

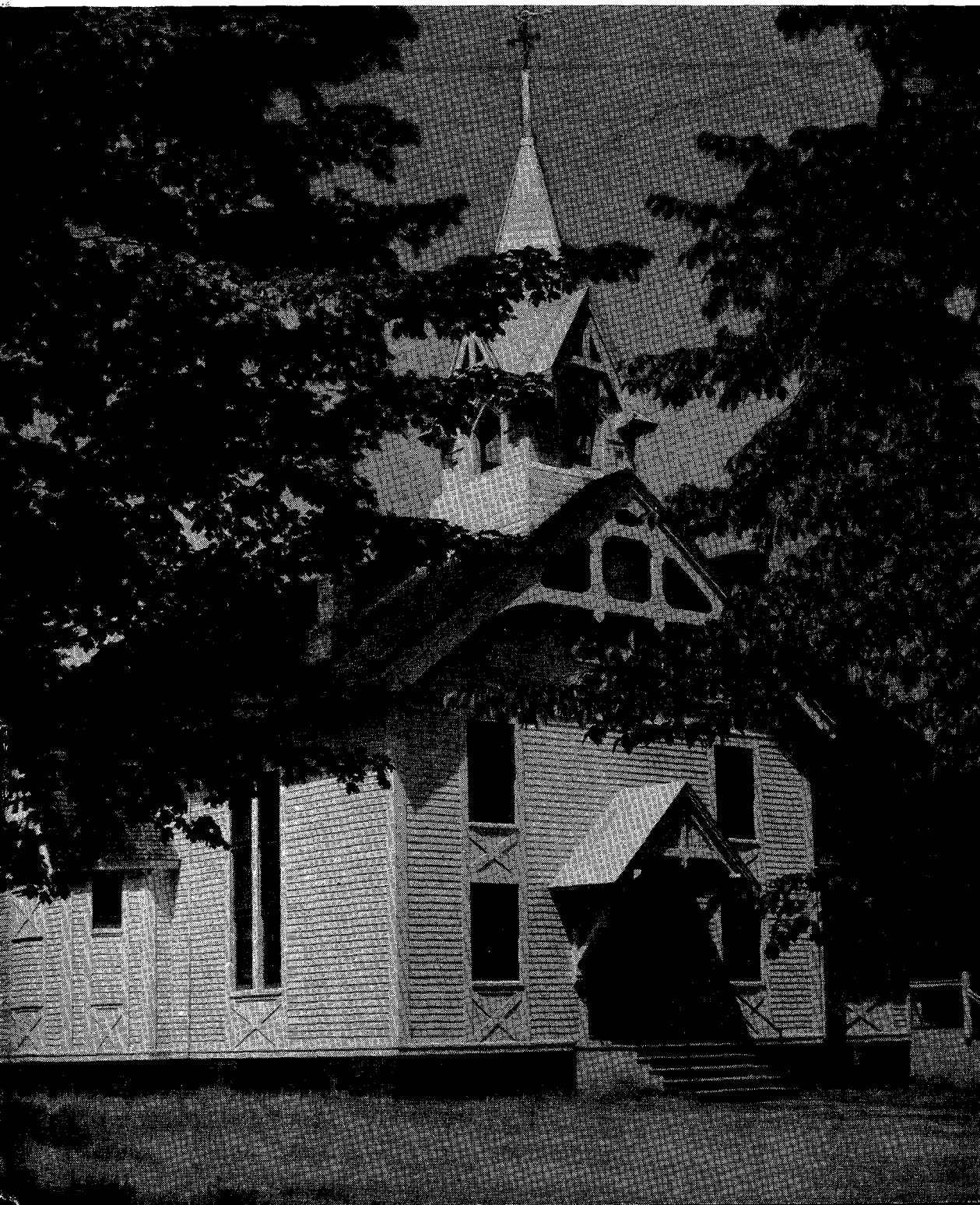
THE MINISTRY

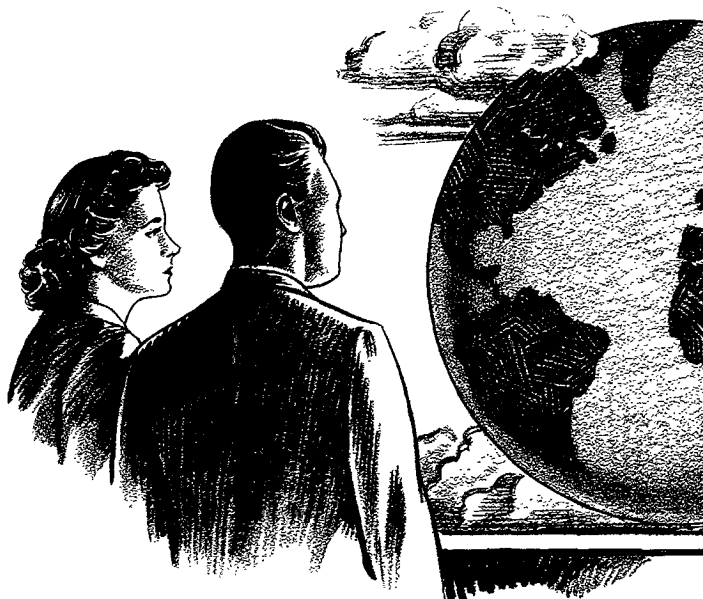
FOR WORLD EVANGELISM

VOLUME XXV

AUGUST, 1952

NUMBER 8





The Worker and the Work

Roy L. Laurin in "Life Begins"

The problem of the work is the problem of the worker. It is the worker, all other things being equal, that is the key to any given situation. God does not indwell the work; He indwells the worker. God does not bless the work; He blesses its workers. God's plan has always comprehended the man. Whatever deficiency that may exist in Christian service is not in the message, but the messenger. What is needed is the full power of Pentecost to be turned on the worker. It is not more organizations endowed with enthusiasm, but more organisms indwelt by the Holy Spirit.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Editor:

ROY ALLAN ANDERSON

Associate Editors:

WILLIAM H. BRANSON, LOUIS K. DICKSON,
LOUISE C. KLEUSER, GEORGE E. VANDEMAN
ROBERT M. WHITSETT

Office Editor; Advertising and Circulation Manager:
BEN GLANZER



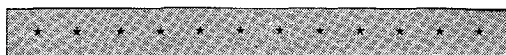
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AUGUST, 1952

In This Issue

READERS of THE MINISTRY will all be deeply grateful to Glenn Calkins for his very spiritual message on page 4, "The Ministry of Reconciliation." All of us can also read with profit Dr. Theodore Flaiz' article, "Some Basic Principles of Organization."

Every soul winner will be benefited by the practical suggestions on "Building a Steadier Attendance" by Fordyce Detamore on page 21. This is a sound, practical plan that comes from Elder Detamore's wide experience.

"Get Out and Get Tired" and "Garden Therapy" in the Health Evangelism section on page 29 are two brief items that no reader of THE MINISTRY should miss.

"Except as We Shall Forget" is the title of our editorial this month on page 8. As workers we do well to take time out periodically to review the foundations on which God's movement for this day has been established, and to remind ourselves that the standards of the remnant church have been clearly set forth in the counsels from the Lord's messenger. Ours is a sacred trust. Be sure to read this editorial. L. C. K.

Cover—South Lancaster, Massachusetts, Church



THE church in South Lancaster came into existence as an organization on April 30, 1864, in the residence of Lewis Priest, just two houses south of the present building. Among the eight charter members were Stephen N. and Mary How Haskell, Brother Haskell being the first elder. In 1869 the growing company moved into a little 20 by 25 foot hall that had been made into a place of worship from a carriage shop, and was situated on the back part of the Haskell property. When this was outgrown, a church building was erected on the present site. The size was 32 by 56 feet and the cost \$3,000. It was dedicated in May of the year 1878.

During the winter of 1899 the General Conference session was held in South Lancaster, and in preparation for this important gathering, what is now known as the north wing was added under the direction of E. E. Miles. A small addition was also made on the south side to accommodate the rostrum and pulpit. From this desk Elder and Mrs. James White, Joseph Bates, and many others of the pioneers spoke. In the year 1942 a large addition was built to the west which more than doubled the seating capacity, now about 700. The present membership of approximately 950, together with the many students of the South Lancaster Academy and Atlantic Union College who are not members, meet on Sabbath morning in two services, one at nine o'clock and the other at eleven-thirty, with the Sabbath school in eight divisions between ten-ten and eleven-twenty. TAYLOR G. BUNCH, Pastor.

