

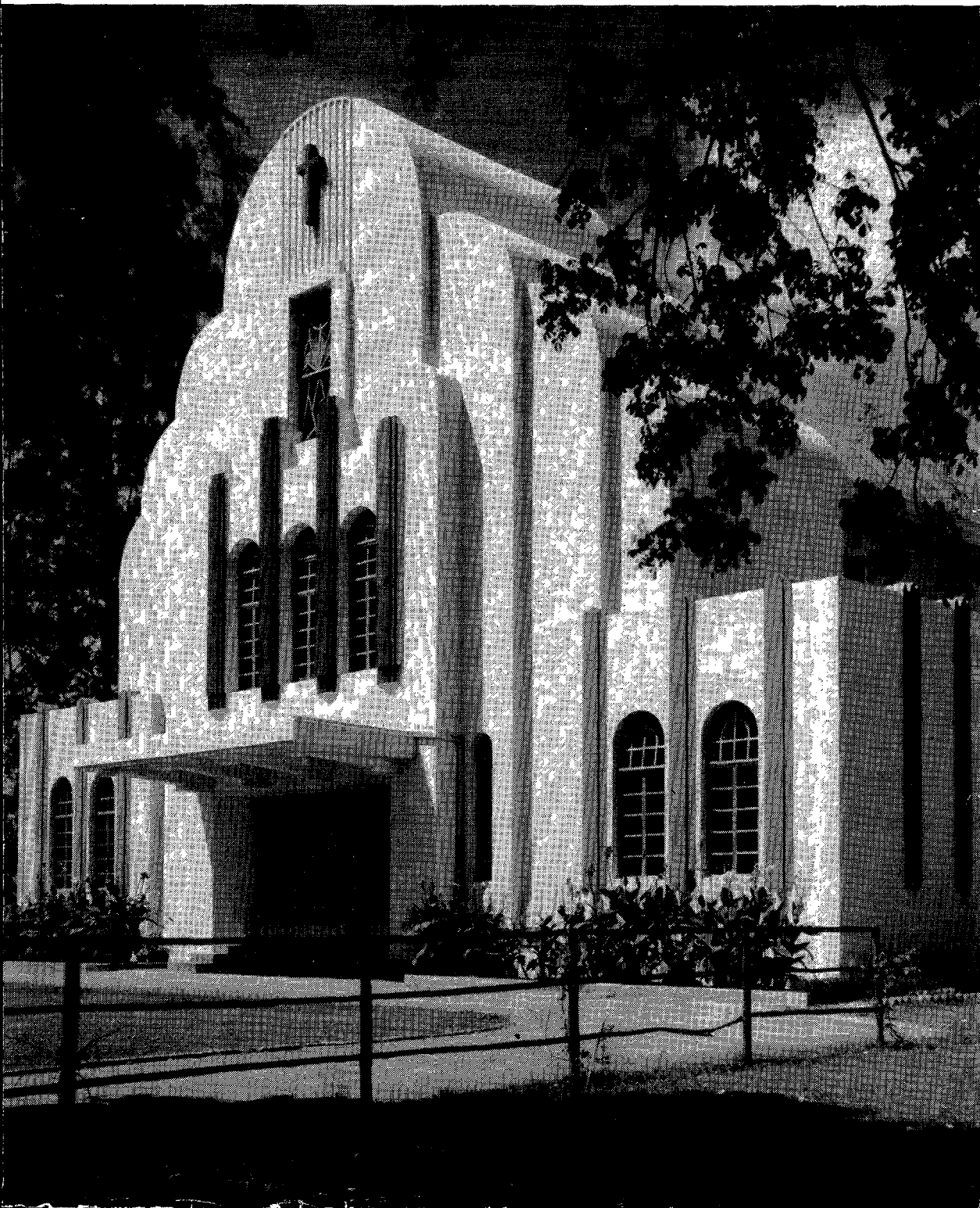
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXV

JULY, 1952

NUMBER 7





CHRIST

in Every Sermon

CHARLES HADDON SPURGEON

THE best sermon is that which is fullest of Christ. A Welsh minister, when preaching at the chapel of my dear brother Jonathan George, was saying that Christ was the sum and substance of the gospel, and he broke out into the following story:

A young man had been preaching in the presence of a venerable divine, and after he had done, he foolishly went to the old minister and inquired, "What do you think of my sermon, sir?" "A very poor sermon indeed," said he. "A poor sermon!" said the young man, "it took me a long time to study it." "Ay, no doubt of it." "Why, then, do you say it was poor; did you not think my explanation of the text to be accurate?" "Oh, yes," said the

old preacher, "very correct indeed." "Well, then, why do you say it was a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?" "Yes," they were very good, as far as that goes, but still it was a very poor sermon." "Will you tell me why you think it a poor sermon?" "Because," said he, "there was no Christ in it." "Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always, we must preach what is in the text." So the old man said, "Don't you know, young man, that *from every town, and every village, and every little hamlet in England*, wherever it may be, *there is a road to London?*" "Yes," said the young man. "Ah!" said the old divine, "and so from every text in the Scripture there is a road to the metropolis of the Scriptures, that is Christ. And, my dear brother, your business is, when you get to a text, to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road towards the great metropolis—Christ. And," said he, "I have never yet found a text that had not a plain and direct road to Christ in it; and if ever I should find one that has no such road, I will make a road, I would go over hedge and ditch but I would get at my Master, for a sermon is . . . [useless], unless there is a savour of Christ in it."

THE MINISTRY

FOR WORLD EVANGELISM

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JULY, 1952

In This Issue

EVERY worker will want to read the two feature articles this month—"The Bible Conference," by W. H. Branson, and "Ministers as Writers," by D. A. Delafield. See pages 4 and 6.

The first two contributions in the Pulpit section, beginning on page 9, will give you a few thoughts for some of your future sermons. And while speaking of sermons, you will want to let Edward White share a recent experience with you. Read "A Deep Spot in the Pacific," on page 15.

All pastors and others in charge of buildings will want to read "Churches Go Up in Smoke" on page 23. Three thousand churches in America alone are ravaged to a greater or lesser degree by fire every year.

Booklovers will be interested in looking over the list of "Books for the Pastor's Wife" on page 41.

Cover—Singapore English Church



THE new Singapore English church was purchased in 1951 from another Protestant denomination for \$81,000 (Straits money). It has a sloping floor, a seating capacity of approximately five hundred, a large baptistry, a pastor's study, a mothers' room, a Dorcas room, and rooms suitable for small classes or departments. Although built in 1938 of durable material, the building was badly in need of repairs when acquired. It had been hit a number of times by shells during the war and was still wearing its coat of war paint. The repair work was a major operation costing \$24,000 (Straits) and requiring several months to complete. It has been renewed inside and out; a parking lot has been prepared, and flowers and shrubbery have been planted, so that today it presents an inviting appearance, marking a forward step in our work in this city. The church is very favorably situated, with excellent transportation connections.

The opening service was held November 3, 1951, with more than six hundred people present, a day long to be remembered by the Seventh-day Adventist churches in Singapore. The sermon, given by C. P. Sorensen, secretary of the Far Eastern Division, included a brief history of the progress that the Advent message has made in Singapore during the past forty or more years. Arrangements were made for its dedication during the Far Eastern Division annual meeting, and this took place on Sabbath, January 19. A. V. Olson, a vice-president of the General Conference, preached the dedicatory sermon. Shortly after the opening date in November, Pastors F. W. Detamore and R. M. Turner began a translated Chinese effort, which continued until the end of May. Meetings were held four nights a week and on Sabbath afternoons. Thus we are making good use of our new church and feel that a new day has come to the work in Singapore.

H. W. PETERSON, Pastor.

The Bible Conference

W. H. BRANSON

President, General Conference



AS MOST of our workers are probably aware, action was taken at the last Autumn Council to call a Bible conference. This conference is to be held in Takoma Park, September 1-13, 1952. According to the action of the Autumn Council, the personnel of the conference will consist of the following individuals:

"The members of the General Conference Committee who will be in attendance at the 1952 Biennial Council, and others who may be invited to the council.

"From North America:

"a. Two Bible teachers from each senior college, to be chosen by their respective boards.

"b. One Bible teacher from each junior college, to be chosen by their respective boards.

"c. One to as many evangelists from each union conference as there are local conferences in the union, to be appointed by the respective union committees.

"d. The editors of our leading periodicals.

"e. The book editors of our leading publishing houses.

"f. Representatives from the Theological Seminary.

"From overseas divisions: a minimum of three in addition to the president of the field."

There are several reasons for the holding of this conference. Let me state them in what I believe is their relative order:

1. It is now thirty-four years since such a conference was held. In that period of time a whole new generation has come on the scene of action, new leaders in administrative posts and new Bible teachers in our schools, as well as new workers throughout the world field. As truly as recurring revival meetings in our churches help to refresh and intensify the spiritual life of even the most devout, and as workers' meetings in our conferences help to improve the service of even the most ardent laborer, just so

truly, I believe, can a Bible conference help to increase and intensify the preaching efficiency of even the most successful minister.

A very great power resides in the truths of God distinctive for these last days. There is a new lift for our hearts and minds and spirits that can come from studying together the doctrines that have made us a people and that justify our continued existence. It is one of the prime purposes of this conference to provide that heavenly lift for heart and soul as we reaffirm those truths that have most certainly been believed among us through all our history. I confidently believe that the very large and representative group at the conference will be able to take back to their fellow workers in all parts of the world something that will aid tremendously in carrying out our ambitious plan to double our membership. We must never forget that in seeking to increase membership we are not searching for additions to a social club. We are searching for men and women who will give a responsive ear and heart to great and saving truths that God has commissioned us to preach. Our success in this heavenly undertaking will be in ratio to our understanding of those truths and our flaming conviction that they are indeed the truth of God.

2. This leads us naturally into the second great reason for holding the Bible conference. The very fact that we believe our message is timed for the last days implies that we believe it grows more timely as the years pass by. All of us realize this in part, but only in part. How easy it is for us to present our doctrines, yes, even the prophecies, in exactly the same setting and with the same illustrative material that we did ten, twenty, or even more years ago! But the world moves—and how rapidly! That applies equally to the political, the social, the economic, and the religious world.

Certainly a people who believe that their message for men will have its maximum meaning in earth's last hour ought to re-

examine their doctrinal presentations from time to time to make sure that they are setting forth the truth in a way that most fully explains the meaning of the times and most effectively challenges the attention and response of the multitudes. The question that should ever concern us is not whether we have a great and true message but whether we are presenting that message in its true greatness.

We can leave to others the holding of theological conferences where every man does—or sets forth—that which is right in his own eyes, and where the distinguishing symbol of the meeting is a question mark. Such conferences are held in abundance and explain the weakness of Protestantism. This Advent Movement was not built on question marks, nor will question marks provide a solid footing for the great company of men and women whom we hope to have stand with us in the final hour when all the world is falling apart. We have great verities to preach. The purpose of this Bible conference is to help us all to see how we can present those timeless truths most effectively in these changing times.

3. A third reason should also be mentioned. We speak of our message as light—light for these darkened times. The figure is apt and Scriptural. But no matter how bright the light and how wide the circle it covers, there is always a twilight area beyond. This is inevitable. We see through a glass darkly; we know only in part. The path of the just is as the shining light that shineth more and more unto the perfect day. Here is at once the reminder that our understanding is presently limited, and here is the assurance that we may see further ahead as we journey along the road to the kingdom. We can at one and the same time affirm that we walk in the light—and thus have a heavenly message for men—while admitting that there are truths of God that as yet can be but dimly discerned.

The trouble sometimes has been that a brother has mistaken the sparks of his own kindling for new light. But instead of lighting up for us further vistas of truth, the sparks only blinded or bemused those who focused on them. Genuine new light will never cast a shadow on the light we already have. The purpose of our Bible conference is not to cast shadows over the present great areas of truth, nor to explore curiously some dim areas to the distant right or left. But, keeping in step as a company bound

for heaven, we shall seek to go forward. If, for example, some unfulfilled prophecy heretofore but dimly discerned on the horizon, and thus differently described in its details, can now be seen more clearly, then we shall rejoice, thank God for the enlarged light, and go forth from the conference with one more point to add to our preaching. But we shall best see further areas of truth by intensely exploring and promoting the truths we already have.

That is why we believe that the safe and Scriptural way to advance the message of this movement is by giving first and major attention at this conference to the great truths that have made us a people, and by keeping the searchlight of those truths ever focused forward toward the New Jerusalem. Those who address us will tell us what the searchlight reveals to them of greater depth and distance to the message we have been proclaiming for well over a century.

May God grant that as one result of this conference we shall see the future more clearly than ever before. But let us never forget that the worth of our message and of this conference must not be measured by our ability to know all things and to see the end from the beginning—even the holy prophets had to search diligently, and often foresaw but dimly the very prophecies they penned. No, our message has adequate meaning in terms of the great light God has already given us, and this conference will have adequate meaning and value for us if it but brings to our hearts a new vision of the greatness of our message and of its increasing timeliness.

We are coming up to one of the most important meetings in our history. Let us all call upon God to make it a great milestone in our journey toward the kingdom.

DO YOU EXPECT THE PRESIDENT?

ONE day the telephone in the office of the Rector of President Roosevelt's Washington church rang, and an eager voice said, "Tell me, do you expect the President to be in church this Sunday?"

"That," the Rector explained patiently, "I cannot promise. But we expect God to be there, and we fancy that will be incentive enough for a reasonably large attendance."—*Reader's Digest*.

Ministers as Writers

D. A. DELAFIELD

Assistant Editor, The "Review and Herald"



ALUTHERAN theologian, Amos John Traver, delivered an address recently at Hama Divinity School in Springfield, Ohio, in which he declared, "The current situation demands that the church train its ministry in writing as well as public speech." This divinity school, which is the graduate theological seminary of Wittenberg College, is the only Lutheran institution offering training in the writing ministry. Some denominations cannot claim even one college that offers such a course of instruction. What are we doing in our own schools to train our potential preachers in the difficult but fruitful pursuit of writing?

"Writing," declared Dr. Traver, "always has been an important factor in Christian witness. Christianity is a historical religion. The facts have been preserved through the sacred writings. And the leaders of Christian thought in every age have immeasurably spread their influence through their writings."

This Lutheran theologian does not believe that the ministry ought to think of writing merely for art's sake. Rather, the ministry should conceive of writing as a means of Christian witness. "We must take our cue from St. Paul, who wrote to the Church in Corinth, 'We write you nothing but what you can read and understand.'"

Only those ministers among us who have attempted writing as a form of witnessing for Christ know how satisfying and worth while is the fruitage of such efforts to win souls. An Adventist preacher writing in the *Review*, the *Signs*, *These Times*, or any of the other Adventist journals in this country or overseas multiplies the influence of his testimony for Christ not a hundredfold or a thousandfold but tens of thousands of times.

Some of our colleges have given attention to this subject. And if the reader is a student at a school where such training is available, let him take advantage of it at once. But certainly more can be done than

is being done to teach our prospective preachers the techniques of writing to save souls.

Our ministers who are now serving in the field and who are without the benefits of any formal training in journalism need not feel that it is useless for them to take up their pens. There are many of our preachers who could do acceptable writing if they would stir up the gift within them. If you have *something to say*, brethren, say it and write it for our papers to publish. (Be sure, however, that you have *something to say*. This is basic to all writing ministry.)

Wrote the messenger of God, whose gifted pen has won thousands to Christ:

"God calls for consecrated pens. The articles published in our papers should be full of practical, elevating, ennobling thoughts, which will help and teach and strengthen the mind that reads them."—*Counsels to Writers and Editors*, p. 19.

It is also true that some are not qualified to write for our papers, as the following statement indicates:

"Some of the writers of the sermons which have appeared in the ——— have not been at work upon their one or two talents, but have been handling the five not committed to them at all. They make bad work. The Master knew their ability, and gave them no more than they could make the very best use of, that at the reckoning time, He need not require more of them than they had ability to perform. None should needlessly mourn that they cannot glorify God by talents He has never committed to them."—*Ibid.*, p. 86.

But, brethren, many of us can do acceptable writing if we will only try. The least we can do is to prepare reports of local church work for our union papers or simple stories of Adventist activities for the public press. There is abundant room in the church for good writers who have something to say. There is need for young men and women to specialize in this area of Christian witnessing. We must all become more aware of the place of writing in the work of the Adventist minister.

In the following statement Mrs. White declares:

"Let the ministers regard it as a part of their duty to send short articles of experience to our

(Continued on page 50)



Bearing One Another's Burdens

LIFE is largely a matter of luggage," declares Dr. Boreham, the well-known author whose deeply spiritual books have inspired millions. Continuing, he says, "Christ came not to remove life's luggage, but to multiply our burdens." And with this every disciple of Christ will agree.

How true this is! Watch us as we prepare new converts for membership in the church. True, we remove many things from them, but the things they lose are removed largely as a matter of conditioning them for service. Indeed, their growth in grace and spiritual development is largely determined by their desire and ability to share the burden of carrying the message to others. If we would have strong spiritual churches, we must see that our converts are trained as light bearers. "Every true disciple is born into the kingdom of God as a missionary." —*The Desire of Ages*, p. 195. Only a witnessing church will be a growing church. *Welfare Ministry*, the latest compilation from the inspired counsels of God to this people, comes to us at an opportune time. Its pages vibrate with the sheer joy of service, and we trust that every worker in God's cause will permit the message of this volume to inspire his life and ministry.

How rich our lives become as we share the burdens of others! Yes, burden bearing is the law of life. No sooner had we begun to toddle than we began to carry loads—big loads, much too big for us betimes. But we were never happier than when tugging at tables, pushing chairs, or carrying the cat. Loads were our very life. But in those childhood days it was largely our own loads we were carrying, and we were determined to demonstrate both our ability and our independence. Often we resented it when someone came to help us. We grew by this

business of lugging luggage. Loads were indeed our life and as essential as our lunch.

But the greatest joy of life is found in bearing loads for others. In fact, our economic life is bound up with burdens, and it seems that nothing gives greater joy to a tradesman than the opportunity to do an extra service for someone, even though it costs both time and money.

The telephone just rang. I lifted the receiver and was greeted by a pleasant voice. A gentleman was asking me to do something for him, and then he added, "But I don't want to put any burden on you." How strange! Why, that is just what I want. We all do.

When God called us into the ministry it was into a life of burden bearing, and no man has a place in this ministry unless his supreme desire is to bear the loads of others. How often it is that the heaviest loads under which we stagger are really the luggage of others, and often of others who least appreciate our service! When Jesus said, "Come unto me, all ye that labour and are heavy laden," it was that He might lay upon us His load. "Take my yoke upon you," He says. It is by giving burdens to our shoulders that He gives rest to our hearts. Heavy luggage is Christ's cure for weary souls.

