of these "Warning Messages" for the world.

SUBJECTS

THE ESSENCE of Seventh-day Adventist belief is presented in this first "Truth to the Multitudes" series of twelve articles. The end of the world, the future life, and the necessity of urgent preparation for it are all appealingly presented. The articles are in mat form for easy reproduction by any newspaper.—Prepared by the General Conference Bureau of Press Relations.

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A BOOK that will show you the complete picture of the world as it really is. You will face the future with new courage and understanding. It is free! Just insert this leaflet in your newspaper and we will send you the book.

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YOU CAN TELL THE MILLIONS!

WRITE TO: GENERAL CONFERENCE BUREAU OF PRESS RELATIONS

This is a reduced reproduction of one side of the two-color, 5½-by-8½-inch leaflet available for district leaders to distribute to their church members in presenting the "Truth for the Multitudes" Newspaper Evangelism idea locally. Each of the twelve newspaper articles is approximately 16 column inches in length. Detailed helps and instructions to aid district leaders in using these articles are also provided with each set of mats.

the newspaper to pay for it—all for less than seven dollars. Dare we pass up a God-given opportunity such as this for the dissemination of the message to the masses?

In metropolitan areas the cost seems higher, but proportionately it is much less, because the circulation is vastly greater. In the average small town the cost per thousand circulation for these articles is about one dollar. But in New York City, for instance, the cost approximates only 20 cents per thousand homes reached! By what other means could we possibly reach these metropolitan multitudes at such small cost?

Other religious groups are beginning to utilize this method, and if we do not make haste, we will surely find ourselves far behind. Let us move forward unitedly by taking the truth to the multitudes through the public press.

We are told that before the end of time every person will be sufficiently informed on the issues involved to make an intelligent decision for or against the truth. Pray that God will bless this newspaper advertising campaign, as you use it in conjunction with our fundamental publicity endeavors, that it will be the means of

awakening in the minds of the masses that fervent regard for truth, which will lead them to consider the claims of the message upon their souls.

Life's Witness

By ROBERT HARE

Veteran Preacher and Poet of Australia

I LOVE great hearts, whose words and deeds
Point on to things divine;
They rise above the gloom of earth
As stars at midnight shine!

They live, a witness for their God
In verity and truth,
Sweet inspirations, whispering still
To hoary age and youth.

Death cannot kill or time destroy
Their witness, nobly given.
It lives among the sons of men
And rises up to heaven.

Time scorns the monuments we rear,
Telling of grandeur won;
The marble crumbles, men forget,
And pass with setting sun.

But life's nobility will live
Beyond all things that be;
It stretches over passing years,
And meets eternity!

The Model Evangelist and Teacher

NEVER was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick,—the King of glory in the lowly garb of humanity.

He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony He spoke of heavenly things, bringing eternity within their view. To all He brought treasures from the storehouse of wis-

dom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength.

The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.—*Gospel Workers*, pp. 44, 45.



BIBLE INSTRUCTOR

Changing Bible Study Sequence

A TYPICAL experience may illustrate the need of the personal touch in home Bible study, and emphasize the fact that various types of inquirers need to be interested in the study of our message in different ways. Though a Bible instructor may be aware of the usual procedure and the sequence of her subjects, necessity and good judgment may indicate otherwise. The worker should always be Spirit directed.

I had carefully prepared the opening study for a series of Bible readings with a young housewife who had made no profession and one of her Baptist neighbors, an older woman who had previously had some contact with Seventh-day Adventism. Our Baptist reader was concerned about winning her young neighbor to Christ. She knew that Seventh-day Adventists were solid Bible students, and felt that we would be able to give the younger woman real help in becoming a Christian. The Baptist woman was well-versed in the Scriptures, being the daughter of a minister.

Digressing From the Usual Order

Our studies were held at the home of the younger inquirer. The first Bible study had to be presented to the younger woman alone, and the reaction seemed to be favorable. To the second Bible study of the series our Baptist friend had invited her long-time Sunday school teacher. I then presented Daniel 2 and endeavored to exalt Christ and His soon-coming kingdom. The next day these two Baptist friends did their best to upset the younger woman's confidence in my studies. I learned of the problem and in a special way solicited the younger woman's interest to continue the studies, whether her Baptist neighbor attended or not. It appeared that the course of wisdom would not be to continue the series as planned but to lay more of a foundation before proceeding with the usual sequence of subjects.

Our Baptist friend did not appear for the beginning of the next study, and so we proceeded without her. She had feared our interpretation of prophecy and had suggested the problem to the younger reader. I felt impressed

that it might be timely to study Matthew 13 on the various soils for gospel sowing and other parables. This chapter emphasizes our accepting Bible truth against opposition, with added lessons of true faith and perseverance. We were proceeding nicely with our study when the Baptist entered the room, apologizing for being late. She declared that she had much work on hand at home, but had not been able to settle down to it, knowing that we would be studying the Bible at this hour. She was pleased to know that we were studying this chapter in the Gospels, and yet she stated that the Old Testament was as important as the New. I tried to bring the study to a strong climax, and then closed with prayer for the families represented in our little study circle. After this prayer the young hostess touchingly expressed the desire to learn to pray as I had done. This immediately suggested that the topic of our next study be on prayer, and both readers were greatly pleased with this proposal. It relieved the tension considerably.

The following week our Baptist reader showed real enthusiasm for the study on prayer, but during its presentation she somewhat forgot that our little group had previously entered into an understanding to refrain from a discussion of denominationalism or controversial subjects. A kind suggestion on my part that we were each striving for the same heaven, believing in the same Bible, which presented the one Saviour for all, soon overcame this embarrassment.

Feeling Our Way on Sequence

Again I wondered just what subject to present. I hoped soon to leave these introductory topics and come to a real study of the prophecies and our present-truth doctrines. I now had the assurance that prayer was becoming a real feature in our studies, since our young hostess was developing confidence in prayer, and joining her voice in our petitions. For definite reasons I thought it best to announce that our next study topic would present the return of our Saviour. My readers were both pleased, and said that they would be looking forward to this

study. A question now arose as to the time of Christ's return, and this supplied the topic for the following study.

During our study on the return of our Lord and the first resurrection, the thought occurred to our Baptist friend that Seventh-day Adventists did not believe in a lake of fire and an eternal damnation. She suggested that our group study this subject next. The following week both women again showed great enthusiasm for the study, and thanked God in prayer for new light. They were well satisfied that Seventh-day Adventists did believe in a lake of fire, and that the destruction of the sinner was eternal.

Handling Controversy

While seeking guidance from God as to our next study in this series, our Baptist reader announced that her Sunday school teacher had stated that Dr. Ironside, of Chicago, a notable Bible scholar, had declared Seventh-day Adventists did not believe in Christ as their sin bearer, and that they looked to the scapegoat as their savior. This was a shock to our young hostess, who bravely responded, "Well! How can he say that when Seventh-day Adventists certainly direct people's faith to Jesus? I think this is a very unfair remark by this minister." Challenged, our Baptist reader now admitted she knew from our studies that this was untrue, but would I please make a statement to that effect? She would then try to convince her Sunday school teacher that Dr. Ironside was mistaken. This served as an indication of the discussions that were taking place outside the class. I now remarked, "Suppose we again let the Bible answer this question." My readers each caught the point, and emphatically declared that to be a most satisfactory solution.

But next another question was presented to the study group—Paul's no-law arguments. I then charted our next studies by suggesting we investigate the background for these particular questions on law and grace. In connection with

the law and the gospel we would study a most important subject, the great judgment. I assured these readers that we would soon have an understanding of Paul's statements regarding that law which had been "done away." Feeling that she was guiding the course of subjects we were considering as a group, our Baptist friend now said, "This study of the Bible is just thrilling to me. I am actually learning the answers to many Bible questions that have troubled me for years."

Such experiences illustrate the point that the average reader today has much to unlearn, and that thinking people cannot be unduly hurried into a new truth. Fundamentalists are today confused with "futuristic" ideas, and when evangelical churches have failed to emphasize Bible study we must do a most thorough work of teaching their members. A brief series of well-defined, progressive lessons will not always clarify their confusions, or satisfy them to accept our doctrines immediately. We should rather aim to indoctrinate our readers thoroughly, so that they will be well convinced that our message is the truth for this hour.

Teaching Different Types of Inquirers

It is not a simple matter to teach two different types of inquirers in the same study. The problem would be simplified if each could be handled separately, but this is not always possible or even advisable. Each type suggested in this article needed personal work as well as group study. Prayer was the strongest unifying factor. When discussions suggested tension the spirit of prayer brought relief. It also created greater confidence in the work of the teacher.

While in this case I arrived at my Bible work objectives in due time, I learned again that a Bible instructor must guard against too positive rules of procedure. Each case is different, and we must find God's way with each individual. His Spirit must direct us in our personal work for those who sincerely desire to know the truth.

L. C. K.

LIFE

¶ THE exploring party, with the help of native guides and bearers, was forcing its way through the South American jungle. Then, still far from the camping place agreed upon, the natives sat down. "Were they sick?" the native leader was asked. "No." "Were they tired?" "No." "What was the reason for the halt?"

A good reason, the native leader explained. The men had been working hard and had gone far. Now it was time for them to stop until their souls could catch up with them.

Western civilization might wisely rest its machines and its laboratories for a while and do the same.—*Property*.

Bible Study Outline

EDITORIAL NOTE.—Mrs. Mary Anderson's Bible study outlines always convey stimulating questions for the Bible student. Here is another of her studies that will prove interesting for one who is becoming acquainted with the teachings of Seventh-day Adventists. This study, "Ceremonials of the New Testament," will be of interest to our Bible instructors throughout the field. If you have enjoyed this outline, please send us one or two of your own to share with others through the Bible instructor section of our journal. Thank you, and will you send this material to THE MINISTRY at an early date? —L. C. K.