The Ministry of Reconciliation

GLENN CALKINS

President, Inter-American Division



SOME TIME ago I heard about a man who lived in Murfreesboro, Arkansas. His home was on a little piece of land situated on a rocky mountainside. He and his wife and children lived in an old log cabin lacking most of the modern-day facilities. The impoverished rocky soil made it difficult to raise even food enough for the family.

One day a man drove up to the little cabin in a big, shiny black limousine. After a few opening remarks he said, "How much would you take for your place?"

"Why," the man answered, "it is not for sale."

"But," the man in the big limousine continued, "just suppose you did want to sell it, what sort of price would you put on it?"

The answer was, "Oh, I would ask far more than you or anyone else would be willing to pay for such a miserable, poor piece of land as this."

"Well," the man persisted, "how much would you take?"

The reply was, "You wouldn't pay me five hundred dollars for a place like this, and no one else would either."

The man answered, "You come to the courthouse tomorrow morning, and I will give you five hundred dollars in cash."

The owner couldn't believe his ears. The next day he was at the courthouse. The papers were signed, and after the title had been changed and the place no longer belonged to the original owner, the mountaineer asked this man: "Why did you, a smart city man, pay such a ridiculous price for this worthless piece of land?"

The new owner then said: "Your little place is the only spot in North America where diamonds can be found. I now own the land, you no longer own it. You sold a valuable piece altogether too cheap."

Our Most Important Work

I am fearful that oftentimes we as ministers are undervaluing the priceless thing we have, present truth, and we are bartering it for far too cheap a price.

There are many, many activities that we, as part of a world movement, must promote and foster. Is it possible that we often allow these things, important as they are, to take the place of the principal responsibilities of a minister's calling? The task of proclaiming present truth is the beautiful work of drawing men and women from the world and preparing them for the great Second Advent and a place in God's kingdom. Ours is a work of reconciliation—the sweetest task, the most precious work, to which man could possibly be called.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20.

Do we sometimes allow this priceless gift that has been entrusted to us, the ministry of reconciliation, of standing in Christ's stead, beseeching men and women to accept deliverance through Him, to take second place to some of the many and varied activities of the movement? I do not wish to be misunderstood, for I am wholeheartedly in favor of all our denominational goals and efforts, but let us make sure that they are never allowed to overshadow the precious work of reconciliation.

No monarch sitting on his throne ever occupied so exalted a position as do God's ministers of righteousness. We stand in the place of the King of all the universe. He carries a royal decree from God Himself, and therefore He speaks with the authority of His Father, and we as His ambassadors speak with the authority of the One who is our king.

We read in *The Desire of Ages*, page 291:

"Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the *most important* to which human beings had ever been called, and was *second only to that of Christ Himself*." (Italics supplied.)

On page 297 we find:

"He who called the fishermen of Galilee is still calling men to His service. . . . He invites us to

come under the divine instruction, that, uniting with Christ, we may work the works of God."

Putting First Things First

Is there not a danger of our unconsciously selling our time and labors far too cheaply? I am not advocating that we lessen our activity in behalf of the denominational program, but that we put *first things first*. Let us keep our eyes steadfastly fixed upon the "high and holy calling" to which we have been called. In *Gospel Workers*, page 13, we read:

"In Christ's stead they are to beseech men and women to be reconciled to God; and they can fulfill their mission only as they receive wisdom and power from above."

Another statement, from *Special Testimonies*, Series A, No. 8, pages 24, 25:

"Will our brethren bear in mind that we are living amid the perils of the last days? . . . Let discourses be short, spiritual, elevated. Let the preacher be full of the word of the Lord. Let every man who enters the pulpit know that he has *angels from heaven in his audience*. And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the word, then the application of the truth will be a solemn, serious matter. . . . A man may lavish all the treasures of his learning, he may exhaust the moral energies of his nature, and yet accomplish nothing, because he himself has not received the golden oil from the heavenly messengers. . . . The tidings of joy and hope must come from heaven. Learn, O learn of Jesus what it means to abide in Christ. If the Christian minister receives the golden oil, he has life; and where there is life, there is no stagnation, no dwarfed experience. There is constant growth to the full stature of Christ Jesus. If we have a deep, growing experience in heavenly things, we walk with the Lord, as did Enoch." (Italics supplied.)

This, my brethren, is the type of ministry to which God is calling you and me, and if we enter into such an experience, if we receive the golden oil that the angels from heaven are emptying from their hearts into ours, then there will be "no stagnation, no dwarfed experience."

That great expanse of territory lying along the headwaters of the Amazon and Orinoco rivers in Venezuela and Colombia is known as the llanos. At certain seasons of the year the low, flat country is flooded with water, which becomes sluggish and stagnant. The people living in those lowlands earnestly hope and pray for a storm to come that will stir the old stagnant water. As a result of the stirring, the waters become agitated and purified and start flowing to the great rivers, eventually reaching the sea. And so, my friends, we must

be stirred, stirred mightily by the Spirit and power of God and by the importance of the truth that we are teaching, that we may never become stagnant pools, but rather life-giving springs of living water, adding new hope and spiritual strength to those to whom we minister.

You will recall the experience of the disciples at Pentecost. We read in Acts 2:1-4:

"And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

A Wonderful Prayer

Some years ago I read a recorded prayer offered by Spurgeon, that great man of God. After quoting the preceding verses, Spurgeon prayed as follows:

"O God, send us the Holy Ghost in this fashion. Give us both the breath of spiritual life and the fire of unconquerable zeal, till nation after nation shall yield to the sway of Jesus. O Thou, who art our God, answer us by fire, we pray Thee. Answer us both by wind and fire, and then we shall see Thee to be God indeed. The kingdom comes not and the work is flagging. O that Thou wouldst send the wind and the fire! Thou wilt do this when we are all of one accord, all believing, all expecting, all prepared by prayer. Lord, bring us to this waiting state! Oh for a sweep of the wind that will set the seas in motion, and make us ironclad Brethren, now lying so quietly at anchor, to roll from stem to stern! Oh for the fire to fall again—fire which shall affect the most stolid! Oh, that such fire might first sit upon the disciples, and then fall on all around! O Spirit of God, Thou art ready to work with us today even as Thou didst then. Stay not, we beseech Thee, but work at once. Break down every barrier that hinders the incoming of Thy might! Overturn, overturn, O sacred Wind! Consume all obstacles, O Heavenly Fire! Give us now both hearts of flame and tongues of fire to preach Thy reconciling Word for Jesus' sake! Amen."

Are we ready to pray such a prayer? Are we courageous enough to ask for such an experience?

Here are statements from the pen of Mrs. E. G. White:

"God calls for men of undaunted courage, men full of hope and faith and trust, who rejoice in the thought of the final triumph, refusing to be hindered by obstacles."—*Review and Herald*, Feb. 18, 1904.

"We are in great need of large-hearted, level-headed men,—men whose daily life shows plainly that they have been with Jesus, and have learned of Him,—men who, when called to bear burdens, do not complain, but move cheerfully forward, singing, yes, making melody in their hearts to the Lord."—*Ibid.*, March 24, 1904.

"The work of God demands true, staunch, whole-hearted, spiritual-minded men—men who are in earnest, and who have a clear understanding of what is truth,—men who are not fashioned after a worldly mold. . . . Men are needed who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to Him for the use they make of the talents entrusted to them. Men are needed who can speak intelligently of the sacredness and importance of the truth,—men who can point their fellow men to the needs of the present hour,—men who have an inspiring message to bear against perverted principles, and who watch for souls as they that must give an account."—*Ibid.*, June 30, 1904.

Our eyes, my co-workers, must be fixed upon the great and high calling to which God has called us. We must never lose sight of the goal that He has set before us. We must not be like the man plowing the field who, wanting his furrows to be straight, fixed his eyes upon an object on the other side of the field. The horses started to pull, and he plowed a long time. At last he realized that he had been plowing in a semi-

circle. What was the trouble? He had had his eyes fixed upon a moving object, and as a result his furrows were not straight. My friends, the truth of God is the same yesterday, today, and forever. If we fix our eyes upon that marvelous truth and upon the One who is the center of that truth, Christ Himself, and refuse to be sidetracked by any other attraction, refuse to allow our time to be taken up with the many things on every hand, but look steadfastly to Him, then our furrows will be straight and our work will be approved of God.