The essential difference between civilization and savagery is this, that we have in a measure, at least, learned to bear one another's burdens. Consequently we have hospitals, welfare institutions, and all kinds of other avenues of service. In primitive lands untouched by Christian thought, desire to share the load of others simply does not exist. The survival of the fittest is the law of the jungle. "But it shall not be so among you," said Jesus. "Whosoever will be great among you, let him be your servant." A revolutionary philosophy indeed! And one that is hard even for us as Adventist ministers to learn.

Are we not all prone to covet power? To human nature nothing is so delicious as to direct the lives of others. But in the ministry our work is not so much direction as it is counsel and courageous burden bearing. To be called to pastor a large church, to manage an institution, to preside over a conference, is evidence of our success, but the price of added responsibility is always added burdens, and how heavy these burdens become can be known to those only who carry the load.

But though we may groan beneath the load today, let us not complain. All too quickly the years have flown, and we pass our load to others. Part of the pathos of this mortal life is that we do not usually waken to the value of our load until the burden is removed. Remember that the yoke that galls our shoulders today is God's legacy of love. When we are forced by loss of health to lay aside our load, it is then that we come to understand the depth of inward joy that our very burdens provide.

Some who read these lines have reached life's sunset, but your sky will glow with light and glory as you continue to bear the loads of others. Retirement rarely brings relief; and those who get the greatest joy out of the years when burdens of necessity are made lighter are those who continue, though in a smaller circle, perhaps, to bear the burdens of others. Perchance you are in the early morning of your service. Then, young worker, seek not to escape the loads of life. Long hours and tireless energy are the steps to success and joy in the service of the Lord.

Were the great apostle writing to the leadership and counsel of God's church today, he would say as he did in an earlier day, "Bear ye one another's burdens, and so fulfill the law of Christ." And yet, a burden ceases to be a burden when we see it in its true perspective. Like wings to a bird, like sails to a ship, is the burden of God's work to the one who has really found the joy of Jesus. He left heaven to bear the burden of a lost race, and as the Father sent Him forth, so He sends us forth to our tasks.

"That is a heavy burden you are carrying," said one in a sympathetic tone to a little girl who was staggering up the hill with a load far beyond her years. But she replied, "He's no burden—he's my bruvver."

R. A. A.

A MONOPOLY A GROUP of clergymen were discussing whether or not they ought to invite Dwight L. Moody to their city. The success of the famed evangelist was brought to the attention of the men.

One unimpressed minister commented, "Does Mr. Moody have a monopoly on the Holy Ghost?"

Another man quietly replied, "No, but the Holy Ghost seems to have a monopoly on Mr. Moody, and that is why we need him here."

News and Announcements

When You Move

It is not an uncommon experience for workers from the Ministerial Association offices when traveling to find several workers in the field on nearly every journey who almost spontaneously remark: "You know, I have not received *THE MINISTRY* for six (eight, or even twelve) months now." After a brief conversation it usually develops that the worker has moved to a new field and in the press of work has not taken time to notify the publishers of the change of address.

When your next move develops please be sure to call our attention to your change of address so that you will not miss a single copy of your journal. Thank you!

Wanted: Access to Copy of 1863 Prophetic Chart

THE manuscript of volume IV of *The Prophetic Faith of Our Fathers* is now in completed form, and the illustrations are being prepared. One outstanding illustration not yet available is the James White prophetic chart of "1863," pictured in M. E. Olsen's *Origin and Progress of Seventh-day Adventists*, page 234. We have the pamphlet *Key to the Prophetic Chart 1864*, but need access to a clear copy of an original chart for the wording and for photographing—hence this appeal. Colleges, churches, publishing houses, retired workers, and pioneer workers' descendants, will you not make search and see if you have it?

Here is a description: The symbols of Daniel are at the upper left, and the 2300-year diagram on the upper right. The three angels, followed by the coming of Christ on the clouds, appear at the lower left; and the prophetic symbols of Revelation are on the right. The sanctuary, with its two apartments, is at the lower center, and the inscription or title of the chart is in the lower right corner. This apparently reads, "A Pictorial _____ of the Visions of Daniel and John," with the remaining information about the publisher or lithographer at Boston, and the date, not legible on the photograph in our possession.

If you have a copy of this chart, kindly communicate at once with L. E. Froom, General Conference of Seventh-day Adventists, Takoma Park, D.C., and arrangement will be made for its safe transmission and return, or for a local photographer to make a good negative for us. Your help in locating a copy will be greatly appreciated.

LEROY EDWIN FROMM.

Gospel Melodies Key Index

WE still have on hand a supply of the *Gospel Melodies* Key Index which appeared in the November, 1951, issue of *THE MINISTRY*. These are available at ten cents a copy. Address the Ministerial Association, General Conference of S.D.A., Washington 12, D.C.

B. G.



PULPIT

Pointers for Preachers

[The first two articles in this section are synopses of sermons. Dr. Walther's notes can be used as a basis for a helpful Sabbath sermon during an evangelistic series. Elder Hanson presents thoughts that apply lessons from ancient Israel to our day. We solicit more of this type of material for our journal. Sermon outlines are also called for by the field. Won't you share a few of yours that you have found effective?—EDITORS.]

The Search for Truth

DANIEL WALTHER

Professor of Church History, S.D.A. Theological Seminary

"And ye shall know the truth, and the truth shall make you free." John 8:32.

TRUTH—the central quest: The ancients were in constant search of truth intellectual, a fruitless search, never ending, ever beginning—across waters of doubt, seas of speculation, and lighted by uncertain stars.

To the Christian truth is:

1. *Objectively Real.*—Man does not create it; he discovers it. Euclid's theorem was not created by Euclid. Newton's law was not created by Newton. Einstein's theory was not created by Einstein. By observation and inductive reasoning they discovered how nature works.

2. *Universal.*—Into the city of God there are twelve large avenues (twelve gates). Not just one entrance, but twelve. So also the truth advances from different directions, over various avenues.

3. *Expressed in Beauty and Goodness.*—

"Beauty is truth, truth beauty,"—that is all
Ye know on earth, and all ye need to
know."

—KEATS, *Ode on a Grecian Urn*.

There are German, French, American artists; but beauty is universal. Real, true beauty is not confined to one country alone; its language is understood in all the world.

Truth is imperishable, indestructible, absolute, accessible to the Christian. "Ye shall know." Be he simple-minded or a cynic, man yearns for truth.

"What is truth?" asked Pilate. There was no answer. Christ could not say in a few words what took Him a lifetime to demonstrate. Pilate ruled in behalf of the mightiest empire, but his concepts were radically opposed to those of

Christ. "When you say kingdom, Pilate, you refer to a material kingdom—one that is of this world. But to discern My kingdom, you must be spiritually-minded."

Thus the question is not, "What is truth?" but "Who is truth?" Truth is not only a principle but a Person. Truth was incarnate in Jesus.

There is no truth for the Christian outside the Word of the living God; and outside of Christ, no one can reach the truth. Why, then, are there so many different creeds? Simply because man, the Christian man, too often follows the letter rather than the Spirit: "The letter killeth, the spirit giveth life."

The letter leads to confusion; the Spirit guides into all truth.

The letter causes anxiety and despair; the Spirit comforts.

The letter is mortal, perishable; the Spirit is immortal, divine.

The letter is egocentric; the Spirit witnesses, testifies of Christ.

The letter leads into bondage; the Spirit leads to freedom.

The letter leads to hatred; the Spirit brings the fruition of love.

The letter leads to darkness, senility; the Spirit renews.

The letter leads to death; the Spirit to life eternal, to redemption.

How, then, must we worship? "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." John 4:23. But why the quarrels, the hatreds, mostly in the name of truth?

The late Senate chaplain, Dr. Peter Marshall, in one of his prayers in the United States Senate, said: "O Lord, where we are wrong, make us willing to change, and where we are right, make us easy to live with. . . . Where we have the Truth let us not hit each other over the

head with it, but rather use it as a lamp to lighten dark places."

Kipling once said that there is only one thing more terrible than a group of desperadoes led by daredevils—and that is a regiment of Scotch Presbyterians who rise from their knees and go into battle, convinced that they are about to do the will of God.

Be temperate in truth! Some disregard truth by exaggeration, half-truths, insincere obsequiousness, diplomatic attitudes, intellectual dishonesty, preaching truth by using untruth. Remember, "In their mouth is found no guile." Others go to other extremes. In the name of frankness and sheer truth they are unyielding, uncompromising, stubborn, willfully unpleasant.

Truth and love do not exclude each other. The aim is to present truth as it is, without artifice and shocking publicity, varnish (make-up), flirting with cleverness, or distorting the simple truth.

The truth, nothing but truth. Campbell Morgan's motto, "The word of God. Nothing more, nothing less, nothing else," applies also to truth.

Truth is neither frozen nor petrified. Truth is not an icy waterfall but a movement. Our belief must be open to a larger, fuller meaning.

For Seventh-day Adventists truth has a special connotation. To us, truth is a daily quest, a conquest. It is progressive. Let us not think we have it all! How much we have to grow! "We have many lessons to learn, and many, many to unlearn."—*Counsels to Writers and Editors*, p. 37.

"We are only babes, as far as understanding truth in all its bearings is concerned."—*Ibid.*, p. 29.

Truth must ever be enlarged. "The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."—*Ibid.*, p. 35.

Yes, investigation. "You may question matters with yourselves and with one another, if you only do it in the right spirit."—*Review and Herald*, March 25, 1890. J. N. Andrews said, "I'd gladly exchange a thousand errors for one truth."

The genuine quest for truth makes the true scholar humble:

Edison: "No one knows one seven-billionth of one per cent of anything."

That holds true for theology. True knowl-

edge is a telescope. A telescope is not to look at, but to look through; not to hide, but to reveal, to bring the stars closer.

Newton: "I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me."

Quest for knowledge does not mean that there is a never-ending quest, but mainly that truth stands the test of investigation and proper light. Truth does not fear clarity; one cannot be without the other; in fact, truth calls for clarity.

Truth has its rewards: happiness, peace of soul, tolerance, a relieved conscience; but a conscience "captive of the Word of God," as Luther said before the Imperial Diet of Worms.

Truth also brings freedom—freedom from error, hatred, sin, fear. And *only* truth gives that freedom; the "truth shall make you free."

Let us be religious adventurers, religious revolutionaries. Today there seems to be a lassitude in our ranks. We are now better equipped, better educated, richer. What we lack is conviction and enthusiasm; the human soul on fire is man's greatest weapon. (Foch.)

Let us acquit ourselves like men, unafraid of truth, invincibly courageous.

"A man of truth is something more than a man who knows the truth, whose intellect has seized it. A man of truth is a man into whose life the truth has been pressed, till he is full of it, till he has given to it, and it has been given to him. . . . His strength and courage depend on how fully the truth is woven into his own experience and character."—PHILLIPS BROOKS, *The Influence of Jesus*, p. 218.

Never depart from the One who is truth eternal, the same yesterday, today, forever.

Think truly, and thy thoughts shall the world's famine feed.

Speak truly, and each word of thine shall be a fruitful seed.

Live truly, and thy life shall be a great and noble creed.

THE PASTOR'S NOTEBOOK

A VERY wise minister kept a special notebook on his desk. It bore the label, "Complaints of the Congregation." Whenever one of his flock began to criticize another's actions, the minister would open the complaint book and say, "I'll just write it out so I can remember to take it up with the board."

The sight of the ready pen and the notebook had the desired effect. The minister kept the book on his desk for close to half a century, opened it many times, and never had occasion to write a line in it.—JAMES HUGHES.

Applying Ezekiel's Prophecy

D. W. ANDERSON

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THE eleventh and twelfth chapters of Ezekiel present a vivid picture of spiritual conditions approximately six centuries before the first advent. Ezekiel faced a situation that was comparable in many respects to that which the remnant church faces today. At the time of this prophecy Ezekiel and many of his fellow countrymen were in captivity in Babylon. Zedekiah, the last and idolatrous king of Judah, still held forth in Jerusalem, surrounded by false prophets, wicked counselors, and such Israelites as had survived Nebuchadnezzar's first invasion. They were determined not to go into captivity, and directed their lives accordingly.

In the first verse of the eleventh chapter we find that Ezekiel was carried away in vision to the "east gate of the Lord's house," where he saw Jaazaniah and Pelatiah, princes of Israel. The next verse indicates that "these are the men that devise mischief, and give wicked counsel in this city." Eze. 11:2. The nature of their wickedness is portrayed in verse 3, where we find that the doom of Jerusalem predicted by Ezekiel (verses 4-12), seemed to be of no particular concern to them. "It is not near," they said. How similar to this is the attitude of many professed Christians of our day toward Christ's second coming and the destruction that will accompany it!

Notice this statement of a prominent minister of our time, quoted by L. H. Christian in *Modern Religious Trends*, pages 67, 68, from *Prophecy's Light on Today*, by Charles G. Trumbull, page 20:

"In these days, among ourselves, certain writers and speakers hotly affirm as fundamentals what no reasonable man can believe—the absence of error from the books of the Old and New Testaments, the necessity of expiation in order to be forgiven, . . . and the return of Jesus of Nazareth in the flesh, no longer as Saviour but as Judge. One may sympathize deeply with the zeal of these persons, even praise their passionate desire to vindicate what they believe to be true, and yet hold that the ideas cited are not only wanting in character of fundamentals, but that they are simple foolishness."

Such wicked counselors of our time set at naught the positive statements of Christ in John 14:1-3, and Matthew 24:27; and of Paul in Hebrews 9:28, fulfilling the prophecies of 2 Peter 3:3, 4, 10, and Matthew 24:28.

In Ezekiel's day they were saying, "Let us build houses." Eze. 11:3. Certainly the act of building a house is not in itself sinful. The context here, however, would indicate they had

failed to make the necessary spiritual preparation for the world-shaking events that all too soon would occur. (Eze. 11:12; 12:2.) Is not this a lesson for our age? Building and enlarging physical properties are perfectly proper, but spiritual growth should parallel the physical, or we give the lie to our faith, and the coming of the Lord may find us unprepared.

They also said, "This city is the caldron, and we be the flesh." Eze. 11:3. A "caldron" is a vessel for boiling flesh. Thus, we would think of a caldron and flesh as being rather closely associated together. Doubtless these false prophets of Ezekiel's day were hereby indicating the belief that they were to be directly connected with Jerusalem indefinitely, Ezekiel's prophecies notwithstanding. God's answer to this assertion is most interesting.

"Thus saith the Lord God; Your slain whom ye have laid in the midst of it [Jerusalem], they are the flesh, and this city is the caldron: but I will bring you out of the midst of it." Verse 7.

Thus God shows most emphatically that the dead, and not the living, are to be associated with the Jerusalem of that time, and that those who would have it otherwise would either be slain or carried into captivity.

How like the time of Ezekiel is the materialistic philosophy of our day! The average individual of our age is much more interested in stocks, bonds, bank accounts, real estate, and material things than in the Scriptural truths in regard to the end of the world. His primary concern is that he shall have financial security as long as he lives and that his posterity shall be well provided for. God's message to such today is about like that of Ezekiel and Isaiah's day:

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21.

Showing the tenacity with which the inhabitants of Jerusalem in Ezekiel's day proposed to hold on to Jerusalem's soil and their willingness to pervert the facts, Moffatt's translation gives the following: *

"Son of man [Ezekiel], the citizens of Jerusalem say of your kinsmen, your fellow-exiles, the entire community of Israel, 'You are far away from the Eternal; this land belongs to us.'" Eze. 11:15.

In other words, "Ezekiel, you and your fellow exiles are the sinners, and because of your

* The Bible: A New Translation by James Moffatt, Copyright 1922, 1935, 1950 by Harper & Brothers. Used by permission.

sins you have gone into captivity. As for those of us who remain in Jerusalem, we are righteous! consequently, this land belongs to us, and we will not be removed." Each of us has doubtless witnessed manifestations of this same attitude in our time. When I belonged to the local ministerial association in a certain Wisconsin village a few years ago, a leader of the group said something like this to me in one of our meetings: "You Adventists are a fine, clean-living group of honest citizens. It is a shame that you insist on breaking up the unity of Christian people by continuing to hold on to a day of worship that has been discarded by the other churches of Christendom." He manifested no personal antagonism toward me; on the contrary, he was a personal friend of mine, and yet he felt that we were the sinners who were bringing trouble to the Christian world. We are told by the messenger of the Lord that this attitude will one day become dominant. (See *The Great Controversy*, p. 614.) The fact that the ills of the world will be blamed upon the remnant church, however, will in no wise alter the course of events. When Christ appears it will become most apparent who His followers are.

Now a word about spiritual conditions in Ezekiel's day. Notice this picture:

"And ye shall know that I am the Lord; for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you." Verse 12.

Is not this verse just as true a description of our day as of Ezekiel's? Disregard for the commandments of God is one of the prevailing problems of our time. As Seventh-day Adventists, we often feel that lawbreaking applies to everyone except ourselves. A truly converted Adventist will indeed keep the law of God, and yet I fear there are those who attempt to do this in their own strength and fail to maintain that close relationship with Christ that alone can make this possible. And then the other point in this verse—following the manners of the heathen about us. Let us be honest with ourselves: Is not worldliness, the acceptance of the manners and customs of the unconverted about us, one of our major problems today? The lesson of ancient Israel in this connection is a most obvious one for us.

There were those in Ezekiel's day who doubtless felt that, although his predictions would eventually be fulfilled, there was no particular cause for alarm at the moment. To such the word of God came saying:

"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus

saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision." Eze. 12:22, 23.

It is so easy to look at the great work yet to be accomplished and perhaps feel that the Lord is delaying His coming. God's message to us today is the same as that to Israel of Ezekiel's day: "Behold, I come quickly" (Rev. 22:12); "the Son of man cometh at an hour when ye think not" (Luke 12:40); and "he will finish the work, and cut it short in righteousness" (Rom. 9:28). Only a few short years after this prophecy of Ezekiel 12:22, 23 was uttered, it was completely fulfilled. Zedekiah's sons were slain together with many other Israelites; Zedekiah's eyes were put out, and he together with a remnant of Israel was carried into captivity, leaving only a few of the poorest to tend the soil. (See Jer. 52:4-17.)

In the midst of promised captivity and destruction comes this comforting promise of God to Israel:

"Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Eze. 11:16.

Isn't God always like that? Although sin must be punished, still His great heart of love went out to His people. "Sanctuary" is defined as "a sacred place, a place of refuge." This, God was anxious to be to His oppressed followers. In this Atomic Age such a refuge is available to you and to me as well. Let us claim the promise, and help others to share its assurance for this age of doubt.

