

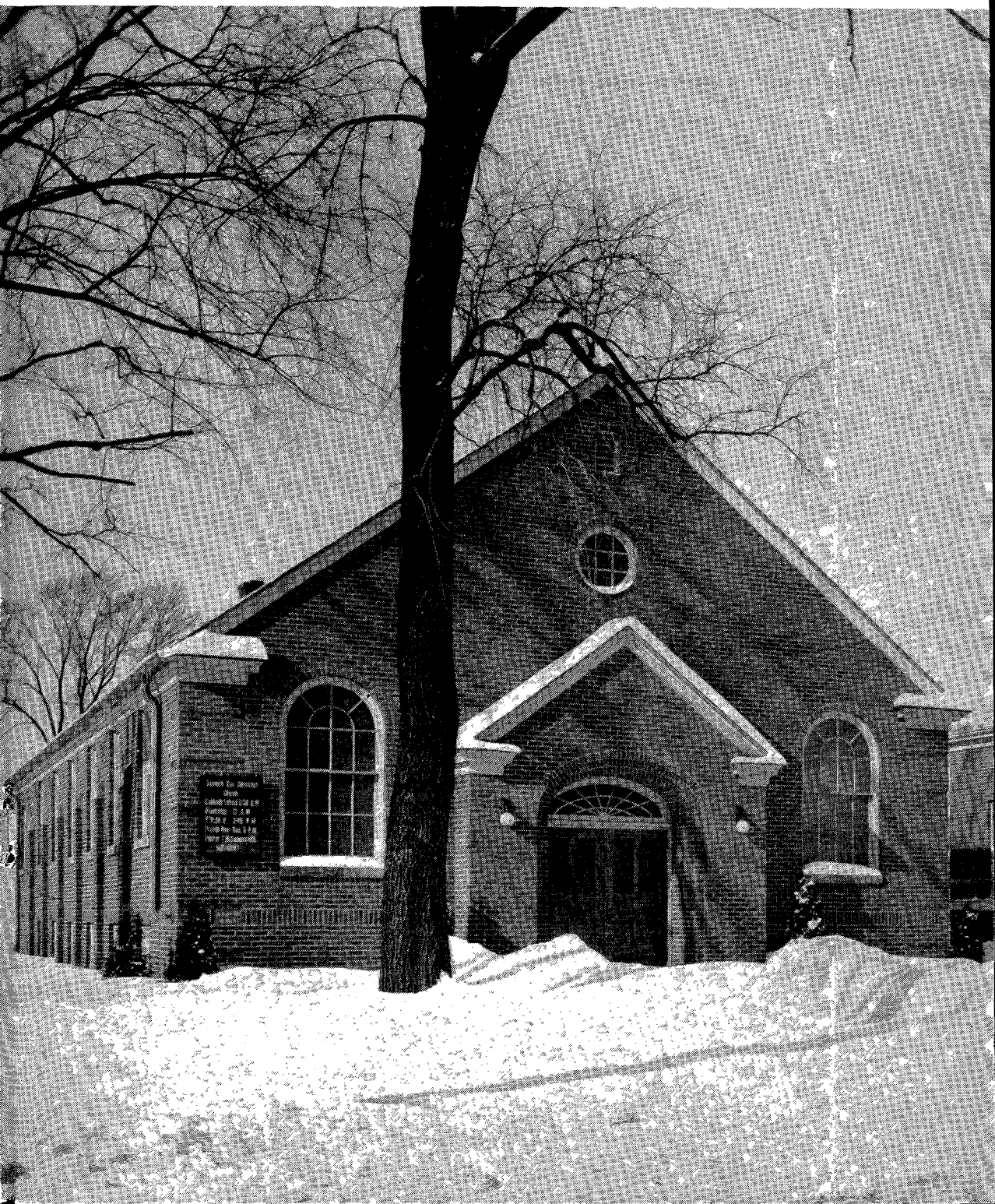
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIV

DECEMBER, 1951

NUMBER 12



The Christmas Yet to Come

BEN GLANZER



WONDERFUL and assuring are these words: "Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay." When the hour strikes, "when the fulness of the time" comes, God acts!

The promise of the Redeemer made to our first parents was thrilling, and "they looked for its speedy fulfillment." But Adam and Eve lived and died "without the sight." Then patriarchs and prophets repeated the promise and kept alive the hope, but the Messiah still tarried.

Devastating wars and terrible famines came and went; empires rose and fell; the yoke of the oppressor and the bondage of sin weighed heavily upon the souls of men, until finally God's great clock of prophecy pointed to the hour. Then—suddenly, it seemed—the promise was fulfilled! And "the hopes and fears of all the years" converged on Bethlehem.

Now another event awaits fulfillment—the return of the One whose coming brought hope to a dark world. The centuries have been long and trying since the seer penned the promise, "Behold, I come quickly." To the scoffer and to the unbeliever it may appear that "all things continue as they were from the beginning." But to him who is "waiting and watching," a thousand unmistakable signs herald the glorious day. We are moving more swiftly than we realize toward the hour when men will pay homage, not to a Babe in Bethlehem, but to the conquering "King of kings and Lord of lords"!

While at this season everything combines to help us see by faith His star above the dark background of war, and as we catch the echo of the angels' song of long ago, let us also live in the anticipation of that radiant morning when the shadows of sin will be no more. While we sit around our Christmas fires may our hearts be warmed and literally "burn within us" as we anticipate that day of realities, and contemplate His fathomless love. What a day it will be when "Hebrew hallelujahs mingle with Gentile hozannas" proclaiming, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

This is the Christ-tide yet to come!

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXIV

NUMBER 12

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Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington 12, D.C., U.S.A., \$2.50 a year; 25 cents a copy. Add 35 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.



DECEMBER, 1951

In This Issue

SOME Candid Questions," on page 4, is a short but timely feature article by Willard Dessain which every preacher will want to read and ponder.

"Martin Luther and the End of the World," on page 16, is a very excellent article in the research section, written by Daniel Walther, one of the professors at the Theological Seminary.

Every evangelist, pastor, and Bible instructor will be helped by reading the article by Margaret Cosby, Bible instructor of the New Jersey Conference, on page 19. She stresses a very important matter—"Family Altar for New Believers."

Our pastors will welcome Georgiana Hayden's suggestions for a series of prayer meeting studies as given on page 22 of this issue.

One of our most experienced Swiss evangelists, Hubertus Willi, has given some very practical suggestions in the field of evangelistic techniques. You will find them on pages 24 and 25.

Musicians in our ranks will be interested in the special New Year song, "The Unseen Year," on page 28. The words to this fine little song were written by H. M. S. Richards, and the music is by J. W. Osborn, both of the Voice of Prophecy.

Cover—Green Bay Church



THE present Green Bay Seventh-day Adventist church pictured here was erected in 1940 "on the site where previous to 1875 was held the first Adventist tent effort in Green Bay, Wisconsin." W. H. Decker was the speaker in this first series of meetings. D. T. and A. C. Bourdeau and O. A. Olsen appear prominently in the activities of the early Adventist work in the Green Bay area.

In 1875 the church was organized by O. A. Olsen, who later supervised the erection of the first church building. This frame structure, only a few blocks from the present brick building, served as the sanctuary for a growing congregation until 1940 when the present site was chosen. In that year under the supervision of their pastor, T. M. Summerville, a church seating three hundred persons was erected free of all indebtedness.

L. H. Christian preached the dedicatory sermon. Present for the occasion were two charter members of the congregation. One of these was the sister of O. A. Olsen.

The structure valued by insurance appraisers at \$42,000 has a carpeted auditorium, oak pews and pulpit furniture, organ and chimes. The two hundred members comprising the present membership are active, and the church is highly respected in this strongly Catholic community.

The church school building of matching architectural design on the adjoining lot to the right was erected in 1941.

W. R. RISTON, Pastor.

Some Candid Questions

W. A. DESSAIN

President, Iowa Conference



WHAT is thine occupation?" An unusual text indeed! But it was this question that brought Jonah, the runaway prophet, to himself and restored him to his great commission.

The minister, in a sense, belongs to everybody. Many are the opinions about his work and how it ought to be done. John the Baptist was not popular with many of the people of his day. He was a stern ascetic and came neither eating nor drinking. But when Jesus came eating and drinking they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." Matt. 11:19. Human nature has not changed one whit since those days, but we must never forget that preaching is "justified of her children."

Let us consider candidly some vital questions:

1. How Hard Shall a Minister Work?

This question often is asked but seldom answered satisfactorily. At a ministerial convention the younger ministers were urged by a seasoned preacher of the gospel to do their best work in sermon preparation before breakfast, preferably by seven o'clock in the morning. But one courageous young man got to his feet and stated that his greatest task in the morning was "getting out of bed." Our work pattern may not fit the next brother, and it is apparent that we can be criteria for nobody else. In the ministry no two men work alike in obtaining success. Each must work in his own harness.

2. How Often Shall a Minister Preach?

A high prelate of the Church of England recently, in addressing his fellow ministers of the gospel, said, "Don't preach more than one sermon a week. A saint might get by with two, but only a fool will preach three times." It is very apparent that that man is not an Adventist preacher! Half a dozen sermons a week is quite often the regular stint, and God sustains His workers. With all due respect, however, we hasten to add that the prelate's burden was that min-

isters preserve the quality of preaching, rather than that their program be eased.

3. What Is Expected of the Gospel Minister?

We quote from Macartney's *Illustrations*, page 232:

"If the minister has no wife, he certainly needs one. If he has one, he must have been handcuffed and blindfolded when he picked her out. If his wife knows how to dress, she is worldly. If she goes about in the style of the gay nineties, she is a disgrace to the congregation. If she speaks in the missionary association, she is trying to run the church. If she sings in the choir, she has a voice like a magpie.

"If the minister is quiet, dignified, and reserved, he is cold. If he goes about slapping men on the back and telling stories, he ought to have been a traveling salesman or president of the Kiwanis Club. If he preaches without notes, he is not deep enough. If he reads his sermons, he is too deep and dry. If he preaches on the great doctrines, he ought to preach practical sermons. If he preaches practical sermons, he ought to go down deeper and get hold of the great doctrines of the gospel. If he calls on the rich, he is a snob. If he calls on the poor, he is playing to the galleries. *But still preaching will be justified of her children!*" (Italics supplied.)

4. What Are Our Divine Credentials?

In one of the dramatic scenes of the Old Testament one of the patriots suddenly appeared before a tyrant saying, "*I have a message from God unto thee.*" Can we as ministers say the same as we mount the pulpit stairs on God's Sabbath day? There is a great difference in preachers who speak from God and those who speak from their education and learning. Should we ever speak at all without being sure that we "have a message from God?"

A great evangelist requested that during his funeral sermon a call be made for sinners to repent. Ten thousand people were present. The speaker preached life and death to them all; he called sinners to repent; he prayed for souls to be born again and for eternal results from that meeting. Then an altar call was made, and over eight hundred pressed forward giving their hearts to the Lord. Like Samson of old, of whom it is said that he slew more Philistines in his death than in life, this great preacher saved more in his death than on any single occasion in life. Never should a sermon be

preached without appealing to the sinner's heart. The Holy Spirit will do the rest.

The authority of the preacher's message is the Word. If he takes his authority elsewhere, then he is no better and no higher than a news commentator or a Rotary Club lecturer. Let us be real Bible preachers. There is an unfortunate trend among us; too many sermons are being preached with just two or three Bible texts. One layman recently complained that a Sabbath morning service was preached without a single Bible text. He may have been dozing when the texts were used, though that is not the habit of this substantial lay brother who has been a real soul winner in his own right.

Some feel that if they had a great church, they could deliver great messages. But, brethren, our messages will be great only if we are on fire of the Holy Spirit, and if the central theme is great, which should ever be *"Christ and Him crucified."* That is the heart of the gospel. Not Christ the historic figure; not just Christ the eternal Son of God; not Christ the beautiful Spirit, or Christ the perfect Example; *but Christ and Him crucified* and risen again!

In a very old cathedral in France, at the base of the high pulpit, there is the statue of an angel. In his left hand is a tablet and in his right a pen. His eyes are lifted toward the sacred desk, as if waiting to hear and to write what the minister will say. Let us be sure that what we say is a message from God! Let us be true to our divine credentials!

Soul Winners Will Be Very Close to God's Throne

One man dreamed he saw the judgment scene. The angel of the book brought a soul to the throne of God, and God said, "Who comes and what are his claims?" The

angel said this was a great inventor who had shed light on the pathway of men. Said God, "Let him stand by Uriel, the angel of light." Another was brought before the Lord of heaven and earth. Said the angel, "This man was a great thinker, and thought great thoughts after you, O Lord." "Let him stand by Raphael, the angel of reason," said the Lord. Then they brought a patriot who with his sword had delivered a nation from the oppression of a tyrant. Said the Lord, "Set him by the side of Michael, the angel of the sword," and that was a very great honor. Then came a singer in Zion, whose songs had made the weary church of God on earth revive again. Said the Lord, "Set him by Gabriel, the angel of song." A very signal honor. Then they brought a man of no distinction, no light of genius in his eye, no commanding bearing. Said the Lord, "What has he done and what are his claims?" The angel replied, "This man brought a soul back to God." And such a shout went up that the domes of heaven rang again as angels, archangels, cherubim and seraphim, and all the host of the redeemed rejoiced over one soul that had been reclaimed. And when the man looked again, this soul winner was standing *as close to the throne of God as he could.*

"God's faithful messengers are to seek to carry forward the Lord's work in His appointed way. They are to place themselves in close connection with the Great Teacher, that they may be daily taught of God. They are to wrestle with God in earnest prayer for a baptism of the Holy Spirit, that they may meet the needs of a world perishing in sin. . . . As the servants of God bear to the world a living message fresh from the throne of glory, the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world."—*Testimonies to Ministers*, p. 459.

God help us ever to be aware of our high calling, and may we live and work as being worthy of this great appointment!

INSTITUTIONALIZE OR PERSONALIZE?

❏ THE Christian church stands today at the crossroads. It must decide whether it is going to institutionalize Christianity or whether it is going to personalize it. "Institutional Christianity represents a gigantic business enterprise. There are 212 communions in the United States, with 232,000 churches—each one with a separate business organization. These churches have a membership of 45,000,000 people and spend each year for their current budgets the sum of \$817,000,000. Church properties are valued at \$3,800,000,000 and this does not include such items as parsonages, hospitals, schools, and endowment investments." Its place as an institution cannot be questioned, but it will be a fatal day when the institution takes the place of the individual.—ROY L. LAURIN in *Life Matures*.

Facing the Task of Doubling Our Membership

D. A. DELAFIELD

Assistant Editor, Review and Herald

PART II

IT IS a wonderful thing to be burdened down with a passion for lost sinners. Mrs. E. G. White described the Spirit-filled burden bearer in the work of God "as a cart [that] is pressed that is full of sheaves." Amos 2:13. The idea is that the load is so heavy that the cart will collapse with its heavy load of sheaves unless the burden is lifted. The miracle is that God makes the true burden bearer strong by the process of carrying the burden for the lost. This burden is lifted, not by rest and inactivity, but by unloading the heart's great concern for poor sinners in personal appeals for their salvation.