Ceremonials of the New Testament

MRS. MARY E. ANDERSON

- I. INTRODUCTION: Why did the Lord place ordinances or ceremonies in the church? These are the more formal services appointed by Him. Each of these services was designed by God to demonstrate to us certain truths that are essential to our salvation, so that we might keep them in mind.
 - II. ORDINANCES BEFORE AND AFTER THE CROSS.
 1. They were types teaching the different phases of Christ's work in the plan of salvation. All were to culminate and terminate on the cross. They pointed forward to His death.
 2. In the New Testament there are two ordinances—baptism and communion. They point back to Christ's death.
 - III. ORDINANCE OF BAPTISM.
 1. Baptism is a most important ceremony. God attaches great importance to it. He says in Mark 16:15 that it is as important to believe the gospel as it is to be baptized. It means to believe *all* the gospel. If we really believe the gospel, we are going to obey it, aren't we?
 2. God recognizes baptism as the time of birth. If we are willing to do "whatsoever" He commands us, then God accepts us. John 3:3-6; Matt. 28:20.
 3. If one is really determined and fully surrendered, it is at this service of baptism that God acknowledges him as a member of His household. It is at this service that the legal adoption takes place in heaven. We can inherit only by adoption; therefore baptism is of the utmost importance to the believer. When we get the true import of religion it means more than a profession of faith, more than just being a church member.
 4. Christianity is a transaction between us and God. There is verily a difference between churcharnity and Christianity. God has a fold, and He says, "My sheep hear my voice, . . . and they follow me."
 - IV. THE COMMUNION SERVICE.

Let us now turn our attention to the other ceremony—the communion service.

 1. This is a very special service to Seventh-day Adventists, and we observe it differently from the majority of the church groups.
 2. The communion service consists of two or-
- dinances bound together. Christ instituted them the same night in which He was betrayed. These formal services are appointed occasions when God and His people undertake something together.
 3. A lesson: Communion service appointed *after* supper. Mark 14:22-26.
 4. This sacrament took the place of the Passover. The Passover was a memorial of deliverance from Egypt, and pointed forward to the death of the Lamb of God on the cross for redemption and deliverance from sin.
 5. Jesus is the paschal lamb.
 6. The Lord's supper now points back to the cross, a memorial of the completed fact of redemption. The Passover was fulfilled and thus finished at the cross.
 7. Jesus instituted the communion service to take its place.
 8. Paul's instruction enlightening. 1 Cor. 11:23-33. The bread represents His broken body. Verse 24. The wine symbolizes His shed blood. Verse 25.
 9. Verse 26 points back to His death and forward to His second coming. It binds the two events together. We are as dependent on His second coming as we are on His death for salvation.
 10. What does it mean to eat unworthily? Verses 27-29. The last expression, "Not discerning the Lord's body," is the answer. It is not one who has a deep sense of his unworthiness and sinfulness, but rather he who does not discern that Christ died personally for him; he does not see in the emblems the Lord's broken body for him.
 11. Not asleep in the grave, but a sleepy, weak Christian experience, failing to appreciate what it cost heaven to save man. Verse 30.
 12. Verse 33 says, "Tarry one for another." We use individual glasses in order to do this. We wait until all are served, and then we partake together. The same is true when we take of the bread. When the deacons return to the table, and they also have been served, and sit down, then all partake together. Christ died for *all* at the same time. It also gives us time to think what the emblem we are holding in our hands means to us individually.
 13. We use unfermented wine and unleavened bread.
- V. ORDINANCE OF FOOTWASHING.
 1. Let a man examine himself. Verse 28. Jesus appointed a special service for this. John 13:4-17.
 2. Why did the Lord institute the ordinance of humility—the washing of feet? It was of so great importance that He instituted it and performed it Himself to give His disciples an example of how it was to be done, and why.
 3. It has a threefold purpose:
 - a. It is a memorial of His humiliation.
 - b. It is a miniature baptism. This takes care of sins after baptism, a continual cleansing.
 - c. It is a preparation for the communion service.
- VI. THE MEMORIAL OF HIS HUMILIATION.
 1. Was it humiliating for Jesus to lay aside His glory to take on a human body and human

nature after sin had made its inroads for four thousand years?

2. Was it humiliating for Jesus to hang on the cross as a vile sinner—One who knew no sin, hearing the jeers of the rabble as they stopped to gaze?
3. It was for the joy that was set before Him that He endured the cross (and it was most painful), despising the shame. Heb. 12:2, 3.
4. Satan was determined to humiliate the Son of God and disgrace Him to the limit. His pure, sensitive soul recoiled from being such a spectacle.
5. He did that for you and me!
6. This service is the memorial of that humiliation. How essential it is for us to remember that humiliation!
7. Peter had said, "Thou shalt never wash my feet." But Peter realized that he was really rejecting his Lord when Jesus said to him, "If I wash thee not, thou hast no part with me."
8. What Jesus said to Peter He says to you and me also. John 13:9, 10. Indicate it to be a washing—a miniature baptism, taking care of our present sins between the ordinances from quarter to quarter. (Read *The Desire of Ages*, pp. 646, 649-651.)
9. Jesus washed Judas' feet, and Judas ate of the Lord's supper, but it meant only damnation to his soul. He did not discern the Lord's death for him.
10. If we go away from this service just as we came without experiencing a contrition of heart, then it has been only a foot bath.

VII. APPEAL:

As you, Mrs. Smith, partake with us in this sacred service, you will want to know beforehand the importance as well as procedure of the Lord's supper and to know all that God wants to teach us by this beautiful service. You will now be able to understand it and to enjoy the service with us. It is a precious service, and we should never absent ourselves from it.

Knowing God

AMY I. ASHLEY

Bible Instructor, South England Conference

I. HOW CAN WE KNOW GOD?

1. By the life and character of Jesus. John 1:18.
2. Through nature. Ps. 19:1.
3. By the prophets. Heb. 1:1.

II. WHAT DIVINE ATTRIBUTES ARE REVEALED IN THE WORD?

1. God is omnipotent. Jer. 32:17.
2. He is omniscient. Isa. 46:9, 10.
3. He is omnipresent. Jer. 23:23, 24.
4. He is immortal. Ps. 90:2.
5. He is holiness. Ps. 145:17.
6. He is wisdom. Rom. 11:33.
7. He is love. 1 John 4:9.
 - a. Generous and merciful. Ps. 145:8, 9.
 - b. Longsuffering and patient. 2 Peter 3:9.
 - c. Forgiving. 1 John 1:9.
 - d. Generous in giving. John 3:16.

III. IS IT SUFFICIENT TO KNOW ABOUT GOD?

1. We must seek to know Him personally. Deut. 4:29.
2. Our surrender to Him must be complete. Isa. 55:6, 7.
3. We must love Him. 1 John 4:19.

IV. WHAT PROMISES ARE MADE TO THOSE WHO SEEK TO LOVE GOD?

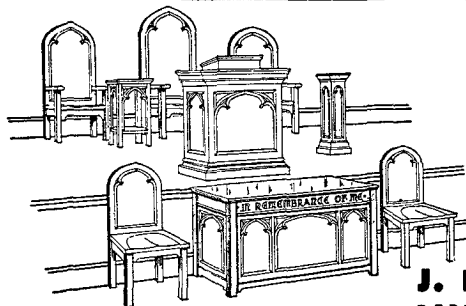
1. Guided to Him. Jer. 24:7.
2. Given peace. Job 22:21.
3. Given joy. Ps. 16:11.
4. Given eternal life. John 17:3.
5. We shall see Him as He is. 1 John 3:2.

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MUSIC

In Worship and Evangelism

Let's Study Our Choruses

I THINK I'll use two or three choruses at the next meeting. Let's see—this is a good chorus book. I wonder what's in it. Well, here is something that looks rather snappy, and it should help to pep up the audience. It has a good lilt to it, so I think I'll use it. Let's see—what else is there? Oh, here's one that's really snappy."

Now, isn't this the way our thinking tends too often to run when we choose a chorus? This seems to be the only yardstick some use in deciding on a chorus. To watch the way some use choruses, one is impressed with the fact that evidently a chorus is supposed to be catchy, snappy, and startlingly different. And it must be "put over" in a dramatic way.

But are these the only reasons for using a chorus? Are they even good reasons? A few of us have slipped into this type of thinking perhaps because until a few months ago no Adventist chorus book had been published, and whenever we have picked up any chorus book we have too often taken for granted that it was a good book for some superficial reason such as perhaps an attractive cover.

The Purpose of the Chorus

Why do we use choruses anyway? Is it merely to be novel, to have something new? Is it because the old hymns and gospel songs are becoming too commonplace? Really, have we ever answered the question to our own satisfaction?

"Christ crucified—talk it, pray it, sing it, and it will break and win hearts."—*Testimonies*, vol. 6, p. 67.

A good chorus should and can be a sermon. It should and can preach the gospel—also some doctrine. It should be one of the agencies that will lead to conversion. It should be Christ-centered.

It should entwine itself about the heartstrings of the people. It should be something that they find hard to shake off, something the housewife will find herself humming unconsciously as she washes the breakfast dishes next morning, something the men will find themselves humming while working at a bench, machine, or desk. At the same time they may be thinking about the

particular message of that chorus. This result will much more likely be brought about by an indirect, subtle, and unobtrusive approach than by arm swinging and fanfare.

"A good melody, to be successful, must be reminiscent."—L. WOLFE GILBERT.

"A very great part of the pleasure people take in music comes from the associations it revives."—LELAND HALL.