I consider it a great privilege to have a part in this glorious work of reconciliation, and my prayer is (as I know yours is) that we as ministers may prove to be true as steel—true to the message, true to the high calling, true to the confidence that God has in us. Let us make first things first. Let us not barter too cheaply the wonderful gift that God has placed in our hands—the ministry of reconciliation.

Some Basic Principles of Organization

THEODORE R. FLAIZ

Secretary, General Conference Medical Department



ENTIRELY unique in the field of denominational organization are Seventh-day Adventists. With an official administration comparable to that of other conservative Protestant bodies, we have developed auxiliary features of our organization that are Adventist in concept. Ultimate administrative authority in this organization reposes in the seven hundred thousand members round the world. Through the constituency, meeting in quadrennial session, this authority is vested in the General Conference president and his associate officers. Eleven vice-presidents act as administrative heads of our eleven divisions in the world field, and four vice-presidents based at the home office assist in the general administration of this General Conference. The General Conference treasurer and his associates, the secretary and his associates, complete the official group at the home office.

It is obvious that for realization of great-

est effectiveness in the promotion of such a comprehensive, varied, and far-flung work as that maintained at home and abroad by Seventh-day Adventists, there would need to be well-planned integration of all resources and instrumentalities. The president and his associated officers, though concerned with direction of all phases of denominational effort, could not reasonably be expected to give a great degree of attention to all the various details and phases of our over-all program.

In an early period of our history the publishing, Sabbath school, and educational work developed to such interests and proportions as to demand the attention of full-time promoters. As time passed and as the work expanded, these promoters, or secretaries, were provided with associates for the strengthening of their work. Other departments have from time to time been added. The Young People's, Medical, Home Missionary, Religious Liberty, and Radio departments are now important phases of our work, each with a secretary in charge and

with one or more associates and assistants. These departmental men, though carrying heavy responsibility in the promotion of their particular phase of work, are not officers of the General Conference. Their role is not administrative but advisory; and their duties, beyond that of counseling, each in his line, are those concerned with the promotion of the work each represents, in harmony with accepted policies and under the general direction of the officers of the General Conference.

DIVISION FIELD ORGANIZATION.—Following this same outline of distribution of responsibility into the divisions of our world work, we are easily able to orient the status, responsibility, and limitation of the personnel of the staffs of our field organizations. Charged with the responsibility for the administration of the work in the division field, the vice-president has associated with him, as fellow officers, his secretary and his treasurer. For the effective promotion of this work there are again the various departmental secretaries to assume responsibility for specific interests. These men also, as in the General Conference office, have no administrative authority. They are promoters and advisers in their lines to the division officers, as well as to the various units within the division.

Except for the outstanding contribution of the leaders in our Sabbath school departments, in the development of this very important instrument, our Sabbath schools would doubtless now be little more effective than the Sunday schools of other denominational groups. Our educational institutions, except for our strong educators and their application of the instruction of the Spirit of prophecy, would now be well on the way to the status of many other denominational colleges and universities. The same could be said of our publishing work and other departments. The genius of this plan of delegating responsibility for promotion of specific phases of our worldwide work to departments in charge of personnel qualified in such lines is essentially Adventist.

PRINCIPLE APPLIED TO INSTITUTIONS.—The man in sacred writ most widely reputed for his wisdom states on three occasions that "in a multitude of counselors there is safety." How much happier many people and some institutions would be if this principle were more generally observed! Reviewing these principles involved,

and tracing the origins and distribution of responsibility, we find that ultimate authority resides in the world membership of the denomination, implemented through the constituency that delegates its authority to the officers of the General Conference. Obviously, the General Conference cannot of itself directly operate mission fields and institutions at a distance. It can, however, set up authorities in these areas to accomplish its purposes. These are our division organizations.

Again, these divisions, for greater effectiveness, delegate authority to union missions and conferences. The actual administration of an institution by a union or local mission or conference is accomplished by delegating, in turn, the necessary powers for the intended purpose to the principal of a school, the president of a college, the medical director of a sanitarium, or the manager of a publishing house. Generally there is appointed, by the same administrative unit, a board charged with the final responsibility for the interests of the institution. The administrative head in such cases answers to the board for the conduct of his institution's affairs. Institutional management may be accomplished in different ways by different people. The administration of a school or hospital will be, in a sense, a reflection of the personality and character of the administrators.

Generally speaking, the types of administration fall into two classes: one, the administration in which the institutional head holds every major responsibility in his own hands, assigning but the smallest spheres of duty to his associates, no matter how capable; the other, the administration in which responsibility is parceled out to associates just as far as consistency, common sense, and the best interests of the work in hand permit.

In the former case the administrator is usually a harried, overworked, unhappy individual, always behind in his work and unable to see why others do not work as hard as he does. The other staff members of such institutions are also understandably unhappy. They know little or nothing of institutional plans and objectives. They would be glad to share in the heavy duties, and relieve the director of his burdens in the phase of the work of their greatest interest, but their status is that of one who "just works there." The ultimate results

for both the administrator and his charge are decidedly unsatisfactory.

Once, while I was meeting with the staff of an institution, I was discussing their plan for distribution of duties. The staff included a number of capable workers. As I inquired concerning the various features of the institution's activities, and who was in charge of this or that department, I was quite surprised to see the very same hand raised in response to every question. With each inquiry all eyes turned unquestioningly to this greatly overburdened administrator. On closer observation I learned that this individual, who with proper organization should have had a reasonable amount of leisure time, was rising before daylight and working into the late night hours, while his associates were left quite without responsibility.

The successful institution administrator is one who, while recognizing his accountability to his employing board, is not afraid to work in close confidence with associates. He will share responsibility with those who are worthy of such trust, and then in the interest of strength, coordination, and good will, he will call these associates into regular council. Weekly, or not less than monthly, his group will be called together in good fellowship in staff meetings to study problems of interest to all. In this way the director, or head, of the institution becomes a coordinator, or integrator, of all the strength, interest, and activities of his institution. How much more such a leader accomplishes than the one who so ill-advisedly attempts to do all! Not only will he be accomplishing more, but he will assuredly be walking in wiser and safer paths. In a multitude of counselors there is not only safety but wisdom.

VALUES A ROVING reporter stopped six people on the sidewalks of New York and asked: "What was the most important happening in history?"

Five replies, from two gentlemen and three ladies, were as varied as might be expected.

"The settlement of Jamestown by the English." "The defeat of the Saracens at Tours." "The splitting of the atom." "The defeat of the Japanese." "The invention of the wheel."

The sixth answer came from a fourteen-year-old school boy: "The birth of Jesus Christ."
—V. F. KIENBERGER, *Homiletic and Pastoral Review*.



"Except as We Shall Forget"

THE book of Deuteronomy is one of the greatest books ever written. It was evidently a favorite book of our Lord, for we find Him quoting more times from Deuteronomy than from any other portion of Scripture.

It is largely a collection of sermons or orations delivered by Israel's great leader just before his lifework closed. These chapters unveil the soul of a great man. Many things have happened during his long and illustrious life, and now in his last lingering moments he is eager to leave some message of confidence and counsel to the flock. He therefore retraces their steps, relives their experiences, and repeats the laws and judgments of Jehovah. He reminds them that it was in a "waste howling wilderness" that they were found, and that when Jehovah brought them unto Himself, it was to make them His own inheritance. This they must never forget, for if they do, then they will depart from God's law, and He will have to reject them.

The tragedy is, they did forget, and the record of that apostasy is written in the blood of a rejected and suffering nation. Their departure, however, was no sudden event, it was a gradual declension. But ultimately this people who had been so blessed of God turned their backs upon the experiences of the past and went out into the night.