Closely associated with me in my ministry is a man who is a living example of this passion for the lost. The great passion of his life is to speak to sinners about their personal salvation. I have been with this brother in many different places, under many varying circumstances. He consistently takes an active interest in other people. I have been with him on railroad trains, roaring across the American continent eastward and westward; I have been with him on the streets of large American cities, and he is ever alert to introduce the subject of salvation to every man he meets. Even in out-of-the-way places he does not forget the ministry of reconciliation to which God has called him.

One day while we were taking pictures on the observation platform near the summit of the Washington Monument, I observed him speaking intently to one of the visitors about eternal things. The man seemed quite interested. On another occasion we were crossing the Hudson River on a ferry, going into Manhattan. We stepped out of our car onto the deck, and this brother soon engaged one of the passengers in conversation about his soul's salvation. His approach was different from that employed by many of our workers, and yet it was very much the same. When circumstances made it possible to do so, he would introduce himself and pleasantly open the conversation. He would then tactfully change the tenor of the remarks to

spiritual things and eventually would ask the question, "Are you a Christian?" This generally led to a discussion about the different churches, and finally this dear brother would make it known that he was a Seventh-day Adventist minister.

He has made many contacts for Christ in this way. I have heard some people criticize him, but I have no criticism for men like that. He went about his work carefully but nonetheless zealously. The Adventist ministry ought to be filled today with men who are on the alert to speak a word for Christ. On the trains, on the boats, on the planes, in our cars, on the streets of the great cities, everywhere, are men and women who are looking wistfully to heaven for light. Winsomely we must draw them. Kindly we must beseech them to come to the Saviour.

The brother to whom I refer is an evangelist and recently baptized between four and five hundred people in four or five campaigns. He is now the administrator of a mission field. He wrote to me the other day that they are taking seriously their goal of doubling the membership of the mission, which now stands at three or four thousand.

The Zeal for Souls

We must have this burden for souls, brethren, if the work is to be finished. The Spirit of Christ activating our own spirit must impel and compel us to more effectual witnessing. I like the spirit of Paul, who wrote to the church of Corinth, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." 2 Cor. 12:15. Even though the objects of Paul's labors of love should love him less for his earnest appeals and self-sacrificing efforts, he would not cease his loving ministrations in their behalf. He resolved to gather warmth from their coldness and set their hearts on fire if he could, melting the icy indifference of worldly interest and care with the love and kindness of God.

Was not Paul's spirit the same as Christ's? "The zeal of thine house hath eaten me up," Christ said. The passion for souls con-

sumed Jesus. When He was but thirty-one or thirty-two years of age, He was taken for a man much older in years. By unselfish interest in others and the wholehearted purpose to minister and not to be ministered unto, He acquired wisdom, knowledge, and power far beyond His years.

Peter had this same spirit. His zeal never flagged until, crucified with his head downward, he paid the last full measure of devotion to the Christ who died for him.

Pioneers of this message had the same passion for souls. James White had it; Ellen G. White had it; Stephen N. Haskell had it; J. N. Andrews had it; Joseph Bates had it. Most of these workers were qualified primarily because they possessed this great urge to take the message of salvation to the lost. Generally speaking, the pioneers of this message were people of humble talents and education. Our early ministers did not then usually have academic degrees. If they had depended upon education and genius for their success, they would have been failures. There was one thing they did have, however; that was a passion for souls, and because they had this, they succeeded.

The pioneers of this message consecrated themselves to God to be used as His Spirit dictated. What they had in their hands they freely turned over for the Master's use. Like the great leader of the Exodus movement, Moses, they were humble men, meek men, the meekest men in the world, educated in the stern and cruel realities of a hard existence.

You remember God said to Moses on the eve of Israel's deliverance from Egypt, "What is that in thine hand? And he said, A rod." Ex. 4:2. Then the Lord said, "Take this rod in thine hand, wherewith thou shalt do signs." Verse 17. And with that simple rod Moses did signs and wonders. With it he delivered Israel from Egyptian bondage and performed many mighty miracles in the name of Jehovah. In a similar manner the pioneers of this movement wrought signs and wonders for God in the work of calling out a remnant from the world in these last days of time. Our business is to carry on to completion the work they began.

God Promises Success

Perhaps the most pointed promises that God has ever made to the soul winner are found in a thrilling passage of Scripture in the Old Testament. God assured Israel that

if they were faithful in keeping His commandments, they would have remarkable success against their enemies on the field of battle.

"Ye shall chase your enemies, and they shall fall before your sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. . . . I will walk among you, and will be your God, and ye shall be my people." Lev. 26:7-12.

Now, here is a glorious promise. The enemies of the Lord were to fall before them, even though Israel was greatly outnumbered. Five men were to be stronger in the Spirit's power than one hundred men opposing them. On the same basis of calculation one faithful Israelite would be capable of chasing twenty Philistines. But notice, as the number of faithful soldiers increases, the number of enemies routed by the sword also increases. Five Israelites chase an hundred. But an hundred put ten thousand to flight. When the number of faithful soldiers increases to one hundred, then the ratio is one to one hundred and not one to twenty. Here is an increase of 500 per cent—a remarkable achievement.

What is the reason for this tremendous multiplication of power and blessing? First of all, it is Heaven's endorsement of Israel's faithfulness. Second, it is the stamp of Heaven's recognition placed upon growing numbers of faithful witnesses. The influence of the church increases as the number of faithful soul winners increases—hence the importance of every man's catching the vision of the work and laying bare his shoulders to receive the burden for souls. Heaven's way of recognizing faithfulness is to multiply the resources that are consecrated to God. If the pastors and evangelists and conference workers are all soul winners, the church members will catch the vision and go to work for God too.

How God Uses the "Little" We Have

What do we have in our hands, brethren? What talents do we possess for service? With the simple means available and with consecrated hearts, God will do signs and wonders for us.

The poor widow had very little in her hands—only two mites—but she gave them to God. Those two mites were multiplied under the blessing of Heaven, and have done more to stimulate sacrifice in the

church than any other single offering in the history of the world.

Do you remember the peasant boy with the five loaves and the two fishes? Not very much, was it? But when he surrendered his possessions to Christ for service, Christ honored the boy's gift and multiplied the loaves and the fishes until over five thousand people had been fed.

What was it that Shamgar had in his hand? Nothing but an oxgoad. But with that oxgoad six hundred Philistines were slain. With a consecrated instrument in the hands of a consecrated man God wrought signs and wonders.

What was it that David had in his hand? Nothing but a slingshot and a few smooth stones from the creek. One deadly little missile made its way to the head of Goliath, dropping the giant in his tracks and quickly ending the dispute between Philistia and Israel. The great victory was wrought through the consecrated talents of David, energized by the power of God.

"What do you have to offer, Gideon?" "Three hundred men, Lord." "What are you going to do with them?" "Whatever you say, Lord, but we don't have much to work with, only a few pitchers and lamps and trumpets."

"All right, Gideon, with those three hundred men and those consecrated pitchers, lamps, and trumpets I will deliver you from the hand of the Midianites."

You know what happened. God wrought a great deliverance through the consecrated

zeal of this small band of three hundred men.

A much larger work is to be done in our day than was accomplished by Israel of old and by the pioneers of the Advent Movement. A vastly more expansive work is to be wrought in our time than was realized by the apostles in the early Christian church, for all the world is to hear our message. Every creature is to be warned. Signs and wonders are to follow the believers. *But, again, we cannot win souls without a passion for souls.*

If our hearts are sterile and lifeless, without a living compassion and love for dying sinners, then we need to exercise repentance toward God and faith in the Lord Jesus Christ. We must then repent of this lethargy of the spirit, just as we would seek forgiveness for any sin against God, praying that the divine Spirit will lay upon our hearts a woe if we preach not the gospel of God.

A passion for souls! How much we each need it as we face the challenging task of doubling our membership! How earnestly we ought to pray for it as workers and apply ourselves to the business of finding it! Soon God will pour out upon His church the Holy Spirit in latter-rain power. The men who will receive this divine unction will be men with a passion for souls. We do not want to be left out when the "times of refreshing" fall upon the ministry of the church. God help us now to prepare ourselves for the outpouring of the Holy Spirit for the finishing of the work.

❧ "AND what do you want Santa Claus to bring you?" I asked the little girl with the long dark ringlets. I was being shown through one of America's thousand-odd children's homes, and since it was shortly before Christmas the question was certainly a routine one.

Not her answer, though! Soberly and solemnly she lifted her head, and looked me squarely in the eye. "I think, more than anything else," she said simply, "I'd like for someone to hug and kiss me."—EDITH STERN, *Pageant*.

❧ HAPPY is he who at the end of the year has something beautiful to remember from his yesterdays, and something good to hope for from his tomorrows; who has a friend he wants to copy, and a friend who wants to copy him; who has the courage to attempt great things all by himself, and the wisdom to ask help; who gives thanks with a whole heart for present blessings, and is already at work with plans for the New Year.—*Friendly Cheer*.

What Is Right With Preaching Today?

ANDREW W. BLACKWOOD

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PART II

IV. THE REDISCOVERY OF THE HEARER.

IN THE typical congregation today note the rediscovery of the hearer. By this I mean the friend in the pew. In a high sense every preacher ought to keep God central; that is, God in Christ. But on the human level he should think first and most about the layman in the pew. When the minister starts to prepare a sermon, he ought to begin with a need out in the parish today. In view of conditions now, he may speak about fear as public enemy number one, or rather, about the faith that triumphs over fear. Again, he may deal with "God's Cure for the Blues." Every pastor with open eyes knows that these diseases of the soul prevail in the parish today. Why else have Rabbi Liebman's *Peace of Mind* and Dale Carnegie's *How to Stop Worrying and Start Living* stood out as best sellers month after month?

The up-to-date minister also gains a world view. Both in his prayers and in his preaching he shows concern for a world that trembles on the verge of the abyss. Hence he may preach about world brotherhood or world missions; the removal of race prejudice or the coming of world peace. But he looks on such a subject as it concerns the friend in the pew. For example, listen to Dr. George A. Buttrick, who has become known as "the preacher's preacher." He has been calling for sermons about worldwide problems of our day. Now he insists:

"Preaching to the social need is at best a wise, urgent, tender plea—specific in tone and import—addressed to the individual. . . . 'If religion ends with the individual, it ends.' Verily. But if it does not begin with the individual, it never begins, and has no being. The seed of all things human is selfhood. Personality is the pole around which the electrons of the social life revolve."⁹

On the human level, therefore, the ablest preaching of our time has become hearer-centered. Forty years ago many a preacher seemed to think of himself as the central sun in the sanctuary, and of everyone else as a sort of satellite. Now the minister abreast of the times has rediscovered the hearer. The preacher comes into the pulpit

to engage in "animated conversation." This conversation has to do with matters of concern to the friend in the pew. From time to time the speaker addresses him directly. Professor Farmer says that nobody but a dunce would keep saying "you" all the way through a sermon. On the other hand, the British theologian declares:

"If there is no point where you can say 'you,' then it is strongly to be suspected that your discourse is not a sermon, but an essay, or a lecture."¹⁰

All these matters have to do with psychology. Partly for this reason Dr. Harry Emerson Fosdick writes about them with practical wisdom. Among pulpit masters today no one has made a larger use of psychology. Twenty years ago he published a magazine article, "What Is the Matter With Preaching?"¹¹ There he pleaded for a larger degree of "cooperative preaching." By that he meant "preaching with" the man in the pew; talking with him about the problems that concerned him out on the street and at his fireside. This kind of pulpit work calls for conversation full of life and color, and not for highfalutin' high jinks or pontifical platitudes.

The rediscovery of the hearer in church has come hand in hand with the rediscovery of the need for pastoral counseling elsewhere during the week. Here also Dr. Fosdick has done much to influence the ministers of our day. In the latter part of that magazine article he spoke about "the final test of a sermon's worth: how many individuals wish to see the preacher alone?" The man who believes in cooperative preaching needs also to excel in pastoral counseling. As a preacher he engages in "animated conversation"; as a pastor, in "animated listening." In the pulpit and in the conference room he looks on the layman as a friend who needs to know God well and to love Him much. In short, let us give thanks for the preacher's rediscovery of the hearer.

V. THE REDISCOVERY OF THE SPEAKER.

In the pulpit today note the rediscovery of the speaker. By the speaker I mean the one who delivers the message. As a teacher of homiletics, and not public speaking, I

believe that the popular effectiveness of a sermon depends more on the delivery than on anything else.¹² The value, under God, depends mainly on the truth in the message, and on the spirit of the preacher, but the effect on the hearer varies largely according to the skill of the speaker. All of this ought to delight the heart of the friend who teaches public speaking in the seminary today.

Forty years ago no professor of homiletics would have made such statements. In those days we students heard much about Phillips Brooks' idea of preaching as "truth through personality." We thought about the truth of God as coming through the personality by the means of what we call homiletics. Now we know that personality also finds a voice through what we term delivery. At times homiletics and public speaking may overlap, but just now we can think about the popular effectiveness of the speaking.

Outside the seminary, leaders in the church have come to much the same conclusion. For example, think of Methodist Bishop Fred Pierce Corson. As the presiding bishop of the Philadelphia area he supervises more than a thousand parish ministers. He also knows the work of many pastors elsewhere. Writing in the autumn of 1948, Bishop Corson speaks about the faults that laymen find with preaching today. He reports that they object most of all to the delivery. He says that they also protest against lack of variety and poverty of style.

Often these faults go together. The minister who speaks poorly calls attention to lack of variety in his message and to poverty in his literary style. The dear man may know his Bible and love his Lord. But as a preacher he has not learned how to deliver a message from the King. At the end of the service a businessman may whisper to his wife: "Why do we drive to church and listen to that sort of stuff? Why not stay at home and hear a real sermon over the radio?"

Such criticisms come still more sharply from our young people. Faults in delivery impress our sons and daughters when they return home from college and university. Why have laymen, young and old, become so conscious of the preacher's voice and his ways of speaking? Partly because of the radio. Forty years ago, if a Methodist bishop in the Philadelphia area had re-

ported about the most frequent criticisms of preachers, he would not have headed the list with faults in delivery. During the past two decades the radio has helped to make people conscious of the speaker's voice and his preaching manner. Thus far the radio has not directed people's eyes toward his posture and his gestures, or lack of gestures. But with television coming into home after home, the pastor must prepare to meet that newer and stiffer competition. What an opportunity for the seminary professor of public speaking!

For examples of skill in radio speaking, turn to three figures in recent world history. Look on each of them as a human being, and not as a statesman or a politician. I refer to Madame Chiang Kai-shek, Winston Churchill, and Franklin D. Roosevelt. Over the radio many of us have listened to the foremost Christian gentlewoman of our time. When she spoke from Madison Square Garden, we never before had heard such mastery of public address. With almost equal emotion we listened to Winston Churchill's war addresses over the radio.