A chorus does not have to be snappy to meet these standards, and on the other hand, just because it has life and lilt and buoyancy it should not necessarily be rejected. But the tendency too often has been to sing choruses that are simply jigs or waltzes, with the message of the words tagging along as only a secondary and necessary adjunct.

A very good test to apply to any chorus is to ignore the words and listen to the music alone to see what message it conveys. Often it will not even have a sacred atmosphere; it will be distinctly secular. If that is so, the best kind of poem will never make it a sacred song. The poetry and music should blend.

"New Rodeheaver-Ackley Short Choruses," No. 2

Let us study a chorus book. Take, for example, *New Rodeheaver-Ackley Short Choruses*, No. 2. This is an inexpensive booklet that every song leader should own. At the same time it should be studied carefully, for among the 119 choruses in this little book there are a number that are hardly of the highest standard. Nevertheless, it contains much good, worthwhile material.

Let us begin with its very first number, "He Will Come Again." Here is a second-coming message. We have altogether too few gospel songs, hymns, and choruses on the second coming, so this is sufficient reason why we should investigate the poem to see whether it has enough merit for us to use it.

"My Lord will come again,
Yes, He will come again;
I will meet Him on high
In the clouds of the sky,
For Christ the risen Saviour
Will come again."

The poem doubtless lacks some dignity, judged by certain standards; nevertheless, it is climaxed in the last two lines by giving the blessed assurance that Christ, the risen Saviour, will come again. Here is true Adventist certainty. Notice how it ties in the resurrection—the risen Saviour—with the second coming. So it is a good, usable, doctrinal poem. Then as we examine the melody we see that it has a pleasing melodic line with somewhat of a majestic sweep, coupled with a dignified four-four rhythm. It also lends itself to a high ending. We should not overdo high endings, but a chorus with the thrilling message of the second coming can very appropriately have one. In this case you can sing just the last line for the congregation, once they have learned the chorus and have sung it at least twice. Show them how you want the sopranos to sing E flat, E flat, and A flat on the last two words, “come again.” A director with a low voice can have the accompanist demonstrate the high ending on the piano or organ, or have the choir sing just the last two lines, illustrating the high ending.

“He Can Break Every Fetter”

Then turning over to number 65, “He Can Break Every Fetter,” we find a little two-line chorus that might easily be passed by because it does not at first seem to have much of a message. But it does speak of the power of Christ to set the sinner free, and that’s preaching Christ.

“He can break every fetter,
He can break every fetter,
He can break every fetter,
He can set you [me] free.”

The poem is definitely trite, but when it is put with the music we are immediately conscious of the fact that it has been greatly strengthened.

There is a story behind it too.

Back in the days when Moody was preaching to great crowds in the British Isles, a very dramatic scene took place one night when that great warrior for Christ made an appeal for sinners to give their hearts to God and come forward to the altar. The audience was suddenly electrified when a voice rang out, “Preacher, I can’t come. I’m chained!” The man’s heart had been touched by the appeal of the evening, and he wanted to come, but it was distressingly evident that he was under the influence of liquor. He was chained to drink—he felt he simply couldn’t come. But Moody was equal to the occasion. Instantly he called back, “Man, come just the way you are, chains and all! Christ can break every fetter.”

Someone in the audience that night couldn’t shake off that dramatic, soul-stirring experience. We don’t know who it was, but he later wrote this little chorus.

After you have taught it to the audience, tell them this touching story, and they will sing it with an almost solemn awe. Then make a little appeal:

“Friends, perhaps there is someone here in this audience tonight who is chained by some habit, some vice. Won’t you give your heart to Christ, and let Him break that chain, break that fetter? Let’s sing it once more, and make it a bit more personal. This time when we come to the last line let us sing, ‘He can set me free.’”

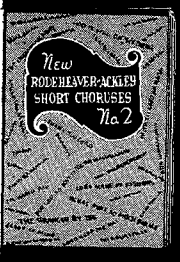
This chorus is much brighter when sung in the key of A instead of A flat. After you have taught it to the people, go on with your song service with another hymn or gospel song. Now pick a second appropriate song in A flat or A, such as “Redeemed! How I Love to Proclaim It!” or “’Tis So Sweet to Trust in Jesus,” and at the end of the song break out once more into the chorus “He Can Break Every Fetter.” The people will be carried right along and will sing it with a renewed fervor. You may also be able to tell a very brief but pointed experience of someone (not mentioning the name, of course) who has gained the victory over tobacco or liquor or both “right during this series of meetings.”

A number in your audience will go from that meeting so deeply impressed by the message of this little chorus and its story that it will stay with them for life. Without the story, however, I would not use this chorus. It is entirely too weak.

“For God So Loved the World”

Turning to number 89, “For God So Loved the World,” we find a chorus that puts John 3:16 to music. There is really a great unex-

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plored field open to song writers here. Certainly there is room for many fine choruses using outstanding Bible texts, such as John 3:16, Romans 8:28, and John 14:1-3.

The author leaves the original Bible text intact as nearly as possible, with the melody fitting into the message very nicely because it is partially in a declamatory or recitative style, holding to a slower and more dignified, six-four time.

Now in this same chorus book number 54 is also entitled "For God So Loved the World," but here the poem wanders too far from the original Bible language; and the melody, the modern harmony, and the somewhat waltzy rhythm do not harmonize with the glorious soul-saving theme of John 3:16. Then also the musical ending on the last line, "Wonderful His love to me," is very weak. Actually, at first glance number 54 may *appear* to be more appealing and have some advantages over number 89, but a careful study will point up number 89 as a much stronger chorus, especially with the glorious theme and message of John 3:16 in mind. It will also wear better. People won't tire of it as they will of number 54.

"Wonder of Wonders"

Number 101 is a lovely chorus, "Wonder of Wonders." The note says that it is to be sung *joyfully*, and certainly it has a joyful message speaking of just five of the many things that are wonderful about the Christian experience.

"Wonderful Saviour! Wonderful Friend!
Wonderful life that never shall end!
Wonderful place He's gone to prepare!
Wonder of wonders: I shall be there!"

After you have taught the people this chorus you might say:

"And, friend, isn't that the greatest wonder of all, that you and I—sinful, unworthy, lost mortals, redeemed by the sacrifice of Christ—can dare to hope and right here and now *know* of a surety that by His grace we shall be there? Yes, that is the greatest wonder of all! Now let's sing it again and bring out this phrase, 'Wonder of wonders,' as a great and glorious climax in full voice, and then by contrast sing softly and almost breathlessly as if it were just too good to be true, 'I shall be there.'"

I can assure you, you will find this a most effective chorus with a wonderful message.

Yes, there is some fine material in *New Rode-heaver-Ackley Short Choruses*, No. 2, and every singing evangelist should own it.

Next month we shall consider the other side of the story. We will also look at a new chorus book by Harold Miller, of Southern Missionary College, which is now available. B. G.

(More next month)



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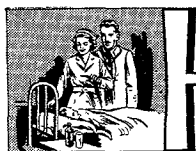
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HEALTH EVANGELISM

What Is Health Reform?

HARRY J. WEBBER, M.D.

Maryland General Hospital, Baltimore, Maryland

WHAT is health reform? Where do we find its principles? Why is it necessary? What are some of the details it concerns?

The Bible definition is: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The answer to the second question is found in *Testimonies*, volume 3, page 162:

"Ignorance is no excuse now for the transgression of law [in the matter of appetite]. The light shines clearly, and none need be ignorant, for the great God Himself is man's instructor. All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which He is now giving them in reference to health reform."

The laws of God may be divided into two parts: regulations, which govern our spiritual experience; and principles, which control our physical habits of living. In God's sight the laws of health are just as binding as the moral law, and breaking them is fraught with just as grave consequences.

"Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. . . . Every misuse of any part of our organism is a violation of that law."—*Christ's Object Lessons*, pp. 347, 348.

"Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the Ten Commandments. Ignorance upon this important subject, is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand."—*Counsels on Health*, p. 40.

An Angel Brought First Health Principles

Eight or ten years ago, shortly after I had finished medical school, my wife and I went one evening to visit Dr. John Weir. He was a member of the first class to be graduated from our medical school in Loma Linda, in 1914. On the occasion of this visit he gave us a most

interesting account of those early years. Mrs. White spent considerable time at Loma Linda, helping to establish the school, and Dr. Weir spoke of the time when, during the chapel hour, she would come in and tell the students that the night before an angel had come to her bedchamber with a vision and further light on the subject of health principles. This privilege of being in the first audience to hear the truths of health reform, which Mrs. White thus received, made a great impression on Dr. Weir and encouraged him to become a deep student of those things. I shall never forget hearing him repeat this quotation from *Testimonies*, volume 1, pages 618, 619:

"We are living in a solemn time, amid the closing scenes of this earth's history, and God's people are not awake. [This was written in 1865; are we not living in more solemn times? Is it possible that God's people are still not awake?] They must arouse and make greater progress in reforming their habits of living, in eating, in dressing, in laboring and resting. . . . All who believe the truth for these last days, have something to do in this matter. [Friend, do you believe the truth for these last days? Then you have something to do in this matter of reforming your habits of living.] . . . God requires them to arouse and interest themselves in this reform. [What will result from failure to meet God's requirements?] . . . The sin of intemperate eating, eating too frequently, too much, and of rich, unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. . . . God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health. . . . All those who are indifferent and excuse themselves from this work . . . will be found wanting when the meek of the earth, who have wrought his judgments, are hid in the day of the Lord's anger. [We will be found wanting and without excuse if we have failed to study and apply the principles of health reform in our lives.] . . . The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them."