The lesson is vital, and we as a people must never permit ourselves to lose its meaning. No apostasy is ever sudden; it is always gradual. But the results are always the same. Many years ago we were told that as a people "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

Are we forgetting? Are we setting aside the pattern of the past? Has the time come for us to alter our standards? When God called us He separated us from the world and gave us our mission. Ours is not the only movement raised up of God to do a special work. Other great movements have come and gone through the centuries. The Reformation churches began their work in a spirit of simplicity and consecration. But later they began to lose the standards of their pioneers. Look for a moment at the Methodists. How clear those great leaders were in their concepts of truth! They laid down principles that truly separated their converts from the practices of the world. Not only did they rejoice in the righteousness of Christ, but their lives gave evidence that they were truly a sanctified people. Worldliness was shunned. Even diet was a vital part of their religion. But where is all that distinction today? A number of years ago one of their own writers expressed with deep regret the fact that among their members, yes, even among their leaders, were some who loved the world even more than they loved the work of God. He says, "The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside it."

Our Pioneers

Methodism in the early days frowned upon the things that today are condoned. We do not say this to criticize our fellow Christians, but to remind ourselves that we are not immune to the possibility of the same experience. When we as a denomination started out we were indeed a separated people. The pioneers of this movement searched the Word of God diligently. They met together for prayer and Bible study. They exchanged their views. They compared their teachings with the Word of God, and when they came face to face with the clear counsel of the Lord, then it was on their knees they sealed their consecration. The result was, this movement came into being. And from those pioneers we have inherited a marvelous body of truth, based upon the clear revelation of God. But our forefathers also had clear standards of character, of conduct, of practice, and of association.

There was a wholesome simplicity about those pioneers. Extravagance and personal adornment were shunned, and they were

known for their piety. The question is, Are we following their example? Has the time come for us to lay aside those standards? The lesson of history is that the third generation is very prone to forget, to lose sight of the goal of their forefathers. We do well to ask ourselves if extravagance is replacing simplicity. Are we in dress and diet living up to the standards set forth in God's Word and the Spirit of prophecy? If we were measured by the yardstick of our pioneers, what would be our showing? What trends are discernible in our general program of work, our habits of life, and our recreation?

From many parts of the world field come inquiries that reveal a deep concern on the part of our workers. Letters come, not in the spirit of criticism, but from men and women with burdened hearts. They bare their souls as they express their concern over things that seem to be gradually creeping into our ranks. Television has brought the theater into the home, and in spite of ourselves we seem forced to become familiar with sin. It glares at us from every billboard and shouts at us from the columns of the newspaper.

We are all conscious that the pageantry of the world is attracting and alluring our youth. But older members are also caught up in its meshes, and sometimes even our ministers seem to be ensnared by its subtlety. Dare we permit ourselves to be carried away with these things that are so much a part of the world? We are on the very borders of eternity. Let us not forget the tragic lesson of Israel and the Moabites. Pageantry and fanfare may be in place on occasion, but it is the clear sounding forth of the gospel of grace with its definite standards of life that brings people to a knowledge of salvation.

Then what about our standards in recreation? Are we careful to see that at our church gatherings nothing is permitted that would make it possible for our dear people to lose the sense of their high calling? James Russell Lowell stated a great truth when he said:

"In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing."

Describing conditions that would be repeated in the last days, the ancient prophet revealed that even among God's people there would be a lack of the sense of sin.

Ezekiel, chapter 8, is both a revelation and a tragedy. But chapter 9 tells of some who would be sighing and crying for the abominations done among the people of God. And only those who do cry out against the iniquity will receive God's mark of approval.

Again we say, let us beware lest we lose the lesson of the past. Laxity in matters of such dire consequence is sin. Although through the columns of *THE MINISTRY* we think it helpful to provide opportunity for the discussion of methods of approach to the question of preparing a people for heaven, yet we want to assure our readers around the world that there is no tendency on the part of this journal to set aside God's clear counsel to the church, or to lower its sacred standards. To remove the ancient landmarks of our fathers is surely to fail, and be found flying in the face of Providence. We believe the time has come for a clear sounding forth of the high standard of the third angel's message. As a people we have been called with a high and holy calling. Let us pray that the forthcoming Bible Conference, where our whole world field will be represented, will give opportunity for reviving the spirit of primitive godliness and for renewing our consecration before God. Indeed, this is one of the high purposes of this conference. There are some moot questions that some might wish to hear discussed, but is not the need of the hour a clear setting forth of those vital principles that have made us a people? Only as we may forget the way the Lord has led us do we have cause to fear.

The time certainly has not come for us to alter our standards, for only by the preservation of those high standards of life and doctrine will we continue to be a people worthy of the name "the remnant church." May God keep us so true to the message we love that both in our conduct and in our commission we may reveal that we are indeed a people prepared for the Lord.

R. A. A.

Some ministers err in making their sermons wholly argumentative. . . . Often the cross of Calvary is not presented before the people. Some may be listening to the last sermon they will ever hear, and the golden opportunity lost, is lost forever.—*Evangelism*, p. 193.

News and Announcements

Corrections in the Baptismal Certificate

OUR attention has been called to the fact that there is a discrepancy between the revised edition of the *Church Manual* and the list of questions to be asked new candidates who are being examined for baptism and church membership.

The discrepancy consists of two paragraphs that appear in the revised *Church Manual* but that are not included in the Baptismal Certificate. These paragraphs are as follows:

"7. Do you believe that your body is the temple of the Holy Spirit and that you are to honor God by caring for your body in abstaining from such things as alcoholic beverages, tobacco in all its forms, and from unclean foods? (See pp. 33, 54, 200.)"

"8. Do you accept the doctrine of spiritual gifts, and do you believe that the Spirit of prophecy is one of the identifying marks of the remnant church? (See pp. 34, 54.)"

The publishers of the Baptismal Certificate are cognizant of this discrepancy, and we understand that correction will be made when a new supply is printed, so as to harmonize the certificate with the revisions in the *Manual*.

It is very necessary, of course, that these two points, as well as all the fundamental doctrines of the church, be well understood and accepted by those who are received into the fellowship of the church. That need is clearly indicated in paragraph 7 of the present Baptismal Certificate, which says:

"7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?"

Great care should be exercised by those preparing candidates for baptism to see that they are thoroughly instructed in all points of our faith, and that confession of their personal acceptance of these doctrines as set forth in the *Church Manual* be made before the church.

W. H. BRANSON,
President, General Conference.

A Century of Progress

A CENTURY has passed since the idea came to James White to write the first Bible lessons for the children of the then-little flock of believers. These Sabbath school lessons appeared in the first issue of the *Youth's Instructor*.

From that idea our Sabbath school work began to grow, and now we have 1,034,160 members in our Sabbath schools all over the earth. A little more than half our world foreign-mission budget is supplied through our 17,373 Sabbath schools. Every year about 35,000 persons are baptized through the soul-saving work of our Sabbath schools.

To mark this centenary occasion, the General Conference Committee has designated September 27, 1952, as Sabbath School Centennial Day.

THE MINISTRY

Material for a full week end of services is being supplied to all our churches. It is planned for the Friday evening Missionary Volunteer service to give recognition to this anniversary. The morning Sabbath school hour, the brief church missionary service, the Sabbath morning preaching service, and the afternoon and evening services will all be geared to the soul-saving aspects of our Sabbath school work on Centennial Day.

Ministers and church leaders will receive a morning service sermon outline with supporting material, which, it is hoped, they will use to good effect. All the material for these services is, of course, suggestive, but where preachers prefer to use their own sermons, it is earnestly suggested that the theme and appeals given in the sermon outline be adhered to.

For months before our Sabbath school centennial week end, our local Sabbath schools should engage in visitation among former members and among friends and neighbors, and work and pray for decisions for Christ in their classes. It is expected that as a result of this personal work there will be a baptismal service on Sabbath afternoon, making the occasion a real home-coming evangelistic day. Provision for this is made in our suggestive program material.

As part of our denominational endeavor to double our membership, the Sabbath school holds enormous possibilities for soulsaving from its children

and from every neighborhood where there is a Sabbath school that meets regularly.

We solicit the help of pastors, leaders, and officers in every church and Sabbath school, and we hope the centennial week end, September 26 and 27, will prove a great blessing throughout our ranks.