As for the late President Roosevelt, who can ever forget his fireside talks? As we heard him over the air we felt the magic of his voice and the spell of his personality. Now we welcome an appraisal from three experts who have written a book about *Religious Radio*:¹³

"No seasoned radio speaker ever proceeds at machine gun pace. He knows that each thought he expresses can hit its target only once. So he moves slowly enough to allow his first shot to sink home before he fires a second shot. . . . Average reading speed for radio ranges between 120 and 150 words a minute. [The late] President Roosevelt, who is generally considered the most effective speaker in radio, sometimes spoke as slowly as 110 words a minute, and seldom exceeded 135."

Among radio preachers Dr. Ralph W. Sockman uses a rich, deep voice. But not every popular radio preacher commands such a pleasing instrument. Among the exceptions think of Dr. Fosdick, Dr. Fulton J. Sheen, and the late Dr. Walter A. Maier. Despite his voice, or perhaps because of it, each of them has reached and held multitudes of hearers. Dr. Maier is said to have attracted a larger radio audience than any other religious speaker in the world. For a while many of his hearers wrote in to protest against his voice and his manner. When he changed to a softer style of speaking his "fan mail" fell off a thousand letters a day. When he resumed the former method of

address the flood of mail again rose to the former level.

These facts may seem confusing. Even so, they all point in one direction. They show that people have become conscious of the way a man delivers a sermon. Never in the past forty years have I seen among laymen so much concern about matters of delivery. Never have I found among seminary students and parish ministers such a desire to excel in public speaking. Hence I congratulate every man whom God has honored by permitting him to teach this art in the theological seminary of today and tomorrow. In words from the Book, "Thou art come to the kingdom for such a time as this"!

My friend, join with me in giving thanks for these five trends—the rediscovery of the preacher, of the teacher, of the interpreter,

of the hearer, and of the speaker. In view of these facts, the seminary professor of preaching occupies a more important post today than ever before. Also he may find it more difficult, but he can rest secure in the favor of the God who has called him into a work that an angel might covet. "They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."¹⁴

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¹¹ Harry Emerson Fosdick, "What Is the Matter With Preaching?" *Harper's Magazine*, July, 1928.
¹² For a fuller discussion see *The Preparation of Sermons*, by A. W. Blackwood, Abingdon-Cokesbury, Nashville, 1948, chapters 17 and 18: "The Preparation for Speaking," "The Delivery From the Pulpit."
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¹⁴ A version of Daniel 12:3.



MUSINGS

Food for Thought

The Gates of the Year

CHARLES HADDON SPURGEON

WE WILL be glad and rejoice in Thee. We will not open the gates of the year to the dolorous notes of the sackbut, but to the sweet strains of the harp of joy, and the high sounding cymbals of gladness. "O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation." WE, the called, and faithful, and chosen, *we* will drive away our griefs, and set up our banners of confidence in the name of God. Let others lament over their troubles, we who have the sweetening tree to cast into Marah's bitter pool, with joy will magnify the Lord. Eternal Spirit, our effectual Comforter, we who are the temples in which Thou dwellest, will never cease from adoring and blessing the name of Jesus. WE WILL; we are resolved about it; Jesus must have the crown of our heart's delight; we will not dishonour our Bridegroom by mourning in His presence. We are ordained to be the minstrels of the skies; let us rehearse our everlasting anthem before we sing it in the halls of the New Jerusalem. *We will BE GLAD AND REJOICE:* two words with one sense, double joy, blessedness upon blessedness. Need there be any limit

to our rejoicing in the Lord even now? Do not men of grace find their Lord to be camphire and spikenard, calamus and cinnamon, even now, and what better fragrance have they in heaven itself? *We will be glad and rejoice IN THEE.* That last word is the meat in the dish, the kernel of the nut, the soul of the text. What heavens are laid up in Jesus! What rivers of infinite bliss have their source, aye, and every drop of their fullness in Him! Since, O sweet Lord Jesus, Thou art the present portion of Thy people, favour us this year with such a sense of Thy preciousness, that from its first to its last day, we may be glad and rejoice in Thee. Let January open with joy in the Lord, and December close with gladness in Jesus.

The Gift of Gifts

LOUISE C. KLEUSER

*Lord, I would give withholding nought,
 Give humbly too and give with thought;
 Surrender is not yielding self,
 My gift today is just myself!*

*Yes, I would wrap this gift with grace
 Enveloping my Saviour's face,
 Then tie secure with faith and prayer,
 The gift I proffer Thee so rare.*

*And with this gift of gifts, dear Christ,
 Take my oblation, not despised—
 A life to point my fellow tried,
 To thee the Gift, the Crucified!*



Parliamentary "Red Tape"

WE HAVE often smiled at Simeon Stylites' observations in *The Christian Century*. But his little ironical quips frequently contain sane, wholesome philosophy. Some time ago he commented on certain types of churchmen whom he styled "hair-trigger parliamentarians, two-gun men, quick on the draw, ready to shoot from the hip with a point of order or a motion to delete; men who are debating geniuses whose concept of Robert's *Rules of Order* seems to be the foundation of their universe." Though his musings may not have much point in our work, yet it will do no harm for us to notice what he says.

"A meeting in the Middle West was delayed half an hour," he recalls, "because someone demanded the original text of the call for the meeting." Unfortunately the secretary had not brought a copy of that call with him, yet each was there because of having received the call. But the meeting must not be allowed to proceed because it would be "out of order."

This would hardly happen among us, and yet we too at times spend much valuable time on mere technicalities. Concerning all this Stylites says:

"All this might be harmless recreation but for two things. One is that it gets in the way of, and often blocks, the weightier matters of the law, so that they do not get the priority they deserve. The other is that in church gatherings, parliamentary debating finesse has been evaluated to an importance ludicrously higher than its value. Men have even been put into high positions of leadership for no other reason than that they could block a motion on the floor or jockey it through to passage—a minor skill that has no relation to administration or prophetic leadership. I am glad that the point-of-order geniuses were not present when the Lord's Prayer was first announced. If they had been, the air would surely have rung with, 'Mr. Chairman, I move that in the section, "Thy kingdom come, Thy will be

done," we delete the phrase "Thy will be done." It is redundant and hence unnecessary.' This might have been followed by, 'I call for a clarification of the sentence, "Lead us not into temptation." Just what does it mean?' And a third might have objected, 'That phrase "as we forgive our debtors" is subversive. If all debts are abolished it will mean economic anarchy.'"—*The Christian Century*, Nov. 8, 1950.

Some years ago I was present at a meeting of some five hundred ministers in London. It was a very representative gathering. We met in a church hall just a few yards from Westminster Abbey. Most of those present were bearing very heavy responsibilities in the leadership of their particular church groups. But what intrigued me was the dispatch with which the work was done. The chairman, a man of charm and culture, brought on one item after another in quick and yet apparently unhurried succession. It truly surprised me to see the number of large items which that day were settled "by common consent," a vote not even being asked for. I was accustomed to somewhat strict parliamentary procedure, having been in my earlier years chairman of certain debating and speech societies, but here was surely an unusual pattern.

Leaving that gathering, I began to reflect on some other meetings I have attended where, instead of five hundred, there were perhaps fifteen or twenty present. Yet how slavish was the adherence to "parliamentary procedure." The words of an ancient herald kept coming into my mind: "the king's business required haste." The king seemed to be somewhat impatient with inertia. And I began to ask myself, Is there less need for action now than there was in David's day?

What pattern of procedure did the apostles have? Just how did the Spirit speak to them saying, "Separate me Barnabas and Saul for the work whereunto I have called them"? Acts 13:2. We may be sure of this, that those men who carried the gospel to the whole world in a single generation were not wasting time and cluttering up their records by unimportant technicalities.

"In the warfare and battles of nations there is often more gained by good management in prompt action than in earnest, dead encounter with the enemy. The ability to do business with dispatch, and yet do it thoroughly, is a great acquisition."—*Testimonies*, vol. 3, p. 499.

R. A. A.

"Remember when you're average you're as near the bottom as you are to the top."

News and Announcements

Evangelistic Progress in New York

READERS OF THE MINISTRY will be interested in a further report of the progress of the evangelistic endeavor in New York City. The interest continues to be excellent, and a very fine class of people is coming out to the three services each week.

The workers who are associating in this campaign are trying to visit a list of some three thousand names. Because of the transportation difficulties and the tremendous distances, this is a herculean task. Experienced workers who have labored for years in that great city feel that it is a long and arduous day's work to visit from six to a dozen names a day, yet some of these faithful workers are putting their energies to the stretch, and God is rewarding their labors abundantly. They are having excellent experiences in their personal work.

New York is a cosmopolitan city in every sense of the word. So far, requests have come in for literature in English, German, Spanish, Hungarian, Finnish, and Estonian. The sermons are actually being translated into four of these languages besides the English.

The metropolitan prayer list of fifteen hundred is growing larger each week. Our lay members are cooperating in a wonderful way and bringing their neighbors and friends to the meetings. So far the offerings have amounted to \$6,697.16.

Beginning with the fourth week, there was added to the Wednesday evening meetings a nightly health feature. The excellent attendance has proved again that the "right arm" does open doors for the message. These health lectures by Clifford Anderson, M.D., occupy forty minutes. Then the order of the meeting is changed, and R. Allan Anderson, the doctor's brother, spends the next forty minutes in the study of the book of Revelation. For those studies special lessons are prepared for the people. The Wednesday night attendance has grown steadily and consistently until as many as seven hundred are attending, thus revealing the public's appreciation of this program of evangelis-

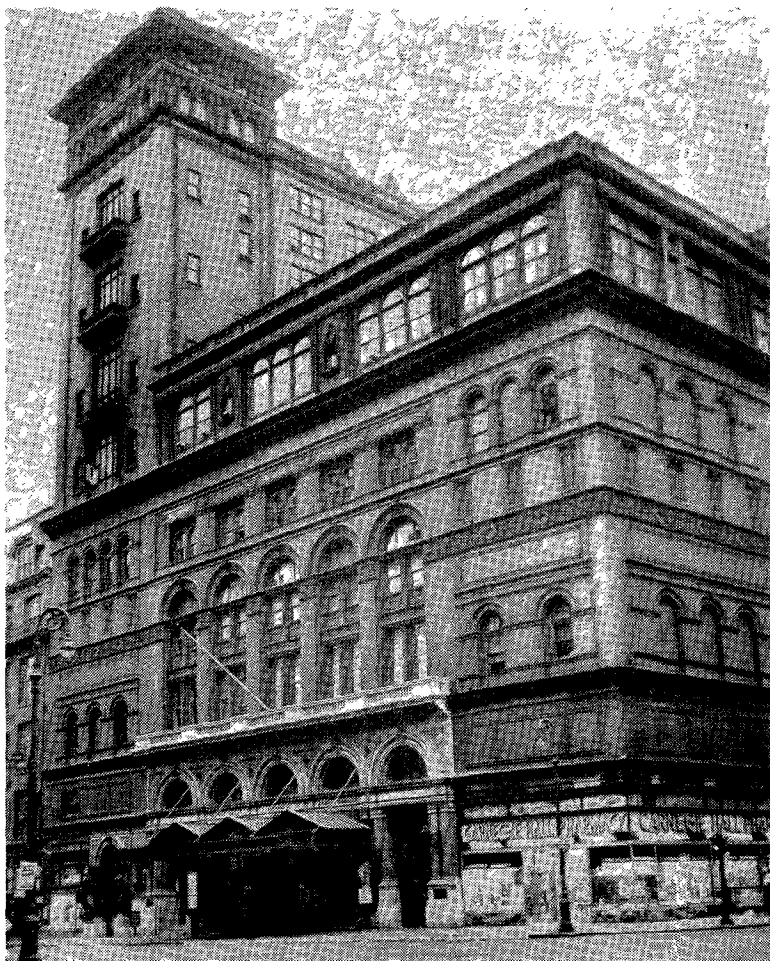
tic instruction, combining as it does the physical and the spiritual.

The workers in New York are of good courage and greatly appreciate the many prayers that ascend to God each week on behalf of the work in this great city. And in turn at their workers' meetings each Tuesday they pray for evangelistic meetings large and small around the world circle.

The spirit of unity and confidence on the part of this worker family in New York is encouraging and commendable. This is evidenced by the fact that during the fifth week of the series these loyal workers pledged over \$2,000 out of their personal funds to make possible a larger program of publicity. They expressed themselves as believing that this was New York's opportunity to hear the call of God. And some of our faithful laity, as they have seen the interest in the meetings on the part of the public, have doubled and later in some instances even trebled their original gifts to the campaign.

Brethren, let us pray for the work in New York; and let us pray for one another as one great worker family encircling the world.

B. G.



Famous Carnegie Hall in New York City, where now the third angel's message is being preached every Sunday night by R. Allan Anderson.

COMING NEXT MONTH!

Full information and details about the new 1952

MINISTERIAL BOOK CLUB

A New Book About Harry Orchard

FOR nearly one-half century the Adventist ministry has found a never-failing appeal illustrating God's marvelous grace in the life story of Harry Orchard. The familiar experience of this dynamite killer, whose desperate activity climaxed in the Governor Steunenberg tragedy, together with the forgiving grace and missionary spirit of the Governor's noble Christian widow, is a chapter in the modern Acts of the Apostles which will no doubt live to the end of time.

Until now, however, there has been little in print to clarify the many thrilling details of Orchard's remarkable conversion. He is still living, and is a daily witness in the Idaho State penitentiary to the transforming power of his Saviour and to the joys of this message.

Harry Orchard has been approached with the request either to sell his story to the motion picture industry or to share the details with able writers. *Life* magazine nearly two years ago took many pictures of Mr. Orchard and his penitentiary home.

From these a few were selected to appear with a short, popular *Life* story early in 1950. How fortunate we are that Harry Orchard planned to safeguard the interests of the denomination by turning over his memoirs, notebooks, and diaries to a long-time friend, LeRoy E. Froom. As the result, a new book—largely in Orchard's own words—is now on the presses, and the Southern Publishing Association promises its release on or shortly after January 1, 1952.

Few books of like character will receive such an enthusiastic response from both old and young. The story is a moving description of this man's search for God. The lurid details of his life of sin and murderous preconversion record have been carefully modified by Orchard as he describes his inner conflict and the persistent appeals of the Holy Spirit. The major portion of the book explains the epoch-making trial, his confession, the part Mrs. Steunenberg played in his conversion, and his joy in the Lord.

No one but Harry Orchard, who had met life with a never-to-be-forgotten reality on the sides of both darkness and light, could so graphically retell the experience. Elder Froom, in collecting and editing the manuscript, has included a prologue and an epilogue, copious footnotes, and an appendix, giving background circumstances and interesting highlights taken from Orchard's diaries. Quotations from then-current literature also help reconstruct the era for the reader. It is impressively illustrated with other pictures taken by the *Life* photographer.