Why, then, is health reform necessary? Because ignorance of its principles is sin, and because we shall not receive the power of God

in these last days or gain entrance to the kingdom until we have successfully applied those principles in our lives with the production of the best possible health. However, let us not feel that God is arbitrary or that the problem is difficult. Jesus said, "My yoke is easy, and my burden is light." Matt. 11:30. In her comment on this text in *The Desire of Ages*, page 329, Mrs. White says, "The yoke that binds to service is the law of God."

Health reform is a part of the law of God, the easy yoke. Whether it seems easy depends on the breadth of vision we use in our judging, whether or not we consider the eternal result. So in reading the following few sample quotations stating certain details of health reform, remember that in the long view all God's requirements are the easy yoke.

"A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed."—*Counsels on Diet and Foods*, p. 174.

"You should never let a morsel pass your lips between your regular meals."—*Testimonies*, vol. 2, p. 373.

"Hot biscuit raised with soda or baking powder should never appear upon our tables."—*Counsels on Diet and Foods*, p. 343.

"Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. . . . Among those who are waiting for the coming of the Lord, meat eating will eventually be done away."—*Ibid.*, p. 380.

"The liability to take disease is increased tenfold by meat-eating."—*Testimonies*, vol. 2, p. 64.

"Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided."—*Ministry of Healing*, p. 302.

With the hope that they will stimulate the reader to study these excerpts in their context, and discover the other blessings to be found in the same sources, these brief statements are presented only to illustrate the details of health principles available in the Spirit of prophecy.

One time when Mrs. White was writing a letter to a family whom she had reproved in a previous letter, she wrote:

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Testimonies*, vol. 5, p. 67.

Again in volume 4, page 230 we read: "My

work . . . bears the stamp of God or the stamp of the enemy. . . . The *Testimonies* are of the Spirit of God, or of the devil."

I believe that Mrs. White's writings are from God, don't you? I believe that the violation of health principles is the same sort of sin as breaking the Ten Commandments. And I believe that unless I overcome the temptations directed at my appetite, the temptations directed at my habits of living, I shall not receive the latter rain, and when the meek of the earth are hid from God's anger I shall be found wanting. But it is my firm purpose, with God's help, to be prepared according to His instructions. Surely we all have the same goal. God loves us and has in loving-kindness given us wonderful instructions on how to enjoy life in good health and prepare for the fuller life hereafter.

Power, Love, and Calories

HULDA CROOKS

Graduate Dietitian, Loma Linda, California

[NOTE.—Mrs. Crooks is a graduate dietitian of the School of Dietetics, College of Medical Evangelists. During the course on nutrition and food preparation, given at Loma Linda this past summer, she gave a talk on calories. This talk was so good that we felt it should be passed on to the readers of THE MINISTRY.—WAYNE MCFARLAND, M.D.]

AS WE count the calories of our daily foods it is our privilege to look through the gateway of calories and catch a glimpse of the exhaustless source of energy represented on our tables, and of the love that controls that energy.

The calorie has long been used as a measure of amounts of heat. Since heat is invisible it is hard for us to form a mental picture of its unit of measure. But if we knew how much work could be done by the energy it represents, then we could visualize a calorie.

Science has made that very thing possible. If the amount of heat that the burning of a substance will release is known, then scientists can readily tell us how much work that amount of energy could perform.

Would you like to know how much one calorie * could do? Then be prepared for a shock, for the amount of hidden energy in so small a measure seems utterly incredible.

One calorie has within it the dormant energy to lift three thousand pounds, or a ton and a half, one foot high!

Now think of a man weighing 154 pounds whose dietary intake is 3,000 calories. He con-

* All reference in this discussion is to the kilogram calorie used in all food calculations.

sumes enough potential energy every day to lift him 11 miles high!

Who has the initiative to figure the power possibilities of a field of grain or a grove of dates?

Our minds fail to grasp the greatness of the amounts of energy that even these small quantities represent. How much less can we comprehend the Omnipotent Power that created the universe and constantly upholds and controls all!

"If I speak of strength, lo, he is strong." Job 9:19.

Well may we ask: "What is the source of this energy? What principle controls it? How may we become sharers in this measureless supply?"

The word of God is the source, for "he spake, and it was done." Ps. 33:9. "He hath made the earth by his power." Jer. 10:12.

"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life."—*Education*, p. 126.

"It is the word of God, the impartation of His life, that gives life to the seed; and of that life, we, in eating the grain, become partakers."—*Ibid.*, p. 108.

It is under the control of love—a tender love.

"So strong is His love that it controls all His powers, and employs the vast resources of heaven in doing His people good."—*Testimonies to Ministers*, p. 519.

"Christ's love for His children is as tender as it is strong, and it is stronger than death."—*Ibid.*, p. 519.

Job exclaimed, "Lo, these are parts of his ways: but how little a portion is heard of him?

but the thunder of his power who can understand?" Job 26:14.

With Job we stand in awe of a power whose least magnitude staggers the mind, a power controlled by a love whose "mightiness" is overwhelming (*Fundamentals of Christian Education*, p. 283) and yet "is as tender as it is strong."

Though we cannot comprehend it, we may become sharers in this power and love by receiving to give. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Matt. 28:18, 19.

God is the source of our calories, the source of power and of love.

"All the blessings of this life and the life to come, are delivered to us stamped with the cross of Calvary."—*Christ's Object Lessons*, p. 362.

"Never one, saint or sinner, eats his daily food, but he is nourished by the body and blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water-spring."—*The Desire of Ages*, p. 660.

"The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting."—*Mount of Blessing*, p. 164.

"Through prayer and the study of the great and precious truths of His Word, we shall as hungry souls be fed."—*Ibid.*, p. 165.

Thus, through the gateway of calories the family board may become "as the table of the Lord, and every meal a sacrament."—*The Desire of Ages*, p. 660. And "the thought of God will run like a thread of gold through all our homely cares and occupations."—*Christ's Object Lessons*, p. 27.

DIGESTIVE UPSETS

☞ We should be just as careful about what we put into our minds as we are about what we put into our stomachs. Digestive upsets follow quickly after one has eaten tainted food. Mental and spiritual upsets follow from feeding the mind with the wrong thing.—*Homiletic and Pastoral Review*.

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The Minister's Wife

WHILE on an extensive trip through the Inter-American Division recently, I met one of our most fruitful lay preachers. He is affectionately known as Brother Ward, and has carried a steady and fruitful program for the cause for years. He draws a meager pittance annually from the mission, but he does his work largely as a lay preacher.

I shall never forget the loving tribute he paid to his faithful wife, who shares equally with him the passion for saving souls. He described how, with his own hands, he carried bricks, stone, cement, and even water to erect a small meetinghouse in each of several villages. He told how his wife labored faithfully by his side, or stayed behind caring for the home, or toiled in the field, leaving him free to press forward in their common purpose of raising up new churches and carrying the truth to these out-land villages.

With tears streaming down his face he told how his wife urged him to go on one trip. She pledged to care for the home while he visited the islands. This trip lasted several months and took him over treacherous, shark-infested waters, and he had to travel in small sail sloops that were in frequent danger of coming to sudden destruction during sharp squalls.

I can still see him as he stood there telling of his longing to see many more take up the self-sacrificing battle. Then he said, "A man will rise no higher and go no farther than his wife will let him go." Perhaps he has overstressed the wife's influence, and there may be outstanding examples of exceptions to this premise, but by and large the evaluation is true. The glorious history of our movement is closely linked with the lives of thousands of unknown heroines who shared hardship, privation, and poverty, and who sacrificed with noble men laboring in the heat of battle. Nor are we unmindful of the vast number of women who today share the privations of missionary life both in the homeland and overseas as they help their husbands in the grim fight against sin.

I am thinking of a young couple I knew in

the homeland who responded to the call to a distant land. I knew them before they went out. They had a comfortable home, a lovely late-model automobile, and modern conveniences. In the mission field I found them living in a small, crowded mud house that the recent earthquake nearly shook down. They had gone back to the standard of nearly a century ago. Were they concerned? I should say not! The pioneer spirit burned passionately within their hearts! And what did she say? "We love it, brother. Think of these people who know Christ because we came. We have each other, and we will have souls in the kingdom. We really love it!"

Noble spirit! Yes, and they will succeed together in a rich mission experience because "we really love it." These experiences can be multiplied a hundredfold around the earth! Noble, courageous, self-sacrificing men and women! Fortunate is the worker whose wife shares in the inexorable sacrifices the cause demands because "we love it."

There are long hours, lonely hours. There are worldly loves to be forsaken. Wherever we labor, at home or abroad, the sacrificing worker cannot possibly maintain the living standard of the world. In the homeland there are sacrificing workers who live in crowded quarters and on the "other side" of the city. Sacrifices equally made and burdens equally borne make the work move forward.

There are the faithful missionaries who are far from their homeland, many living in humble quarters. They have just been voted an increase so as to ease the economic pressure. Listen as they speak. No, they cannot accept this increase. They want their fellow national brethren to share in the increase. They will take less *voluntarily* so that others can get slightly more! And perhaps a new worker can be put on! That is not the *human* thing. It is a spirit born of God to finish the work.

An Old Car but a New Church!

A short while ago I was invited to conduct a meeting in a city in the U.S.A. One of our brethren greeted me at the station. As we were

about to get into his newly painted, old-model car, he began to offer an apology. "I hope you won't mind riding in this old bus, brother."

"Not at all," I said, "it is a good car."

"Well, it's this way. Three times I've had a new car delivered to my door, but each time I've had to send it back. You see, a new need developed at the church. So I took the money I had saved for a new car, and invested it in the new church."

Then he laid his hand on my shoulder, and I saw tears in his eyes as he concluded, "You see, brother, I don't have a new car, but we do have a new church, and I'm so happy!" When we arrived at the modest home the wife greeted me enthusiastically. It was obvious at once that the family had outgrown these quarters, but she cheerfully said, "I hope you will pardon the congestion. We had money saved for a new home, but the new church took priority. I'm glad to wait for my home just so we can have the new church. We're so happy about the new church."