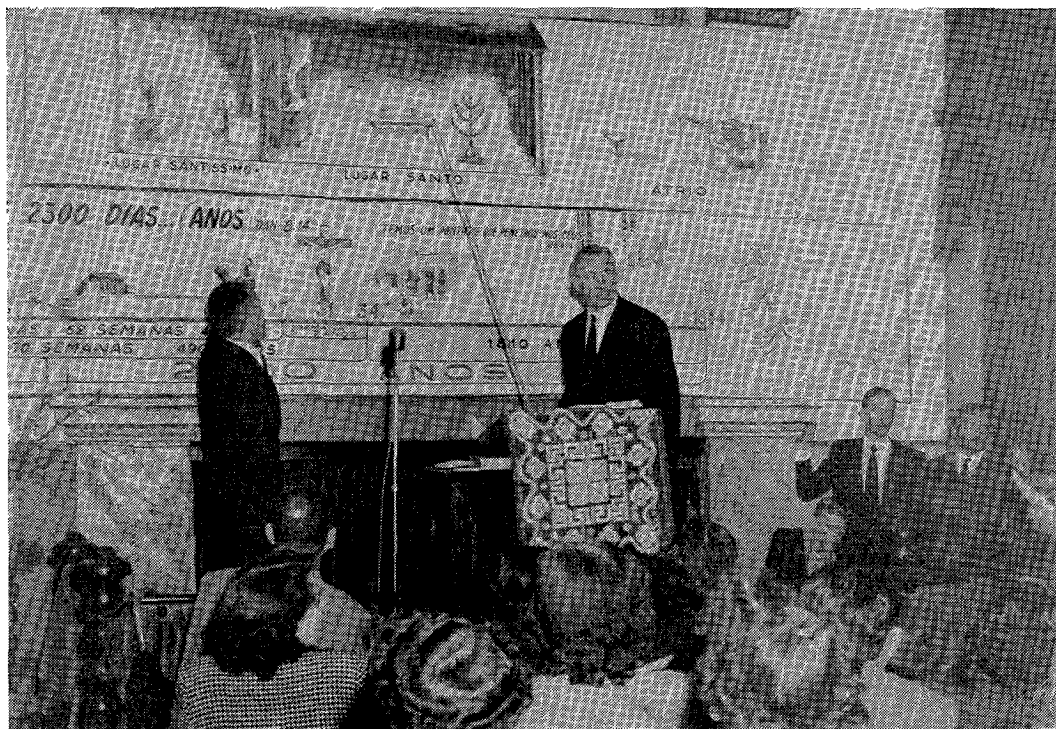
HARRY W. LOWE, *Associate Secretary,*
General Conference Sabbath School Department.

Annual Meeting of the A.S.I.

THE fifth annual meeting of the Association of Self-supporting Institutions will be held August 13-16, at Campion Academy, Loveland, Colorado. The three days will be packed full of vital topics for those interested in establishing laymen's medical missionary enterprises, rural life planning, and kindred topics. Visitors are welcome.

Representatives from the General, union, and local conferences will be present, as well as delegates from the various self-supporting institutions. Already requests for accommodations are coming in.

Rooms for our guests will be available in the academy dormitories at \$1.00 a night. Those in attendance must provide their own sheets, blanket, and towels. For room reservations and information, write A.S.I., General Conference S.D.A., Takoma Park 12, D.C.



Walter Schubert in action, in an evangelistic service in Rio de Janeiro, Brazil. A former conference president and also an experienced leader in other departments of the work, he has been the Ministerial Association secretary for the South American Division since June, 1946. Through the signal blessing of God this dynamic, Spirit-filled leader has for some time been baptizing four hundred to six hundred people annually—most of them coming out of Roman Catholicism. His unique approach to these people will be presented by Elder Schubert at the forthcoming Bible Conference in September and will be made available to the readers of *THE MINISTRY* soon thereafter.

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Our brethren at the Voice of Prophecy headquarters are now in the process of revising this booklet, and would be happy to have our workers send them the latest and most up-to-date statements they have from any reliable source on the true Sabbath and on Sunday. Please mail these statements directly to I. E. Gillis, Manager, Voice of Prophecy, Box 1511, Glendale, California. B. G.

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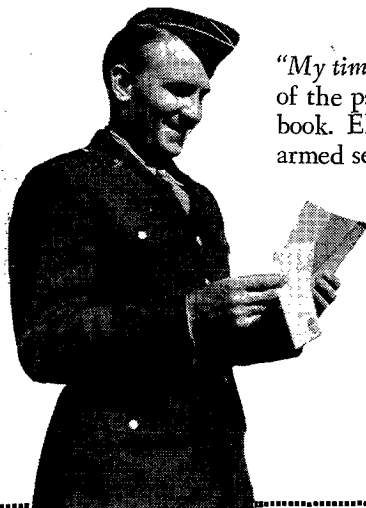
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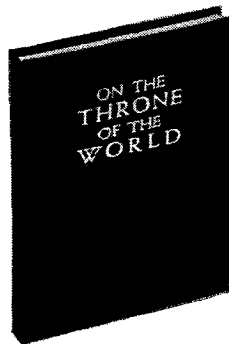
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[See book review on page 42.—B.G.]



PULPIT *Pointers for Preachers*

"Great Words Against the Most High"

RICHARD RUHLING

Retired Minister, General Conference

WE ARE often criticized, not only by the Catholic Church, but also by Protestant churches, for our interpretation that in Daniel 7:25 and Revelation 13:6 the Papacy is meant. Some say they cannot see that the expressions in Daniel, "great words against the most High," and in Revelation, "he opened his mouth in blasphemy against God," have anything to do with that church.

I have at hand a little book, *Zepter und Schlüssel in der Hand des Priesters* (*Scepter and Key in the Hand of the Priest*), written by Franz Xaver Esser, S.J., printed in German at Freiburg in 1924 by Herder and Company. It has the following imprimatur (printing permission):

"Coloniae, die 30 Octobris 1923
Bern. Bley S.J.
Praep. prov. Germ. Inf."

And:

"Friburgi Brisgoviae, die 27 Augusti 1924
Carolus, Archiep."

That means it is from the highest Catholic authorities.

It would be very profitable if the entire book could be translated and put into the hands of every Seventh-day Adventist minister, but we surely would not be able to secure permission to do that. Therefore I have translated a few quotations which show us that we are certainly correct in our Bible interpretation. This book is written primarily for Catholic priests. It is noteworthy to remember that these expressions were made, not in past centuries, but less than thirty years ago. We hope they will be of value to every minister.

The Scepter

The writer of the book maintains that every priest receives symbolically at his ordination the golden scepter and the miracle-working key.

"With Christ's *Consummatum est* [It is finished], thank the Lord, the golden scepter fell from the hands of Satan and his accomplices, and others were

allowed to bow down before this jewel and take it in their hands: first the eleven apostles, whom the Lord during the Last Supper selected to be His priests, and whom He commanded to celebrate the holy mass. Each time that they, after that consecrated hour, walked up the steps of the altar to the holy sacrifice, the wonderful control over the true body of the Lord became a reality in them. They spoke a few rapid words during the holy transformation, and the Lord incarnate descended from heaven, took on the shape of bread and wine, and allowed Himself to be crucified again!"—Pages 7, 8.

"Now to us [the priests] in submission is He obedient, 'who out of the womb of the morning from the Father of Eternity was begotten as the Lord!' (Ps. 110:3.) Bending before us is He who is 'upholding all things by the word of His power' (Heb. 1:3), 'upon whose shoulders the government rests' (Isa. 9:6)."—Page 8.

"Since the priests carry the golden scepter in their hands, the carefully guarded heaven stands open to them. They can command there with a power which one might best call Omnipotence. That is what they do. For every morning during the holy mass they enter the heavenly hall, not only the great and strong among them, those who like the patriarch Jacob are able to wrestle with an angel of God, but also the weak and frail, who are like broken reeds. All the angels give way humbly, respectfully, and make room, although they know that they [the priests] now take from the heavenly tabernacle the Holiest of all, the Son of God, and bring Him down to earth upon the altar."—Pages 11, 12.

"The word of the priest gives to the Son of God during the holy mass a proper manner to exist and to be."—Page 13.

"Priest, here you have a presentiment of *your whole unmeasured greatness!* One can sing, with a little change, a song of praise about you also that has been written in poetry to praise the exalted mother of God with the Child in her arms: 'With scepter in hand you perform numberless miracles.'"—Page 14.