Aside from the wide illustrative use workers will make of the book, there is little doubt but that this volume will awaken the conscience and inspire decisions for Christ in the hearts of all who read it.

G. E. V.

S. O. S.

So great has been the demand for back copies of *THE MINISTRY* that our files are dangerously low of the June, July, August, and September issues.

This is the end of the year; as you set your study or office in order for the new year, if you do not make a habit of filing your *MINISTRY*, please send us copies for one or all of the months mentioned.

We appreciate the fine response to our call for copies of the January issue. If you should have one of these to spare, send it along too, please. In other words, send us copies of *THE MINISTRY* for any one or all of the following months: January, June, July, August, and September, 1951. *Thank you!*

Christ in Song

WE are interested in securing copies of *Christ in Song* in reasonably good condition for use in evangelistic choir work. If you can send such copies to us, we would appreciate them very much indeed. Address the Ministerial Association, General Conference of S.D.A., Washington 12, D.C.

B. G.

Huge Reprint Project

The biggest reprint project to date will soon be launched by Baker Book House of Grand Rapids, Michigan. *The Biblical Illustrator*, a set of 57 volumes averaging 650 pages each, will be reproduced in enlarged type and modern format and binding. The volume on Matthew has been scheduled for release January 31, 1952. Four or five other volumes of the set are planned for appearance during the course of the coming year.

The Biblical Illustrator is the greatest collection of homiletic material of all time. Every book of the Bible is profusely treated and explained verse by verse with complete sermons, condensed sermons, sermon outlines, expository notes, practical lessons, geographic and historical references and information, illustrations, and anecdotes.

Statistically speaking, this set of books fairly baffles the imagination. The 34,620 pages of the set represent no less than 150,000 entries (sermons, outlines, illustrations, etc.), and the amazing total of 31,000,000 words!

Compiler and editor of *The Biblical Illustrator* was the gifted and internationally known homilist, Joseph S. Exell. In preparing this comprehensive set he examined the writing of the centuries for the best and most useful of the world's printed sermon material. The volume on Matthew alone presents the choicest contributions of more than nine hundred Bible students and pulpit masters.

The publishers promise to make this one of the most beautiful sets to grace the Bible student's library shelf. The volumes will appear in royal blue washable fabric, with the title in gold on the spine. The set will be attractively priced at \$4.50 per volume on a subscription basis, the price for each book to be paid as it issues from the press. To those purchasing volumes singly the price will be \$4.95.

Public Relations Major at P.U.C.

One of the biggest steps forward in press relations in the history of the denomination has been made at Pacific Union College, where a major course in public relations is being offered this school year.

Although still labeled as the Press Bureau, J. R. Ferren's bustling office at General Conference headquarters in Washington, D.C., is ranging beyond newspaper publicity in its activity. The accent is still on press relations, but the growing department has ventured into fields of radio, TV, newsreels, films, and advertising. Thus the new public relations course at P.U.C. will offer training for young Adventists interested in this type of work.

The 45-hour major with award of a B.A. degree upon completion has been planned by Leslie Sargent, the school's public relations director and associate professor of journalism, and Ted Benedict, associate professor of speech. It will include such related subjects as news writing, advanced radio broadcasting, public procedure, editorial techniques, and photography. Senior-year field studies will be included. Students choosing this major must have a minor in education, religion, or business administration.

DONN THOMAS,

Bureau of Press Relations, Pacific Union Conference

Winning Hearts

THE theme, "Reaching Hearts," which ran through all of George Vandeman's talks at the recent workers' meeting in Derby, England, made a tremendous appeal to the workers of the British Union Conference assembled there. Without question it expresses the fundamental principle of effective work for souls in any and every phase of service for God.

That Elder Vandeman should pay his first visit to England at this particular time and sound just this note was indeed significant. For August 31, a date right in the center of our workers' gathering, was the thirteenth centenary of the death of Aidan, that great Bible-loving Celtic missionary who played so notable a part in the evangelization of Britain after the failure of the Roman Kentish mission of Augustine.

Among Aidan's catalog of virtues listed by the Venerable Bede was "his industry in keeping and teaching the heavenly commandments," while the historian Bright said of him that he was "so effective a winner of souls, because so potent a winner of hearts."

May many modern Aidans arise in Britain today to finish the work which the "apostle of England" began so long ago.

W. L. EMMERSON,

Editor, Stanborough Press, Watford, England.

There is nothing more needed in the work than the practical results of communion with God.—*Testimonies*, vol. 6, p. 47.

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Martin Luther and the End of the World

DANIEL WALTHER

Professor of Church History, Theological Seminary

MARTIN LUTHER often expressed different and sometimes contradictory theological views, but he did not waver in his basic beliefs, such as justification by faith. That is true also of his ideas on the end of the world; and this phase has, curiously, not retained the attention of the numerous Luther scholars as have other aspects. From the beginning of his reformatory career to the year of his death Luther clung firmly to the hope of the return of Christ—though he had various notions as to the time and manner of the end. Mr. R. Vinglas has carefully examined Luther's eschatological views (together with those of John Calvin), and his findings are of great interest to us.¹ Luther's numerous pronouncements on the end of all things are reminiscent of statements made often before his time, but some of them would also fit very well into our own views.

Luther lived in a stormy age, seething with new ideas and revolutionary concepts and groaning with the agonies of a laborious rebirth (renaissance). Luther stood in the midst of the tempest that resulted in many ideological and armed conflicts; but what caused the greatest anxiety to his age, especially 1528-30, was the constant menace of the Mohammedan onslaught. This threat had been hovering over the West ever since the Mohammedans succeeded, in 711, in entering Europe by the western gate of Spain; and the situation became alarming when later the seemingly irresistible pressure from the East placed Europe in a huge pincer which threatened to crush it. As the Turks approached Vienna the mounting anxiety was reflected in Luther's writings and talks. This caused him to preach a crusade against the Turks.² (By the way, he applied Gog and Magog to the Turks.)

Luther was so impressed by the precariousness of the times in 1528 that he expected the end to come before he had time to finish the translation of the Old Testament. For this rea-

son he proposed to translate first of all the book of Daniel, which was to be brought as soon as possible before "the poor Christians" of these "last times" before everything perished. The imminence of the end was indeed uppermost in his mind: "Things are going toward their end." And he added, "I hope the last day will not be long delayed, not over a hundred years."³

Discussing the celebration of Easter, Luther wrote in 1539: "The old coat has stayed, along with its big rent, and may continue to stay this way till the last day. Things are going toward their end, and if the old coat has stood the patching and tearing for around fourteen hundred years, it can stand the patching and tearing for another hundred; for I hope that everything will soon have an end. Easter has now been see-sawing for about fourteen hundred years, and it may keep on see-sawing for the short time that is left, since no one will do anything about it, and those who would like to do something cannot."⁴ Again, discussing the time of the end, he was impressed that the day of judgment was not far off and that the world could not last "three hundred years longer."⁵

Like Melancthon and other religious reformers of his day, Luther manifested great interest in Bible chronology. He shared the usual very old view that the world would stand six thousand years. Since it took seven days for the creation of the world, and since a day is like a thousand years, the world would stand six thousand years before the seven-thousandth year, which was to be the millennium, a period of rest. But then, Luther was so impressed by the impending doom that he opined that the end might come in the midst of the sixth millennium. According to Luther's computation, the world was 5,500 years old in the year 1540, which was to be about the right time for the end of all things to occur.⁶

As to the time of the end, Luther rejected the thought that it was possible for man to

know the year. This view he expressed very forcibly in his commentary on chapters 11 and 12 of the book of Daniel. He took this stand especially in order to counteract the definite date setting in which many of his contemporaries indulged, such as Melchior Hoffman and also his friend Michael Stiefel, a pastor in Lochau, who predicted that the end of the world would occur on October 19, 1533.⁷ On the other hand, while Luther rejected the tendency to set a definite date, he was convinced that there were too many indications in his own time to harbor any doubt as to the approximate time of the end. In 1526 he wrote, "I hope that the day is near at hand when the advent of the great God will appear." While translating the prophet Habakkuk, in 1526, he was impressed Habakkuk was instructed by the Lord to strengthen the faith of those who are "despairing of the coming of Christ."⁸

Great as it was, the Turkish menace was not the only reason Martin Luther harbored the very strong conviction that the end was at hand, but we find this thought abiding with him throughout his career. Already in 1520, which saw the publication of the famous Reformatory tracts, he expressed forcibly his ideas on the end of the world. In his "Address to the Christian Nobility (1520) he said, "I verily believe that the judgment day is at the door, though men are thinking least about it."⁹ After the Diet of Worms he was imprisoned at Wartburg, where he translated the New Testament, and again he expressed his conviction that the end of all things was at hand. It would be easy to give further statements on Luther's very firm belief that he was living in the last day.

Luther knew that his notions were not shared by everyone. "I do not wish anyone to believe as I do, nor will I permit anyone to deny me the right to believe that the last day is near at hand."¹⁰ Many of his sermons dealt directly with the end of the world and the coming of the Lord, such as the one on "the bridegroom cometh; go ye out to meet him." In 1544, shortly before his death, he wrote to a friend that he had nothing else to say than that he was hoping for Christ's return that same year. "It appears to me as if the world itself were approaching its end and, as the Psalmist says, is waxing old. . . . So there is nothing to hope for, except the day of our great God."¹¹ On another occasion he said that the world could not last until 1548.

Particularly interesting are Martin Luther's reasons why he wrote that his age would witness the end of all things. Like everyone else who harbors the blessed hope, he considered the

signs in the heavens and on the earth as being an indication of the nearness of the end. Among the many other signs that he mentions, let us consider a few. For one thing, he spoke of the unbelief and indifference of his age. "Now that the end of the world is approaching," he wrote in his "Preface to the Prophet Jeremiah," "the people rage and rave most horribly against God, and blaspheme and damn God's word," and he concluded: "If the last day were not close at hand it would be small wonder if heaven and earth were to fall at such blasphemy. The fact that God can tolerate such a thing as this is sign that the Day is not far off."¹² Then he saw another sign in the excessive tendency of a pleasure-loving generation, overindulgence in eating and drinking.

One interesting idea was that Luther thought the gospel was spreading as never before. The translation into the vernacular, which is Luther's most endearing contribution, hastened, of course, the spreading of the gospel and confirmed him in his belief. But he was also convinced that before the end the whole world would become Christian. Then again he was convinced that Daniel's prophecy about the increase of knowledge before the time of the end, was applicable to his time. Never was there an age since the birth of Christ "like the present" when "men are so delving into the mysteries of things that today a boy of twenty knows more than twenty doctors formerly knew."

As to the distress among nations, Luther saw it in his own day, of course, and there was distress to be sure. Whenever a war occurs in any time in history the tendency is to consider that the present war is the worst of all and the preceding ones were very mild in comparison. So it was with Luther, who said, "Wars at the present time are of such a character as to make former wars appear as a mere child's play."¹³ As another sign he mentions storms as they were never reported before. "There are such storms and tempests and waters rolling as have never before been seen or heard."

Lastly, let us mention Luther's particular idea of Antichrist, whose "raging was a definite sign of the end." Who was that Antichrist in Luther's mind? Interestingly, the Antichrist is applied to both the Pope and the Turk! "The person of the Antichrist is at the same time the Pope and the Turk. Every person consists of a body and a soul. So the spirit of the Antichrist is the Pope, his flesh is the Turk. The one has infested the Church spiritually, the other bodily. However, both come from the same Lord, even the devil."¹⁴

Thus we follow the leader of the Reformation

in his views and find comfort in the fact that this mighty and gifted warrior, who shook the foundations of the Western world, harbored in his heart the fervent hope of seeing the Lord coming in the clouds of heaven.

One day Luther saw his children standing around a table, and he noticed how their eyes glistened as they looked longingly on a dish of peaches. "This," he mused, "is a pattern of those who rejoice in the hope (Rom. 12:12). Oh, if only we would behold the last day with the same happy and fond expectation."

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- ⁷ "Haus Postille," *Werke*, vol. 13b, p. 2435. On Stiefel's prophetic elucidations see *Ibid.*, vol. 21b, pp. 1841, 1865-1870. Vinglas, *op. cit.*, p. 10. "Auslegung des Propheten Daniel," *Werke*, vol. 6, pp. 902, 939, 940.
- ⁸ "Preface to the Prophet Habakkuk," *Works*, vol. 6, p. 431.
- ⁹ "An Open Letter to the Christian Nobility of the German Nation," *Works*, vol. 2, p. 161; *Werke*, vol. 10, pp. 348, 331.
- ¹⁰ "Church Postil," *Writings of M. Luther* (Lenker, ed.), vol. 10, p. 62.
- ¹¹ Luther's Letter to Jacob Probst, Dec. 5, 1544. *Luther, Letters* (M. A. Currie, ed.), p. 446, 447.
- ¹² *Works*, vol. 6, p. 410.
- ¹³ "Kirchen Postille," *Werke*, vol. 13b, p. 1378.
- ¹⁴ *Werke* (Weimar ed.), vol. 3, p. 158. Vinglas, *op. cit.*, p. 23.

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Research Notebook Jottings

"The Lord," "Jehovah"

JULIA NEUFFER

Research Assistant to the Book Editor, Review and Herald

THE July, 1950, installment of *THE MINISTRY* article by S. H. Horn (page 34) mentions a curious fact about one of the famous Dead Sea Scrolls: In the Commentary on Habakkuk the name of God familiar to us in the form *Jehovah* is written in a peculiar script, a more ancient form than the rest of the manuscript, as can be seen clearly in the published text (Hab. 2:2, 13, 14, 16). He also mentions that several of the fragments found in the same cave do the same with the word *El*, God. These words stand out as noticeably as does an *italic* word in the midst of ordinary type.

The special respect for the name of God as evidenced in these ancient manuscripts became even more marked in later times, until the Jews would not presume even to pronounce the sacred word *JHWH*, the personal name of God. Consequently, they eventually forgot how it sounded! As a result of this (though for another reason than reverence) our English Authorized Version to this day prints the translation of this word in a special type—a curious fact which most people do not notice in reading.

This is how it came about: The original Hebrew word translated *LORD* in this King James Version is *JHWH*, known as "the Tetragrammaton." When the Jews came to this name in reading they avoided pronouncing the sacred syllables, and substituted another word, *Adonai* (Lord). Since the Hebrew alphabet has no vowel letters, and the points indicating vowel sounds were not introduced until after the pronunciation of *JHWH* was forgotten, linguists are not certain of it to this day. One attempt to restore it (about 1500) led to the form *Jehovah*. This form, which appears occasionally in the Authorized Version, is used habitually in the British and American Revised versions, but today we find *Yahweh*, *Yahwe*, and *Jahweh*, used by various scholars.