What makes people act that way? Why do they do it? Thank God, the same spirit that gripped the apostle Paul has not fled from the church. Men and women still say with Paul, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Unsympathetic Criticism

The young woman who chooses to unite with a minister for life service chooses indeed to share in a life whose demands are many. She must share her husband with the people. Her life, manner, spirit, and practices are scrutinized by those of every outlook, society, and social stratum. She will be the recipient of unsympathetic criticisms and perhaps will be unjustly condemned. If she is too active in the church, she is out of place and tries to run things; but if she is shy and reticent, she is a misfit and a dead weight on her husband. If her children are dressed neatly and are trained to recite and sing in church, she is a show-off and doesn't help her husband; but if her children do not sing or recite, there is something wrong with their training and with the mother. If she dresses well, she keeps her husband poor—no wonder they have no money! But if she is not up to the standard of others in the church, she is a disgrace to her immaculate companion and the cause! If her new hat has just a certain set, she is vain; but if her hat is too plain, she is a positive bore, and someone should teach her how to dress. If she toils daily to keep the

diet balanced, she spends too much time in the kitchen, and her slight neglect of such an important aspect of her responsibility labels her as entirely unfit to be a mother and a minister's wife! And if she speaks well of her husband, she is bragging; but if she doesn't, it indicates her lack of appreciation for such a wonderful man! Poor thing!

Perhaps this is overdramatized, but such are the basic pitfalls nevertheless. In spite of it all, great success attends the labors of a devoted couple who unite to press forward in the one common purpose: "Not to know any thing among you, save Jesus Christ, and him crucified."

Sharing Her Husband's Work

When the wife doesn't accompany her husband in his work she robs herself of the greatest joys of her sacrifice. This is especially true before the children come.

"The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good. A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot."—*Evangelism*, p. 675.

The wife who works in factories, stores, or at other occupations than that of direct soul-winning work, in order to help pay for the car or buy new furniture, robs herself and the cause of many blessings. She and her preacher husband also equally lose a great blessing of sharing in hardships, which lack of funds always produce. But money is the last consideration. Adequate financial provisions have been made. Where actual hardships exist it is perfectly proper to lay the matter before the conference president. He will give every appeal sympathetic attention. If he does not, he disqualifies himself as a sympathetic leader of men. But the wise counsel of God is still true.

"The wives of ministers should live devoted, prayerful lives. But some would enjoy a religion in which there are no crosses, and which calls for no self-denial and exertion on their part. Instead of standing nobly for themselves, leaning upon God for strength, and bearing their individual responsibility, they have much of the time been dependent upon others, deriving their spiritual life from them. If they would only lean confidently, in childlike trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living vine, what an amount of good they might do, what a help they might be to others, what a support to their husbands; and what a reward would be theirs in the end!"—*Ibid.*, pp. 674, 675.

"An unsanctified wife is the greatest curse that a minister can have. Those servants of God that have been and are still so unhappily situated as to have this withering influence at home, should double



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their prayers and their watchfulness, take a firm, decided stand, and let not this darkness press them down."—*Ibid.*, pp. 677, 678.

Thank God for the sanctified, faithful wife who tenderly and lovingly blends her service in sacrifice with that of her husband. Indeed, "her price is far above rubies." M. K. E.

Ministerial Students' Wives Organize

A SOCIETY of Atlantic Union College senior and junior ministerial students' wives was recently formed at the home of G. H. Minchin for the purpose of better preparing the wives for their future position as co-laborers with their husbands in their chosen field.

The husbands accompanied their wives at this first meeting of its kind at Atlantic Union College.

THE AMERICAN BIBLE SOCIETY recently opened a Bible Center in the oldest city in the world, Damascus, where the Scriptures translated into many languages may be bought at cost. This is the latest of many such Bible depots over the world.—*Gospel Herald*.

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COUNSEL *From the Spirit of Prophecy*

Fallacious Teachings and Secret Societies

Part II

WE HEREWITH continue our discussion from the Spirit of prophecy on how Satan has gained a foothold on erroneous teachings. Spiritualism, Theosophy, and false faith-healing cults would be on the increase. Sanctification and holiness claims in these various teachings would deceive the unwary. Desirous for spiritual life, even many sincere Christians would yield to a lawless religion. We are counseled to preach faith and love while stressing the law of God. Next we shall consider Pantheism and Spiritualism, discovering in these teachings the germs of various confusions we must now meet in our evangelism. In this instruction of the Spirit of prophecy our workers may discover the very methods God ordained to attack error. Where these are followed we have been assured that many will leave the ranks of Satan to accept truth. Every worker should study this divine counsel, and mark for himself those passages that furnish the techniques of saving these deluded souls from the false teachings of our day. L. C. K.

III. PANTHEISTIC THEORIES DESTROY BIBLE TRUTH. *Evangelism*, pp. 600-602.

1. Speculative theories regarding God, p. 600.
2. A spiritistic power at work. Associated with holy-flesh-and-cannot-sin concept.
3. Doctrine of an impersonal God diffused through nature and "holy flesh."
4. Theory: God is an essence (1904), p. 601.
5. One of Satan's subtle devices.
6. Advocate man needs only to develop the power within him.
7. Theories sweep away whole Christian faith.
8. These are "spiritualistic theories," p. 602.
9. Free-lovism named by God "unholy spiritual love."

IV. VARIOUS FORMS OF SPIRITUALISM RECOGNIZED. *Evangelism*, pp. 603-609.

1. Spiritualism "about to take the world captive," p. 603.
2. Nominal ministers have preached false doctrines.
3. Satan has his religion, synagogue, and worshippers.
4. Spiritism of heathen origin. Séances grew out of oracles of Greece and Rome.
5. Spiritism intended by Satan to take hold of sympathies of those who have lost loved ones.

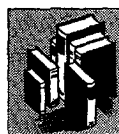
6. Satan works cures through spiritism, p. 604.
7. Associated errors: phrenology and animal magnetism. The mind is sure to lose its balance.
8. Keep mind not on self but on God, p. 605.
9. Spiritualistic teachers deceive in a pleasing manner.
10. Destroy faith in Christ as the Son of God.
11. Depend on self—"voluntary humility."
12. "Supreme nonsense," "absurd ideas."
13. Other more pleasing cults influenced by spiritism:
 - a. Emmanuel movement.
 - b. Christian Science.
 - c. Theosophy.
 - d. Other Oriental religions, p. 606.
14. All claim to heal. Power of electricity, magnetism, and "sympathetic remedies," etc., pp. 606, 607.
15. When clairvoyant power controls, hard to change ideas. Cultist physicians dangerous, p. 609.
16. If we go to deceivers, no protection from God, p. 607.
17. "Healers" manifest great interest in women. Cast their spell over "patients."
18. Use flattery; "mystic voices" of Ekron and Endor under a new guise, p. 608.
19. Secret associations; séances.
20. "Imagination highly wrought." "Voices musically tuned."
21. Men exalted by deceivers to highest positions of eternal world were in this life great sinners, p. 609.
22. Those deluded are "the unwary who are not firmly anchored."
23. Secret of Christian's power to withstand Satan:
 - a. By prayer of faith.
 - b. Using the name of Jesus.
 Then Satan's hosts alarmed!

V. OTHER FANATICISMS AND EXTREMISMS. *Evangelism*, pp. 610-613.

1. Certain who claim to have visions. In America and foreign countries, p. 610.
2. Spiritual eyesight impaired like drunkard's, p. 611. Excitement not favorable, p. 612.
3. "Strange performances, by confusion and tumult."
4. Dates for locating the message, p. 613.

VI. MISREPRESENTING THE GODHEAD. *Evangelism*, pp. 613-617.

1. Do not make prominent objectionable features of our faith; stress first Christ, His divinity, and pre-existence, p. 613.
2. Father and Son each have a personality, p. 614.
3. Three living persons to Godhead, p. 615.



For Your Library

BOOKS...

World Missions, Martha L. Moennich, F.R.G.S., Zondervan Publishing House, Grand Rapids, 1950, 181 pages, \$2.00.

This book has an all-inclusive title, and it must be admitted that the author, who has traveled widely and has labored with a number of missionary organizations, has crowded into this small volume an astonishing amount of information pertinent to the work of missions. It is not a book of missionary experiences as such, though in several places, such as the report of the work of early Protestant missionaries in Russia, the account is enlivened by the recital of the sacrificial labors of these workers. Rather, this book is a survey of the world, the peoples of the world, and the problems that are met in missionary work, country by country. It contains a surprising amount of information on the history, races, culture, indigenous religions, and response to Christian labors, in the various political and geographical areas of the world.

It would be valuable as "refresher" reading, as a reference book for busy people who want access to a wide scope of information without having to search too long to find it. The style is not profound, but there is a good supply of usable material. In some places the treatment is somewhat scanty, and it would have been helpful if the author could have supplied an evaluation of the relative strength of the work done by the various organizations and boards. The fact that it does not take notice of the work of Seventh-day Adventists may be disappointing to some readers.

4. Christ—pre-existent, self-existent, Son of God.
5. "Never a time when He was not."
6. From everlasting Christ was mediator of covenant.
7. In Christ is life, original, unborrowed, un-derived, p. 616.
8. Sinai—Christ and Father standing side by side on mount proclaimed Ten Commandments.
9. Holy Spirit is "walking through these grounds." (A person.)
10. Power of God in third person of Godhead. Holds power of Satan in check, p. 617.