"But you, priest, take the scepter in your hand, approach that great mistress, Nature, during the holy transformation, and command: 'Away with this and that law,' and without the slightest contradiction, she obeys you! How superhumanly great are you, O priest, like the Saviour, who commanded the wind and sea, and walked upon the unstable water!"—Page 15.

"The last and highest sphere of power is still awaiting: the Son of God Himself becomes subject

to him [the priest], and obeys him 'unto death, even the death of the cross.'—Pages 15, 16.

"He [the priest] takes the golden scepter in his hand and speaks to the eternal Son of God in words which once cut into Abraham's soul like sharp swords: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.' Gen. 12:1. But how is this land named? Calvary with the cross! And Jesus obeys him immediately and without opening His mouth in contradiction. Oh, if the priests could only once see with their own eyes how willingly the Son of God submits to their words! How their own greatness would grow before them like a sky-high mountain! The holy Parson von Ars said rightly: 'How great sublimity has every priest within himself! If he could comprehend himself, he would die from it. God Himself obeys him.'—Pages 16, 17.

"Therefore during that time [the writer is obviously speaking of the holy mass] not only the gears of the whole world machinery should come to a standstill; the sun, moon, and stars, and all the million other celestial bodies should pause in their wild and impetuous course, and at leisure follow the holy act. Yes, even the angel choirs would do well to suspend their anthems, leave heaven, and gather around the altar." Pages 25, 26.

"Not only men are jubilant when priests walk to the altar, but also the angels. One might expect just the opposite; because, now that there are priests, there is stirred up in them something close to envy. At first it was found only in hell with the devils. But after the first ordination of a priest, winds have carried that seed pollen into the blessed regions above."—Page 32.

"For following their authoritative order, the Saviour allows Himself to be crucified again during the holy mass."—Page 43.

The Key

"Will not therefore the same key, which the Saviour on Easter evening handed over to the priests, likewise radiate around them with the same light of glory? O marvelous hour of this presentation! How much splendor and greatness is enclosed in thy lap! In you it became a joyful reality, that which the serpent, full of deception, once promised in Paradise: 'Thou makest us to be gods.'"—Page 71.

"What wonderful spirits are the angels and arch-angels, the cherubim and seraphim! How they shine in wisdom and power! One of them smote all the firstborn in Egypt, so that that mighty kingdom of the Pharaohs passed away in anxiety and fear. Another came to the rescue of the Lord's city and laid 185,000 of their enemies in one night as corpses on the battlefield. But now you, priest, guide these mighty heavenly princes to one poor sinner that they might take his guilt away. And if they would offer anything, and try as hard as did the disciples at the base of Mount Tabor to heal the demoniac; in vain. But you take the key and declare in power *Ego te absolvo*, and behold! What all the angels are unable to do, you, a poor human being, accomplish easily. We are almost dizzy at the sight of that cloud-high peak to which the key has raised us, but we are permitted still to climb incomparably higher."—Pages 72, 73.

"After all this the envy of heaven is understandable, as it finds expression in the verse it has composed: 'O key of David, you open my gates to the

sinner, and none among us is able to prevent it!' " —Page 73. [How does the author know that heaven has composed such a verse?]

"Suppose the stars in the firmament were radiating in their brightest noonday light. You would take the key and by its power would create such a shining sun that it would, after the manner of the soap bubble which a child sucks out of a basin and then pushes from a blade of straw, go up into the universe like a gigantic ball of fire and make everything else seem dark by contrast. How great you would think yourself to be, even inconceivably great! If even the angels stood around you as spectators of this noble exploit and admired you and fell down before you, and in their overflowing enthusiasm wanted to make you their king, you would go out of your senses from sheer reverence for yourself. But with that key you perform infinitely more—you restore in the sinner, with the *Ego te absolvo*, the supernatural image of God, and thus make him a small God."—Pages 77, 78.

"How all those who were healed praised the great Miracleworker from Nazareth! Yet, priest, if you had taken the key in your hand and pronounced over a single one of them the *Ego te absolvo*, you would have done more than He. And this one act would not only have obscured the miracle of Capernaum, but likewise the others which the Saviour performed in the three years of His public life."—Pages 78, 79.

If these words are not blasphemy, then there is none!

"A More Sure Word of Prophecy"

FRANK R. ISAAC

Retired Minister, Riverside, California

THERE is considerable controversy over the meaning of "a more sure word of prophecy." (2 Peter 1:19.) There are those who claim that Peter meant that prophecy is more sure than his eyesight and hearing, but far from it. Neither Peter nor the other two disciples were in any way blinded or illusioned when they were on the mount of transfiguration and saw Jesus glorified. They were awed, inspired, and filled with greater zeal for the Master. The sublime scene impressed them with the greatness of the celestial Being who mingled with them and did His utmost to impress them with the fact that He came from God.

The prophecies in the Old Testament and the fulfillments in the New are the greatest evidence that Jesus is divine. (*The Desire of Ages*, p. 799.) Jesus gently chided the two disciples on the way to Emmaus for not heeding the prophecies, and "expounded unto them in all the scriptures the things concerning himself." Luke 24:27. Christ is the center of all the prophecies, and when the three disciples heard the voice tell who He was, they were able to say, "We have not followed cunningly devised fables." They were eyewitnesses of His majesty, and

therefore could confirm the prophecies pointing forward to the Lamb that was slain on the cross of Calvary. That is what Peter meant by a more sure word. The word was made more sure as a result of the scene on the mount.

This thought is substantiated by a number of translations:

1. Moffatt—"And thus we have gained fresh confirmation of the prophetic word." *

2. The New Testament in Modern English—"And so we possess the word of prophecy made yet more sure."

3. Miniaturbibel (German—"And we hold now the firmer to the prophetic Word.")

4. Brockhaus, Elberfeld—"And so we possess the word of prophecy more certain" (or "established").

5. Menge—"So much the more firm now for us stands the prophetic Word."

6. Luther—"We have all the more steadfast the prophetic Word."

That is, since they had been eyewitnesses of His majesty, prophecy had become more sure to them.

George Lamsa, translating from original Aramaic sources, after telling of the experience on the holy mount, puts it this way: "We have also a true word of prophecy." That is, they were convinced of "the power and coming of our Lord Jesus Christ" (2 Peter 1:16) by seeing and hearing.

Weymouth has a translation all his own, but it too does not discount the eyewitnessing of the disciples. He says, "And in the written word of prophecy we have something more permanent." Evidently Peter felt that the old established prophecies were more permanent than what he was writing, although he beheld how Christ received from God honor and glory "when there came such a voice to him from the excellent glory." Verse 17.

Peter saw with his own eyes the fulfillment of the "old established prophecies." What the prophets had written and longed to see, that Peter saw. He saw Christ Himself. Peter did not discount what he had written, neither did he nor the other apostles subordinate their writings to those of the prophets. (Matt. 13:17; Luke. 24:25.) They wrote what they had seen. The Old Testament prophets wrote but did not see their prophecies fulfilled. The apostles saw the Object, or Person—Christ—of the prophecy. Can prophecy (or the word of prophecy) be more sure than the person of prophecy?

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

Without the person (or the object) there can be no prophecy. To say that the word of prophecy is more sure than what the apostles saw and heard "in the holy mount" is to say that the word of prophecy is more sure than the person of Jesus and that of Moses and Elias—yes, than the whole scene on the mount.

Jesus took Peter, James, and John up into the mount to see Him glorified and meet the celestial beings, Moses and Elias. They were to confirm the prophecies regarding His identity. The sublime scene in the holy mount is part of the plan of redemption, and there is nothing more sure than that and those who were there; namely, Jesus, Moses, Elias, Peter, James, and John. Those apostles saw and heard what had been prophesied in the long ago, and that made the word of prophecy more sure to them, and to us because of their word.

The eyes of the apostles were not deceived. There was nothing to deceive them. There was no optical illusion. They saw Jesus glorified, and Peter wrote about it later to confirm prophecy. That made prophecy more sure.