The Authorized Version and the British Version follow the example of the Jews, who pronounced it *Adonai*; they translate it almost without exception as *LORD*. When the word is translated from *JHWH*, both these versions give it in small capitals as *LORD*. In other places (not from *JHWH*) the word appears in ordinary form, "lord," or "Lord," as in Genesis

(Continued on page 37)

THE MINISTRY



BIBLE INSTRUCTOR

Family Altar for New Believers

MARGARET COSBY

Bible Instructor, New Jersey Conference

SPECIAL joy thrills each Bible instructor's heart whenever she has helped a family to accept the truth. Another Christian home has become "an object-lesson, illustrating the excellence of the true principles of life," "to give to the world in their home life, in their customs and practises and order, an evidence of what the gospel can do for those who obey it."—*Ministry of Healing*, pp. 352, 196.

How can the Bible instructor impress this great responsibility upon parents who accept the high standards of gospel truth? How can she help them to mold their homes after the divine pattern? The building and maintaining of a family altar will provide a vitalizing, stabilizing influence that will establish the home in present truth and make it a stanch witness in the community.

Too many of the homes today are prayerless homes. Many times the parents themselves must be taught to pray before they can teach their children. The prayers of the worker in the home serve as object lessons in this respect. Studies on prayer and Christian home life lay the foundation on which the family altar will be built. As the regular Bible studies progress, parents and children should be encouraged to pray audibly. Any problem relative to the devotional program of the home is made the subject of earnest prayer and study.

Personal guidance is invaluable in establishing correct habits of family worship. The worker may at first meet with the family for Sabbath worship, perhaps leading out a few times. These new Christians are helped if the Bible instructor suggests the procedure of worship, encouraging the younger members of the family to pray too. The father should be encouraged to exercise his office as priest of the home.

This can be done even though the mother has not been baptized. And the mother who is alone in the truth cannot afford to lose this opportunity of teaching her children to love

God's Word and faithfully obey it. Prayerful planning will bring tact and wisdom to know how to make the family altar a sanctifying influence upon every person in the home, even before the family is united in the faith.

Principles of Worship

Each family is to be encouraged to plan its own program of worship. We are blessed with a wealth of suitable material, such as pamphlets and books on the Morning Watch texts, the Morning Watch, Sabbath schools lessons, devotional articles in our many periodicals, and rich treasures in our denominational books. Let the purpose of the family altar govern every plan and let the basic principles of worship be carefully studied and followed. These principles, which follow, are clearly set forth by God's messenger.

1. Set a fixed, brief, but unhurried time for morning and evening worship.
2. "Let it be understood that into these hours no troubled, unkind thoughts are to intrude." Rather, they are to be "the sweetest and most helpful of the day," "the most pleasant and enjoyable," "intensely interesting."—*Education*, p. 186; *Testimonies*, vol. 7, p. 43.
3. The program is to be varied and appropriate for everyone, especially the younger children.
4. There must be careful preparation and planning. "To make such a service what it should be, thought should be given to preparation. . . . It will require effort and planning."—*Education*, p. 186.

The purpose of family worship is definitely stated.

1. "To meet with Jesus, and to invite into the home the presence of holy angels."—*Ibid.*
2. To seek pardon for sins committed, to present thanks and praise, and requests for needed blessings. (*Patriarchs and Prophets*, p. 374; *Testimonies*, vol. 7, p. 42.)

3. To consecrate parents and children to God for the day.

"Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. . . . Each morning consecrate yourselves and your children to God."—*Testimonies*, vol. 7, p. 44.

4. To "make a hedge about their children . . . that holy angels will guard them."—*Ibid.*, pp. 42, 43.

5. To instruct the children how to become followers of the Lamb, to teach respect, reverence for God and divine things, discipline, thoughtfulness. (*Ibid.*, vol. 5, pp. 423, 424.)

The home in which the family altar is established upon these sacred principles, will be a truly Christian home, exerting an influence "far more powerful than any sermon . . . upon human hearts and lives."—*Ministry of Healing*, p. 352. Parents so instructed and established will "work for their households, until with joy they can come to God saying, 'Behold, I and the children whom the Lord hath given me.'"—*Christ's Object Lessons*, pp. 195, 196.

Making Friends for the Message

DURING the summer months it was necessary for me to spend some weeks in Elkhart, Indiana. "Youth for Christ" meetings were then conducted nightly, and during my first week I made these meetings an occasion of observation for our own work. At the close of the series it seemed advisable to send a little message to the speaker expressing my appreciation for his earnest messages. I suggested in my note that I was "an S.D.A. worker." Our denomination was then about to begin a series of tent meetings in that city, and we needed these friends. A little later this evangelist responded to my message in the kindest way.

While eating my dinner in a cafeteria one Sunday, I was seated with a charming conversationalist. She was the manager of the Good Will Store. We discussed the morning's sermon in her church, and this naturally led up to our own meetings. She told me she was most busy in her church, but would certainly make an effort to attend the Seventh-day Adventist meetings.

At the hotel it was a pleasure to alert the elevator operators, desk clerks, and other help regarding our evangelistic meetings. After a few days they had an opportunity to meet the evangelist, and were on a friendly basis immediately. Stopping at the Chamber of Commerce

for maps one morning, I had a delightful time with the employees. Soon we were discussing our meetings with frankness, and it opened the way for follow-up interest.

The site of Horace Shaw's tent meetings was just outside the city limits, near a trailer camp reputable for its superior homemade ice cream. Though I had not yet sampled this refreshment, several friendly businessmen previously visited would stop me on Main Street asking if I had, always concluding, "When we stop for that good ice cream we will visit your fine tent meetings."

Reflecting on these coincidences, I think they seem to be a far cry from our evangelistic attitude some years ago. Then we too often were timid about letting folks know Seventh-day Adventists were in town.

L. C. K.

Christian Science and the Bible

BERNARD P. FOOTE

[EDITORIAL NOTE.—Bernard P. Foote is a layman who gives many Bible studies during the year. He must constantly meet those of other religious persuasions and has become skillful in handling their confusions. He considers these step by step and then presents what the Bible teaches on each point. We believe that the field will be interested in these investigations regarding Christian Science. It is not because we enjoy argument that we review these errors; the gospel teacher must meet them in evangelism and should be prepared to teach Bible truth.—L. C. K.]

THE numbered paragraphs below are quoted from the 1917 edition of *Science and Health With Key to the Scriptures*, by Mary Baker Eddy, stated to be "authorized literature of the First Church of Christ, Scientist, in Boston, Massachusetts."

Quotations from the Bible that are applicable to those from *Science and Health* will be found under the subhead "The Bible." For speedy and easy comparison read a paragraph below, under "Christian Science," and then turn to the paragraph under "The Bible" having the same paragraph number.

Christian Science

1. "We cannot escape the penalty due for sin."—*Science and Health With Key to the Scriptures*, p. 6, line 1.

2. "One sacrifice, however great, is insufficient to pay the debt of sin."—*Ibid.*, p. 23, lines 3 and 4.

3. "God is not influenced by man."—*Ibid.*, p. 7, line 23.

4. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business."—*Ibid.*, p. 25, lines 6-9.

5. "That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man made."—*Ibid.*, p. 23, lines 5-7.

6. "The danger from prayer is that it may lead us into temptation."—*Ibid.*, p. 7, line 27.

7. "Man, being immortal, has a perfect indestructible life."—*Ibid.*, p. 209, lines 1 and 2.

8. "The sin and error which possesses us at the instant of death do not cease at that moment, but endure until the death of these errors."—*Ibid.*, p. 290, lines 23-25. "In reality man never dies."—*Ibid.*, p. 486, lines 10, 11. "Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter,—hence their permanence."—*Ibid.*, lines 23-26.

9. "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error."—*Ibid.*, p. 291, lines 28-31.

10. *Death*. An illusion, the lie of life in matter; the unreal and untrue. Any material evidence of death is false, for it contradicts the spiritual facts of being.

The Bible

(Read each paragraph below only after having read the foregoing paragraph with the same number under the subhead "Christian Science.")

1. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Ps. 103:2-4.

2. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:24-28. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. 10:12. "For by one offering he hath perfected for ever them that are sanctified." Verse 14.

3. "Draw nigh to God, and he will draw nigh to you." James 4:8. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10, latter part. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Verse 7, latter part. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. (It will be noted that all of the above promises are conditional; God will not fulfill any of them to any individual who fails to fulfill his part of the contract.) "The effectual fervent prayer of a righteous man availeth much." James 5:16, latter part. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

4. "And without shedding of blood is no remission." Heb. 9:22, latter part. "And, having made peace through the blood of his cross, . . . by him, I say, whether they be things in earth, or things in heaven." Col. 1:20. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." 1 Peter 1:1, 2. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. . . . Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:5-7.

5. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:4-6. "And about the ninth hour Jesus cried with a loud voice, saying, . . . My God, my God, why hast thou forsaken me?" Matt. 27:46. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

6. "Watch and pray, that ye enter not into temptation." Matt. 26:41. "Pray without ceasing." 1 Thess. 5:17. "Is any among you afflicted? let him pray. . . . Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:13-16.

7. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16, first part. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54. "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume

(Continued on page 45)



PULPIT

Pointers for Preachers

A Series for Prayer Meetings

MRS. GEORGIANA G. HAYDEN

Minister's Wife, Inca Union Mission, South America

[In the Ministerial Association offices we are frequently asked to give to the field through THE MINISTRY suggestions for prayer meeting topics. Bible instructors as well as ministers' wives may occasionally be called on to give such a study, or even a series for a month. It is then helpful to have a few leads, especially when time is at a premium. Mrs. Georgiana Hayden, of the Inca Union Mission—wife, mother, nurse, and Bible instructor—finds that she must function in various capacities, and the prayer meeting may need her occasional leadership. We would appreciate other workers' remembering us with their material for prayer meetings.—EDITORS.]

I. INTRODUCTION: MEN HAVE ALWAYS PRAYED—

1. For different things.
 - a. For lengthened life. 2 Kings 20:5-6.
 - b. For help. Dan. 9:16.
 - c. For mercy. Psalms 51.
 - d. For rain. James 5:18.
 - e. For a son. 1 Sam. 1:11.
2. In many places.
 - a. In the deep. Jonah 2:1.
 - b. On the housetop. Acts 10:9.
 - c. On the bed. 2 Kings 20:2.
 - d. In the wilderness. Gen. 21:16.
 - e. In the street. Luke 8:41.
 - f. In jail. Acts 16:25.
 - g. In the mountain. Mark 6:46.
 - h. On the cross. Luke 23:42.
3. With varying types of expression.
 - a. Short prayers. Matt. 14:30; Luke 18:13.
 - b. Long prayers. 2 Chron. 6:12-42.

II. DEFINITIONS OF PRAYER.

1. Prayer is an invitation to God. Mark 5:22, 23; 1:40-42.
2. Prayer is work. Deut. 4:41, 42.
"We must not attempt to achieve by *supplication* what can be achieved only by *supplication and service*."
3. Prayer is part of the Christian's defense equipment. Eph. 6:18.
4. Prayer is taking time to talk to God, having time to listen to God.
Abraham's conversation with God. Gen. 18:22-33.
Moses' conversation about the welfare of the people. Ex. 32:31-34.
5. Prayer is laying hold of God's highest willingness. Luke 11:9, 10.
6. Prayer is power. 1 Kings 18:36-38, 42, 45.
7. Prayer is communication with heaven. Ps. 86:7; 91:15; Isa. 65:24.

III. APPEAL: That we may enter into this communication with Heaven and enjoy the experience of conversation with the Lord.

How to Pray

I. INTRODUCTION.

1. Christ's formula for triumphant living. Luke 18:1.
2. Prayer, the greatest and most neglected force in Christian service. James 5:16.
3. The law of prayer is as real as that of gravity, germination, or the movement of the heavenly bodies.

II. GOD'S RULES FOR PRAYER.

1. Pray without hypocrisy. Prov. 28:9; Matt. 6:5; 15:7, 8.
 - a. Jesus refused to grant a sign to the Pharisees. Mark 8:11, 12.
 - b. He refused to give His credentials to those who opposed Him. Mark 11:33.
 - c. But Jesus never refused an earnest request for help.
2. Pray privately. Matt. 6:6.
God said to Elijah, "Hide thyself" (1 Kings 17:3) before He said, "Shew thyself" (1 Kings 18:1).
3. Pray in faith. Matt. 9:27-29; Mark 9:23, 24; 11:20-24; Heb. 11:6.
4. Pray definitely. Matt. 6:7, 8; Luke 11:5.
Be specific. "What things soever ye desire." Mark 11:24.
5. Pray with importunity (with urgency of request, persistently).
 - a. Parables that teach the result of importunity. Luke 11:5-9; 18:1-7.
 - b. The pleading of the Syrophenician woman. Matt. 15:21-28.
6. Pray submissively.
 - a. God knows better than we. Rom. 8:26.
 - b. Even Christ prayed that God's will be done. Matt. 26:39.
7. Pray forgivingly. Matt. 5:23, 24, 43-45; Mark 11:25, 26.
8. Pray in Jesus' name. Luke 11:11-13; John 14:14; 16:23-27.

III. APPEAL: That we may learn to follow God's rules for prayer and receive the blessings He promises.

Jesus' Prayer Example

1. Jesus' command.
 - a. "Pray ye." Matt. 6:9.
 - b. "Pray always." Luke 21:36.
 - c. Pray for laborers. Matt. 9:38.
 - d. Pray for your persecutors. Matt. 5:44.
 - e. Pray for spiritual and physical protection. Matt. 24:20; 26:41.
 - f. Pray in secret. Matt. 6:6.
 - g. Pray as Jesus taught. Verse 9.
2. Jesus' example.
 - a. "I pray" found four times in John 17.
 - b. Jesus' secret prayers. Matt. 14:23; 26:36; Mark 1:35; Luke 5:16; 6:12.

- c. Jesus' public prayers. Matt. 11:25; Luke 11:1; John 11:41; 17:1.
- 3. Jesus' prayer for Himself. John 17:1, 2.
 - a. "The hour is come.
 - b. Jesus pleads His relation to God.
 - c. He pleads God's glory.
 - d. He pleads for His redemptive mission.
 - e. He pleads His holy living. John 17:4, 5, 8; Phil. 2:8.
 - f. He pleads His equality with God before the incarnation. John 17:5; Col. 1:17.
- 4. Jesus' prayer for His disciples. John 17:6-19.
 - a. For the security of the eleven.
 - b. For the sanctification of the eleven.
 - c. For all who would ever believe in Him.
 - d. For the perfection of all believers.
- 5. Jesus' prayer in Gethsemane. Mark 14:35, 36.
 - a. He prayed that if man's redemption were possible some other way, He might be spared suffering and death.
 - b. He prayed that God's will be done.
- 6. Jesus' present intercession. Rom. 8:33, 34; Heb. 7:25; 9:24.
 - a. Jesus is our court advocate against Satan, our court adversary.
 - b. He is the high priest presenting His own blood in the heavenly sanctuary.
- 7. APPEAL: That we may take our joys and sorrows to the Lord in prayer *often* and avail ourselves of His willingness and power to present our petitions to the Father.