VII. COMBATING ERRONEOUS TEACHING. *Evangelism*, pp. 623-626.

1. Not to preach on Pantheism, p. 623.
2. Never repeat error. (Helping Satan.) Let truth dispel error, not refute error, p. 624.
3. Greatest trials from former advocates of truth.
4. "Diligent work and earnest prayer and faith to meet the winding error of false teachers," p. 626.
5. God does not control our minds without our consent.
6. Angels help praying soul.

(To be continued)

The author's theological approach to the problems of missions is sound, spiritual, and evangelical. She can hardly be blamed too much for falling prey to certain common deviations on the Jewish question. The reading of the book is sure to promote confidence in missions, to stimulate an interest in missions, and to increase one's general knowledge of the missionary movement.

W. P. BRADLEY.

The Apostle Paul, His Life, and His Work, Olaf Edvard Moe, Augsburg Publishing House, Minneapolis, 1950, 577 pages, \$4.75.

I have read many books on Paul, but not one as deeply interesting and pleasing as this excellent volume by the professor of New Testament at the Independent Theological Seminary in Oslo, Norway. Either he or his translator, the late Dr. L. A. Vigness, president, St. Olaf College, Northfield, Minnesota, must be credited with one of the most readable books in print on the great apostle to the Gentiles.

Here is a thorough discussion of Paul's childhood and youth with most enlightening information regarding the social, religious, and intellectual conditions in the world about him. Careful study is given the three great missionary journeys. Each Pauline epistle is searchingly discussed. The valuable background material is ably analyzed and is most helpful in an understanding of these old and supremely important letters to young churches.

Chrysostom once wrote, "Even though he was Paul, he was still a man." In this valuable and important book the great apostle becomes a very real man, one of the most important agents of God of all time.

CARLYLE B. HAYNES.

Glimpses of Mennonite History and Doctrine, John C. Wenger, Herald Press, Scottsdale, Pennsylvania, 1949, 258 pages, \$2.25.

With the resumption of war talk, and the possibility of hostilities, everything that has to do with the relation and attitude of Christians to war takes on enlarged importance. The Mennonites are a group of believers in Christ who have suffered much for their nonresistance principles. They constitute one of the three "historic peace churches."

This book, by one of their leaders, gives a moving account of their origin and leading beliefs, and relates impressively much of their history and hardships in Germany, France, the Netherlands, Russia, and North and South America.

These "peace" Christians insist that the final authority in faith and life is in the New Testament alone, not the Old. The Old Testament contains too much about war to suit them, and they cast it aside—thereby shutting out much light which would enable them to reach a truer *Bible* position regarding the Christian and war.

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NEWS

From Current Journals

THE PACIFIC COAST has been the destination of the greatest mass migration this country has ever seen. With a United States population increase of a 6% average, 1940-1947, the West's increase was over 30%. California had 6,900,000 in 1940, 11,000,000 in 1950 (45% increase); Oregon had 1,102,000 in 1940, 1,649,000 in 1948 (49% increase); Washington had 1,752,000 in 1940, 2,454,000 in 1948 (40% increase).—*Watchman-Examiner*, Nov. 16, 1950.

THE 1,100,000 JEWS from all over the world who have now returned to Israel are 25 times as many as those who left Babylon under Zerubbabel. (Neh. 7.)—*Prophecy*.

THE POPULATION of the United States has increased 19,028,068 in the last decade, according to 1950 census figures made public in Washington. As of April 1, the population of continental United States was 150,697,361.—*Watchman-Examiner*, Nov. 30, 1950.

PROBLEMS OF THE AGED.—As the result of a series of articles in the local press by Selig Greenberg on "The Aged—A Rising Tide," much study is being given here to the problem of older people in modern society. In preparation for an institute to be held in the spring, social welfare, civic and religious groups are considering three questions: (1) What are we doing now for older people? (2) What should we be doing? and (3) What needed services do we believe should be carried on by other groups in the community? The social welfare department of the Rhode Island council of churches is studying the matter, and several denominational commissions are giving it their attention.—*Christian Century*, Dec. 20, 1950.

"ORPHANED" REFUGEES.—According to Church World Service, there are still 12,000,000 "orphaned" refugee Christians in need in Europe. This presents one of the greatest spiritual, social, and economic problems facing the churches in Western Europe. Churches which are in a position to help must continue to place the tragic predicament of all homeless people in the forefront of their concern.—*Watchman-Examiner*, Nov. 30, 1950.

TOBACCO AND CANCER.—Two British medical scientists have suggested that the arsenic in insecticide, used to protect tobacco plants, may be the chemical in the tobacco smoke that causes cancer.—*Sword of the Lord*.

SUNDAY LAW.—The New York State Court of Appeals upheld the conviction of 2 New York City Jewish butchers who were arrested and fined \$10 each for selling uncooked meat on Sunday in violation of the State's "Sunday law." In their appeal, the 2 butchers contended they were not affected by the law, since they are adherents of the Jewish faith and therefore observe Saturday as their Sabbath. They maintained that the Sunday law is an unconstitutional infringement upon their religious liberty and a denial of equal protection of the laws.

However, the court held that the State Legislature had recognized Sunday as a day for "rest, relaxation, and recreation, rather than merely as a religious Sabbath." The decision said that "the power of the Legislature to regulate the observance of Sunday as a civil and political institution is well settled."—*Watchman-Examiner*, Dec. 14, 1950.

BILLY GRAHAM.—With the closing date already extended from Thanksgiving to December 3, the Greater Atlanta Evangelistic Crusade Committee voted unanimously to invite Billy Graham to remain in Atlanta for another week. The evangelist accepted the invitation and announced December 10 as the new closing date. The tabernacle, the largest ever to be utilized for an extended meeting, had a combined capacity of 25,000 persons. Ministerial cooperation during the Atlanta meetings was at an all-time high. On November 21, more than 150 local pastors met to draw up an official resolution of confidence and appreciation for the evangelistic ministry of Billy Graham. Noonday prayer meetings in the Peachtree Arcade Building, in downtown Atlanta, drew crowds averaging nearly 3,000 daily, with members of the evangelistic team bringing the daily messages. Revival spirit swept across Georgia. Response to the gospel invitation has been unusually high. The prayer room was filled each night, with decisions for Christ averaging nearly 150 nightly.—*Watchman-Examiner*, Dec. 14, 1950.

UNIONS DEFEATED.—In spite of the fact that union labor leaders practically took over the campaign against Senator Robert A. Taft and spent huge sums of money to defeat him, the Senator carried the State by a majority well beyond 400,000 and had a majority in all the counties of Ohio except two, including counties in the industrial sections.

It is evident that thousands of members of labor unions voted for him, repudiating the position of their leaders and utterly repudiating the statement that Senator Taft's "sponsorship of the Taft-Hartley law has made his name infamous in labor union halls everywhere." Evidently members of labor unions are doing some thinking for themselves and are not truckling to the demands of their leaders. It was a great victory for Senator Taft over his opponent who, leaders of his own party acknowledged, had no qualifications to warrant his being a Senator of the United States.—**JOHN H. BLACKBURN** in *Zions Herald*, Dec. 6, 1950.

"PREACH EIGHT HOURS!"—Some of the missionaries who have decided to remain in Chinese Communist-conquered territory have found it difficult to make the Communists understand why they regard religious work as a full-time proposition. Not wishing to antagonize the Communists, some of the missionaries have made plans to take jobs as university teachers, and carry on such religious activities as are permitted in their spare time.

"You must preach eight hours every day!" Thus

spoke a Communist officer to a missionary who desired to work at his preaching profession only. The above command sounds like that of a conference president! A hint to the wise is sufficient.—*The Guardian*.

REFORM IN DIVORCE METHODS.—Through a statement by its executive committee the Federal Council of Churches has joined in the move of the American Bar Association to adapt juvenile court principles to the divorce courts. In such procedures, the statement asserts, "difficulties between married people are approached through the informed insight of a third party, sympathetically helpful of salvaging the marriage, authoritatively established and socially approved." Present methods of handling divorce cases, according to the Federal Council, often aggravate the bitterness and tragedy of family disintegration. To do effective work, it is said, the courts should have access to "expert testing, counseling, and psychiatric personnel."—*Presbyterian Tribune*, December, 1950.

BONNELL LECTURES.—Three public lectures under the auspices of the Presbyterian College here were given during the synod meetings this month by John Sutherland Bonnell. They drew large audiences. Dr. Bonnell stated that the greatest weakness of the Protestant church in the United States and Canada is "the unemployed potential—the layman." He warned ministers against "talking too much," urging them to "take time to listen." Estimating that each Sunday morning 600,000 sermons are preached, averaging half an hour, Dr. Bonnell said: "That is 300,000 hours of talk—an awful lot of talk. Perhaps if it were balanced by only a few hours of listening during the other six days of the week there would not be as much need for so much talk on the following Sunday." J. Kingstone Lattimer of Westminster Church, Smith's Falls, Ont., was elected moderator of the synod, succeeding Donald MacMillan of Dunvegan.—*Christian Century*, Nov. 15, 1950.

A RELIGIOUS CENSUS taken in the Washington, D.C., area reveals that more than 60% of the persons in the nation's capital never go to church. The figures, embodying the results of a census in which more than 11,000 calls were made and 24,000 persons were contacted, were announced by John Halko, director of the Department of Research and Church Planning of the Washington Federation of Churches. The census reveals that only 39.4% of the persons contacted reported attending church at any time during the last year. Of those who did attend, one out of 10 went only once or twice during the year. A total of 28.4% of the citizens interviewed were regular every-Sunday churchgoers.—*Watchman-Examiner*, Nov. 16, 1950.