Study Outline

God's Two Covenants With Man Part III

V. THE TWO ADAMS.

A. *Adam's Failure as a Son of God.*

1. How did the man Adam come into being? Gen. 1:27; 5:1, 2.
2. In what state was this man in his physical, mental, spiritual, or moral nature? Like God; called the son of God. Luke 3:38.
3. What caused the fall of Adam, the son of God? Rom. 5:12, 19. The sin of disobedience under the suggestion by word of Satan the serpent, the tempter. Gen. 3:1-6, 12, 13.
4. In this disobedience to a known command, what did Adam do to the authority of God? He rejected the authority, or right, of God to rule his conduct.
5. What happened to his faith in God's word? He disbelieved.
6. What happened to his love for God? It became secondary to selfish ambition.
7. Whose spirit came in and took possession of his soul? Rom. 6:16; 1 John 3:8.
8. What inheritance could he pass on to his posterity? 1 Cor. 15:47, 48, first part of each verse. See also Rom. 7:14.
9. What did God give to Adam on the day of his failure to save him from the sinful state into which his disobedience had plunged him? Gen. 3:15. The word of promise revealed a coming Deliverer; the everlasting covenant promise.

B. *Jesus Overcame Satan as the Son of God.*

1. Where did the Deliverer have to begin to

make good? Just where the first son of God failed.

2. At His baptism Jesus became the Shiloh, the Anointed One, the promised Deliverer for Adam and all his posterity. What temptation came to Him immediately after baptism? Matt. 4:2, 3.
3. Why should appetite be Satan's first point of attack? Because on this point the first son of God had failed.
4. How did Jesus, when hungry, meet the temptation suggestion of the devil? Verses 3, 4.
5. By letting the words of God control His conduct, what was Jesus doing to the authority of God? Putting it above hunger, making God supreme.
6. What happened to His faith in God's Word under this temptation? Christ's faith in the Word of God sustained Him. His senses became a servant to His faith.
7. When Satan saw that this Son of God was standing on the Word, what second temptation was pressed upon Him? Verses 5, 6.
8. What answer did Jesus make? Verse 7. This answer shows that in the exercise of faith we cannot go beyond the limitations of God's written Word to subject God to trial or proof. We cannot set up our own standards and then expect God to sustain us. This sin is called presumption.
9. How was the sin of presumption to be treated in ancient Israel? Num. 15:30, 31; Deut. 17:12.
10. Should we pray for deliverance from this wicked conduct? Ps. 19:13.
11. Ambition for greatness came in the first temptation. How was Christ tempted on this point? Matt. 4:8, 9.
12. How did Jesus gain the victory over ambition for honor or power? Verse 10.
13. What spirit remained in control by His obedience to the written Word? Heb. 9:14. The eternal Spirit had control.

C. *The Secret of Our Victory Over Sin.*

1. Because Jesus overcame where Adam fell, what inheritance can He pass on to every Christian believer? Col. 1:12-14, 21-23; Acts 26:18.
2. Which is the stronger, the inheritance of sin from Adam, or the inheritance of righteousness from Christ? Rom. 5:20, 21.
3. Can this inheritance through Christ be lost out of the soul? Heb. 3:14.
4. What is the secret of constant victory? Heb. 4:16.

VI. FULL RESTORATION IN CHRIST.

The everlasting covenant is the agreement between God and Christ made before the foundation of the earth was laid, that man should be redeemed and given the privilege of full restoration to divine likeness by the sacrifice of Christ.

A. *The Human Will and Restoration.*

1. In Adam's disobedience, what happened to Adam's love and trust in God? He turned away from God. How was his will perverted in disobeying? Rom. 7:14, 15. What change came over his mind? He lost the consciousness of oneness with God, and a sense of condemnation filled his mind. This encouraged false ideas of God. Gen. 3:8. What part of Adam's life was weakened by his disobedience? His

spiritual life. Eph. 2:1, 12. What change also affected his physical being? Gen. 2:17.

2. What part does the will perform for each individual? The will is the deciding faculty that dominates mental and bodily action.
3. Why do we now have power to will and do God's pleasure? Phil. 2:13; Heb. 13:20, 21. The right of choice was restored to fallen man for a probationary period.
4. When is the sense of guilt and condemnation lifted from the soul? Rom. 8:1.
5. When is the spiritual life lost by Adam's disobedience restored to the individual? John 3:3; 5:24.
6. What place has spiritual enlightenment in the work of restoration? Rom. 12:2; Eph. 4:23.
7. By a change of mind and restoration of spiritual life, to what state of perfection is the believer in Christ to be brought? Matt. 22:36-40.
8. Can this be done in this world while the majority are selfish sinners? Christ demonstrated that it could be done from childhood to death.

B. *Jesus' Oneness With God.*

1. How did Jesus love God with all His heart, soul, mind, body? John 8:28; 4:34; 5:30; 6:38.
2. How did Jesus receive the strength of will to keep God and His Word always in mind? Ps. 16:8; Heb. 5:7, 8.
3. How did He retain the consciousness of the love and approval of God? John 15:10.
4. What is Christ's earthly life to reveal to us? John 14:6, 7, 9.
5. What are God's characteristics that we may receive through Christ? Ex. 34:6, 7. Merciful, gracious, long-suffering, abundant in goodness and truth. Jer. 9:24. Loving-kindness, judgment, righteousness.
6. In what way is Jesus a demonstration of God's love for us? John 3:16; 1 John 3:16.
7. How did Jesus reveal that God is merciful? John 6:37, 38; Matt. 9:13.
8. How did Jesus show that God is gracious? Stooping low to be kind to an inferior. Heb. 2:14, 15.
9. How was the long-suffering of God revealed in Christ? Matt. 27:27-31; Luke 23:34.

C. *Oneness With Christ the Secret of Godliness.*

1. What is Christ to accomplish for us in this revelation of God's character? Phil. 2:5. "Let this mind be in you, which was also in Christ Jesus." Eph. 5:2. Walking in love as Christ did.
2. What promise of oneness with God was made through the prophet Hosea? Hosea 2:19, 20. The agreement of betrothal when two become one in righteousness, judgment, loving-kindness, mercy, faithfulness.
3. How did Jesus state this same promise as God's purpose for us? John 17:23, 26.
4. What, then, is the main key to the full transformation of our character to this divine likeness? John 14:22-24.

(End of Series)

Some men succeed in preserving a youthful appearance, but they show their age in their opinions.—Sidney Tremayne.



PASTOR *Shepherding the Flock*

Meeting Objections in Visitation

JOHN D. RHODES

Pastor-Evangelist, Southern California Conference

[EDITORIAL NOTE.—John D. Rhodes, of the East Los Angeles church, recently submitted a copy of some valuable information used in his church revival and visitation program. In his training of established church members to help the pastor in looking after the flock, Elder Rhodes provides them with help on twenty points—rather excuses—by members who may be irregular or delinquent in attending the various services of the church. Some who have recognized the truth of our message may be procrastinating in becoming church members. Since our ministers must continue dealing with these very problems, we are sharing Elder Rhodes' suggestions with the field. If you appreciate this practical service through THE MINISTRY, please let us hear from you. Perhaps you have plans you should be sharing with your fellow workers. We would be happy to learn of these.—R. A. A.]

MEET frankly all excuses and objections. You should assume that your prospect is sincere, however flimsy and weak his excuse or reasons may be. Because he may honestly believe them, they should be dealt with fairly and fully. Encourage him to express himself freely, in order that you may gain all the facts. You can easily distinguish between alibis, or excuses, and reasons. "I live far from the church and have no means of transportation" is a reason. "We are often out of town on Sabbath" is an excuse. Most of these can be readily dissolved by tactful, friendly guidance. There is usually, however, one crucial factor that, like a key log in a log jam, delays or blocks a favorable decision. Discover this, and you are well on the road to success. Do your utmost to dissolve it without arguing or spending an undue amount of time on it. State winsomely your own judgment concerning the problem, remembering always that your personal witness is a potent solvent for objections and difficulties.

Common Objections

You should be prepared to answer these twenty common objections and excuses.

1. "I am not sure how long I am going to live here." If you are definitely planning to

move soon, it will be wise to leave your membership where it is until you settle in your new home. If your plans are indefinite, and you may be here one, two, or three years, then by all means you should transfer your membership here. It should be where you live, and you may live here several years. Our church has provided a simple method of transfer. Our church clerk will be very happy to write for it; and if you move to another community, you can arrange with the church clerk there to write us for it, and we will be glad to forward it there.