Then God promised to gather Israel again and give them the land of Israel. (Verse 17.) This was fulfilled a little more than seventy years later, when Israel returned from captivity under the protection of Persia. Even so, God will gather spiritual Israel from the ends of the earth at the Second Advent (Mark 13:27), and give unto them the kingdom (Luke 12:32).

Now we come face to face with the question: How can we prepare for the time of trouble and the coming of the Lord? God gave the answer to ancient Israel as they faced their time of trouble, and it applies with equal force today:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." Eze. 11:19, 20.

The important question to the individual Israelite of Ezekiel's day was not whether he

would be carried into captivity or not. It was not a question of how much property he had amassed. It was not even a question of whether he would live or die in the battle for Jerusalem. The question was: "Do I have a new heart? Am I converted? Am I ready to meet God?" Is this not true today? Our greatest need is the need for a new heart, for complete surrender to the Lord Jesus Christ. Nothing can take the place of this experience. Let us place ourselves unreservedly in the hands of Christ, that we may be purified of sin and prepared for His soon coming.

The Laws of Selling Men Ideas

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THE work of making men think as you do follows definite laws. As one has very aptly said, the audience is more interested in the orator than in his oratory, at least during the first ten minutes. In order to sell our ideas to others we must with frequency use all the five general ends of public speaking—clearness, belief, conviction, action, and even entertainment. It is more than a matter of correct dressing, exquisite phrasing, and effective gestures. It is really getting another to feel as you do, and with the same conviction, to act toward the desired end.

The Bible gives us a very definite clue as to how to persuade, in the simple statement, "Out of it [the heart] are the issues of life." Or, to paraphrase: "In order to win the soul, you must first reach the heart." Add to this the part played by the will, and certainly we cannot fail to see the importance of studying the laws of persuasion. If you want others to do something they are not now doing, "you must enlist the will on the side of right" as you see it.

In this discussion of the art of persuasion we shall limit ourselves to a single step, *attention*. Speaking of the importance of securing the attention, William James says, "Only those items which I notice shape my mind." In other words, the absence of attention is chaos. Attention has been defined as the selective action of consciousness. Eminent psychologists tell us that if attention can be kept on one thing to the exclusion of all others, action will take place along that line.

Let me illustrate this selective action of the will. When a prospective customer visits a restaurant, three things may happen to him. He may go away hungry because of failure to select,

he may go away stuffed with a wrong combination or an unwise choice of food, or he may go away satisfied. Even in so trivial a thing as buying a meal it is highly important to employ the selective action of the will. Applying this same principle to social life, one may go through life as a lonely, unhappy recluse or with relationships that produce only unhappiness, or he may go through life with true, satisfying companions.

Four Kinds of Attention

1. Let us consider attention under four heads. First of all, there is compulsory, or involuntary, attention, as when consciousness is awakened by a loud noise, a gnawing pain, or a great surprise. Applied to evangelistic advertising, such a subject would be, "World Dictator Coming," or "Russia and Armageddon." Even a physicist knows why this kind of attention is undesirable, because "for every action there is a corresponding reaction." Abraham Lincoln voiced another and stronger reason against this type of advertising when he said, "Don't pretend what you need not, lest you be called upon to prove what you cannot." This sort of advertising may secure attention, but if it does not hold it, or if the product does not come up to the advertising, there may result a revulsion of inverse proportion. Furthermore, this sort of attention is undesirable because it calls attention to the man and the method rather than to the message.

2. Next, there is voluntary attention. This is often secured by begging for it. Don't say, "If the people will listen, I will preach"; but rather, "If I preach well, the people will listen." As one has aptly said, "If the audience goes to sleep, wake the preacher up." Voluntary attention may be secured by request, but it is not held that way. A definite warning should be considered in connection with this kind of attention: There is no such thing as voluntary attention sustained for more than a few seconds at a time. What is called sustained voluntary attention is a repetition of successive efforts which bring back the topic to the mind.

3. The third kind of attention we shall consider is passive intellectual attention. It is related that the famous mathematician Archimedes was so intent in the pursuit of his science that he did not become aware of a Roman invasion of his patrimony until just before he was killed by the invading hordes. During my school days a curious incident occurred that further illustrates this kind of attention. The fire gong sounded. The classrooms,

chapel, and dormitories were soon emptied, but a conflagration was averted. Upon resumption of the normal activities of the college, a student was found sitting in the chapel totally oblivious of anything that had taken place. He had been studying! Usually those exercising this class of attention come under one of two heads: geniuses or pathological cases.

4. We now come to the fourth and last class, the spontaneous. When the speaker has secured this kind of attention, he, like Dewey's aide, may begin firing. And those who know their history know that when Dewey's task force began operations, the enemy's ships began to slip beneath the waters of Manila Bay until the fleet had disappeared. Spontaneous attention has been defined as the concentration of consciousness upon something which momentarily dominates the mind. The psychologist Gardner tells us how to secure this highly desirable kind of attention: "Stimulate some inclination not opposed to the message so effectively that it will overflow the consciousness with the corresponding feelings, and submerge the opposing inclinations." In other words, pass from the known and the loved, to the unknown and unloved. I shall give three rules to follow in order to secure spontaneous attention:

a. Say something at once. Don't kill time with banalities or trivia. Get right down to the subject.

b. Talk from three to five minutes in concrete, nonabstract language. Avoid logic or philosophy. Exclude flights of oratory or panegyric. Keep solidly planted on terra firma.

c. Stimulate curiosity or the spirit of inquiry in the audience. This may be done by a series of thought-provoking questions or propositions.

Four Ways to Hold Attention

However important it may be to secure attention, unless it is held it will be of little avail. We shall now consider how to hold attention.

The first rule is, Arouse expectation and desire. Humanity is hungry for something that will satisfy. We are to point the audience to the pot of gold at the end of the rainbow, but it must be real rather than illusory! The presentation of the speaker must lure his hearers on and on. The perspective situation arouses the mind to positive activity, and the interest passes beyond the hearers' control. They are in the speaker's hands.

The second law is simply variation. Variation has been called the spice of life, the life of business, and other names. But its use is based on a sound psychological law; namely, the tendency

of the mind to leap from one thing to another. If an attempt is made to pin the interest down to one thing, it tends to sink into drowsy extinction. Vary the manner of presentation. Frequently introduce short illustrations and address questions to the audience.

The third law is movement. Every discourse should have movement. Different phases of the subject should be presented with a rapidity corresponding to the rapidity of normal mental movement. And let the movement of the discourse be accompanied by physical movement. The younger the speaker and the more difficult the subject, the more he should avoid standing like a stone statue. Use the pulpit as a flight deck. Take off, and come back to fill the bomb bays with ammunition, and take off again. Don't come to rest behind the pulpit until the close of the discourse.

The last rule is rather precautionary, time. Inasmuch as the absolute limit of modern mental endurance is thirty minutes, don't go beyond that time. If you have to, or think you have to, then break the discourse into two parts by introducing something relaxing or diverting halfway through. Remember that no concert runs an hour without a break, no play is given in a single one-hour act, no sports contest is given in one inning. Let us strive to be as wise as the children of this world, and perhaps our audiences will stay with us longer.

Let us, therefore, aim our jet-powered aerial armada, individually directed, with all the deadly earnestness of a wing commander, toward the vulnerable spot in the sinner's armor, rather than striving to drag him chained to our chariot wheel to the desired goal. Remember that success is a simple mathematical formula: Fire power plus aim equals success.

CATHOLIC SUNDAY

THERE is no place in the New Testament where it is distinctly stated that Christ changed the day of worship from Saturday to Sunday. Yet all Protestants, except the Seventh Day Adventists, observe the Sunday. The Catholic Church, going back to the days of the Apostles, made that change because it was necessary to emphasize the fact that the Old Testament had come to an end; and the further fact that our Divine Savior chose Sunday for His Resurrection, and for the sending of the Holy Ghost into the Church as its life principle. Protestants follow Tradition in observing the Sunday—*Our Sunday Visitor*, June 11, 1950.

A Deep Spot in the Pacific

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[EDITORIAL NOTE.—If memory serves correctly, it was A. G. Daniells who said, "The best New Year's gift that a preacher can give himself at the beginning of each year is to burn his sermon notes." Now Edward E. White seems to concur with this idea in his present article. An accumulating file of sermon material in the form of a "sermon garden" can, of course, be invaluable. But continual caution needs to be exercised lest such filed notes become stale and out of date, and our sermons dated and stereotyped. In his article "The Worker's Clipping File" in last month's MINISTRY Andrew Fearing gives some valuable points on building up a good, organized file of clippings as sermon material. But he also counsels that "it is well to keep the material fresh—removing old-fashioned and outdated articles from time to time, so that the files do not become mere storage vaults."]

SOMEWHERE in the southern waters of the Pacific is a depth of several thousand fathoms. While I was crossing in this vicinity recently a bold thought occurred to me. It was possibly inspired by the remark of Oliver Wendell Holmes to the effect that if the whole of the contents of the British Pharmacopoeia were thrown into the ocean, it would be so much the better for mankind and so much the worse for the fishes.

I had been a fisherman (of men) for some years and had during that time amassed a miscellaneous collection of "bait." Most of it had been used, much of it on more than one occasion, and some of it was yet to be organized and integrated into future sermons. Some of these precious (?) leaves were typewritten, a few were in manuscript, much was on neat sheets of 8" x 5", but there were some envelopes and odd-sized papers lending by contrast a look of distinguished disorder in the uniform sheets. A few papers were somewhat soiled and obviously much used, the outward and visible signs of my favorite sermons—those I fondly imagined to be homiletic masterpieces. Admittedly there was some chaff, and possibly a few grains of wheat. The mute pile represented to me many hours of work, much reading, some writing, more thinking, perspiration, and prayer. To another it would seem an accumulation of rubbish, a sentimental attachment to what in some cases were abbreviations and hieroglyphics.

The temptation was great. Should I keep this hoard of manuscripts of no value to anyone else and of doubtful value to me? On the other hand, dare I, had I the courage to jettison

the fruit of toil, the armory of the preacher, and render the barrel of sermons as empty as the widow's cruse?

We had passed the Pacific's deep spot by this time, but a decision had to be made, and soon a compromise was effected. I kept a copy of most of the titles of the sermons, the illustrations used, the references to quotations used, and assessed the remainder as equivalent in value to the "bad" fish in the gospel net. Many titles were not even retained, for the urge to cleanse was upon me. Then with a final desperate act of courage, all, yes, *all*, of the contents of the sermon barrel—prepared, in course of preparation, and to be prepared—was consigned to the Pacific. A passing gull swerved in its flight only slightly, but sufficiently to see that this jetsam was of doubtful food value, and in any case indigestible. The heap of once precious papers floated for a few seconds on the surface. No alarm was given, no life belt thrown overboard, no boat lowered to rescue what I had thought to be pearls of great price; not even a fish, great or small, rose to nibble at a fisherman's collection of bait, and presently the papers, now sodden, sank to the bottom.

The cruse was empty. Every sermon henceforth was to be a new one. Notes must be rewritten, outlines remade. Memory has doubtless produced repetitions, but the sweet breezes have blown through a mind that was beginning to grow cobwebs. The cruse is filling. It remains empty of accumulated notes, but it is running over with fresh ideas. There is a deep spot in the Southern Pacific, but for those whose duties do not call them to travel that way, there are other spots in the local neighborhood, equally effective for such purposes.

Study Outline

God's Two Covenants With Man

PART II

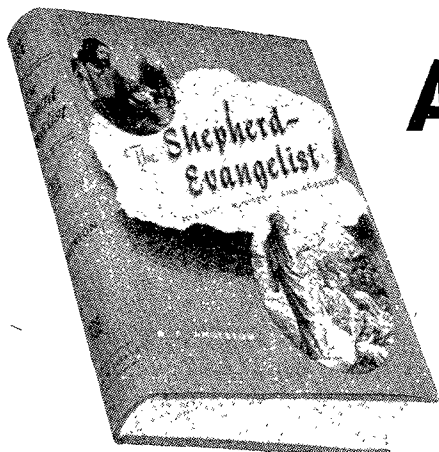
III. CHRIST'S NEW COVENANT.

A. Why Is the Everlasting Covenant New?

1. Jesus' blood confirmed the everlasting covenant. Heb. 13:19-21. Jesus' blood is the blood of the New Testament (covenant). Matt. 26:28.
2. Where in the Bible is this new covenant first mentioned? Jer. 31:31-34. What does Jeremiah call it? Everlasting. Jer. 32:40.
3. Why is the name "new" given? Heb. 8:7-9. To distinguish from the old covenant made by the people at Sinai, it being new in that it was ratified by the blood of Christ some fifteen hundred years after the Sinai covenant was recognized.

4. Which is the better covenant, and why? Heb. 8:6-9. The people broke their word of promise under the old covenant. God made all promises; Jesus fulfilled, ratified all with His blood.
 - B. *The People in the New Covenant.*
 1. With what people is the new covenant made? Jer. 31:31; Heb. 8:10.
 2. Who is the "house of Israel"? Believers in the Word of God. Rom. 9:6-8; Gal. 3:27-29.
 3. How do the Gentiles become partakers of the new covenant? Eph. 2:11-13.
 - C. *The Basis of the New Covenant.*
 1. What is the basis of the new covenant agreement? Laws of God. Heb. 8:10.
 2. Where does God promise to put these laws under the new covenant? Verse 10.
 - a. Put them in the mind.
 - b. Write them in the heart.
 3. How does God put them into the minds of individuals? Matt. 28:18-20; 2 Tim. 4:2.
 4. What responsibility is connected with this work of giving the Word of God to souls? Eze. 3:17-19.
 5. What responsibility does the opportunity to hear the Word of God place on the individual? Responsibility of choosing. Joshua 24:14, 15.
 6. If individuals refuse the knowledge of God by rejecting His Word, can God carry out any more of the new covenant terms? Prov. 1:29-31.
 - D. *The New Heart of the New Covenant.*
 1. If the individual believes the law of God put into his mind by the Word of God, what will he recognize? Rom. 7:7; 5:20.
 2. What will the believer do? 1 John 1:9.
 3. By the new covenant relationship, what is promised to the sinner? Jer. 31:34 (last clause); Rom. 11:26, 27.
 4. Will God take away our sins without our desire? Isa. 1:16.
 5. What change of heart has God promised? Eze. 36:25, 26.
 6. What is this change of heart called in the New Testament? John 3:3; 1:12, 13.
 7. How does the old carnal heart relate itself to God's laws? Rom. 8:7.
 8. By what power is the law of God written in the heart or affections? 2 Cor. 3:3.
 9. What will it mean really to accept the terms of the new covenant? 1 Peter 2:1, 2.
 10. To what measure are we to grow? Eph. 4:13.
 11. What is the fullness of Christ as related to the law of God? Ps. 40:8.
Sin came into the human family by one man's disobedience. The everlasting covenant is made to restore fallen man to perfect obedience, perfect harmony with God. Most people are willing to obey in part. This partial obedience is a cunning deception of the evil one. The heart that consents to remain in one known sin or disobedience is still under the control of evil.
- IV. IMMUTABILITY OF GOD'S PROMISES.
- A. *Our Covenant-keeping God.*
 1. Who made all the promises in the new or everlasting covenant? Heb. 8:8.
 2. When God made promise to Abraham, how did He help Abraham to know that His word of promise was absolutely sure? Heb. 6:13-18.
 3. What is meant by the expression "He [God] swore by himself"?
 4. Who was to be benefited by this oath to Abraham? Heb. 6:17; Gal. 3:29.
 5. What does the word "immutability" mean? Not capable or susceptible of change, invariable, unalterable.
 6. What are the two immutable things mentioned in Hebrews 6:18? God's word and oath.
 7. Does time weaken the Word of God? Deut. 7:9.
 - B. *Christ the Mediator.*
 1. Who is the mediator of all these covenant promises? Heb. 8:6; 7:25.
 2. What is the work of a mediator? He mediates, halves himself, thus becoming the middleman between God and man, the go-between.
 3. What is Jesus called in Hebrews 7:22? The "surety" of the covenant. "Surety" means:
 - a. A person who gives himself as a pledge.
 - b. One bound for another who is liable for debt or misconduct.
 - c. One who stands in the place of, or performs certain acts for, another.
 - d. Certainty.
 - C. *Purpose of the Covenant Through Christ.*
 1. What is God's one purpose in redemption? 2 Cor. 5:19.
When are two parties reconciled? When brought together, when united and in perfect accord, or harmony.
 2. Is God changing His standard, lowering it to get into harmony with fallen-creature ideas? 2 Cor. 5:20, 21.
 3. Under the new covenant what is the first step taken by God to reconcile us to Himself? Heb. 8:10. That of putting His laws into human minds.
 4. According to this statement, on what point are we out of harmony with God and in need of reconciliation? On the question of God's laws.
 5. If there were to be any alteration or change in the wording of those laws, when should all changes have been brought in or made known? Gal. 3:15; Heb. 9:16, 17.
 6. What laws are referred to in the new covenant? Those which Jesus kept, those in operation when Jesus died. John 15:10.
 7. Does the New Testament teach and uphold the law of God as spoken at Sinai? Rom. 7:12; 1 John 2:7; Rev. 11:19; Rev. 14:12.
 8. If we preach Christ and the new covenant relationship with God through Christ to an idol worshiper, would we expect him to put away all his idols when he accepted Christ? Ex. 20:3-6; Rom. 6:14. Will the profane man stop his profanity when he accepts Christ? Ex. 20:7. Will lying, stealing, adultery, be put away in Christian service? Eph. 4:25, 28; 5:3.
 9. As the blood of the covenant continues its cleansing process until the person is perfect, will the believer feel at liberty to transgress any of the commandments of God? Rev. 22:14.
 10. What instruction given by Jesus covers the fulfilling of all the law of God under the new covenant? Matt. 5:17, 18, 48. (See 1 Peter 1:15-25.)
 11. How can we hasten this work of being reconciled to God in our own individual lives? 1 Peter 1:22.

(To be continued)



A Book That Will Stir Your Heart!

Written by

ROY ALLAN ANDERSON

Secretary of the Ministerial Association of the General Conference

- It is a book that will stir every preacher's heart with new fervency.
- It is a treasury of pastoral counsel.
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PASTOR *Shepherding the Flock*

When Is a Candidate Prepared for Baptism?

CLIFTON L. TAYLOR

Retired Minister, Atlantic Union Conference

FIFTY-FIVE years ago the Lord gave this message to the Battle Creek church through Ellen G. White: "The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism."—*Testimonies to Ministers*, p. 128. In the intervening years of developing evangelism and large-scale additions to our church membership, this warning is quite as much needed as when it was first written.

Those who heed the great commission must "preach the gospel," bringing to men the good news of salvation. "Teach all nations" is the way Matthew expresses the work of the gospel herald, the work that must precede baptism. This course of instruction is more than the mastery of a system of religion. It is also an appeal to the hearts and consciences of men that impels them to cry, "What must I do to be saved?"