Hindrances to Prevailing Prayer

I. INTRODUCTION.

- 1. Statements emphasizing the value of prayer:
 - a. James, by the Holy Spirit: "The effectual fervent prayer of a righteous man availeth much." James 5:16.
 - b. Andrew Murray: "In relation to His people God works only in answer to their prayer."
 - c. Dr. Jowett: "I'd rather teach one man to pray than ten men to preach."

- d. Cortland Myers: "God's greatest agency for the winning of men back to Himself is the prayer of other men. How few ever enter into the positive, practical power of prayer! It is the mightiest force in the universe, and the Christian world is blind to this fact."
- e. Joseph Neesima: "Let us advance upon our knees."
- 2. Satan tries his best to make effective all hindrances to prayer.

II. HINDRANCES TO AVOID AND OVERCOME.

- 1. Disobedience to God. Deut. 4:30, 31; Prov. 28:9; Isa. 1:15, 19, 20; Zech. 7:13.
 - a. Abraham's prayers answered because of obedience. Gen. 22:18.
 - b. John's rule for answer to prayer. 1 John 3:22.
- 2. Sin cherished. Ps. 66:18; Isa. 59:1, 2.
- 3. Unbelief. Mark 11:24; Heb. 11:6; James 1:6, 7.
- 4. Marital discord or home discord. Eph. 6:1-4; 1 Peter 3:7.
- 5. Pride. Job 35:12, 13.
 - a. Abraham's humility. Gen. 18:27.
 - b. God's attitude toward the humble. 2 Chron. 12:5-7, 12; 32:26; Ps. 34:18; Isa. 57:15; 66:2; 1 Peter 5:5, 6.
- 6. Unforgiveness. Matt. 6:14, 15; 18:22; 1 John 4:20.
- 7. Selfishness. Prov. 21:13; James 4:3.
- 8. Idolatry.
 - a. Jacob in search of God's blessing. Gen. 35:2, 3.
 - b. Idols in hearts. Eze. 14:3, 4.
 - c. Worldliness an idol. John 2:15, 16.
 - d. Covetousness. Col. 3:5.
- 9. Unpaid debts.
 - a. Restitution, Zacchaeus' first thought at conversion. Luke 19:8.
 - b. Philippian jailer did all he could to right wrongs. Acts 16:33, 34.

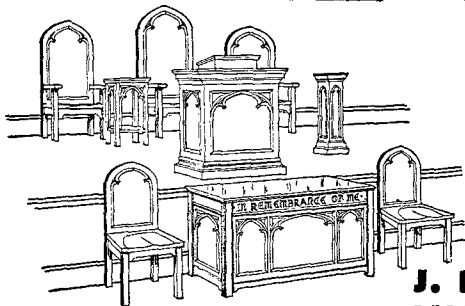
- III. APPEAL: For a decision to lay aside any of the above hindrances in our own lives.

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SERVE the Lord with gladness." Ps. 100:2. Doesn't it sound like a solemn challenge and at the same time an encouragement for each one who has yielded himself to the Lord as a servant? To serve because one must is not even half service, and certainly it will be without gladness. To serve as an evangelist is not always easy, and yet it must be done, because the Lord has commanded it. "Woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." 1 Cor. 9:16, 17.

How thankful we should be for the grace of the calling! Have we any reason for complaining? Nevertheless, we should recognize that the proclamation of the three angels' messages today places much greater requirements upon the evangelist than it did twenty-five years ago. The hearers have become more demanding. They have been to a certain degree hardened by the events of the times. In many places there is a shocking frivolity, so that if the Lord through the Holy Spirit does not do all that we ask, no human heart will allow itself to be moved to accept Him. "My spirit

The Joys of Eva

HUBERT

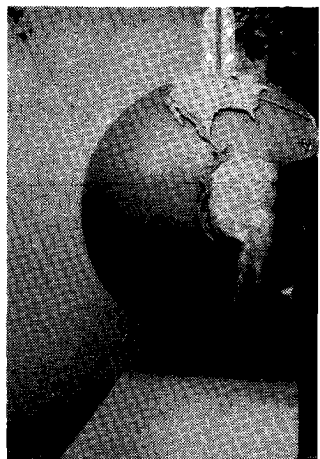
Evangelist,

shall not always strive with man," said the Lord in the time of Noah, and the same conditions prevail today. (Matt. 24:37-39.)

How much prayer, patience, and work it costs today! How much wisdom from above is needed by the evangelist in order to be able to lead *one* soul to the Lord! Is it a lack on the part of our faith and zeal or that of our hearers, that they surrender to the Lord so hesitatingly and singly? Each of us must search himself, and if he dares not say, "We have done that which was our duty to do" (Luke 17:10)—and who could say this of his own efforts?—then the Word of the Lord, through which He so sharply reveals our time, will comfort him: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

A Backward Glance

Has not the Lord promised a special help for this time through the Holy Spirit? Has He not given His servants the pattern and the skill to pull with united strength on the evangelistic net that has been cast out? Has He not promised to send a hunger, not for bread, and a thirst, not for water, but for the hearing of the Word of the Lord? (Amos 8:11.) We literally experienced the latter some time ago when the president of the Southern European Division brought about a greater effort for the evangelization of Basel. After well-prepared publicity the hall was filled with about 1,700 persons. The whole church joyfully took part in this work. This was made possible only through good cooperation by pastor, church elders, church board, the evangelist, and his assistants.



Elder Willi with his co-workers Willy Morosoli (right), wor

THE MINISTRY

Evangelistic Service

US WILLI

Switzerland

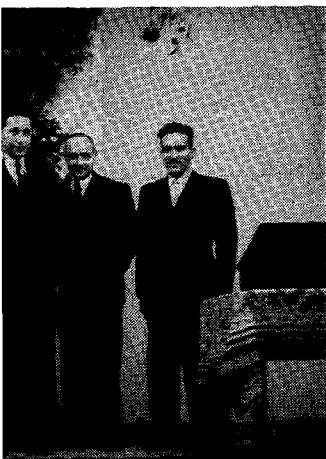
The cooperation of a fine group of workers was blessed by the Lord with a good harvest of souls.

Outlook on Evangelism

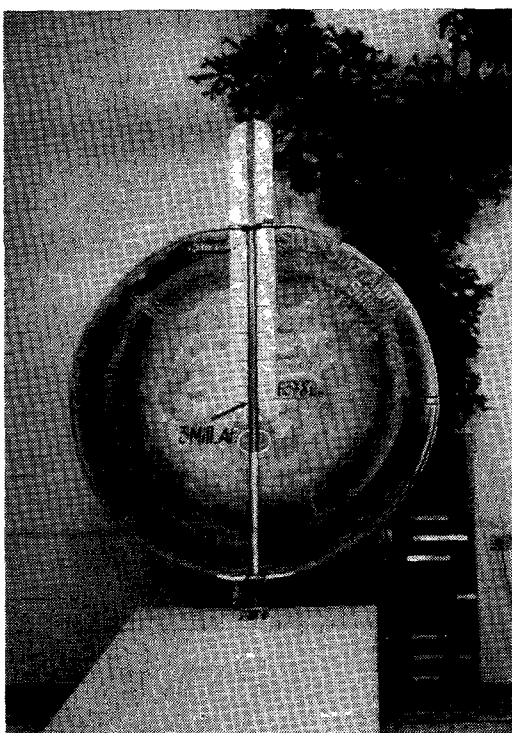
At this writing an evangelistic campaign is under way in Biel, and when these lines are read the third group of believers there will have been baptized. It goes without saying that first of all we need help from on high. Above all things, in order that the work may succeed, there must be a genuine fellowship without the slightest trace of envy or jealousy, and in hearts as well as on lips the petition to God: "Lord, let me feel joy in the success of my fellow workers." Let us not look enviously at the greater number of souls the Lord gives to a fellow worker, for, as is suggested in the Spirit of prophecy, souls are a gift of grace from God.

Aids for Preaching Prophecy

To be able to reach every class—the educated and the simple—the evangelist is helped by using suitable visual aids. A special device I have found useful is the giant collapsible globe shown in the illustrations. It has a diameter of 160 centimeters [about 63 inches]. This size was chosen in order to make it suitable for use in larger halls. The continents of North and South America and Australia are mounted on rails and can be removed. The globe itself comes apart in two halves, in order that it may be carried through an ordinary doorway, and also in order to make it possible to explain the scientific facts concerning the inside of



...s, Burkhard Wagner (left) and ... to Christ by the evangelist.



Thermometer showing heat in earth's interior.

the earth. With this globe the following texts can be graphically explained: "Every mountain and island were moved out of their places." Rev. 6:14. "And the earth helped the woman." Rev. 12:16.

The globe is mounted on ballbearings. When it is opened one can see graphically depicted the increase of heat toward the center of the earth. (See illustration.) This varies according to place, but is approximately one degree Centigrade for thirty meters of depth [about 98 feet]. A gigantic thermometer helps the people to visualize this. Even for church members this type of representation is a great blessing. Statements in *Great Controversy* and *Early Writings* appear in such wonderful light that even scientists are impressed with the reliability of these testimonies. For example, that statement in *Early Writings* which says:

"It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. . . . The sea boiled like a pot, and cast out stones upon the land. . . . The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places."—Pages 285-287.

Similar statements can be found in the Bible and the inspired counsels. When the Holy Spirit is present skeptics are simply overwhelmed with the glory of the plan of salvation. Then when one emphasizes that all this and much else was prophesied, also that the continents of North and South America were discovered at the right time, in order that God's persecuted ones might find places of refuge (Rev. 12:6), it helps them to see the over-all plan of God. It also becomes clear that God reveals Himself in His natural laws as He does in His moral laws, and that He has ordained every detail in His great plan of salvation. The evangelist, as His messenger, is called to make the message "plain upon tables, that he may run that readeth it." Hab. 2:2.

Effective Evangelism

L. SCHNEEBAUER

President, Austrian Union Conference

THERE is nothing so stable as change." The author of this sentence, taken from a newspaper article, had in mind intellectual change. The statement accurately characterizes the present-day situation.

Yet it is an encouraging fact that the cares and difficulties of our day make people more ready to listen to God's message. This is confirmed by the well-attended meetings in many places. One gets the impression that in countries where religious liberty prevails, the prospects for the proclamation of the last message are today more favorable than they have ever been, and that in most cases all that is needed for well-attended meetings is a suitable place and a capable speaker. And it usually turns out that the right man is able to find the right place.

The question under consideration here is what conditions the evangelist must meet in preaching the gospel to several hundred people, so that the listeners will continue to come, in order that the evangelistic campaign may climax with a good harvest of souls.

In addition to the manifestly necessary knowledge of God's Word and personal Christian experience, the evangelist must possess the talent of interpreting God's message for today in free-flowing and vivid speech.

When one considers how far this generation has become estranged from the life which is in God, and from God's Word, and how as never before it is divided intellectually and politically, one can easily understand that to make

God's message comprehensible to our contemporaries is a difficult task indeed.

Three Essentials of Speaker's Message

Three indispensable characteristics of evangelism may be mentioned here: The message must first of all be timely, up to date; it must be given in a vigorous and convincing manner; and its presentation must be well organized and purposeful.

Timeliness demands first of all a good understanding of the time and of mankind. The evangelist must be on the lookout for anything that may contribute to the desired end. If current events are treated in the lecture, then he must be thoroughly familiar with them. In order to keep his presentation up to date and striking, the evangelist must be diligent in collecting and filing reliable quotations.

Only a vigorous and powerfully convincing discourse will take hold of the hearers and induce them to come again.

While mastery of the language is naturally a prime requisite for a lively delivery, mastery of the subject matter is just as essential. This will be made easier by an orderly and logical arrangement of the material. It should be done in such a way that one thought will lead to the next, and the whole to the desired conclusion. By this purposeful development the train of thought will be led inevitably to the climax of the lecture.

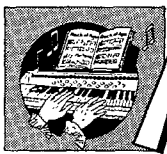
Such an organization of subject matter also helps to avoid the danger of verbosity, which goes hand in hand with an even greater danger—long-windedness. Lectures that are too long have never produced good results, but they are particularly unwelcome today. A good preparation and mental discipline will eliminate these dangers.

The Power of the Spirit

Thus by untiring labor the evangelistic worker schools himself to an ever greater degree of proficiency; and such men, the Spirit of prophecy tells us, the work needs. Yet, vital as this proficiency is to successful evangelism, it is nevertheless clear that in itself it cannot uproot a single sin from the heart of the listener. Of highest importance, therefore, is the presence of the Holy Spirit, for He alone can bring about true repentance and create a new heart.

Hence we are led to the ultimate goal of evangelism: "Repent ye: for the kingdom of heaven is at hand." Thus Jesus Christ, the crucified, risen, and soon-coming Saviour, will be

(Continued on page 44)



MUSIC

In Worship and Evangelism

Christmas Music

EUNICE WELCH FOSTER

PERHAPS there is no other time in the church year when music plays so large a part in our lives as at Christmas, and it gives us a feeling of real fellowship to sing carols which are being sung the world around by Christians.

The singing of the very first carol on Judea's plain by the angels has been succeeded through the years by man-made ones, some so old that we do not know their origin. Others more modern are traceable to their sources.

As far back as the thirteenth century, some famous Latin Christmas hymns were sung, written to the music of dance tunes. Others were the slow, solemn Gregorian chants sung by priests and people at the dawn of Christmas Day as they were assembled in their churches.

Some of the oldest carols, now traditional, were taken to England by their French-Norman conquerors. "Noel," which we sing so joyously, is such a one, claimed by both the French and the English. Legend says that it was first sung by shepherds, who sang the verse and waited to hear the glad chorus, "Noel, noel, noel, noel, born is the King of Israel," sung by angels from the sky. Much of the music of these traditional carols was rather crude, but today they are smooth and polished in style, a plaintive strain running through them all.

No one knows who wrote the words for that old, old carol, "Adeste Fidelis," but its music is that of an old Latin hymn born somewhere in France. "O Come All Ye Faithful," as we know it, has been sung by more people than any other Christmas song, for it has been translated into one hundred and twenty languages. The Duke of Leeds, hearing it sung in a Portuguese chapel, introduced it into a sacred concert as "The Portuguese Hymn," and it is often called that.

Martin Luther, as a boy, had a passion for music and a beautiful voice. He sang in his village as a choir boy. He never lost his passion for, and interest in, music. One Christmas Eve, too poor to give his own little ones gifts, he

gave them and the world that simply beautiful, yet beautifully simple, little song "Away in a Manger." It was loved not only by his children, but by others the world over.