SCHOOLS.—At least \$300,000 a year in funds from the Missouri state treasury are being "leaked" to the Roman Catholic Church, spokesmen for the Missouri Association for Free Public Schools (a POAU affiliate) declared as they filed suit early this month in Cole County to restrain public authorities from any further diversion of tax funds for the support of any sectarian institution. Charging that the funds are being diverted in both direct and indirect ways, the Rev. A. G. Williamson, Methodist minister and treasurer of the Association, pointed to the presence of more than 100 garbed nuns on public school teaching staffs and the payment of public school funds to bus drivers for hauling children to parochial schools as examples of the abuses which the association seeks to end.

Although no date for hearing of the case has been set, the mere announcement that court action is being taken has already brought results. School board officials of Linn—one of the four localities named in the suit—have stated publicly in a newspaper advertisement that they will not rehire nuns who have been teaching at St. George's school, nor will they continue to support the school "as it has been and is now being conducted," because to do so "would be a clear violation of our Constitution and our oath to uphold the same." They added that their position was in harmony with the decision of the Missouri Supreme Court in the Meta case of 1942, in which, they said, "the Supreme Court held that conducting two grade schools in the same district and dividing the pupils according to religion constitutes a denial of complete religious freedom."—*Church and State Newsletter*.

BIBLE READING IN SCHOOLS UPHELD.—New Jersey's 47-year-old law requiring the daily reading of at least five verses of the Old Testament in the public schools of the state was sustained last week by the state supreme court. Action to invalidate the law had been brought by persons affiliated with the United Secularists of America, appealing as New Jersey taxpayers. The suit also questioned the constitutionality of recital of the Lord's Prayer, which frequently follows the Bible reading in the schools but is not compulsory. The law permits any child, upon his parents' request, to be absent from classes or assemblies during the readings, which are presented without interpretation. The supreme court supported the superior court's findings that the readings do not tend to force students to hear sectarian teachings, holding that the readings are religious, not sectarian.—*Christian Century*, Nov. 8, 1950.

RELEASED TIME CLASSES IN RELIGION for public school children began hereabouts this week. The Greater New York coordinating committee on released time reported through its secretary, Walter



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M. Howlett, that the schools would use the educational facilities of more than 800 churches and synagogues in the five boroughs. Dr. Howlett pointed out that "in New York city all faiths have formed a united front to attempt to give all our children training in religion." Cooperating with the committee are Christian Science, Jewish, Protestant and Roman Catholic groups. The final reports on last year presented by the public school authorities show that 110,529 children were excused. Of these approximately 30,000 were Protestant, 5,000 Jewish and the balance Roman Catholic.—*Christian Century*, Oct. 25, 1950.

SCHOOLS WERE CLOSED for the day as nearly 100,000 youngsters marched in Brooklyn, New York's annual Sunday School parade, 301 Protestant churches were represented. The 1950 theme was "God, the Redeemer of Mankind."—*Pentecostal Herald*.

LUTHERANS ENTER NATIONAL COUNCIL.—Major attention of the 17th biennial convention of the United Lutheran Church, which adjourned here today, centered on relations with other Christians. This denomination, the largest Lutheran body in America, unanimously voted that it is ready to merge with the seven other churches in the National Lutheran Council. But it knew that there is little likelihood of that being accomplished, because three of the eight are working toward their own merger. More significant at the moment is the vote taken here which commits the United Lutheran Church to enter the new National Council of Churches of Christ in the U.S.A. Only 6 or 8 of the 605 delegates present voted against full membership in the N.C.C.C., although the denomination has never held anything but a conditional membership in the Federal Council. Other business transacted by this biennial convention was so voluminous that a 947-page printed "Bulletin" could not contain it, and a 61-page supplement was needed.—*Christian Century*, Oct. 25, 1950.

LORD'S DAY SOCIETY.—One of the organizations most active in defending Sunday from encroachments by commercial entertainments is the Lord's Day Observance Society. H. H. Martin, its secretary (now celebrating 25 years as guardian of the Sabbath), is on the alert against Sunday boxing contests, dog races and theater and music hall performances. He annoys the press by bringing to light ancient laws which prescribe keeping the Sabbath as H. H. Martin thinks it should be kept. But his organization is generously supported by the older type of churchmen. Here is a list of the names Mr. Martin has been called by his opponents: bigot, bluenose, busybody, crank, dictator, Dismal Jimmy, fanatic, Grundy, Judas, killjoy, meddlesome, mugwump, Nosey Parker, prude, puritan, Sabbatarian, snooper, Stiggins, twerp, tyrant, wowser.—*Christian Century*, Nov. 8, 1950.

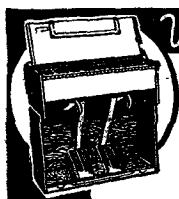
OBERAMMERGAU.—Final figures from Oberammergau show that the passion play there drew its largest attendance at this year's performance. Among the foreign visitors were 20,000 from the U.S.A. and 18,000 from Great Britain.—*Christian Century*, Oct. 25, 1950.

HIERARCHY DENIED ACCESS TO KING.—The Roman Catholic celebrations of the restoration of the hierarchy in England and Wales ended with an open-air mass attended by 80,000. The voice of the pope was heard greeting the British people. Cardinal Spellman of New York was among the visiting prelates. Only one thing, it appears, marred the celebrations from a Roman Catholic point of view. That was the inability of the Roman Catholic leaders to present an address of loyalty to the king. Access to the throne is still a jealously guarded privilege in England. As the king is officially a Protestant, and by oath is sworn to uphold the Protestant religion, official Roman Catholic approaches are not recognized. There is no question of religious freedom, or lack of it, in this position. The celebrations have been a reminder of the complete religious freedom which Roman Catholics have. But a strong fear of Rome's political influence remains in some quarters.—*Christian Century*, Oct. 25, 1950.

ROMAN CATHOLIC STATISTICS up to June reveal increases. Membership [in Japan] since the end of 1949 grew by 9.7 per cent to 141,638. Adult baptisms totaled 10,628; child baptisms, 5,375; deathbed baptisms, 5,622. The number of catechumens, 28,793, represented a 42.2 per cent increase. Among Japan's cities, Nagasaki has the most Roman Catholics—63,170; Tokyo is next with 14,670. The number of cities of over 30,000 population having no Roman Catholic church is reported as 82, and plans are being made to enter these centers. There are now 1,373 foreign Roman Catholic missionaries in Japan—215 from Germany, 211 from Canada, 189 from France, 170 from the U.S., 132 from Spain, 129 from Italy and the rest from 29 other lands. Japanese Catholic missionaries number 1,939.—*Christian Century*, Nov. 15, 1950.

FUTURE OF CHINA MISSIONS.—The future of missions in China is causing mission boards much concern. One missionary era in China has come to an end, but another is beginning in the view taken by those who are looking ahead. About 1,000 British missionaries still remain in China, nearly 800 of whom belong to the China Inland Mission. It is hoped that some will be employed in territories adjacent to China in order to maintain contact with the church there. Younger missionaries are being drafted to other fields, particularly Africa, where all missions need additional personnel. The two manifestos issued by Chinese Christian leaders are being studied here with great interest, and the differences between them in emphasis noted.—*Christian Century*, Oct. 25, 1950.

JAPAN.—There are 162 Christian schools of all grades enrolling a total of more than 65,000 students in Japan. Attendance is limited by the size of buildings; consequent overcrowding brings its difficulties. Further, if attendance is too large, schools find it difficult to secure a sufficient number of Christian teachers to maintain the Christian spirit of the schools.—*Watchman-Examiner*, Nov. 30, 1950.



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THE GOVERNOR OF MINNESOTA announced that as the next step in improving the state mental hospitals, he has just appointed seven of an eventual 18 chaplains who will serve full time in the nine state hospitals.—*Pentecostal Herald*.

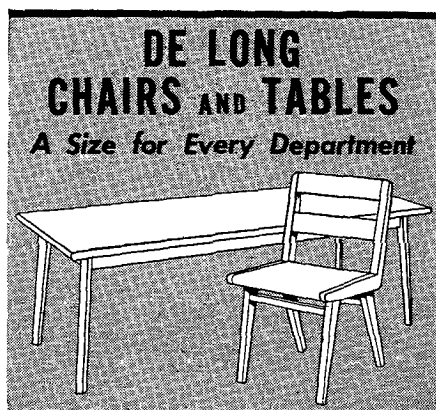
JAPAN.—Speaking four times in New York to audiences totaling 10,000 persons Toyohiko Kagawa of Japan declared that the people of America and the world "must have 'God-consciousness' if materialism is to be overcome and peace is to be realized." At 8 A.M. Dr. Kagawa led nearly 1,000 Protestant men in a corporate communion service at the Protestant Dutch Reformed Church of Flatbush. At 11 he spoke to the Japanese of the city. At 4 P.M. he spoke to more than 6,000, with hundreds standing, at the Cathedral of St. John the Divine. He ended the day with an address to a Yonkers audience of 3,000. At the cathedral, Dr. Kagawa challenged Americans to "stick to the Bible so that the Spirit of God may move again in history." He insisted that communism cannot succeed in a country which has experienced a religious reformation. During the week this world Christian leader addressed meetings in each of the city's boroughs. His words brought a spiritual awakening among the thousands who thronged to hear him.—*Christian Century*, Nov. 15, 1950.

INTENSIVE PSYCHOLOGY AND PSYCHIATRY TESTS are given candidates for foreign mission service in the Disciples of Christ denomination. Dr. E. K. Higdon, candidate secretary of the United Christian Missionary Society, Disciples agency, issued a report on screening tests given to 249 men and women mission volunteers since 1943. The report showed that 54 persons, or 21%, were rejected or accepted conditionally.—*Watchman-Examiner*, Dec. 14, 1950.

MISSION FIELD MERGER.—Merger of the Evangelical United Brethren missions in Japan and China with united national Christian churches has been completed, it was announced at the denomination's quadrennial general conference at Dayton, O., where a resolution was adopted calling for exploration of merger possibilities with other denominations "of kindred spirit" in this country.