A formal study of the facts concerning the plan of salvation is essential, but this alone may leave the individual well instructed but soul famished. It can well be true that a brilliant student in Bible doctrines may earn an A grade, yet of all in the class he may be the one least prepared spiritually for baptism. It is possible, on the other hand, that only a few who respond to evangelistic appeals for renunciation of sin are immediately ready for baptism. Genuine Christianity is a religion of the heart, the head, and the hand. The heart must yield to God, the head must learn the principles of divine truth, and the hand must be consecrated to God's service.

The course of instruction must be adequate to afford a fair understanding of the fundamental beliefs and practices of the Seventh-day Adventist Church. For some this will be longer than for others. The Ethiopian eunuch needed but a short period of instruction, for he was already an earnest worshiper of the true God and was acquainted with the Jewish religion. He needed only to learn the truth of Messianic prophecy and its fulfillment, to accept Jesus Christ.

To a careful study of doctrines the minister should add a discussion of the privileges, duties, and responsibilities of membership in the body of Christ. This should include an explanation of the principles and obligations involved in organization.

It is not enough that candidates give assent and lip service to the beliefs of the denomination. A radical change in the life must be evident. "The things they once hated, they now love; and the things they once loved, they hate."—*Steps to Christ*, p. 63. They not only accept the Sabbath but begin to keep it; they not only admit they believe in tithe paying but begin to pay tithe; they not only give assent to health reform but begin its practice; they not only receive the Holy Scriptures and the Spirit of prophecy but begin the systematic study of each. All this must precede baptism. How long it should continue before it is safe and wise to baptize, is a question which varies with individuals.

A few years ago an apostate Adventist presented himself to me, asking for rebaptism and church membership. I asked him the usual questions, and he answered in the affirmative. When we reached the question of tithe, however, he said he believed in it, but was not paying tithe and could not pay it because he could not afford it.

One with such an attitude is surely not ready for acceptance into the privileges and responsibilities of citizenship in the kingdom of God. As before stated, the candidate should give clear indication of his conformity to the faith and practice of the denomination and should show evidence of true conversion before being baptized. A reasonable length of time should elapse to demonstrate his victory over evil habits. In heathen lands our missionaries often put their candidates on a two-year probation, to make sure of their victory over the sins of the flesh. Some may have wondered at this, yet we have in some instances gone far in the

opposite direction, even baptizing persons immediately on their simple promise to abandon the use of tobacco!

When the minister is convinced that the candidates are ready, it is wise to bring their names before the church board. Thus the board will share in the responsibility of presenting them before the church for baptism. Sometimes a board member will bring up a matter that should receive attention at once; such as "John has been a very disobedient child. He has been disrespectful to his mother." Or, "Mrs. S. [a candidate] and Mrs. B. [a church member] have been enemies for years. Are they at peace with each other now?" Or, "Mr. Blank is a stranger to us all here. We do not know his past."

These statements are an aid to the minister. He has a serious talk with John about the importance of observing the fifth commandment. This is followed by a conference with John and his mother together. They have a season of prayer, and John purposes to overcome where he has failed. Inquiry is made of Mrs. S. concerning her attitude toward Mrs. B. The former admits that their relations are strained, but gives a score of reasons why she cannot get along with Mrs. B. It is evident that reconciliation must be made between these women before baptism. Mr. Blank is so eager to be baptized and appears so determined to be an overcomer that it seems quite unnecessary to probe into his past. Yet, upon special inquiry, it may be found that he has deserted his wife and children and that he is doing nothing for their support. Of course, that would all have to be set right before baptism.

These examples are not the product of a lively imagination. They are cases taken from real experience.

Dealing With Various Problems That Arise

In conclusion, I will propose and briefly discuss ten questions that sometimes arise.

1. *If a moron or a person subject to spells of insanity desires baptism, what should be the minister's attitude?*

This question calls for a great deal of consideration. In the first place, one should consider definition of terms. Just what is meant by a *moron*? There are different grades. Some may be simple-minded in some respects, but good artisans, tender in conscience, faithful workers for God in so far as their capacities permit. Wisdom is required in judging. Of course it is not wise to confuse a moron with an imbecile. One conference president, upon being asked for counsel in this matter, gave as his considered opinion that he would not refuse

a moron baptism if he gave evidence of conversion, if he had enough intelligence to grasp the first principles of the gospel, and if his environment was such as to help keep him from slipping into sin. He said also that if a person were insane only by spells, it should be regarded proper to baptize him during a sane period, if other conditions were equal.

2. *If apostates are converted and wish to regain their membership, should they be taken into the church on profession of faith without rebaptism?*

No. If the church was justified in severing their connection, they should re-enter on the same ground as new converts. (See *Church Manual*, p. 68, 1951 ed.)

3. *Is tithe paying a test of fellowship?*

Tithing, like any other fundamental belief of the church, is necessary in faith and practice as a test of *discipleship*; namely, a condition of *joining* the church. It is not a test of fellowship in the sense that it would mean dis-fellowshipping a member who failed to keep this part of his baptismal vows. This question, apparently involving a double standard, seems at first thought an inconsistency. An inexperienced worker may ask, "If a standard is set for *joining* the church, why is not the same standard proper to determine who shall *remain* in the church?" The act of joining the church is a union with Christ, comparable to a marriage. In an earthly marriage certain vows are taken as necessary to the pact. Afterward the bond may not be broken or dissolved without certain overt acts which violate the laws of human society. It is often true that the spirit of the vows is not kept. Certain things are done which destroy the happiness and true value of the marriage, yet upon these no legislation can be taken without an intolerable interference in private lives. These deeds may destroy a marriage internally while maintaining its outward status.

Similarly, failure to pay an honest tithe will destroy the inner spiritual life of a church member, even while his name remains on the church books. Yet the church cannot legislate upon the defaulting tithepayer without exercising offensive interest in his private business. Therefore it must be an affair of conscience. In *Testimonies*, volume 3, a full discussion of the gravity of the matter is given. We read on page 394: "This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. . . . No compulsion is required." Thus, while retaining membership, a man may lose eternal life from unfaithfulness in stewardship. (See Matt. 25: 14-30.)

4. *Would you baptize a person who insisted on wearing the wedding ring?*

I might do so under certain conditions. I would, however, stipulate that the ring must be removed before the ceremony, in token of the fact that the relationship with Jesus Christ, entered upon at baptism, is closer and more sacred than the relation of husband and wife. Sometimes a wife has an unconverted husband who would be greatly offended if she were to refuse to wear his wedding ring. I would teach her to educate him slowly and carefully to the change in her views, using much tact and patience. If this is not possible, I then advise her to make it a habit to remove her ring while in attendance at church, lest her example be a detriment to others in the church. [While this counsel does not apply in countries where the wedding ring is recognized as a required social custom; yet the principle here enunciated is sound.—EDITORS.]

5. *To what extent should a minister go in insisting upon simplicity in the dress of those desiring to join the church?*

In volume 4 of the *Testimonies*, page 647, we read: "I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline." Presumably the same standard would be properly observed for those desiring baptism.

6. *What would you do when a candidate says, "If I cannot be baptized by Elder ———, I'll never be baptized"?*

Such a statement raises grave doubt regarding the fitness of the candidate for baptism. It betrays a greater devotion to a particular minister than regard for the importance of baptism. Nevertheless, if the candidate is truly prepared, his preference should be honored.

7. *Would you baptize a Free Mason?*

In the Spirit of prophecy we are admonished "not to unite with secret societies." A Free Mason seeking union with the remnant people of God should drop connection with the secret society, in preparation for joining the body of Christ. (See *Testimonies*, vol. 7, p. 84.)

8. *Is the giving of the right hand of fellowship after baptism an important matter?*

Paul mentions this custom in Galatians 2:9, and though it does not seem to have been commonly practiced in the early days of the Seventh-day Adventist Church, it has since become an established custom with us. It is a most fitting

form of welcome, and should never be overlooked.

9. *Are there any circumstances under which a person might be received into the church without baptism?*

Jesus Himself made baptism one of the conditions of salvation (Mark 16:16), and yet He promised salvation to the repentant thief without baptism. It is evident that when the thief accepted Christ as his Saviour, he did all that was possible for him. The righteousness of Christ was then imputed to him, and that included baptism.

Not many years ago the husband of one of our church members lay dying. All his lifetime he had neglected the offer of salvation. The pastor visited him, and he begged to know whether it was too late for him to accept Christ and join the church. He was assured the door was still open. He made the surrender, and the church voted to receive him, without baptism, of course. Peace and joy settled on his face as the pastor gave him the right hand of fellowship.

10. *Is it wise to baptize young children?*

Without attempting to discuss this question, I will quote from *Origin and Progress of Seventh-day Adventists*, pages 318, 319, a paragraph that relates an experience Elder James White had in 1844:

"There were people in the church who had serious doubts about the propriety of baptizing children, and some had even tried to intimidate these lambs of the flock. 'What kind of experience does Mr. White suppose these babies can tell?' asked a rigid Baptist minister. The large schoolhouse was crowded at the appointed time, and these unfriendly ministers were there to watch the proceedings. Elder White had a few seats vacated in front, and in response to his call twelve boys and girls of ages running from seven to fifteen years came forward. He took for his text the words, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' The children were cheered and comforted by the discourse, and at its close they rose one by one, and by the aid of judicious questions each of them gave evidence of a clear, intelligent experience. When the call was made for any who were opposed to the baptism to rise, no one rose. The children were accordingly led down into the watery grave, and duly presented to their parents with smiles of joy on their young faces."

When is a person prepared for baptism? Only God knows the hearts of men. It seems that some errors in human judgment are inevitable, but if our ministry will do faithful work, with much prayer, and refuse to be swayed in judgment by such considerations as high goals, quotas, and enviable records, these errors may be minimized, and the fruitage of evangelism may be more enduring.

What the Laymen Expect

WESLEY AMUNDSEN

Secretary, Association of Self-supporting Institutions

WHAT do the people who sit in the pews expect of the minister who stands in the pulpit? How many ministers seek to discover just what their members are thinking or what they have need of spiritually? Ministering to a congregation means a great deal more than the presentation of a pleasing sermon on Sabbath morning.

If we study carefully the writings of Paul, we will discover that he was well acquainted with the needs of those in the churches in his charge. In some of his epistles he mentioned them by name. He knew the spiritual tone of the churches. He was able to send counsel, and sometimes it was essential that he send words of correction to them. I think that Paul knew what the laymen of his parish expected of him. "Be ye followers of me, even as I also am of Christ," was his counsel.

Recently an interesting book fell into my hands, not a new one, for it was published in 1917. Nevertheless the counsel is timely for our day. The title itself is intriguing: *The New Layman for the New Time*. The author, William Allen Harper, who was at that time president of Elon College, has much to say to the minister, as well as to the laymen. The introduction was written by Amos R. Wells, and he calls upon ministers of the churches to "give the men tasks fit for men, for the women work fit for women, calculated to call out all their powers and make the utmost demands upon their purses, time, strength, intellect, and devotion. They will respond. Boldly, gladly, and promptly they will respond. And the kingdom of God will come." Dr. Harper comes to us with a challenge to ministers to harness these lay forces. Says he:

"The minister's duty of training is not finished when he has trained all his members for service in the church. He has, with that done, just equipped his plant and placed it in perfect working condition. To stop there is to miss the real purpose of the Church, which is service not in its own interests, but service for the Kingdom. The minister knows his community. He knows the Kingdom's needs. He must not only preach the gospel of social service, but he will, like his Master, send out his workers into the harvest field individually, by twos, by threes, in larger companies. But before he sends them out he will train them."—Page 57.

The only way that the kingdom can come is by a uniting of the laymen, the church officers, and the ministry. Laymen need leadership. Laymen need training. If the minister does not train his church members, who will? We need

not only leadership but also fellowship. Soldiers in battle will follow a real leader through any kind of difficulties. Church members in the Lord's army will follow any true leader in the conquest of souls for the kingdom. Laymen are not primarily interested in how good a preacher their minister is. They are vitally interested in how good a leader he is.

Quoting Dr. Harper once more: "We laymen want ministers, not sacerdotalistic over-lords. We crave universally for training for service."—Page 58. It was of interest to notice a statement that this layman made in another section of his book. He said, "The professional evangelist is here to stay; he has a prophet's work to do in bringing men to a consciousness of their spiritual lack, but he will never win the world to Christ."—Page 88.

Personally, I do not believe that the time will come when the ministers will be relegated to the background, and only the laymen will carry on in the final giving of the message to the world. There is no question but that the laymen will play a large part in the final loud cry of the message, of course. But in practically every revival or new advance in God's work through the ages there have been priests or ministers involved. So it was in the great 1843-44 movement. Though it is true that many laymen were chosen by the Lord to do a great work at that time, it is equally true that ministers of the gospel united in that movement.

What else does the layman want of his minister? Again we quote from the book *The New Layman for the New Time*:

"He wants him to be a leader, not simply a leader in church matters, but a leader in the walks and vocations of daily life. . . . He is to study the daily work of his membership until he is able to lead his individual members to the highest type of service in their realm. . . . He is to adapt himself to their needs so as to be able to counsel with them and to inspire them to do their best and to live their cleanest as they engage in their daily ministrations."—Page 50.

Here is a field into which few of us as ministers have entered. To know the vocations of our membership, to understand them and their problems, and to be able to counsel them as to the best way to labor for souls in their particular sphere of service—this is specialized ministering indeed.

In our present world we hear a great deal about psychiatrists, those specialists who endeavor to help individuals with mental problems. Many ministers of the gospel are also turning to psychiatry, believing that it constitutes a new avenue for bringing religion to those who are mentally confused. But our need

is for ministers who know the members of their churches in a personal way in order to help them spiritually. Possibly we are "too busy" to care for the flock. Possibly we have so many other things to do that we fail to make the first things first. Christ was never too busy to minister to just one individual. He never turned anyone away. He taught, trained, preached, and ministered to the despondent and to the sick. Mental illnesses as well as physical illnesses came under His touch, and at the same time He was training His church to go out and build up the kingdom.

Note two more brief excerpts from the same book by Dr. Harper:

"The minister is a specialized priest, specially endowed of God with the qualities fitting him for his position and because of their discovery of these special qualities specially set aside by his fellow-laymen to his special work in the Church."—Page 41.

"Ministers are powerless without the support of the laymen. Laymen are shepherdless without ministers."—Page 45.

The program of the church is a two-way street. It has to do not only with the minister who directs the affairs of the church but also with the laymen and what they expect of their minister. We would accomplish much more in our ministerial leadership if we connected with it a teachership, than we would by merely preaching to our people week after week in an attempt to help them to be good Christians. The best Christians you have in your church will be the ones who go out into the field building up the kingdom. The more of this type you develop, the sooner the work of giving the gospel will be finished.

The Minister and Educational Work

ALBERT W. ANDERSON

Late General Field Secretary, Australasian Division

THE need for a special denominational system of education was early recognized by the pioneers of the message; hence in 1874 an Educational Society was organized, and a brick building of three stories erected in Battle Creek. In its first year Battle Creek College was giving instruction to a hundred students. Four years after the opening of the college there were 489 students enrolled.

From that small beginning our educational work has grown till at the present time we have in various parts of the world a total of 4,438 schools, with an enrollment of 202,677 students, and the total number of teachers employed is 9,589. (Latest statistics available, 1950.)

In our work something more than an ordinary education is required, and this fact cannot be too much stressed by our workers. This message is peculiar. It is unlike anything else in the world. We have a work to do which is unique, and therefore requires a course of preparation different from that which will suffice for ordinary avocations or callings. Under the Lord's direction a special system of education has been brought into being for the purpose of developing workers who shall be able to carry this last message of mercy to the world. We read in volume 6 of the *Testimonies*, page 152:

"The work done in our schools is not to be like that done in the colleges and seminaries of the world. In the grand work of education, instruction in the sciences is not to be of an inferior character, but that knowledge must be considered of first importance which will fit a people to stand in the great day of God's preparation. Our schools must be more like the schools of the prophets. They should be training schools, where the students may be brought under the discipline of Christ and learn of the Great Teacher. They should be family schools, where every student will receive special help from his teachers as the members of the family should receive help in the home. Tenderness, sympathy, unity, and love are to be cherished."

That much more than mere book learning or scholarship is essential for the successful carrying on of the work of God is apparent from many quotations that could be given from the Spirit of prophecy. Here is one that sums up in a few words the real need for a Christian education:

"A higher grade of preparation is required in order to do good service for the Master. But if the minister leans upon the knowledge he acquires, and does not feel the great necessity of divine enlightenment daily, the education gained is only a stumbling block to sinners. We want the God of all wisdom to be brought into our labor, into all our experiences; then every iota of knowledge obtained is a power for good and will aid in developing capacity and Christlike earnestness. This is religion."—*Ibid.*, vol. 5, p. 529.

In view of the importance of giving our youth a Christian education, what a mighty responsibility rests upon our ministers to interest themselves in this most important branch of our work! Speaking of the work of our first college at Battle Creek, Mrs. White says, in volume 4, page 418:

"The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life and to enter at last upon the future, immortal life. Eternity will reveal the manner in which the work has been performed. If ministers and teachers could have a full sense of their responsibility, we should see a different state of things in the world today.

But they are too narrow in their views and purposes. They do not realize the importance of their work or its results."

No minister should shirk his God-given responsibility of advancing the interests of our own educational institutions among our people. As ministers we should ever remember that "the efficiency of the church is precisely what the zeal, purity, self-denial, and intelligent labor of the ministers make it."—*Ibid.*, vol. 5, p. 582. We are told that "all branches of the work belong to the ministers." (*Ibid.*, p. 375.) Therefore if a minister fails to interest himself in our educational work, he is failing in one most important branch of his God-appointed duty.

Had all our ministers and workers recognized their personal obligation to assist our educational work as far as possible, our influence in the world would doubtless have been far greater today than it now is. Shall we not therefore, one and all, determine henceforth to do all that is possible to build up our educational work, and gather as many of our young people as possible into our own schools?

Churches Go Up in Smoke

Loss Is \$9,000,000.00 Annually

P. C. HENSLER

*Fire Protection Institute, 670 Fifth Avenue,
New York 19, New York*

MORE than 3,000 churches of all denominations, in large cities and small towns, built of stone and wood, felt the ravages of fire in a recent typical twelve-month period.

Our national fire loss total, property-wise, averages out to about \$700,000,000. Churches across the nation contributed \$9,000,000 to this alarming total.

The first month of the New Year saw a ninety-year-old Brooklyn, New York, landmark almost totally destroyed in a five-alarm, \$500,000 blaze. Hundreds of persons in the vicinity watched sorrowfully as the Church of the Sacred Hearts of Jesus and Mary and St. Stephen the Martyr succumbed in a cloud of smoke and flame to a fire which apparently originated in the area between ceiling and roof, possibly from a short circuit.