Charles Wesley, who gave so much to all Christians, leaving them in very truth a "goodly heritage," wrote the words for "Hark! The Herald Angels Sing." They were set to music by Mendelssohn to celebrate the introduction of the art of printing. After hearing his music sung by a double chorus, Mendelssohn wrote dejectedly to a friend, "I am sure that piece will be liked by singers and their hearers, but it would never do for sacred words, it is too lively." Imagine his astonishment, if he could know that every year thousands of voices sing his music to this most popular hymn of Wesley's.

Isaac Watts, pastor of a London church, was persuaded by a friend, when his health failed, to spend a week at the friend's country estate. Here he expected to be but a short time, but he spent the remaining thirty-five years of his life. Known as the father of hymnody, he wrote many, many hymns. No Protestant hymnal is complete without his "Joy to the World," set to Handel's music by an American musician.

A little Bavarian village lay buried deep in snow one Christmastide when Joseph Mohr read a hymn he had written to Franz Gruber, a music teacher and organist. Gruber returned after a day or so with the poem and with the music for "Silent Night, Holy Night," which was sung at the service in church. Tyrolean singers, almost as famous as those of Wales, brought it to us here in America, where it is as beloved as in Germany.

American Carols

Two truly American carols are "It Came Upon the Midnight Clear," by a Massachusetts minister, Edward Sears, and his composer friend Richard Willis, and "We Three Kings of Orient Are." The latter, both words and music, was written by J. H. Hopkins, another minister of colonial days.

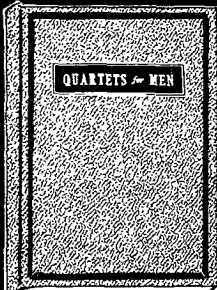
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A certain eager little French boy dreamed of playing the organ in his father's church. But Henry Gauntlett was laughed at by friends and family alike; he spent hours at the piano, and when he was only nine years old, he actually

became the organist of the church. Always interested in sacred music, he wrote the music for "Once in Royal David's City," for words by Mrs. Alexander.

Just as the Christmas festival lent itself more and more to gaiety and almsgiving, so many of the carols became purely secular. For years in London, a sheet called *Broadsides* was printed and given out to the people so they could sing together in the streets. Three songs on it were "God Rest Ye Merry, Gentlemen," "I Saw Three Ships," and "Noel." Children and adults alike wandered about singing them, receiving pennies from listeners. Songs about birds, flowers, and trees became popular, too." "The Ivy and the Holly" and "Deck the Halls," were two very well-known ones. The people of Wales not only do deck their homes lavishly with holly, but on Christmas Eve they bring in a huge yule log. Each member of the family sits on the log to make a wish before it is lighted in the big fireplace, then they gather round to sing the second verse of the carol, which begins "See

the blazing yule before us." Every night the same song is sung by the family and neighbors who come to join in.

Even during war years, gallant English folk sang their songs, the waifs wandering about even in the dimout to gather in stray pennies. Russia, too, kept up its odd custom of having her singers, or waifs, wear huge grotesque heads of animals as they strolled through the streets on Christmas Eve in costumes, trying to look like pigs, goats, or other animals. There, however, the singing is not associated with the sacred meaning of the season.

Here, in America, Christmas carols have become a very real part of our American way of life.—*Upward.*

Here is a New Year's song you will enjoy—suitable for church, Sabbath school, or MV.

THE UNSEEN YEAR

(Dedicated to Mary C. McReynolds, M.D.)

H. M. S. Richards

James W. Osborn

SLOWLY

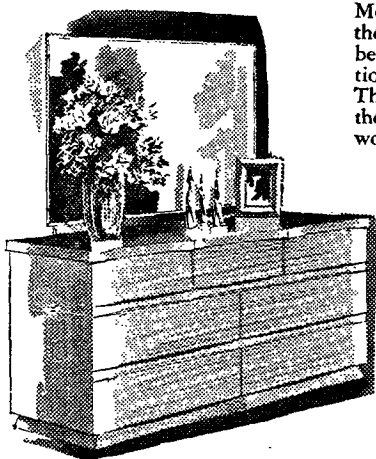
You face an un-seen year, A road unknown be-fore: The days will dawn,
But whether light your path, Or in the shadows trod, His might - y hand

some bright And some all clouded o'er. Sometimes the night will be star-
leads on. So, friend, have faith in God. Have faith in God each day. No

jew-eled and a-glow, And then turn dark, and dark-er still The
shadow'd doubt between, His pic-tured cloud a-bove still leads

way that you must go. In - to the year, the year un - seen.

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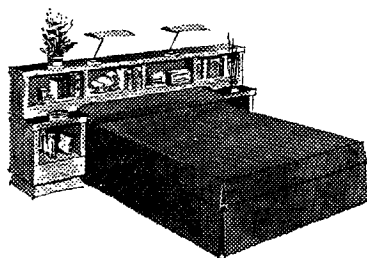
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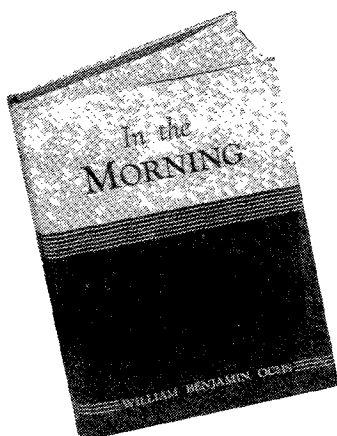
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HEALTH EVANGELISM

The Physician a Spiritual Minister

PAUL C. HEUBACH

Associate Professor of Applied Christianity, College of Medical Evangelists

THAT the ministry of a physician is spiritual as well as physical has long been recognized. In A.D. 374 or A.D. 375, Basil, the great, wrote a letter to Eustathius, the physician, in which he said:

"Humanity is the regular business of all who practice as physicians. . . . In your own case medicine is seen as it were with two right hands. You enlarge the accepted limits of philosophy by not confining the application of your skill to men's bodies but by attending also to the cure of the diseases of their souls. I am moved by the personal experience which I have had on many occasions and to a remarkable degree at the present time, in the midst of the unspeakable wickedness of our enemies, which has flooded our life like a noxious torrent. You have most skillfully dispersed it and by pouring in your soothing words have allayed the inflammation of my heart."

Naturally a physician is a man of science, and many scientists feel that religion is not in their sphere. However, true analysis reveals that a medical man cannot ignore things spiritual.

All conclusions made regarding scientific facts are dependent upon the philosophy brought to the observation of those facts. Believing that God is the Creator of heaven and earth, including man, and that in Him we live and move and have our being, in the study of science we cannot ignore the God of science and be consistent.

"The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart is a continual evidence of the power of an ever-present God."—*Testimonies*, vol. 8, p. 260.

In dealing with the human body, then, the physician is in touch with the vital force of the universe in its highest physical manifestation. Every time he listens to the heart beat with a stethoscope he listens to the throbbing, pulsating power of God in a human life. As he checks the nervous system and follows the electric cur-

rents of energy through the body, he follows nothing more or less than the path of the power and life of God. As he deals with that system and with the organs of sight and hearing, he deals with the avenues to the soul, the only means by which God communicates with man.

Every time the obstetrician ushers into the world a newborn babe he ushers in another manifestation of creation, the mystery of a new life. The physician, then, who ignores the spiritual is only a physio-psycho-mechanic who tinkers with wires and fixtures without any main contact. But the physician who appreciates things spiritual can walk with God as few others can.

A spiritual ministry is called for on the part of the physician not only in the nature of true science but also in the nature of man. When God created man, He formed him "of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Man *became* a living soul. He did not receive one. Souls and bodies are not separate entities.

To be understood, man must be studied as a dynamic whole. One cannot understand the whole by simply analyzing parts, because the whole is more than, and something different from, the sum of its parts. There are a number of sciences related to the study of man—physiology, psychology, sociology, anthropology—which deal with artificially separated single aspects of the human organism. But the person as a whole has attributes which are neither the sum of the attributes of the parts nor deductible from the attributes of the parts. Therefore, we can never understand the total person from segmental study.

Since religion deals with meanings, values, and relationships, and these definitely deal with the emotions, and the emotions play an important part in the physiology of man, it is obvious that the nature of man calls for an understanding of things spiritual.

(Continued on page 46)



SHEPHERDESS *Her Vital Partnership*

Do We Need to Be Criticized?

MRS. KENNETH L. FLECK

Missionary's Wife, Guatemala, Central America

ARTICLES that concern the minister's wife usually contain quite a list of do's and don'ts. "The minister's wife should be a good housekeeper, good hostess, model mother, and model wife. She must know how to dress and not overdress. She should know how to help and be intelligent in all departments of the church. She must always be composed and patient in her home and make her home a haven for her family as well as for anyone else in need."

Much is said about the criticism aimed at the minister's wife. She is criticized if she is too active in the church; she is accused of not being interested in spiritual things if she quietly sits back. Her children are supposed to be perfect, as, of course, she is. After reading such an article in a religious magazine one time, I was overwhelmed with the thought that in order to be a good wife for my minister-husband, I would have to be nearly superhuman. I wondered whether there were women alive who could live up to every requirement. I suppose that there may be.

From my observations of ministers' wives, among my friends and those with whom I have associated, I have come to this conclusion: There is something more important in being a good help meet for a minister than such qualifications. Of course it is important to remember that we are set up as examples, and we should strive to live above reproach in every way, even to the way we manage our homes.

To me, it is the greatest privilege in the world to be a minister's wife. What higher calling could a woman have? If we are happy working side by side with our husbands in the great task of taking this message to all the world, our position will not become a burden.

Basic Qualifications

I believe the first "requirement" we must meet is to have a very real *love for Jesus*. That should be the motive that prompts young people to devote their lives to His service. The

second is a *burning zeal for lost souls*. It must be an all-consuming passion in our lives. The next follows, that *our hearts must be in the work*. The good of the church and God's work will come before our own plans and desires. The last is that we must *love the people*. How can we work effectively for people that we do not love?

If the minister's wife has these qualifications, her life will radiate and draw the people to her. She will not need to worry about being criticized. People do not criticize someone they love.

I once knew a young worker's wife who was really quite a poor housekeeper. It apparently didn't worry her to drop everything in the morning before the dishes were done or the beds made, and go visiting with her husband, or perhaps go and help get the hall ready for a meeting in the evening. She wasn't the most tasty "dresser" in the world either. However, she was sincerely friendly, was always available and helpful to everyone, and she wore a beautiful smile. I remember hearing ever so many people say how nice she was and how much everyone liked Elder and Mrs. —, but, strangely, I cannot remember ever hearing anyone criticize her housekeeping or the way she dressed.

This is not to infer that it is right to neglect our homes or fail to keep up a neat appearance, but it shows that sincere friendliness and a smiling face hide many faults.

Be Present!

Another way to gain the love and confidence of the people is to be present at all church functions possible. If other duties are pressing and you feel that you cannot spend a whole evening at a young people's social, at least make an appearance and show a cooperative spirit. The presence of the pastor and his wife bolsters the morale of a program or social, and people are disappointed when they do not come. If they persistently stay away from such things,

people will question why. Don't wait for a special invitation. If you know the young folks are gathering somewhere for a good time, make your appearance. They will love you for it. There are other advantages in following this practice. Should we criticize or condemn the way the socials are held or the programs conducted, or the manner in which the Dorcas Society raises money, when we have not been attending and cooperating in their efforts? In attending church functions and committees we should not expect always to be in the forefront or take the lead, but to cooperate and be ready to help and advise when we are asked.

It seems to be the modern trend in our colleges to expect the ministerial student, in choosing a wife, to look for the most talented and gifted girl, one who can play the piano or sing, for instance. The idea is so strong, in fact, that I have seen girls with not a spark of musical aptitude spend the greatest part of their time and effort in the music conservatory, pounding away note by note in a desperate and usually futile attempt to become a musician at that late date, because they were interested in or maybe already married to a theology student. How much better it would be for them to pursue some other line in which they have ability! Not everyone can be a musician or a public performer. In fact, some of the most beloved ministers' wives that I have known were even shy about getting up to give the review or a talk in MV meeting. A sweet, kind personality, with a deep spiritual experience, is vastly more important than ever so many accomplishments.

One time two evangelists came to my hometown church to hold meetings. They were brothers and had worked together over a period of time with great success. I am sure that part of their success was due to the fact that they both had wonderful wives. Of all the ministers' wives I have known, these two stand out as being nearest the ideal. However, neither of them played the piano, sang, gave chalk talks, or took any part in the meetings as far as I knew. They didn't even help with the ushering or work in the bookstand, but they were present each night, sitting somewhere in the audience. After the meeting they mingled with the people, not just with friends, but with strangers who

had come to the meeting. They were just as friendly to the poor and unattractive as to the popular church members. I am sure there was not a convert who had not felt the warm and friendly influence of those consecrated wives.

Show Friendliness

It is hard for some to be friendly to strangers and always be ready to speak first and take the initiative. It was very hard for me for a long time. In one church that my husband pastored there was a man who was not living as he should and was anxious to find fault. His children came to my husband and said that I had never shaken hands with their father. Of course I had not been conscious of slighting him, and had never intended to, but from then on I always gave Brother — a warm handshake, and it was usually necessary to seek him out of a corner to do it. However, that experience taught me a lesson. Those who are the hardest to speak to are the very ones that we must not neglect.

Whom do you consider the most successful and best-liked minister's wife you know? Is it someone who is liked because she is brilliant, accomplished, or an immaculate housekeeper? Or is it someone who always has time to speak and be friendly, someone you might see chatting with a little old lady, listening to her tale of aches and troubles, one who seeks out the timid, backward, and discouraged?

I once heard a young minister's wife say, "I knew that being married to a preacher was going to be bad, but I didn't know it would be this bad!" I was shocked, but most of all I pitied her. Because of the wrong attitude with which she had evidently started out, she was missing much of the joy and satisfaction that could have been hers. It is true, we cannot live for ourselves and be happy in this work. But by living for others, we are happier ourselves.

Let us not make our lot, which really is one to be envied, a burden. There is no need to live and feel as if we are always in the critic's eye. If we love Jesus, we shall love His children, and if we love the people, they will love us in spite of all our faults. Let us put our heart and soul into being a real shepherdess. Let us love our work and wear a smile!

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NEWS *From Current Journals*

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

¶ A Los Angeles bus driver is reported to have called out to his passengers, "All right, folks. Act like you're in church. Fill up the rear!"—*Selected*.

¶ A Roman Catholic weekly newspaper has been established in Washington, D.C. A colorful World War II chaplain of the 82d Airborne Division, the Reverend Philip Hannan, has been named editor.

¶ In Luebeck, West Germany, 70,000 persons, including prominent German and foreign churchmen and leaders of the western zone government, attended observances marking the 700th anniversary of St. Mary's Lutheran church, regarded as one of the finest specimens of early Gothic in Germany.

¶ Dr. E. Stanley Jones, missionary-evangelist, has launched his fifth crusade for a united church, which will take him to 33 cities.