The American Lutheran conference took unanimous action at its biennial session at Sioux Falls, S.D., to ask three of its member churches—the American Lutheran church, the Evangelical Lutheran church, and the United Evangelical Lutheran church—to enlarge their merger discussions to include the Augustana Lutheran church and the Lutheran Free church.—*Christian Advocate*, Dec. 7, 1950.

LUTHERAN CHURCH bodies of North America devote nearly \$3,000,000 annually to support foreign mission activities on 44 fields in 17 countries, according to statistics reported by the Lutheran Foreign Missions Conference of America. Three of the mission fields were opened this year, the Augustana Lutheran Church and the Finnish Soumi Synod beginning work in Japan, and the Lutheran Church-Missouri Synod starting work among the Moslems on the west coast of India. Oldest of the missions is that of the United Lutheran Church in India, begun in 1842, while next is the work of the Evangelical Lutheran Church in Africa, begun in 1844.—*Watchman-Examiner*, Dec. 7, 1950.



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KOREAN BIBLE MANUSCRIPT SAFE.—To a Methodist preacher, a graduate of Southern Methodist University, goes credit for saving from Communist destruction the only copy of the complete manuscript of the Korean Bible revised in the new system of spelling.

The Rev. Young Bin Im, anticipating the destruction of the Bible House in Seoul, of which he was in charge, removed this important manuscript to safety a few days before the building and contents were destroyed.

Plans are now being made so that Mr. Im can take the revised manuscript to Tokyo. There type can be set and a printing completed. Copies could then be sent to New York and London where further editions can be prepared to help meet the heavy demand for Korean Scriptures.—*Zions Herald*, Dec. 6, 1950.

SOLOMON'S IRON.—Dr. Glueck of the American School of Oriental Research, determined to find where King Solomon got his iron and copper. About 20 miles south of the Dead Sea, in the mountains, he discovered valuable deposits of iron ore—50 to 90 per cent pure iron. He also found deposits of ore that ran up to 30 per cent pure copper.—*Christian Victory*.

ISRAEL DEMANDS BIBLES.—There is a great demand in the state of Israel for the complete Hebrew Bible and for Scriptures in the mother tongue of refugee Jews who know no Hebrew. Orthodox Jews are seeking the entire Bible so that they may read the New Testament bound together with the Old.—*Gospel Herald*.

GOWNS PULPIT·CHOIR



COMMERCIALIZED HOLIDAYS.—Storekeepers may not see much to worry about in the protest of the New Brunswick, New Jersey, council of churches against the growing commercialization of church holidays. But the indignation registered by this council is rising in church circles all over the country. The New Brunswick protest was provoked by the effort of a magazine to promote Sunday, October 15, as "Children's Day." The Jersey churchmen asserted, in their resolution, that Protestant churches have observed a Sunday in June as Children's Day for decades, and voiced their suspicion that "this is nothing more than an attempt to lure the public into spending money in the name of children." "We prefer to think of Children's Day," said the council, "as symbolized by a child in the midst of the church, not sales tags." Since we know nothing about this particular attempt to launch a new holiday, we cannot pass on the justification, or otherwise, of the New Brunswick protest. We can understand, however, the resentment against commercial invasions of church festivals which lay behind it. Who would dream, for example, that Thanksgiving is supposed to be a national recognition of the bounty and goodness of God? To be sure, the President still goes through the form of issuing a proclamation in which our people are urged to gather in their accustomed places of worship to observe the holiday. But to how many Americans is that Thanksgiving? Christmas has become a two-month-long high pressure sales campaign to take department stores and retail shops out of the red, and Easter more and more tries to do the same thing for the florists and candy-makers. A feeling is slowly building up inside the churches that this sort of thing is a prostitution of religion. One of these days we expect to see it burst out in a blast of indignation which will sweep the country. That New Brunswick resolution, we believe, should warn the commercial gentlemen of a storm that's on the way.—*Christian Century*, Nov. 8, 1950.

FULLER THEOLOGICAL SEMINARY, Pasadena, Calif., opened its winter session with 190 students, all of whom are college and university graduates. They come from 31 states, Canada, Costa Rica, China, England, and Japan. According to Dean Harold Lindsell, 40% of the student body has signified its intention of pursuing foreign missions as a lifework. The students represent 22 different denominations, with Baptists and Presbyterians in the majority.—*Watchman-Examiner*, Dec. 7, 1950.

GIDEONS OF CANADA during the last year distributed 124,833 Bibles and Testaments. Distribution of Testaments to boys and girls in the 5th grade of the public schools exceeded 100,000 copies. Hotels received over 7,000 copies, and hospitals over 2,000. For the first time, Gideon work was extended to Newfoundland. At the annual convention of the organization, held recently in Montreal, Ernest C. Manning, preacher premier of Alberta, said that the world needs not more social codes and moral reforms, not more creeds and better codes of ethics, but "to get back to the Bible as the Word of God."—*Watchman-Examiner*, Nov. 30, 1950.

METHODISTS TO ASSEMBLE AT OXFORD.—British Methodism is raising \$15,000 to cover the expenses of the Methodist Ecumenical Council scheduled to be held at Oxford Aug. 28-Sept. 7, 1951. In calling for a generous response, W. J. Noble, formerly a president of the denomination, says: "Methodism is one of the largest, if not the largest, of all the Reformed churches. What Methodism is and does cannot but have profound influence upon the life of the world."—*Christian Century*, Dec. 20, 1950.

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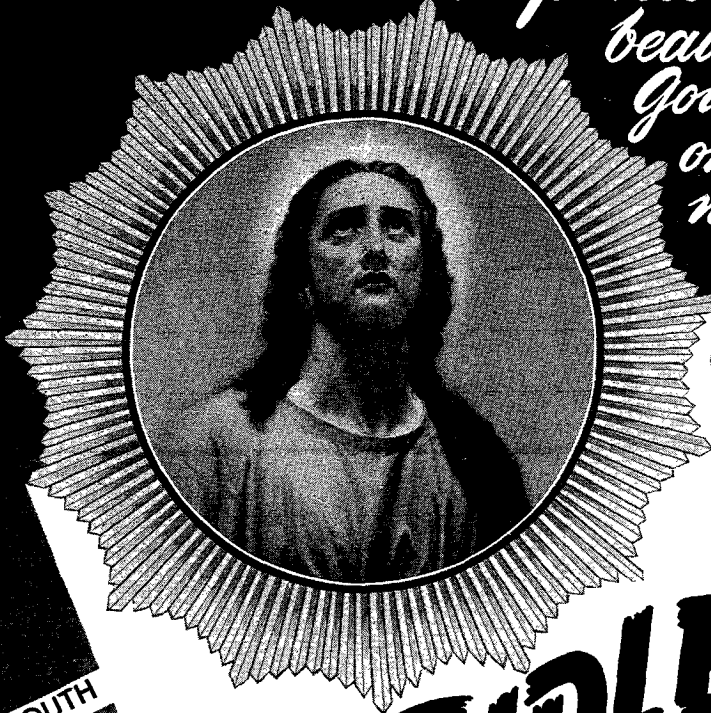
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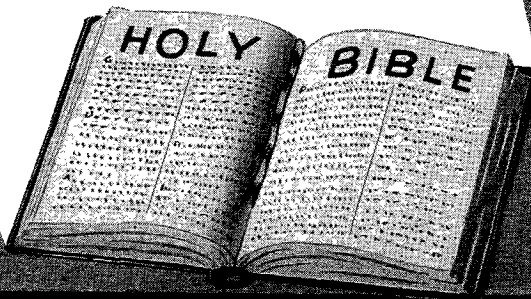
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PERHAPS YOUR feelings have been hurt. What should you do about it—as a Christian? You may want to help somebody whose feelings have been hurt. What can you say? Few subjects take us faster to the heart of the New Testament. It offers five suggestions:

Do something about it, quickly. Good relations with other people are so desirable in the sight of God that even something as important as worship should be postponed until effort has been made to secure reconciliation (Matt. 5:23, 24). You cannot worship properly while ill will rankles in you (1 John 4:20, 21). The longer you nurse hurt feelings the worse they become, and the grievance assumes an importance out of all due proportion.

Remember how much you yourself have been forgiven. Jesus told the story of a man who had been forgiven an enormous debt, ten million dollars in our money. But this man wouldn't forgive a fellow-servant who owed him the trifling amount of twenty dollars (Matt. 18:21-35). You can see what Jesus meant—you have been forgiven so much that it ill becomes you to withhold forgiveness from others.

Remember that you are not alone in your experience of hurt feelings. Think of Christ on the cross. Of Him it is written, "When he was reviled, he did not revile in return; when he suffered he did not threaten; but he trusted to him who judges justly" (1 Peter 2:23). With this picture of Jesus suffering more at the hands of men than you'll ever have to suffer in the way of hurts and slights, why shouldn't you speak firmly to yourself: "Be strong, act like a big person, be a real Christian."

Pray for those who have hurt your feelings. The best thing you can do, said Jesus in Matt. 5:44, is to keep unfriendly persons within the circle of your good will and be their intercessors, not their judges. Ask God to help them realize their mistakes and stop injuring themselves and you. Such undiscouraged goodwill may not be successful in winning the unfriendly person to a better frame of mind. But Jesus does promise that by it you will be more like God, a son of God.

Try to maintain, even under severest provocation, the spirit of Christian love. Such love, said Paul, "is patient and kind; it is not irritable or resentful. . . . Love bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:4, 5, 7). So to handle hurt feelings is not easy. It calls for the closest fellowship with Christ as Saviour and Lord. "In Christ" is the secret.

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