Within a matter of minutes fire can destroy valuable church records and irreplaceable sacred vessels. Fire chiefs invariably acknowledge that church fires are among the most difficult with which they have to contend because of their

lofty steeples and roof spaces. Since smoke ventilation is so necessary a part of fire-fighting, it is sometimes necessary to break memorial stained glass windows. No insurance policy can cover the loss of the intangible associations involved in such objects.

No one wants to lose valuable property, not to mention human lives, in a fire which could have been prevented if proper safeguards had been taken. Fire safety does not necessarily involve considerable expense. It does require intelligent thought and action before a fire in a continuing fire prevention program and an adequate supply of approved fire control equipment.

Confronted with the fact that 65 per cent of church fires occur during the five winter months, one would be inclined to assume that the church fire problem is a seasonal one. True, the record points directly to defective heating apparatus (a seasonal hazard) as the principal cause of church fires. True, also, that if heating systems were properly installed and maintained, the increase in the number of fires in the winter months would be practically eliminated. Even with the elimination of the cause of this sensational upswing, the fact that 35 per cent of the fires occur during the spring and summer months indicates that other hazards are present which are not of a seasonal nature. Fire prevention and protection programs for churches do not permit a period of relaxation.

Since it is conservatively estimated that at least one-fourth of all church fires are caused by faulty installation or operation of furnaces and water heaters, careful consideration can be given to the fire safety of church heating units.

Overheated Furnaces

Overheated furnaces are by far the most common cause of church fires, accounting for 22.3 per cent of those analyzed by the National Fire Protection Association. Prior to use each season, have your heating system inspected and overhauled by an experienced heating contractor. The boiler should be cleaned thoroughly, all ashes removed from the fire pot, and grates and flues cleaned and soot removed. For added safety year-round, station an approved fire extinguisher in the vicinity of the furnace for use in case of emergency.

Closely related to the furnace and the second most frequent cause of church fires is "chimneys and smokepipes." Cracked or otherwise defective chimneys, holes in smokepipes and smokepipes passing through combustible partitions are the most frequent offenders and emphasize

the need for continual maintenance and repair. Regular cleaning of chimneys is a necessity.

Kitchen stoves and hot water heaters are responsible for a small but significant percentage of church fires. Of primary importance is the need for adequate clearance from floors, walls and other combustible materials. When pipes are in use the year-round, they can be cleaned at least twice a year; when used only during the winter months, they can be cleaned immediately after the fire is no longer needed. Defective burners and leaking oil indicate the need for competent repair and maintenance.

Fire hazards of electric wiring can be reduced to a minimum provided installation and maintenance conform to well-established local standards. Amateur wiring, overloaded circuits, jumped fuses and deteriorated wiring are evidence that when these standards are not complied with, trouble inevitably follows.

Organ wiring and motors are a leading cause of church fires. Organ motors, if left on, may overheat and cause fire while the church is unoccupied. Wisely-managed churches will have the organ inspected at least once a year.

Church steeples are an unusually vulnerable target for lightning and are in great need of protection with lightning rods, conductors and grounds installed in accordance with local codes. Periodic inspection of the system for evidence of mechanical injury and corrosion is needed.

Lack of Fire Protection Equipment

Lack of adequate fire protection equipment sometimes means the difference between negligible damage and total destruction. Approved fire extinguishers should be examined at least once a year to determine positively that they are in operating condition. Frequent inspec-

tions should be made to determine that extinguishers are in their designated places, are readily accessible, have not been injured or tampered with and that the nozzles are not clogged. . . .

The presence of contractors on the premises increases the possibility of fire in churches as evidenced by the fire record. Blow torches, spontaneous ignition of painters' rags and sparks from roofers' pots appear in the record all too frequently as causes of church fires. To control this hazard, reliable fire-conscious contractors can be hired and the church adequately supervised during repair operations. . . .

Church officials can examine their present practices with an eye to reducing the use of combustible material wherever possible. Where this is not feasible, adequate protection must be provided. Flame-proofed cloth, clothing and decorations, treatment of temporary and permanent interior woodwork with fire retardant paint and erection of Christmas trees . . . on the church lawn, where practical, will cut down these hazards substantially.

Church fire prevention and protection is an administrative function and therefore, the responsibility of the governing body of the church. Where specific provisions have not been made for this important function, a church fire prevention and protection committee can be appointed.

This committee can, in turn, instruct the building custodian in the details of its program for his compliance.

Church personnel will be the first to admit that fire destruction represented by a figure in a table is an inadequate measure of their loss. Most churches are symbols of permanency and strength in their communities. Why not see to it that *your* church remains that way by making it as fire-safe as humanly possible?

WHEN WILL AMERICA STOP GROWING?

¶ THE United States will "stop growing" by the turn of the century, and 10 years before that—in 1990—it will pass from the status of a "young" nation to a "mature" one.

The population analysts estimate that the all-time peak population of the country will be 160,000,000 persons and will be reached somewhere between the years 1990 and 2000. A gradual decline will then begin, with the nation literally "growing old."

Factors involved in increasing the median age of the population are the long-range drop in the birth rate; the fact that more people are living to their allotted three score years and 10—with the help of great strides by the medical profession—and the greatly reduced immigration quotas.

Another significant trend which is just beginning to be felt, according to the population analysts, is the changing sex ratio. Six years ago, women of 21 years of age and over outnumbered men of the same age by less than 100,000. Today they outnumber them by more than 1,000,000.—New York *Herald Tribune*.

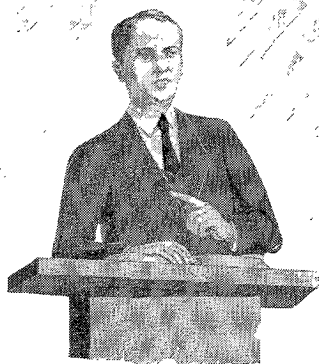
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E VANGELISM *Winning Men for God*

The Message of the Evangelist

H. D. WILSON

Native Evangelist, Sierra Leone Mission, West Africa

[EDITORIAL NOTE.—This article represents a talk given at an evangelistic institute in West Africa. In submitting this article to THE MINISTRY, Edgar Keslake, superintendent of the Sierra Leone Mission, speaking of the author, wrote: "Pastor Wilson is our oldest native ordained minister in Sierra Leone. I never tire of listening to his messages as opportunity affords."—B. G.]

TO US as evangelists God has entrusted the good news of salvation which is summarized in the greatest of all gospel texts, John 3:16: "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."

If we analyze this phase of our blessed message, this good news of salvation, we shall see that it is primarily the story of the Word made flesh. John 1:14. Christ the eternal Son of God took up His abode with the fallen race to become our Saviour and our Lord. This greatest of all events in history, the incarnation, is the center of the ages; it is the historical background of our message.

The message we bear is also the story of the atoning work of Christ—His sacrificial death, His glorious resurrection, and His priestly ministration on the sinner's behalf in the sanctuary above. Here we present Christ to men as a personal Saviour, the only hope of eternal salvation. This is perhaps the most important phase of our message.

The gospel of Jesus has also a universal aspect. The claims of Christ are universal. He came to save every man in every family, in every tribe, in every race, in every nation. Whosoever believeth in Him should not perish but have everlasting life.

Toward the close of His earthly ministry our Lord made three significant statements that we as His ministers must ever bear in mind. He said: "And I, if I be lifted up from the earth, will draw *all* men unto me." "And this gospel of the kingdom shall be preached

in *all* the world for a witness unto *all* nations." "Go ye into *all* the world, and preach the gospel to *every* creature." "Christ for the world," therefore, must be our burden, our ambition, and our goal.

The Function of the Message

Our duty as messengers of God is not to threaten men and women with hell and destruction. Ours is the message of love, of mercy, and of reconciliation. To us has been entrusted the message of pardon to men and women under sentence of eternal death. Brethren, let us always pray for divine wisdom and guidance in the presentation of this solemn message.

We are to plead with men to exercise faith in God as the only condition of salvation. Through our ministry men must be made to believe that loyalty to God and obedience to His law must be the rule of life and conduct, that they must cooperate with God in working out their own salvation. The evangelist goes out in love because he bears the message of love from the God who Himself is love. In the book *Evangelism*, page 185, we read:

"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness."

The gospel messenger goes out in faith. He must have faith in God. He must never lose heart; he must never become discouraged. Here is a cheering statement from the Spirit of prophecy:

"The Lord never forsakes His faithful messengers. He sends to their aid heavenly agencies and accompanies their labors with the power of the Holy Spirit to convince and to convert. All heaven will endorse your appeals."—*Ibid.*, p. 38.

We must also have faith in the ultimate triumph of our message. In the same book, page 20, the messenger of the Lord says:

"Truth, passing by those who despise and reject

it, will triumph. Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle."

As ambassadors of God it is essential that we have faith in those to whom we are sent. None is so low and degraded but that the Holy Spirit, if given a chance, can cleanse and purify him and make him a new creature in Christ Jesus. The Advent messenger knows nothing of hopeless cases. Concerning Christ our divine Master Mrs. White says:

"In every human being, however fallen, He beheld a son of God, one who might be restored to the privilege of His divine relationship."—*Ibid.*, p. 55.

A wholehearted belief in the gospel as the power of God unto salvation is the driving force behind all missionary endeavor, all self-sacrificing labor for the redemption of mankind.

The Sphere of the Message

The gospel message covers three main facts—sin, righteousness, judgment. It deals with the problem of sin, presents the possibility of righteousness by faith, and warns of the certainty of a coming judgment. (John 16:8-10.) Sin is revealed as the willful disobedience to the will of the Creator as set forth in His holy law. Man, the sinner, must die, for the wages of sin is death. But the good news of salvation reveals and exalts Christ as the perfect sacrifice for sin, the only Saviour of the world.

Through the atoning work of Christ man receives righteousness by faith, whereby he is able through Christ to render willing obedience to the will of God.

The gospel also reveals the solemn fact that though He is gracious and merciful, yet God is judge, and the hour of His judgment is come. Sin and Satan will eventually be rooted up and destroyed, and Christ will reign triumphant as King of kings and Lord of lords. "Prepare to meet thy God" is the call of the hour, the burden of our message.

The Character of the Gospel Message

The message we bear to the world is called the "glorious gospel." It is glorious in the revelation it brings. It sets forth Christ as the only begotten of the Father, full of grace and truth. It is also glorious in its power—power over evil spirits and the medicine man, over every evil habit and degrading custom. We can all testify to this wonderful power. God has en-

trusted to us this power to break down the walls of prejudice, dispel the darkness of ignorance and superstition. How often have we not entered into the very stronghold of Satan and delivered men and women from the bondage of sin! Yes, brethren, the gospel of our Lord Jesus Christ is the good news of power, the power of God unto salvation to everyone who will believe.

Our message is the only good news—the only way of salvation from sin and destruction. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The message also divides men and women into two groups—those who believe unto salvation and those who reject unto eternal damnation. It is a savor of life unto life or of death unto death. We hold the destiny of souls in our hands. What a solemn responsibility is ours!

The Duration of the Message

The time we have for the proclamation of this message and the finishing of God's work on the earth is very short indeed. Soon the door of mercy will forever close, and men will have no more an Advocate with the Father. We must bring them the good news of salvation ere it is too late. Time is so dreadfully short! We must not, we dare not, tarry by the way.

"We have no time to lose. . . . The coming of the Lord is nearer than when we first believed. The great controversy is nearing its close. . . . We hear the footsteps of an approaching God, as He comes to punish the world for its iniquity. We are to prepare the way for Him by acting our part in getting a people ready for that great day."—*Ibid.*, pp. 218, 219.

"I saw One standing on a high platform with arms extended. He turned and pointed in every direction, saying, 'A world perishing in ignorance of God's holy law, and Seventh-day Adventists are asleep.'"—*Ibid.*, p. 32.

"The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world—this is our work."—*Ibid.*, p. 219.

May God help us to do it faithfully.

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Spearhead Evangelism in Canada

L. R. ELLISON

Licensed Minister, Manitoba-Saskatchewan Conference

THE sparsely populated country, the great distances of the Canadian prairies, the few churches—sometimes hundreds of miles apart—the fact that 40 per cent of our membership is isolated, and the scarcity of workers in the field make the task of evangelizing the masses seem almost impossible. The mailing program of the Bible correspondence school has reached nearly all the homes in this conference, and there are many folks who would be among us if we could only make some personal contact with them. Pondering these difficulties gave birth to the spearhead programs that were successfully conducted for more than ten weeks in the Manitoba-Saskatchewan Conference.

The evangelistic team consisted of a program director, a song director, and a pianist. An additional person who is acquainted with the program and who supervises the ushering and its related duties is recommended. In one community a colporteur canvassed after the first night's program and sold to almost 100 per cent of the contacts he made. The additional teammate could profitably be a colporteur. Of course he would need a certain amount of remuneration for his help, for it would be difficult for him to put in full canvassing time.

Planning the Campaign

To the public the idea of a program seems to have more desirable appeal than has that of a meeting. With this in mind the cam-

paign was planned to provide attraction and entertainment while at the same time evangelizing the listeners. Every attempt was made to make this the biggest thing the townsmen had seen in a long while.

In each town visited there were two programs run on consecutive nights. The evangelistic team operated seven nights a week when possible. Several weeks before the campaign was begun the most suitable hall in each place was arranged for, and the newspaper editors visited. Then two weeks before each program, posters were mailed to some of our church members, who placed them in conspicuous places. Also handbills were sent to the post office for distribution to every resident. Thus, as long as the campaign was in operation, there was a daily round of advertising materials to care for.

The Program

For the approach the temperance film *America's Beloved Troubadour* was used, and was introduced as a film presenting a problem. After a briefing on Adventist temperance work, the audience was told that the problem would be discussed the next night. Another film was shown on the first night, entitled *Witchbound Africa*. This created a favorable attitude toward Adventist missions.

We prefaced our program the second night with this statement: "Last night a problem was unveiled. No matter what our perplexity, the Bible has the answer. In the first picture tonight you will see the response of God to the world's ills." Then was shown the film, "The Birth of a New World," which created a favorable atmosphere for introducing the Bible correspondence course.

At this juncture enrollments were received. Then followed the fourth and final film, *Open Doors in the Orient*. On both nights the audience was informed that the second films were Seventh-day Adventist mission films.

Around these features there was a song service each evening, flannelgraph pictures, vocal music, the handing out of literature, offering appeals, the signing of temperance cards, and other such items.

Response of Audience

In ten weeks we visited nine villages, nine towns, and three cities. In two of the cities we secured radio time, which was a real boost to our attendance.

In nearly every place halls were filled to capacity, and well over 50 per cent of the time there were not enough seats to accommodate the crowds. In a few places there was not stand-

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ing room. The total attendance was 10,000, an average of 250 for each program. It must be kept in mind that these programs were designed for small towns and rural communities where halls are small and people few. It was near the close of the campaign that we ventured into the cities and were equally well received.

Finances

The expenses of even a small team's moving around could become costly, but in this venture the cost of the entire project was only twenty-five hundred dollars, half of which was received in offerings. Then consider that the salary of the pianist is included, as well as the hotel, meals, and travel expense for the group. With proper organization another time this could be made a self-supporting spearhead program.

Results

At least twenty-five interested people were quickly located, some of whom have now been baptized; over one thousand were enrolled in the Bible correspondence course; an immeasurable amount of good will was created toward Seventh-day Adventists; prejudices were broken down and Ingathering has been made easier. Our own people are now requesting small projectors to use in following up the interests with personal studies, and our district leaders are binding off the interests.

Strong leadership was given to this spearhead program by Wilbur Rick, former home missionary secretary for the conference, who is now under appointment to serve as president of the East Pakistan Mission in the Southern Asia Division.

For any who care to have further information, complete details are available from the Manitoba-Saskatchewan Conference, 1004 Victoria Avenue, Saskatoon, Saskatchewan, Canada.

Pre-Effort Interests

MELVIN G. HICKMAN
Pastor-Evangelist, Wisconsin Conference

DURING the past two years, while rotating with a number of evangelistic campaigns around the State, I observed that our people consistently responded but little to repeated appeals for names and information about their friends, relatives, and business contacts. At best much of the response would come too late for effective contacts.

To remedy this situation, I mimeographed and handed to the people evangelistic contact forms, with spaces provided right on the sheet

for the information desired. The response of the people was multiplied many times over, and a large list of names with accompanying information of much value was received.

Following are the items included on the evangelistic contact form.

Information for Evangelistic Contacts

Full Name: _____

Approximate Age: _____

Address: _____

Give directions on how to find the residence. Be detailed if in country.

If a family, give number of children at home and their ages.

Is this person a _____ relative, _____ friend, _____ casual acquaintance, _____ or business contact? (Check)

Religious Affiliation: _____

Has the individual ever been an S.D.A.? _____ How long ago? _____ for how many years? _____ Has Adventist relatives? _____

How much does the individual know about the truth? _____

Through what sources and by what means? _____

What degree of prejudice exists? _____

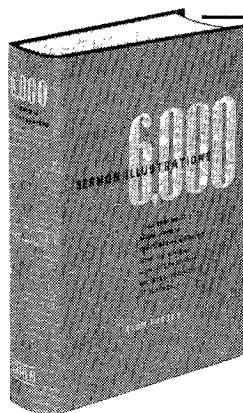
PLEASE GIVE ALL THE ADDED
INFORMATION POSSIBLE THAT
WILL HELP IN CONTACTING
THESE PEOPLE EFFECTIVELY.

Name of One Informing _____

Address _____

Telephone Number _____

[NOTE.—Also see page 26 of the August, 1951, MINISTRY for another form of "Interest Information Card."—EDITORS.]



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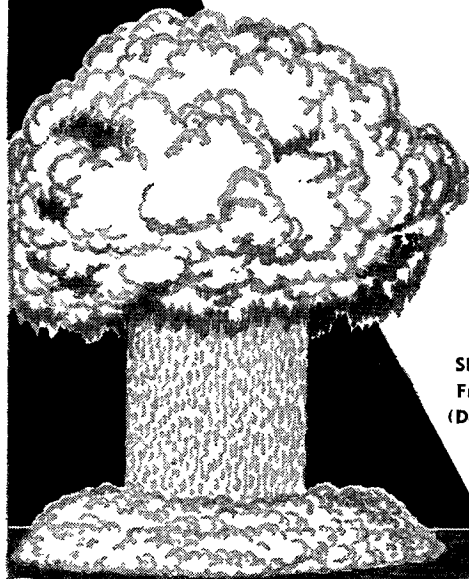
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"Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture."—*Ibid.*, July 12, 1898.