¶ When its young men come home from the war, the Panther Creek church in the open country west of Des Moines, Iowa, help them rent or buy a farm. The men's club of the church has helped 14 young couples purchase farms. Others have been helped to rent a place. The men of the church who appraise the land and help the young men secure the loans are called "The Placement Committee." Two other churches in that community died because their members "moved away." The story of this and 15 other churches that are helping their young couples get started in farming is being distributed by the Rural Church Department, Drew Seminary, Madison, New Jersey.

¶ Plans to safeguard the continuity of the Vatican administration in the event Rome is invaded have been ready for years, prelates in Rome said on August 1. An information service that specializes on Vatican news said that Canada had been chosen as a Vatican haven in the case of war but denied flatly the Pope would leave Rome or abdicate. Vatican plans are of course secret, but prelates familiar with church administration recalled that many times in its history the Catholic Church was without a supreme head for long periods and nevertheless was able to continue its mission in the world.—*American Protest*, September.

¶ Washington's 1909-vintage blue law for closing places of business and recreation on Sundays is up for early revision. As it now stands the law seems to be too strict to command public support; it is being increasingly violated. And unless the law is enforced to the letter, officers find it difficult to enforce it at all. Through its committee on civic and public affairs, the State Council of Churches is attempting to evolve a sane solution to the problem. King County (Seattle) Prosecutor Charles O. Carroll believes that the answer is to be found in a modified Sunday-closing law more in line with present-day customs, declaring that the present statute is unenforceable.—*Christian Century*, September 5.

¶ In Columbia, South Carolina, Dr. W. D. Roberts, for 26 years superintendent of the Epworth orphanage and a prominent Methodist layman, said that city churches have "drawn from the better-educated" classes for their membership and have neglected poorer people "who won't go to our large, city churches today because they don't feel at ease."

¶ Unwilling to be thrust aside by life because of his age, Dr. Frank O. Beck, retired minister of Bloomington, Indiana, two years ago (at 76) rounded up a dozen old friends and formed the Borrowed Time Club. Members encouraged one another to find new and useful activities and



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develop latent talents. They took up painting, cabinetmaking, and writing. Dr. Beck's wife, nearing 80, wrote a book, *All the Years Were Grand*. The club, now boasting 200 members, has won special praise from doctors. Recently the U.S. State Department took notice and told the world of the club's work over the Voice of America.—*Pathfinder*, September 5.

¶ The population of New York State's mental hospitals has reached an all-time high of over 107,000.—*Christian Century*, September 12.

¶ The makers of Welch's grape juice are now making alcoholic wine. Thomas Bramwell Welch, in 1869, started the grape juice business because his church gave him the assignment of supplying communion wine, and he would have nothing to do with the fermented variety. He originated pasteurized nonfermented grape juice. Now the company he founded has turned its back on what he believed and practiced.—*American Holiness Journal*.

¶ Drive-in services arranged for Cleveland, Ohio, shut-ins, Protestants, Catholics, and Jews, drew an attendance of 447, a total of 327 persons in 30 vehicles at the Protestant service and 45 persons in 20 vehicles at the Jewish service, all held simultaneously. This ministry was arranged by the Junior Chamber of Commerce.—*Watchman-Examiner*, August 16.

¶ Women ministers are being received more rapidly into church administrative posts than into parish pastorates. Dr. Hazel E. Foster, a professor at Morehouse College, Atlanta, Georgia, reported in Cleveland, Ohio. Dr. Foster, who spent several years studying the ecclesiastical status of women, said members of her sex have made notable progress in winning acceptance among American churches, just as they have in law, medicine, and industry. She spoke at the 32d annual meeting of the American Association of Women Ministers.—*Zions Herald*, August 29.

¶ With a population of 3,000,000, Paris, France, has 12,743 bars, saloons, wineshops, and other establishments selling liquor to the public. This makes one grogshop for every 235 inhabitants.—*Watchman-Examiner*, August 16.

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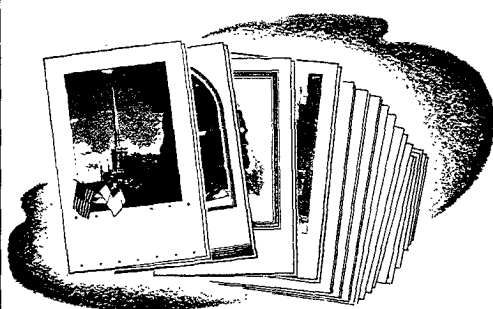
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"The Lord," "Jehovah"

(Continued from page 18)

19:18; Numbers 11:28; Joshua 13:3; and 1 Kings 1:2. Thus to get the actual force of the original we may read *Jehovah* whenever we see **LORD** in the Authorized Version or the British Revised Version. *Jehovah*, indeed, is what we find printed in the American Standard Version (the Standard American Edition of the Revised Version of the Bible).

To us "the Lord" sounds adequate to express the meaning "God," since we are steeped in the concept of only one God as Lord of all. But in the Old Testament setting, with "gods many and lords many" contesting the supremacy of the one God of the Hebrews, the personal name of the true God is often much stronger than "the Lord." The Israelites on Mount Carmel, witnessing the defeat of Baal (whose name also means *Lord*) before Elijah's blazing altar, were in no doubt at all as to which lord they meant when they shouted, "The **LORD**, he is the God!" They were saying, "Jehovah, he is God!" Not Baal, but Jehovah.

God thus personally identified Himself in the preface to the Ten Commandments: "I am *Jehovah* thy God, which have brought thee out of the land of Egypt."

"I *Jehovah* thy God," is what He really says in the second commandment.

"Thou shalt not take the name of *Jehovah* thy God in vain. . . . The seventh day is the Sabbath of *Jehovah* thy God: . . . for in six days *Jehovah* made heaven and earth." *

"I am *Jehovah*: that is my name," He declared to Isaiah. Isa. 42:8.

For discussions of the name of God see the Merriam-Webster unabridged dictionary on the words *Tetragrammaton*, *Jehovah*, *Adonai*; also Young's *Analytical Concordance* on *Jehovah*,



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Lord; and Clarke's Commentary on Genesis 2:4. For reproductions of the manuscripts mentioned by Horn, see *The Dead Sea Scrolls of St. Mark's Monastery*, vol. I, edited by Millar Burrows, plates LVII, LIX, LX; *The Illustrated London News*, Oct. 1, 1949, p. 494, fig. 6.

* The fourth commandment, as the seal, is unique, for it states not only the personal name of God but also His creatorship and His universal authority.

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That man is the most original who can
adopt from the greatest number of sources.
—Thomas Carlyle.

Christmas Carol

FANNY CROSBY

Fulfilled is the promise, a Saviour is born:
With loud acclamation we hallow the morn!
To God in the highest all glory we sing,
And welcome the advent of Jesus, our King.

We come like the shepherds who knelt at His feet;
We come like the wise men our monarch to greet.
Our faith-star unclouded shines bright on our way,
And leads to the manger where cradled He lay.

Good will from our Father and peace unto men;
Oh, wonderful chorus! we hear it again,
In grandeur and beauty still rolling along;
While valley and mountain break forth into song.

O blessed Redeemer, by prophets foretold!
We herald the story that never grows old.
Our heart's adoration before Him we bring,
And joyful hosannas to Jesus, our King!

We come with the faithful who gather today
In grateful devotion our tribute to pay;
We come with the children our carols to sing,
And shout hallelujah to Jesus, our King.

Air, "Portuguese Hymn," No. 255, *Church Hymnal*.

Effective Evangelism

(Continued from page 26)

come the subject and aim of our message, which will then not only be timely, vigorous, and convincing but also achieve its purpose in the evangelistic sense. Evangelism carried on in this way will not fail of success as long as the gospel is proclaimed. In Psalms 68:11 we read, "The Lord gave the word: great was the company of those that published it."

May our Lord and Master raise up in our day a great company of evangelists, and also Bible instructors who are prepared to work in close cooperation with them, in that even more important soul-winning work—giving Bible studies in the homes of the people.

When revival and evangelism go hand in hand then great things will be accomplished.

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Not a Philosophy, but a Person

(Continued from page 48)

ing, for he had no background of education. But there was a vividness about his preaching that gripped the hearts of the people and made them completely oblivious to his grammatical errors.

When the apostles preached, something happened. When Moody preached, something happened. When the pioneers of this movement preached, something happened. And, brethren, something must happen when we preach. Our listeners must see Christ in our message, and seeing Him, be moved by Him.

When our doctrines grow out of Christ, out of something in His life or in the purpose of His life, the people become unconscious of the doctrine and are face to face with their Lord; they are making a decision, not for a system, but for a Person. If they see Jesus standing right there before them, not only in challenge but in sympathetic appeal, they will then forget their differences in doctrine and will respond to His call. God help us to so preach Christ that He will be placarded before our hearers.

R. A. A.

Christian Science

(Continued from page 21)

away." Ps. 37:20. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

8. "The soul that sinneth, it shall die." Eze. 18:4, last part, and verse 20, first part. "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9:5, 6. God will make "an utter end" of His enemies. (Nahum 1:9, 10.)

9. "And as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24:25. "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. Even the angels that were cast out of heaven with Lucifer are "reserved . . . unto the judgment of the great day." Jude 6. "The Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude 14, latter part, and 15, first part.

10. See 7 and 8, above.

We have committed the Golden Rule to memory; let us now commit it to life.—
Edwin Markham.

DECEMBER, 1951

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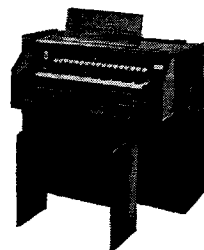
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The Physician a Spiritual Minister

(Continued from page 31)

The very nature and objectives of the practice of medicine call for a spiritual ministry. All who have experienced the futility of the best medical skill to bring healing to patients with ulcers of the stomach, ulcerative colitis, arthritis, etc., without dealing with their emotions and their philosophy of life, can testify to the truth of the fact that the physician must be a spiritual minister.

Then, too, we have the example of Jesus Christ the Great Physician. He made every instance of healing an occasion for implanting divine principles in the mind and soul.

A spiritual ministry on the part of a physician, then, is called for in the nature of true science, in the nature of man, in the very nature and objectives of the medical profession, in the example of Jesus Christ, the Master Physician, and in God's plan of work for today.

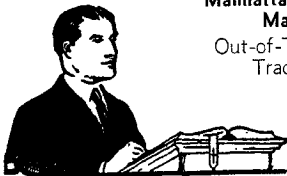
"Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—*Ministry of Healing*, p. 141.

Reprinted from the *C.M.E. Journal*, May, 1951.

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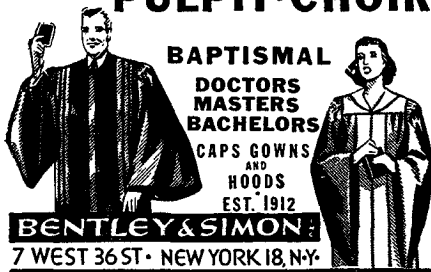
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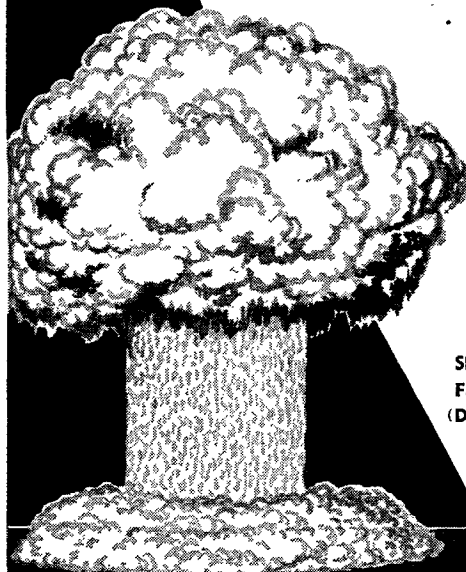
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Living Sermons

"While I was musing the fire burned." Ps. 39:3.

WE HAVE no right to come to the congregation unless the fire has burned in our own hearts. But it will never burn there unless we give it time to come off the paper of our sermon notes into our hearts. When a sermon is prepared it may be like Ezekiel's valley of dry bones, everything brought together into the right place; all the flesh and sinews and everything else binding it together; but it will not be a living thing until the breath of God comes into it. Then, and then only, will it stand upon its feet!

After your diligent preparation, go for a walk, taking the sermon with you; go over it point by point. If you took the time to write it out, you of course have now reduced it to a brief. Now take that sheet of paper and go alone somewhere. I like to go for a quiet walk, if I can, and let my sermon thoughts become part of me. Then going over each point, live in the atmosphere of prayer until the thoughts burn into your soul.

You may not always be able to preach the sermon to an imaginary congregation; but if you can, do so. Let the Spirit of God impress you anew with the thoughts. Then visualize the people:

"There is Brother Jones down there—Lord, he is facing the test of the Sabbath this week; he must make a decision. Make this point very clear to him. And here is little Mrs. Williams. She has a daughter who is giving her a great deal of anxiety. Help me to put the pathos of Jesus into my tone, that I may help her. And there is that wayward lad who has broken his mother's heart—he may be there. Help me touch his heart!"

Talk to the Lord about it. It is a dead thing until it takes hold of your heart. The sermon must reach out with holy hands, as it were, and take hold of the preacher. It must not be something added to the service, but the climax of the service.

As you talk with God about that sermon, do what Elijah did to the widow's son—stretch yourself upon it until it opens its eyes and searches your own soul. Let it speak either encouragement or rebuke to your own heart. Then

from the depths of your own stirred soul bring it to the people. It will not be a dead sermon, but alive and vibrant with the power of God. The people always know when they are in the hands of one whose heart the Lord has touched.

R. A. A.

Not a Philosophy, but a Person

THE thing that makes Christianity appealing is not merely a philosophy, but a Person; that is what makes the message real to us. Paul preaching to the Galatians (3:1) said Jesus Christ "hath been evidently set forth, crucified among you." Moffatt's translation is: "O senseless Galatians, who has bewitched you—you who had Jesus Christ the crucified placarded before your very eyes?" *

A placard is not filled up with all the little detail. It stands right out. You know, there are two types or two main schools of art: There is the art that introduces a hundred and one details—puts all the feathers on the birds and all the leaves on the trees. Then there is the impressionistic school where just bold strokes are used, but you get the impression and get it quickly. The great thought is not lost in the detail! So in our preaching we must come face to face with the challenge of how to bring Christ before our people vividly, in such a way that they will see Him and not see us.

Old Elder G. B. Starr was telling me one day how Moody preached. It was very fresh in his mind—he had been associated with Moody before accepting this message. He said Moody had an unusual command of words, so that when he spoke of the characters in the parables, you actually saw them. When he spoke of Jesus it just seemed as if you could actually see Him. He would move around the stage, not rushing around like some later evangelists have done, but he would place his characters in such a way and so live the part that every one of those personalities in the parables of Jesus just stood out. People really saw what he was talking about. His sentences were not all well balanced; he was not a faultless student of English. In fact, his language at times was very disappoint-

(Continued on page 45)

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