"Regard as a sin the practise so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. . . . Search the Scriptures for yourself, and be braced for duty and for trial by the truth of God's word. Let no friendship, no influence, no entreaty, let not the smiles, the confidence or the rewards of any man induce you to swerve from the path in which the Lord would lead you."—*Testimony From Basel, Switzerland*, 1886.

"We must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light. . . .

"We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. . . . Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it."—*Review and Herald*, March 25, 1890.

"The question has been asked me, 'Do you think that the Lord has any more light for us as a people?' I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that are yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us."—*Ibid.*, June 3, 1890.

"The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what. . . .

"When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. . . . God wills that a voice shall be heard arousing His people to action."—*Testimonies*, vol. 5, pp. 707-709.

"Precious light is to shine forth from the Word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send. . . . Whatever may be his position of authority, no one has a right to shut away the light from the people. When a message comes in the name of the Lord to His people, no one may excuse himself from an

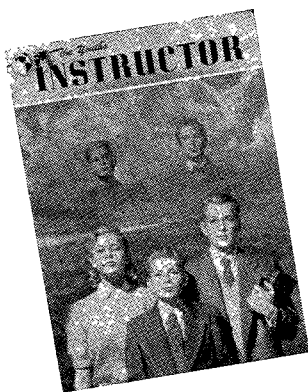
investigation of its claims. No one can afford to stand back in an attitude of indifference and self-confidence, and say: 'I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger; for I know that it can not be truth.' It was from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them. . . .

"If a message comes that you do not understand, take pains that you may hear the reasons the messenger may give, comparing scripture with scripture, that you may know whether or not it is sustained by the Word of God. If you believe that the positions taken have not the Word of God for their foundation, if the position you hold on the subject can not be controverted, then produce your strong reasons; for your position will not be shaken by coming in contact with error. . . . To hold yourselves aloof from an investigation of truth is not the way to carry out the Saviour's injunction to 'search the Scriptures.'"—*Testimonies on Sabbath School Work*, pp. 65, 66.

"When asked to hear the reasons of a doc-

trine that you do not understand, do not condemn the message until you have given it a thorough investigation, and know from the Word of God that it is not tenable. . . . God has precious light to come to His people at this very time, and you should strive earnestly in your investigations to aim at nothing less than a thorough knowledge of every point of truth, that you may not be found in the day of God among those who have not lived by every word that proceedeth out of the mouth of God. . . . When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God."—*Ibid.*, pp. 59, 60.

"New light will ever be revealed on the Word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the Word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God."—*Ibid.*, pp. 53, 54.



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PART I

I. Hymns of the Heart Replace the Psalms

IN ORDER to understand the vital part that sacred song played both in the Great Awakening, and then in the Great Revival of the early nineteenth century, we must go back and quickly trace congregational singing from the time of the Reformation. Luther replaced the Latin choir hymn with the German congregational hymn, but in Great Britain the versified psalms held sway for two centuries before hymns of "human composure" came into use in churches. Bailey epitomizes it aptly:

"When Henry VIII of England used his divorce from Catherine of Aragon as a lever to pry the English Church loose from the grip of Rome, he too [like Luther] threw away Latin hymns, but unlike Luther he put nothing in their place. Under the influence of John Calvin, the theologian, . . . the newly founded Anglican and Scottish Churches rejected all hymns of 'human composure' but allowed the people to sing Biblical Psalms made metrical."¹

The few poets who wrote hymns did not intend them for public devotions—men like Herbert, Milton, Baxter, Bunyan, and others. They never sought to compete with the best-known psalters—the "old version" of Sternhold and Hopkins (1562) and the "new version" of Tate and Brady (1696), as well as Rous' version in Scotland. Not until shortly before the Methodist movement was born did the paraphrases and hymns of Isaac Watts (d. 1748) begin to supplement and replace the psalms in the dissenting churches. His hymns, directed to the common man, won great popularity; and the Wesleyan hymns, a few years later, further satisfied the desire for songs more in harmony with the powerful revival preaching of the time and more expressive of revival fervor.² But the Wesleyan songs did not affect American revivalism until some time later. Let us now trace

the development from psalms to hymns in the colonies.

1. EARLY PSALMODY GIVES WAY TO WATTS'S HYMNODY.—The *Bay Psalm Book*, published in 1640 at Cambridge, Massachusetts, was the first book printed in the English colonies in North America. For a century and a quarter psalmody alone was used in the Colonial churches, and instrumental music was not used until Thomas Brattle introduced his organ in 1711.³

Meanwhile, in England, Isaac Watts (1674-1748), the "father of English hymnody," became thoroughly disgusted with the restricted and unwieldy psalms sung, which were limited to a few tunes,⁴ and the "heavy slow motion and tedious syllables of the time." In his hymns the provisions of the gospel are given with remarkable fullness, balance, and clarity.⁵ They won the hearts of the people, despite great opposition, and won general acceptance in the dissenting churches by the middle of the century.

2. WATTS'S HYMNS COME TO AMERICA.—When Whitefield came to America in 1739 the churches still relied on the old psalmody, such as the *Bay Psalm Book* or the older versions.⁶ But in the mid-eighteenth century Great Awakening many churches became eager for songs breathing the spirit of revival and expressive of their own new-found faith and fervor. Watts's hymns became popular. People sang them not only in the churches but also in the streets and on the ferryboats going to and from meetings. And why were not the Wesleyan hymns popularized in America in this period? John Wesley's first songbook was published here. But it must be remembered that the Wesleyan forces were divided into two groups—the Arminians under the Wesleys, and the Calvinists under Whitefield. The latter were not at all enthusiastic over the basic theology of the Wesleyan hymns, and so preferred Watts's.⁷ And although the anti-revivalists were censorious, Jonathan Ed-

¹ Excerpt from Chapter III of the forthcoming Volume IV of *Prophetic Faith of Our Fathers*.—EDITORS.

wards defended these new hymns of Watts as affording the vehicle of expressing the feelings aroused by the Great Awakening.⁹

The controversy that developed over hymns of human composition lasted long in America. Watts's hymns did not come into general church use here until late in the eighteenth century, but the Great Awakening brought them out and "put them on the lips of the multitude." So it was that the religious revival was borne along on the buoyant wings of song.

II. *Uplifting Songs of the Great Revival*

Just as it was the Great Awakening that turned the church from the metrical psalms to Watts, and prepared the way for Wesley, so it was the renewed warmth of the Great Revival, after 1790, that made evangelical hymnody generally acceptable, as an insistent demand arose for these hymns of a revival type.

1. **WESLEYS INTRODUCE HYMNS OF EXPERIENCE.**—Before we discuss the use of hymns and spiritual songs in the Great Revival of the early eighteenth century, it will be desirable to turn back to the origin and nature of the Wesleyan hymnody, contemporary with the Great Awakening. The Wesleyan revival in England introduced a radically new type of congregational song—the subjective utterance of awakened hearts that sang because they could not keep from singing. Watts had nobly sought to improve the service of praise in the church, but many of his hymns were very objective—sheer praise of God—and definitely Calvinistic. The Wesley's struck a still higher note—the proclamation of Christ's unlimited atonement, the heralding of His free grace for all mankind, and the personal appeal to human hearts. These pulsating hymns kindled and kept aflame the great Wesleyan revival, for evangelistic preaching depends largely for its effectiveness upon the obligato of such songs⁹—songs that have the power, beyond that of the spoken or written word, to penetrate and uplift the heart, to illuminate religious thought and Christian experience, and to educate in the faith.

It was John Wesley who established the spiritual song in permanent lines. The successive Methodist hymnals contained hymns translated from the German of the Moravian Brethren by John Wesley, who had revealed to him the spiritual potentialities of gospel song as an aid to devotion,¹⁰ and he had a definite part in many of his brother's hymns. But Charles Wesley was the poet of the movement. And Charles's conversion released within him the glorious gift of song that never thereafter failed him.¹¹ His hymns constituted his own

Christian experience "mirrored in verse."¹²

These new revival hymns reflected a definite change of religious experience and outlook—a heightened emotion, expressing the inward aspirations and experiences of the soul. They exalted the atonement and glowed with the fire of God's free grace. They reached the heart, for their concept of definite release from sin through personal conversion made each singer feel that the songs truly meant "even me," as they described the intense struggle of the soul—together with the grace, hope, light, and peace held out by faith, the bursting of the bonds of sin, and the subsequent rejoicing in liberation and redemption.¹³

With this type of song great singing throngs became one as the rhythmic lines swelled in unison. Revival response was inevitable. So the Great Revival inspired the hymns; and the hymns, in turn, inspired the revival.¹⁴ The tunes were from the sixteenth- and seventeenth-century English church, German chorales, and contemporary popular songs. And, quite apart from the words, the matching music itself had strong emotional appeal, creating an atmosphere favorable to conversion. There were few indigenous hymns before 1800, with the exception of folk hymns, and the "singing school" type, such as propagated by William Billings and others in New England.¹⁵

Toward the end of the century the Baptists and Presbyterians, as well as the Methodists, began to demand an evangelical hymnody of the revival type, different from those for the regular church services, more expressive of the feelings of the frontiersmen. And, in addition to those of Watts, Wesley, John Newton, and others, they composed hymns of their own. These they sang to familiar folk tunes inherited from earlier times, and the fugal type of tunes. Thus the new American freedom in religion was expressed by exuberant freedom in song, which could not be controlled by denominational authority. The Presbyterian Church never recognized the folk hymns, and the Methodist leaders tried to hold to the official Wesleyan songs. But they never quite succeeded, even in the relatively urbanized coastal region.

So from 1790 to 1832 a flood of popular hymns was spread to the utmost bounds of the country, the results chiefly of the zeal of the hardy Baptist churches and the itinerant Methodist circuit riders, who penetrated wherever there was a settlement, visiting solitary cabins as well as assembling vast throngs in the open. Often the preacher had the only hymnbook, and he would have to "line," or give out the

words two lines at a time. Thus the tunes needed to be simple and easy to remember.¹⁶

(Concluded next month)

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- ¹ Albert E. Bailey, *The Gospel in Hymns*, p. 309.
² *Ibid.*, chaps. 2, 3.
³ Henry Wilder Foote, *Three Centuries of American Hymnody*, pp. 3, 42, 80, 81.
The first portion of Psalms 23 affords one of the better examples:
"The Lord to mee a shepherd is,
want therefore shall not I.
Hee in the folds of tender-grasse,
doth cause me down to lie:
"To waters calme me gently leads,
Restore my soule doth hee:
He doth in paths of righteousness
for his names sake leade mee."
⁴ *Ibid.*, chap. 4.
⁵ Watts voiced a living faith in such appealing hymns as "When I Survey the Wondrous Cross," "Joy to the World, the Lord Is Come," "O God, Our Help in Ages Past," "Before Jehovah's Awful Throne," and many others in his *Hymns and Spiritual Songs* (1707) and *Psalms Imitated in the Language of the New Testament* (1719). (See Louis F. Benson, *The English Hymn*, pp. 122ff; George B. Jackson, *White and Negro Spirituals*, chap. 2.)
⁶ Benson, *op. cit.*, pp. 163, 315.
⁷ Harvey B. Marks, *The Rise and Growth of English Hymnody*, pp. 81, 82.
⁸ Foote, *op. cit.*, pp. 146, 148, 149; Benson, *op. cit.*, pp. 163, 164.
⁹ Grover C. Loud, *Evangelized America*, p. 112.
¹⁰ Benson, *op. cit.*, p. 223; Frederick J. Fillman, *The Evolution of the English Hymn*, pp. 214-219.
¹¹ Benson, *op. cit.*, pp. 230, 234, 241, 242.
¹² *Ibid.*, chap. 5. Of course many of his six thousand hymns were not of permanent character; but his "Oh, for a Thousand Tongues to Sing My Great Redeemer's Praise" (1749), "Hark, the Herald Angels Sing" (1738), "Love Divine, All Love Excelling" (1747), "Jesus, Lover of My Soul" (1739), and "How Sweet the Name of Jesus Sounds" are unsurpassed. Many were really the reflection of John's deep Christian experience as well, and were actually of joint composition. (Marks, *op. cit.*, pp. 99, 103; Loud, *op. cit.*, p. 113.)
¹³ Loud, *op. cit.*, p. 113.
¹⁴ *Ibid.*, pp. 113, 115.
¹⁵ Benson, *op. cit.*, pp. 167, 169.
¹⁶ *Ibid.*, pp. 284, 285, 291, 292; Jackson, *op. cit.*, chaps. 3, 4.

The Singing Evangelist

HAROLD R. TURNER

Singing Evangelist, South African Union Conference

THE singing evangelist must be inspired with the highest ideals, which means that he will be willing to pay the price of application and practice. Such a worker soon enters upon the joys of leadership. There is no joy to be compared with that of seeing definite results in souls saved by the ministry of the Word through preaching and singing. The singing evangelist should be as well trained and as effective as the minister. And the two should stand together as a team.

Too often the singing evangelist becomes self-satisfied. He renders but perfunctory service. Such a so-called leader seems satisfied to do as little as will let him get by. He generally has a ready excuse to offer for his lack of preparation, to say nothing of the music he offers at different services and his lack of cooperation with the

minister and his message. This is the reason why many singing evangelists are not recognized as on an equality with the minister.

I am glad that the denomination has rightfully recognized the consecrated song leader. Let us who have chosen the singing ministry as our mission, endeavor to live up to the high standards that God has set for this ministry.

Sometimes these leaders render a satisfactory musical service in church and evangelistic meetings, but, without a genuine experience, their musicianship lacks real heart appeal, and is not very effective.

The professional attitude many times leads to a habit of faultfinding. But faultfinders are sooner or later out of the picture. The sacred song leader, aside from his musical gifts, should have a working knowledge of the Word of God. This does not mean he should take the place of the minister, though if an emergency arises he should be able to "take the service."

Effective song leaders should also strive to become effective personal evangelists, especially if they are helping in an evangelistic meeting. With all our music we must be consecrated soul winners.

One of the most common and really justified criticisms of singing evangelists is that they talk too much during the song service. Singing, not talking, should be their great aim, and yet there is an art in knowing just how much to say, for a song service that consists only of calling out a new number at the close of each song can become very dull and monotonous.

The singing evangelist who is qualified for his task will not be ignorant of the organization he represents. He should be an enthusiastic supporter of every policy, plan, and ideal. Just to know music alone—though in that realm he is supposed to excel—will not call forth the support he should have.

It takes much thought and planning to render a well-balanced and effective program. Therefore, the song leader should be alert. He should try to discover those who possess musical talent, also to encourage those who are just beginners or who have lost their enthusiasm. Mr. Moody is reported to have said, "It is better to set ten men at work than to do the work of ten men." Surely this is wise advice for any leader.

There is another phase that is very important. The singing evangelist should, above all, be punctual and have a very cooperative spirit. He should have the ability to overlook gracefully the unintentional mistakes of those with whom he is associated.

(Continued on page 43)

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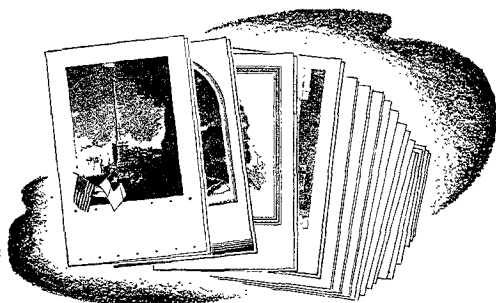
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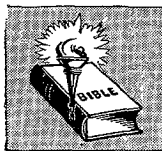
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BIBLE INSTRUCTOR

A Great Woman Evangelist

D. H. KRESS, M.D.

Orlando, Florida

[EDITORIAL NOTE.—Dr. Daniel H. Kress, our beloved veteran physician and minister, recently sent to the Ministerial Association a copy of a precious document we desire to share with the field. Mrs. S. M. I. Henry, whose influence through the W.C.T.U. reached into wide areas, became a Seventh-day Adventist in the early 90's. It was difficult for her at first to appreciate the Spirit of prophecy in our midst. The following article reveals her reactions, and suggests from her pen some very excellent methods for presenting this subject to new believers. Today many of our workers have grown up in Adventism. Since the acceptance of the Spirit of prophecy presented no problem to them personally, too often they are not conscious of the tremendous conflict new believers face while studying about the gift. Mrs. Henry's experience may well guide our teaching methods. In his letter accompanying this article Dr. Kress stated: "I was present at the meeting in Chicago where she received the help referred to in regard to the relation the Spirit of prophecy sustained to the Bible and to this church. After this Sister Henry and I visited the camp meetings, and she was able to bear her testimony. We had great revivals and reformations. I believe it would be of help to some of our workers who are readers of THE MINISTRY."—L. C. K.]

IN THE early 90's Mrs. S. M. I. Henry, a devout member of the Methodist Church and for twenty-five years one of the foremost leaders of the Woman's Christian Temperance Union, was a patient at the Battle Creek Sanitarium. There she accepted the message taught by Seventh-day Adventists, and united with the Adventist Church. She had a very keen mind, was a remarkable Bible student, and had been a national evangelist for the W.C.T.U. The following is a statement written by Mrs. Henry concerning her difficulties in understanding and accepting the Testimonies to the church, and the clear light that came to her on the character and purpose of the Spirit of prophecy in the remnant church. She wrote:

"The manner in which the work of Mrs. E. G. White was first brought to my attention was such as to give me an entirely false conception of it, and being built upon this conception, everything which had followed only increased the difficulties in understanding it.

"I supposed that these Testimonies were consid-

ered as an appendix to the Bible and of equal authority with it. When I came into the church I stated to the brethren with whom I conversed that I knew nothing at all about this matter, but that I was confident God was leading me hither and that He would not lead me into any organization where I would find an insuperable barrier to faith, and if they were willing to accept me upon this condition, I was glad to come in.

"People who have been awakened to and accepted the Sabbath truth have written me asking me whether I have accepted the Testimonies. I have been obliged to evade this question. I could only say that my acceptance or rejection of any point is not to be considered for a moment; every question must be settled by each individual in conference with God alone. In this, as with every truth, the Spirit of God must be the teacher. I was trusting to God to teach me in His own way, but all the time the subject of the Spirit of prophecy grew darker and darker to my mind.

"I had so much confidence in the intelligent understanding of my brethren who fully accepted the Testimonies that I could not repudiate the claim that this is God's way of teaching His people in these days. I had read only a few paragraphs from these writings, but to everything that I had read or heard I found a chord in my heart ready to respond; nothing seemed strange or new; it was always like a stave or bar from some old song, a repetition or resetting of some truth which I had known and loved long before; hence I found nothing that could lead to any controversy.

"But one question troubled me: Suppose I should find some point in these writings with which I could not agree, which would be of vital significance if it were competent to become the end of controversy, what would I do with it? I knew that so far as any light which I now had would serve me, it would be impossible to surrender my own judgment to this authority. The Bible had my unquestioning obedience; but while the Testimonies might be good, sound, and helpful, they were not discovered of sufficient authority to command obedience and silence controversy in some of those who professed to have been always led by them.

"This caused a heavy burden on my soul. In this state of mind I went to the Chicago Medical Missionary Training School, December 7-16. This meeting was one of power. The Spirit of the Lord was poured out from the first, and everything was brought into a very strong light, especially the principles that it has been the peculiar work of Sister White to bring to notice; and as the discussions progressed, my perplexities increased. I felt more and

more sure day by day that I was coming to another point on which depended much of experience of some sort. At least I had another question to settle very soon.

"One day at dinner a brother who sat next to me inquired if I had found any difficulty in accepting any of the points of truth. This struck me as a little singular. How could anyone have difficulty in *accepting a point of truth*? It could not be a point of truth to him until he was convinced that it *was* truth, and then how could he help accepting it? No man can dodge anything he holds as truth. He may refuse to obey it, but he must recognize and accept it. While this was flashing through my mind, the brother was talking on, and among other things he made reference to the Testimonies. I was greatly disturbed, and hastily replied, 'I know nothing about the Testimonies; but when I see anything as truth I have nothing to do but to receive and obey it.'

"If the Testimonies were the Word of God for this time in which we live, if this was the fulfillment of the prophecy of Joel, I wanted to know it; but only God could make me know it. The brethren did their best to help me, but all that was said seemed only to add to my perplexity until at last, feeling that I could go no further in any direction until this question was disposed of, I determined to give myself to it at the sacrifice of any and all things. I asked the brethren to join with me in prayer that the Spirit of the Lord might come to my relief.

"Accordingly we all bowed in prayer, and I stated my case to God, with as deep a sense of need as I had ever known in my life. All the great and marvelous blessings of my life were for the time forgotten in this present need, and as must always be true, I was heard. The manifestation of the power of the Spirit of God was as clear as sunlight; and in that light I saw the Testimonies as simply a lens to a telescope through which to look at the truth. It at once grew from a lens to a telescope, a perfect, beautiful telescope, subject to all telescopic conditions and limitations, directed toward the field of the heavens, that field of the Bible.

"Clouds may intervene between it and a heaven full of stars, clouds of unbelief, of contention; Satan may blow tempests all about it; it may be blurred by the breath of our own selfishness; the dust of superstition may gather upon it; we may meddle with it, and turn it aside from the field; it may be pointed away toward empty space; it may be turned end for end, so that everything is so diminished that we can recognize nothing. We may change the focus so that everything is distorted out of all harmonious proportions and made hideous. It may be so shortened that nothing but a great piece of opaque glass shall appear to our gaze. If the lens is mistaken for the field, we can receive but a very narrow conception of the most magnificent spectacle with which the heavens ever invited our gaze; but in its proper office, as a medium of enlarged and clearer vision, as a telescope, the Testimony has a wonderfully beautiful and holy office.

"Everything depends upon our relation to it and the use which we make of it. In itself it is only a glass through which to look, but in the hand of the Divine Director, properly mounted, set at the right angle and adjusted to the eye of the observer, with a field clear of clouds, it will reveal truth such as will quicken the blood, gladden the heart, and open a wide door of expectation. It will reduce

nebulae to constellations, far-away points of light to planets and to suns burning with glory. The failure has been in understanding what the Testimonies are and how to use them. They are not the heavens palpitating with countless orbs of truth, but they do lead the eye and give it power to penetrate the glories of the mysterious living Word of God.

"This has been the most beautiful experience which has ever been granted me. It grows on me from day to day. I have often tried to imagine how Galileo's heart must have throbbed and his whole soul filled, even before he obtained one glimpse of the vast unexplored field where worlds on worlds were keeping rhythmic step to the throbbing heart of the Infinite One whose steady strokes of power set the pace for every moving thing. Now I think I know."

Bible Study Outlines

Ellen G. White's Methods of Personal Work

MYRTLE A. CAMP

Bible Instructor, Southern California Conference

I. AN EARLY EXPERIENCE.

1. I arranged meetings with my young friends. A number of them were vain and thoughtless.
2. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them.
3. At every one of our little meetings I continued to exhort and pray for each one separately, until every one had yielded to Jesus, acknowledging the merits of His pardoning love.
4. Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterward sought out and prayed with. In every instance but one these persons yielded themselves to the Lord.

II. TWENTY-TWO YEARS AFTER THE SEED SOWING.

When I called upon her I talked to her of Jesus and the beauties of heaven, and the words were spoken with such fervor that she was charmed, and had never forgotten them. After twenty-two years there was quite a company as the result of that visit and the literature given at that time.

III. AN EXPERIENCE IN NIMES, FRANCE.

1. I told him because his brethren had

made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him.

2. I urged an immediate decision.

IV. AN EFFECTIVE USE OF LITERATURE.

1. I talked with him just as though he were with us. I talked of his responsibilities.
2. I lent him some of the big books, and he was especially helped by *Patriarchs and Prophets*.

V. LEAVES FROM THE DIARY OF 1892.

1. Sister H has given up the truth. . . . After a short conversation we all bowed in prayer, and the Lord breathed upon us His Holy Spirit. We felt the presence of God, and we greatly hope that this effort shall not be in vain.
2. We attended meeting, and invited our next-door neighbor to go with us. She readily consented.
3. I prayed with them and then left them in the hands of God.
4. We drove out to a pleasant grove, where the parents and children of the Sabbath school were having a picnic. I spoke.

Our Everlasting Saviour

AMY I. ASHLEY

Bible Instructor, South England Conference

[EDITORIAL NOTE.—The eternity and pre-existence of Christ have been widely discussed in modernistic circles. Many otherwise sincere Christians have been influenced by ministers whose rationalistic views destroyed the faith "once delivered to the saints." Before the message of this hour may take a solid hold, many of our readers will need to become acquainted with the Christ of prophecy. Amy Ashley, one of our experienced Bible instructors in England, here presents a practical and simple Bible reading.—L. C. K.]

I. JESUS BEFORE THE CREATION OF THE WORLD.

1. When and with whom did Jesus originally live? John 17:5.
2. With what great work was He associated? John 1:3.
3. What counsel was made between God and Jesus? Zech. 6:12, 13.
4. What sacrifice did God determine to make? Acts 2:23.
5. For what purpose was Jesus set aside? 1 Peter 1:18-20.

II. JESUS IN OLD TESTAMENT TIMES.

1. Was the place of His birth made known? Micah 5:2.
2. Was He then acquainted with the price for which He would be sold? Zech. 11:13.

3. Did He know that He would be nailed to a cross? Ps. 22:16.
4. Was the language of His mockers known to Him? Verses 7, 8.
5. Did He know what drink would be offered to assuage His thirst? Ps. 69:21.
6. Did Jesus know that He would be separated from God? Ps. 22:1.

III. THE NEW TESTAMENT FULFILLMENT OF THE DIVINE PLAN.

1. When the exact time had come what happened? God sent Jesus. John 3:16; Gal. 4:4.
2. Did Jesus know the hour of His crucifixion? John 12:27.
3. What held Jesus to the covenant of peace and sacrifice? Love for God and man. John 17:24.
4. What cry on Calvary signified the completion of the covenant? John 19:30.

IV. APPEAL.

1. What was and still is the desire of God? Eph. 1:3, 4.
2. What will be Jesus' invitation to those who accept Him and His sacrifice now? Matt. 25:34.
3. What is our happy response? 1 John 4:19.

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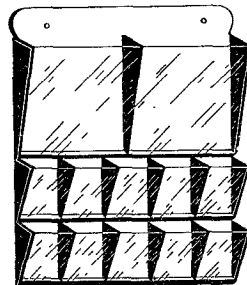
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Be a Mother-in-Heart

NORMA CROSS

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HAVE you ever tried being your own mother-in-law?

For the next 15 minutes, suppose that you take your daughter-in-law's place, and see if you like yourself.

Do you remember when you were first married and you didn't quite know all about house-keeping? Do you recall how embarrassed you became when things didn't work out—perhaps at a family dinner—as you thought they should? Do you still feel the smart of that sarcastic remark or the chill of a frigid silence that was meant as a rebuke?

It is hard—isn't it?—to keep in mind that your child is not only yours now, but also belongs to someone else, having a new relationship and responsibility to carry out as a husband. But one must keep that in mind.

"Wait until you're asked," is said to be a good policy to follow. It means not only in visiting the newlyweds uninvited, but also in offering unsolicited advice. Of course, if they live with you that's not another story but the same one with emphasis.

"That's all very true," more than one mother-in-law will say, "but I want my child to be happy. How can I sit back and watch things go wrong when I can so easily put them right?" That's a good time to stop to think. Don't you remember how you resented interference, how you had to make your mistakes and learn through your own experiences? Or did you?

Do you mind if I tell how a woman I know solved this problem? I think she did it perfectly, even though she had more obstacles than most. Her daughter-in-law would have been an undesirable addition to anyone's family. Conflicting religious and racial backgrounds were the least of her difficulties. Laziness and slatternly habits were carried to extremes. Besides, a hot temper made the girl almost impossible to live with—yet the mother-in-law and daughter-in-law had to live together. It was a run-away

marriage, and the young couple had no other place to go.

Now this mother-in-law made a set of rules—for herself! Placed in a new position, she was sure she had much to learn before she could attempt to give rules to others, even though those others were members of her own family. "I'm not and never was a saint, you know," she said with a twinkle in her eyes. "In fact, I had something in common with my daughter-in-law—temper, which, only because I was older than she, I was better able to control."

Solemnly she handed me a tattered piece of paper and said, "Here are my rules." As I began reading them she went on to say, "They were easy to write—but hard to follow. I also tried constantly to keep in mind the Golden Rule, which was really the foundation of everything I wrote down."

This is what I read, including some of my friends' comments:

1. Never enter the young couple's room without a specific invitation. Anything that needs to be said can wait until the family is together.

2. Never ask prying questions. If the young people want to tell anything, it is a good idea to listen with interest but to hold back unfavorable comments.

3. Honestly praise the daughter-in-law whenever possible. This is best done by trying to see the girl through the son's and husband's eyes, and to see the qualities which made him choose her for his wife.

4. Never criticize the daughter-in-law to the son, nor talk about her to friends or relatives.

5. Ask for divine guidance each day in being a good mother-in-law. This may take months of self-discipline but it pays in rich rewards. This particular mother-in-law saw her son's marriage turn into a completely happy one. Now the young people have a son and a home of their own, which they want to share with "grandma" whenever she wishes it.

Her happiest day came not so long ago when her daughter-in-law said to her, "I hope to bring up my son the way you did yours, and to be loved by his future wife as I love you. I never think or speak of you as my mother-in-law but as my mother-in-heart."

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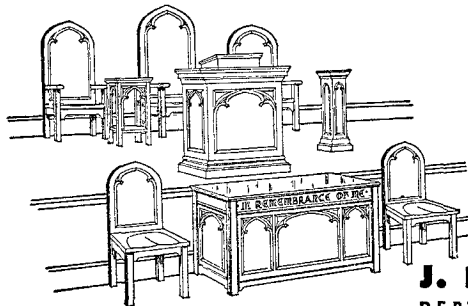
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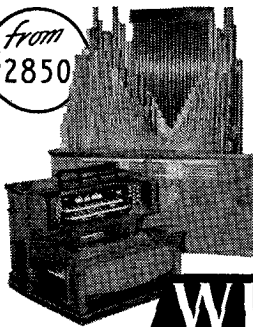
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The Singing Evangelist

(Continued from page 35)

The first evidence of leadership is confidence. This does not mean that he depends upon himself, but he must have the confidence that he can do the job. He knows what he wants, and is alive to what he is doing and so in love with it that others will gladly follow him. When this is the result the leader can feel he is, by the help of God, accomplishing the work he has been called to do.



For Your Library BOOKS...

The Letters of St. Paul and Hebrews, Arthur S. Way, Moody Press, Chicago, 1950, 228 pages, \$2.50.

This is a translation, directly from the Greek, of Paul's fourteen epistles. It is excellently done. It is by an "extensive translator of the Greek and Latin classics," such as the *Odes of Horace* and the *Odyssey of Homer*. Its object is to set before English readers the meaning of the original, not in the literalness of a word-for-word rendering, but in the endeavor to get back to what Paul intended to convey by the words he used, by putting readers in the place of those who first listened to these letters.

No thorough student of Scripture limits himself to one translation. Here is something helpfully suggestive and with much real value.

CARLYLE B. HAYNES.

Luther Discovers the Gospel, by Uuras Saarnivaara, Concordia Publishing House, St. Louis, 1951, pp. xv, 146, \$1.95.

Hundreds of years after Luther's death, and after thousands of volumes have been published on the Saxon Reformer, it seems that nothing new can be said. Yet the little volume by the Finnish Luther scholar, Uuras Saarnivaara, deals with the very kernel of Luther's religious experience; and that phase seems to have escaped the full attention of the Luther scholars, especially in the last twenty-five years. Indeed, the crucial question is: What is the sinner's way to righteousness and sanctification? That was Luther's problem, and it was not a theoretical problem to him—it was the problem of his own soul's salvation. The eminently subjective element in Luther's own experience gives to his entire theology a warm, personal glow and penetrates all his works.

Luther Discovers the Gospel is an excellent analysis of a psychological struggle for faith. The author examines carefully and intelligently how and when Luther discovered the gospel. The study of this little book proves that it was not an easy task, in spite of the enormous number of publications that we have from Luther's hand. In fact, such a task takes more than a scholar's skill; it calls for personal interest along with an intimate knowledge of Luther's writings. The author examines carefully the influence that Staupitz had over the Augustinian monk, and finds that Luther's discovery of the gospel came later than is commonly supposed. The notion of justification by faith lay dormant in him until 1512, when Luther grasped this evangelical truth; but it was only in 1518 that he had a real and full understanding of the gospel, and he came to the conclusion that the righteousness revealed in the gospel is passive, indicating that the merciful God justifies us by faith. He then felt as though he had been reborn altogether and had entered Paradise, as it were. The author does not conclude, I am sure, that Luther's struggle for faith was over. Luther's quest for a mastery of faith was his life-

long task. Mr. Saarnivaara gives credit to the medieval theology that has influenced Luther's concept, and he also mentions Lefèvre d'Étaples (erroneously spelled "Etable," p. 144; another misspelling is *Psalterium Quintuplex* instead of "Quincuplex"). One of the merits of this book is to distinguish very clearly between the pre-Reformation, Catholic notion of justification and the Lutheran concept. The author has endeavored to bring light into the confused ideas that have too often hindered the historian from seeing clearly the distinction between medieval and Reformation concepts. This well-documented study should not be missed by anyone who appreciates a clear analysis of the way in which Luther actually came in contact with the gospel of salvation. DANIEL WALTHER.

Church Music, by Archibald T. Davison, Harvard University Press, 1952, 148 pages, \$3.25.

The author of this book is professor of music in Harvard University and author of several books on choral music. He is a profound scholar, with a conviction that is a passion that Protestant church music is in a sad state of disrepute and needs to be lifted to a higher level if it is to be a worthy sacrifice to God.

He approaches his subject "as a musician, as an organist and choirmaster of long experience in a variety of churches, and as a layman who finds church music a distraction from rather than an incitement to worship. Whatever opinions are expressed, then, result not from prejudice or caprice but are consistently based on evidence of a technical nature and upon aesthetic and religious conviction."—From the Preface.

Dr. Davison clearly sets forth his ideas and discusses the kind of rhythm, melody, and other elements of musical style that are best in sacred music.

In a final chapter the author stresses the importance of the imagination in creating a service of beauty and worship. He says: "There is, I am convinced, but one logical purpose for which church music may be employed, and that is to the glory of God; not for any of the psychological, social, opportunistic, or utilitarian ends for which our worship music is now tortured out of its true nature, but as an offering, a sacrifice, a return in kind of God's gift of beauty to man."—Page 129.

The book contains several musical examples and a selected list of anthems suitable for church use, meeting the author's ideals.

One does not have to agree with everything in the book, but it is a stimulating and worthy contribution which should challenge every minister and church musician to offer a more acceptable musical offering each Sabbath. HAROLD B. HANNUM.

How Jesus Dealt with Men, Raymond Calkins, Abingdon-Cokesbury Press, New York and Nashville, 1942, 214 pages, \$1.75.

It was Jesus' perfect insight into men's lives and thoughts, His deep understanding of human nature, and His love and tact in dealing with individuals that made Him the "Master" with the intelligent Nicodemus or with the poor blind beggar. Mr. Calkins' interpretation of Christ's contacts with individuals is likewise unusual and intriguing. In ten chapters he depicts in a vivid manner Christ's influence on ten Bible personages, included among whom are the woman of Samaria, the paralytic, and the rich young man.

The author emphasizes Christ's method of singling one out of the crowd and bestowing upon that one the physical and spiritual blessings that he needed. Jesus was characterized by grace, moral and spiritual power, sympathy, and love. His methods and success should be repeated in the experience of His followers, and the writer urges present-day "helpers of men" to imitate Christ's strategy in dealing with the minds and bodies of the varied individuals—rich or poor, educated or uncultured—with whom they come in contact. The book is highly challenging and spiritually uplifting to the Christian worker. MRS. R. A. HAYDEN.

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The Brethren of the Common Life, Dr. Albert Hyma, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1950, 222 pages, \$3.50.

Dr. Hyma is professor of history at the University of Michigan and author of a number of scholarly books, such as *Renaissance to Reformation*, *World History*, *A Christian Interpretation*, *The Life of John Calvin*, etc. In the present volume he has brought together a unique fund of authenticated information, providing for the first time a comprehensive and integrated history of a neglected but highly significant era, heretofore found only in widely scattered and untranslated treatises not available to the average reader. It has to do with the movement of the common life, which presaged the mighty Protestant Reformation. Scholars have given but little attention to this important movement, which preceded even such morning stars as Wycliffe and Huss. In this work Dr. Hyma has provided some absorbing reading for both the layman and the advanced scholar. CARLYLE B. HAYNES.

***Chariots of Fire and Other Sermons on Bible Characters*, Clarence E. Macartney, Abingdon-Cokesbury Press, Nashville, Tenn., 1951, 192 pages, \$2.00.**

Warm with understanding of human hearts and minds, Dr. Macartney draws from eighteen minor Bible characters lessons enriched by new and striking illustrations—lessons of help and inspiration to ministers and laymen alike.

After the illustration of the withdrawal of troops from a vital position in a battle, he makes the following statements:

"The battle line of a man's life is just as strong as the weakest place in that line."

"The tempter knows our weakest places, and those places are where he assails us."

It is worth reading.

H. P. WALDO.

***That Ye May Believe*, Peter H. Eldersveld, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1950, 172 pages, \$2.50.**

Here are eighteen direct, pungent messages centered about the great affirmations of the Apostles' Creed. They are filled with excellent and telling illustrations which clarify the central truths of the gospel. The author is the radio minister of the Back to God Hour of the Christian Reformed Church. There are, of course, some statements on basic truth with which we cannot agree, but in the main the presentation is sound and strong, and the demand for a decision is most striking. The great truths of Christianity must be believed and result in salvation, or be disbelieved and result in condemnation. No neutral ground exists.

CARLYLE B. HAYNES.

***What Are You Living For?* John Sutherland Bonnell, Abingdon-Cokesbury Press, New York, 1950, 188 pages, \$2.00.**

This book of sermons and radio talks in the clear style of Dr. Bonnell will prove stimulating to other builders of sermons. The ones selected have been grouped under four sections titled "Invitation to Adventure," "From Doubt Into Faith," "Courage to Overcome," and "The Challenge of Responsibility." The sermon that has given its title to the whole volume is the first in the closing section.

Although we may take exception to certain statements in three of the sermons in the second section, "Science—and Religious Faith," "The Origin of the Universe," and "The Origin of Man," even in these one will find helpful thoughts and new approaches to the subject that can well be adapted for use. The lack one feels here is in bringing out the facts about how correct the Bible is in its incidental references to scientific matters, demonstrating that it was based upon supernatural wisdom and not the limited and distorted "knowledge" of the times in which it was written. His idea is good, however, that the Bible should not be tied to science of any period, for ideas about science change constantly.

In other chapters valuable new insights and useful illustrations are given. The sermons that show the power in Christianity to transform lives and personalities are of especially practical value. Dr. Bonnell is the author also of *Spiritual Counseling*, which was in the Ministerial Reading Course in 1949.

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*From every walk of life he comes
To serve his Lord and Saviour,
He leads men to the throne of grace
To share with him God's favor.*

*We find him in the cobbler's shop,
And down in the plantation;
His greatest burden in this life,
To help men find salvation.*

*Bakers, plumbers, farmers too,
They've heard the call for reapers,
They've recognized the Saviour's word,
"You are your brother's keepers."*

*The work he's done is oft unsung,
To him it does not matter;
He's interested only in one thing,
The plan of sin to shatter.*

*Our hats are off to you, good friend,
Our prayers that God will bless.
Press forward in the battle now;
To you God gives success.*

Methodist Ministers Survey THE very rich, the Demands of Their Calling very poor and local church officials were listed as among the groups most neglected by the church at the 31st annual Methodist conference on ministerial training, held recently at Garrett Biblical Institute, Evanston. It was explained that the very rich are often neglected because the minister stands in awe of them, the very poor because of indifference, and church officials because "church business is usually the basis of personal contacts, rather than Christian fellowship." The 135 pastors who attended the three-day meeting attempted to answer the question: "What is the minister's job . . . besides preaching?" They heard 12 leading ministers of various denominations present different aspects of the pastor's task. He must "rub shoulders with life," they said; he must be an effective counselor, yet coordinate his work with that of trained specialists such as physicians, social workers and educators. He must be able to evaluate local needs and organize his church to meet them rather than follow set patterns. He must be mindful of the needs of special groups. Finally, he must strive to please God first, his bishop and district superintendent second.—*Christian Century*.



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NEWS *From Current Journals*

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

¶ The Greek Orthodox Patriarchal Library of Alexandria, which will celebrate its 1,000th anniversary in November, has issued an appeal asking that all codices, manuscripts, and other papers belonging to it, and now held by other institutions, be returned. The library was founded in Cairo during the reign of the Ikshidid Moslem dynasty and enjoyed great development under the Fatimids, who expanded Moslem culture in Egypt.

¶ In Washington, D.C., it was announced that a nationwide poster campaign inviting servicemen to enjoy the hospitality of churches near which they are stationed will be launched by the Commission on Emergency Services of the National Council of Churches.

¶ Church construction, feeling the pinch of controls and a shortage of building materials, was 16 per cent below the 1951 level during the first quarter of this year, a joint report by the Departments of Commerce and Labor in Washington, D.C., disclosed. The general trend of church and school construction in the second quarter, however, is expected to be upward because of the lifting of stringent controls, unless a major steel strike causes a setback.

¶ In Scotland a committee to study divine healing has been formed by the Presbytery of Glasgow. The action has drawn attention here to the increasing interest in this question in the Church of Scotland. Various groups, including one in Edinburgh, had previously been formed up and down Scotland, although their approaches to the subject are not all similar. Some are concerned primarily with individual and group prayer in the treatment of ailments; others, with pastoral psychology; and still others, with the "laying on of hands." These three forms of healing will be studied by the church groups under the leadership of the Reverend George S. Marr, retired Edinburgh minister. Dr. Marr, who holds medical as well as theological degrees, was instrumental in forming many of the groups. Perhaps the most striking development in this field has been the emergence in the past three or four years of a small number of ministers who practice the laying on of hands. Most of these ministers are working by faith alone, and there is no body of fact on which to build. They claim successes in the treatment of such illnesses as tuberculosis, cancer, sclerosis, arthritis, rheumatism, pneumonia, and many minor complaints.

¶ In what is believed to be the first newspaper project of its kind, the Akron (Ohio) *Beacon Journal* has begun publishing the full text of the Bible as it appears in the Revised Standard Version. It is estimated that the project will take ten years or more to complete. The *Beacon Journal* is beginning with the New Testament, which was published in 1945. The Revised Standard Version of the Old

Testament, which will be available in the fall, also will be printed in its entirety. Each day about five minutes' reading of the Bible will appear in the columns of the paper. However, a complete unit will be published daily so that sometimes only four verses will be printed; at other times as many as twelve, possibly more.

¶ The Great Bible of Mainz has been given to the Library of Congress in Washington, D.C. Library officials say it is the "greatest single acquisition in the way of a book or manuscript since the library acquired the Gutenberg Bible in 1930." The priceless fifteenth-century illuminated manuscript was presented by Lessing J. Rosenwald, of Philadelphia, noted collector and philanthropist.

¶ Evangelist Billy Graham is moving his national headquarters from Minneapolis, Minnesota, to Washington, D.C. The transfer, involving nearly 100 workers, will take place as soon as suitable permanent headquarters can be located. Two or three downtown buildings are under consideration, his representatives said. The new headquarters will be composed of three separate units: the team office, which will conduct the preaching crusades in various cities; the film distribution office, which will have charge of Billy Graham Evangelistic Films; and the radio office, which will handle the evangelist's radio and television broadcasts.

¶ Wellington, N.Z.—A novel communion table, hewn from a carpenter's bench, will soon be placed in the sanctuary of Saint Luke's Methodist church in the suburb of Pukerua Bay. Church officials said that the table, made of plain dark wood and showing the bench vise at one end, will be appropriate not only because Christ was a carpenter but also because the church was largely built by the voluntary labor of its members.

¶ Washington, D.C.—President Truman has signed Public Law 303 providing compensation for religious groups that suffer damage and losses due to war in the Philippine Islands. They will be compensated for the cost of repairing loss or damage to schools, colleges, universities, scientific observatories, hospitals, dispensaries, orphanages, and other property connected with educational, medical, or welfare work.

¶ Protestant editors of the country warned in Washington, D.C., that "the right to express opinion must be encouraged if our democratic nation is to survive." The warning was sounded at the 33rd annual meeting of the Associated Church Press in a resolution which expressed "concern over the increasing evidences of infringement upon freedom of speech and freedom of the press." "We insist," the editors said, "that the right of individuals to express their beliefs shall in no way be curtailed unless those beliefs infringe upon the basic rights of any individual or segment of society." The editors said they "specifically endorsed" the approaches made by the American Civil Liberties Union in appealing to the Federal Communications Commis-

sion to end "the widespread practice" of blacklisting by both radio and television.

¶ Delegates to the annual convention of the National Association of Evangelicals in Chicago were told that alcoholic beverage interests are planning to triple the per capita consumption of beer, wine, and liquor within the next four years. The warning was given by Dr. Roy S. Holloman, superintendent of the Kansas United Dry Forces. He was introduced by Dr. Carl F. H. Henry, chairman of the N.A.E.'s Commission for Christian Social Action.

¶ Protestants throughout the world contributed more than \$9,000,000 last year in money and goods for needy European churches and church work, according to a report in Geneva, Switzerland, by

the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches. Churches in the United States contributed \$8,177,000, or 90 per cent of the total, giving \$3,869,000 in cash and \$4,308,000 worth of goods. Most of these gifts were channeled through Church World Service of the National Council of Churches.

¶ Church libraries in Missouri in several instances are becoming so extensive as to provide full-time jobs for librarians, it was disclosed in Kansas City, Missouri, at a State-wide library and visual aids clinic. Principally concerned with Baptist church libraries, the clinic showed that Baptist workers have often stepped over denominational lines to help other churches establish big libraries.

¶ Porters, executives, editorial writers, printers, and other employees of the Dallas News gather at 8:30 A.M., Monday through Friday, in the News building for a ten-minute devotional service. The services, started this spring with an initial attendance of around 40, now attract about 100 daily. Each service consists of an opening prayer, a five-minute inspirational talk, and a closing prayer or hymn.

¶ Representatives of five church bodies in North India, with a total membership of over 2,000,000, agreed upon a tentative plan for union at a conference in Allahabad. The group comprised delegates from the (Anglican) Church of India, Pakistan, Burma, and Ceylon; the Methodist Church of Southern Asia; British Methodist churches; North India Baptists; and the United Church of Northern India and Pakistan, composed of Presbyterians and Congregationalists.

¶ Three persons were injured during worship services in a Protestant chapel in Bogotá, Colombia, when the building was stoned by a crowd of demonstrators led by a Roman Catholic priest, according to the Confederation of Protestant Churches in Colombia. Meanwhile, dispatches from Armenia, 100 miles west of there, reported that a woman and a child had been shot in a similar attack on a Protestant church. (On March 24 the Board of Foreign Missions of the Presbyterian Church in the U.S.A. reported that a Presbyterian church at Ibague, Colombia, had been stoned four days earlier by a crowd of children. On the same day the Committee on Cooperation in Latin America of the Division of Foreign Missions, National Council of Churches, released a preliminary report on 23 cases of alleged persecution of Protestants in Colombia between December 1, 1951, and February 15, 1952.)

¶ The so-called Protestant sects which once made their appeal to the socially disadvantaged are attracting a larger number of middle-class families, according to the bishops of the Methodist Church. These sects were identified in the bishops' episcopal address to the Church's General Conference in San Francisco as those "of an intensely evangelistic type, strongly Bible-centered and frequently apocalyptic, emphasizing the Second Coming of Christ." "It may be worthwhile," said the bishops, "to remind our modern Methodists that the Church they inherited had its origin among the socially dispossessed and was regarded as an unrespected 'sect' in both England and America. In seeking the explanation of the phenomenal growth of these small conservative groups, we do not have to look far. Many of them exhibit the characteristics of early Methodism. Is their secret not to be found in their zeal for God and their Church, their increasing evangelistic fer-



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vor, their response to Bible-centered preaching, their tie-up of emotion with religious experience, their unquestioning acceptance of certain fundamental doctrinal emphases, and last of all, their almost universal expectation and requirement of tithing upon the part of all their membership? Without doubt they have their weaknesses and shortcomings, and few among us would want to work over Methodism into the conservative pattern of these religious enthusiasts. But we are not as smart as we think we are if we do not seek to learn from them the basis of religious response among the common people and adjust our approach to their felt need. If we do not, we have forgotten the stories of George Whitefield and John Wesley and Francis Asbury."

¶ A proposal that would require all members of official boards of local congregations of the Methodist Church to be "total abstainers from the use of intoxicating liquors" was introduced in San Francisco to the Church's General Conference. In proposing the requirement, Chester A. Smith, Peekskill, New York, layman, declared that the liquor traffic constitutes "the greatest social menace to civilization."

¶ The South Carolina Lutheran Synod noted a "seemingly growing problem" of student marriages and took action to discourage them. "There seems to be a growing tendency for ministerial and even college students to marry before finishing their education," a committee reported to the Synod. . . . Such student marriages present many additional problems and we feel the consideration of marriage before graduation from seminary or college should be discouraged."—*Zions Herald*, March 12.

¶ A liquor publication complains because, 18 years after Repeal, 418 daily newspapers in the United States still refuse distilled spirits advertising. Probably the newspapers feel that if whisky does harm, they do not want to share the responsibility.—*Watchman-Examiner*, March 13.

¶ Bogotá, Colombia—the Evangelical Confederation of Colombia has compiled a list of 23 acts of religious persecution which it said have taken place in the country during the last three months. Among the incidents cited were the fatal shooting and beating of a Seventh-day Adventist, and the case of a mounted policeman who was said to have ridden into a Protestant church during services, threatened the worshipers and beat the pastor with a whip. The confederation, which represents 17 Protestant denominations, is compiling a survey of alleged religious persecution in Colombia over the past four years which will be published at a later date.—*Zions Herald*, March 12.

¶ Under the new prohibition laws in India, no one can drink alcoholic beverages without a permit, including a sworn statement that the applicant's health requires alcohol. The individual is then classified as an alcoholic, but an alcoholic is not granted a driver's permit!—*Watchman-Examiner*.

Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them.—*Evangelism*, p. 671.

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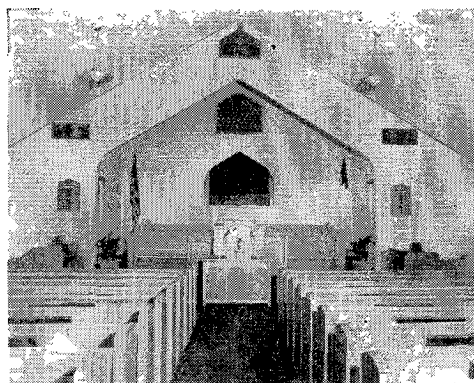
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Ministers as Writers

(Continued from page 6)

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Shepherding the Straying

(Continued from page 52)

but all too often, when they are once in our interest seems to cease. We expect them to stay in, and if they wander, then we begin to resent it. But of the heavenly Shepherd we read, "He loved them unto the end." Yes, He loved even Judas, though He knew he was a betrayer.

Rescuing wanderers is a difficult and often a thankless task. How much easier it is to sing "Rescue the Perishing" than to face the bleak and cold and go out alone in search for the lost among the hills and the valleys! But just that is the work of a shepherd.

R. A. A.

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WRITING FOR OUR JOURNAL

AFTER reading D. A. Delafield's article "Ministers as Writers," on page 6, one wonders why any minister should be reluctant to write. Ministers represent a professional group, intelligent men who have spent many years preparing for their calling. They expected to be dealing with advertising and newspapermen, and should at least in a measure have prepared for the writing field. As messengers for the Lord and witnesses for truth, they sense a responsibility to the unbelieving world as well as to believers.

Because of other pressures some ministers of ability may become writing lazy. Articles may then be submitted to the editorial office in the hope that its toiling personnel will bring order out of their chaotic thoughts merely because the writer should be heard from. Again others who have a message do not work the manuscript over until its ideas sparkle with life. It is claimed that Rudyard Kipling's contributions were, on the average, only one third of their original length. He boiled them down until they sparkled. That is why they lived.

THE MINISTRY is largely dependent upon its enthusiastic contributors and always welcomes practical ideas of the field. Editors understand that ministers usually write well, and will make some allowance when their thoughts may lack coherence, but it is more gratifying when the submitted material has been thoughtfully and carefully prepared.

Since writing has its thrills, which more than specialists may enjoy, THE MINISTRY again invites our workers throughout the world to send us material expressing their research convictions or plans and methods for pastoral work and evangelism. We would also urge more medical men and women to speak to the field through its columns. Remember, this is a journal of method. Others of our church publications give the news of the progress of the work; THE MINISTRY gives the news behind the news—the methods that make the news.

R. A. A.

UP-TO-DATE ILLUSTRATIONS

ASIDE from the Scriptures, life itself yields the most attractive, practical, and heart-appealing illustrations for our use in teaching truth. The interest-arresting simplicity attending many life situations adds forceful appeal to the minister's preaching. For instance:

I was present in London a few months ago when King George VI died. Following the papers several times a day and listening to conversations on every side, I soon sensed the historic and beautiful intimacy that exists between the royal family and the people. One touching incident especially appealed to me, and I shall use it the next time I speak on death and the resurrection.

It took place in the nursery at Sandringham on the day of the king's death. All remember that Princess Elizabeth and her husband were en route to Australia. In the meantime their children, Prince

Charles, three, and Princess Anne, one and a half years of age, were vacationing with the senior royal pair in this favorite retreat. The little prince noted that the maid who came in to tidy up the rooms was weeping. "Why is everyone so unhappy?" he asked. The attending nurse quietly explained that his grandpa had "gone away." The prince was soon calling for "granny." The queen mother, on coming to the nursery, took Charles on her knee and listened to his chatter for a time. Presently he asked, "Where has grandpa gone?" The queen mother broke down. She didn't reply.

How one shudders from setting before children the awful effect of death—yet how bright and hopeful the resurrection answer!

On that "next" occasion this sweet, yet pathetic story will form a part of my introduction. "Where has grandpa gone?" That's the question. Millions are asking it, from castle to cottage, as men face the issues of life and death in the fond inner circle. And when men ask it the heart is usually tender and the mind responsive—an excellent opportunity to illustrate God's grace in the glad resurrection truth.

Let us be on the alert for simple illustrations from everyday life experiences.

G. E. V.

SHEPHERDING THE STRAYING

"The spirit of the true shepherd is one of self-forgetfulness. . . . He learns their needs, their sorrows, their trials; and, cooperating with the great Burden-bearer, he shares their afflictions, comforts their distresses, relieves their soul-hunger, and wins their hearts to God. In this work the minister is attended by the angels of heaven, and he himself is instructed and enlightened in the truth that maketh wise unto salvation."—*Acts of the Apostles*, p. 527. This surely is wonderful counsel for a shepherd.

Of the Good Shepherd we read: "His tender compassion fell with a touch of healing upon weary and troubled hearts. . . . The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend. . . . They longed to abide in His presence, that the comfort of His love might be with them continually."—*The Desire of Ages*, p. 254.

Sheep are never lost suddenly. There is always a period of straying before one separates himself from the flock. And it is in that experience when one is growing careless that he needs the attention and care of the shepherd. Some seem to have a passion to save the lost, but only the notoriously lost—such as drunkards, thieves, and reprobates, or heathen idolaters. But what about the one who is straying, who is not completely and openly defiant, not lost in rebellion, but just a poor wanderer? Will he awaken any true sympathy in our hearts? We are willing to compass land and sea to make proselytes. We can go to all kinds of expense; we perfect all kinds of devices to attract new people to the truth;

(Continued on page 50)