2. "I want to keep my church membership in my old home church." Your home church played an important role in your religious life at one time, and I am glad to hear you speak of it with esteem and affection. Your membership there, however, is doing no good, and probably it costs the church something relative to the church goals because you leave it there. Since you do not expect to return, and since you expect to live here, your affiliation should be where you are. An absentee membership usually becomes a dead letter, soon forgotten and easily lost. If nobody transferred his membership, all churches, including your home church, would in time have to close their doors, and none of us would want that.

3. "We always send our children to Sabbath school." You are doing a part of your Christian duty toward your lovely children in sending them regularly to the Sabbath school. Don't you feel, however, that you are neglecting the rest of your duty to them, as well as to yourselves, by not going with them? You are right in feeling that good religious training is indispensable to their character and ideals. While they are small you can require them to go; but when they become thirteen or fourteen years of age, your example will be more influential than anything you can say. You would be willing to do almost anything to ensure their physical health. Why not come with them for the sake

of the Christian welfare of your whole family?

4. *"There are too many hypocrites in the church; I don't like some people who go there."* There are imperfect people in the church as there are in every association. Christians are not perfect people, but rather they are going "on to perfection." No one remains out of a social group because there are hypocrites in it. You wouldn't stop buying groceries just because some hypocrites are selling groceries—that is, people who are not interested in supplying good food to the public, but rather are interested only in what they can get out of the public. You have a personal responsibility to God that is your very own. You should never permit a few imperfect folks to keep you out of the fellowship of God's people. To be really consistent, you should join the church to set an example to help improve those who are not sincere. (The wrong answer to this excuse is, "Come on in, brother; there's always room for one more," however appropriate such a comment might be.)

5. *"I'm just as good as many people in the church."* It is extremely difficult to judge the goodness or badness of anyone, for under the same circumstances we might have done no better. The Bible says that we "all have sinned, and come short of the glory of God"; and "judge not, that ye be not judged." You, however, are too big a man to compare yourself with some rather imperfect people. Christ is the one by whom we should measure our lives. When we do, He challenges us to measure up to the highest and to work with the best. I'm sure you would like to do that, and as a Christian to come into our fellowship.

6. *"I do things of which the church does not approve; I would have to give them up."* Whatever it is that stands between you and God, whether it be sin or evil or wrongdoing, should be given up whether you join the church or not. Your conscience and the church ask you to give up only those things that are harming you or hurting someone else. By your decision to surrender them, and by your commitment to Jesus Christ as your Lord and Saviour, you can put them all out of your life. God will give you joy, peace, happiness, power, and a score of other blessings worth infinitely more than the things renounced.

7. *"I'll do it sometime, but not now."* We are glad that you have determined that you will sometime become a Christian and unite with the church. You have taken the first step in promising yourself that you will do what God wants you to do about your commitment to

Christ—sometime. Is there really any reason why you should not make your decision now—this evening? If there is, I'll be glad to help you with it. If you think you ought to wait until you "know more about Christ" or are "good enough," you'll have to wait a long, long time. Accepting Christ will help you know Him better and will aid you in living a more Christ-like life. Your decision is an act of your will—a promise you make to Jesus Christ that you will be a Christian. That doesn't take long—just a moment. You have probably postponed this decision for a long time, and it has done no good to put it off. "Now is the accepted time." You should become a Christian this very evening.

8. *"I was compelled to go to church when I was young."* I was too, and I have been deeply grateful to my parents for requiring me to do so. We were compelled to go to school, to learn to work, to keep clean, and to do a dozen other necessary things that we considered extremely burdensome at the time. One needs God at every age as his religion expands with his growing life. On the foundation laid in your boyhood you can build a strong faith and a rich life through Christ and the church. In the old days services were too long and sermons too dull. I am sure you will greatly enjoy and be helped by those we have in our church now.

9. *"I'll join when my husband (wife) does."* The ideal situation, of course, is where you both unite with the church at the same time. You worship together, and the spirit of your home is Christian. (Where the refusal to join on the part of husband or wife has extended across the years, it becomes the clear duty of the one who desires to unite with the church to do so. Each one owes a personal obligation to God, which one must discharge regardless of the refusal of anyone else. Often such an individual commitment causes others in the family circle to make a favorable decision.)

10. *"I can't believe everything the church teaches."* Probably no two Christians in the church would completely agree concerning the meaning and importance of all the beliefs of the church. Perhaps my teammate or I can explain the one or two beliefs that are perplexing you. If we cannot, our pastor can. You will find that as you worship with us, enjoy the sermons, and share in the class discussions, these things

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

will be much clearer to you. You remember when Jesus called His disciples He did not ask them about their theological beliefs. He said only, "Follow me"; and as they did so, they understood. That will be your experience too, I am sure.

11. *"I can't give to the church what I should like to."* None of us can. Each one of us returns to God the tithe and then gifts "according to his ability," and that is all God wishes us to do. Give to the church only what you think God would have you give. The largest contribution you can make is, not your money, but your life. You can give that, and God will prosper you so richly that other things will care for themselves.

12. *"I don't like the preacher."* We who work with Elder ———, and who know him well, feel that he is a devoted, hard-working minister who does his best to serve his church. In a church the size of ours we of course cannot secure the greatest preacher in America. We do have one who does his best, and we laymen do our utmost to help him. I'm sure you will like him, as we do, when you come to know him. One does not join the preacher, you know, but rather the church. Ministers come and go, but the church goes on forever.

13. *"I work so hard during the week that I have to rest on Sabbath."* Our service is set late in the morning for folks just like you, instead of at six, seven, or eight o'clock as the Roman Catholic services are. Even though one stays up until midnight, he is still able to get a good eight hours' sleep and arrive at church in ample time. We all have Sabbath afternoon in which to relax. I find that coming to church every Sabbath refreshes and strengthens me. It is a tonic to my mind and spirit, and I always leave the service with renewed personal power. I'm sure God will give this to you also as you worship each Sabbath with us.

14. *"I have just become careless and got out of the habit."* That is one of the bad habits that all of us are sometimes tempted to form. Sickness comes, or we are out of the city, but we faithfully promise ourselves that next Sabbath we shall, without fail, be in church. When we are absent we disappoint God and our fellow members. When we are present God richly blesses us. Every-Sabbath church attendance as a matter of conscience and duty is a must in

every Christian's schedule. God gives us 168 hours in every week, and we can all surely set aside one for worship.

15. *"I live so far from the church and have no means of transportation."* That is a difficult problem, but perhaps we can help you find a way to solve it. If you have a car and drive it, you might agree with the other members of the family that you are always to have it Sabbath morning. It may be that one of our families living near you would sometimes bring you. Even though it would be impossible for you to attend every Sabbath, you should still be a Christian and a member of Christ's church, attending every Sabbath that you possibly can.

16. *"I want to think it over; I'll decide later."* (This excuse is often a device for dismissing you or for entirely evading the question. Do not be misled by it, but return to the question of a decision by using words such as these, which have been found highly effective:) I appreciate your willingness to give the matter further consideration, but isn't it already clear what you should do? It becomes harder every time you put off the decision; no question is settled until it is settled right. You will have to face it again unless you settle it today. There is no easier or better time than now, and you will be glad you have made your decision.

17. *"I have tried being a Christian once and failed."* No Christian ever becomes perfect the moment he makes his decision to follow Christ. His acceptance of Christ is only the beginning of a lifelong pilgrimage toward perfection. Old habits and patterns of thought and action must be replaced by new, Christian ones. All Christians sometimes fail, but with God's help they try again and again and again. You must try again with faith that this time you will succeed. We believe you will, and shall help you all we possibly can.

18. *"I'm out of the city so often on Sabbath."* Even though we would like to have you with us in our services every Sabbath, you should, as a Christian, worship in some church in the community where you are. Most loyal Christians make it a point of conscience to worship in some church on Sabbath wherever they are. You could do this, could you not? Then you could be with us in your own church the rest of the time.

19. *"When I go to church no one speaks to me."* Although that is often true of other organizations, I am extremely sorry that it happens in our church. I apologize for it. Sometimes we are so eager to see our close friends

(Continued on page 46)

The greatest service we can render to a child or a man is to help him sense the presence of God.

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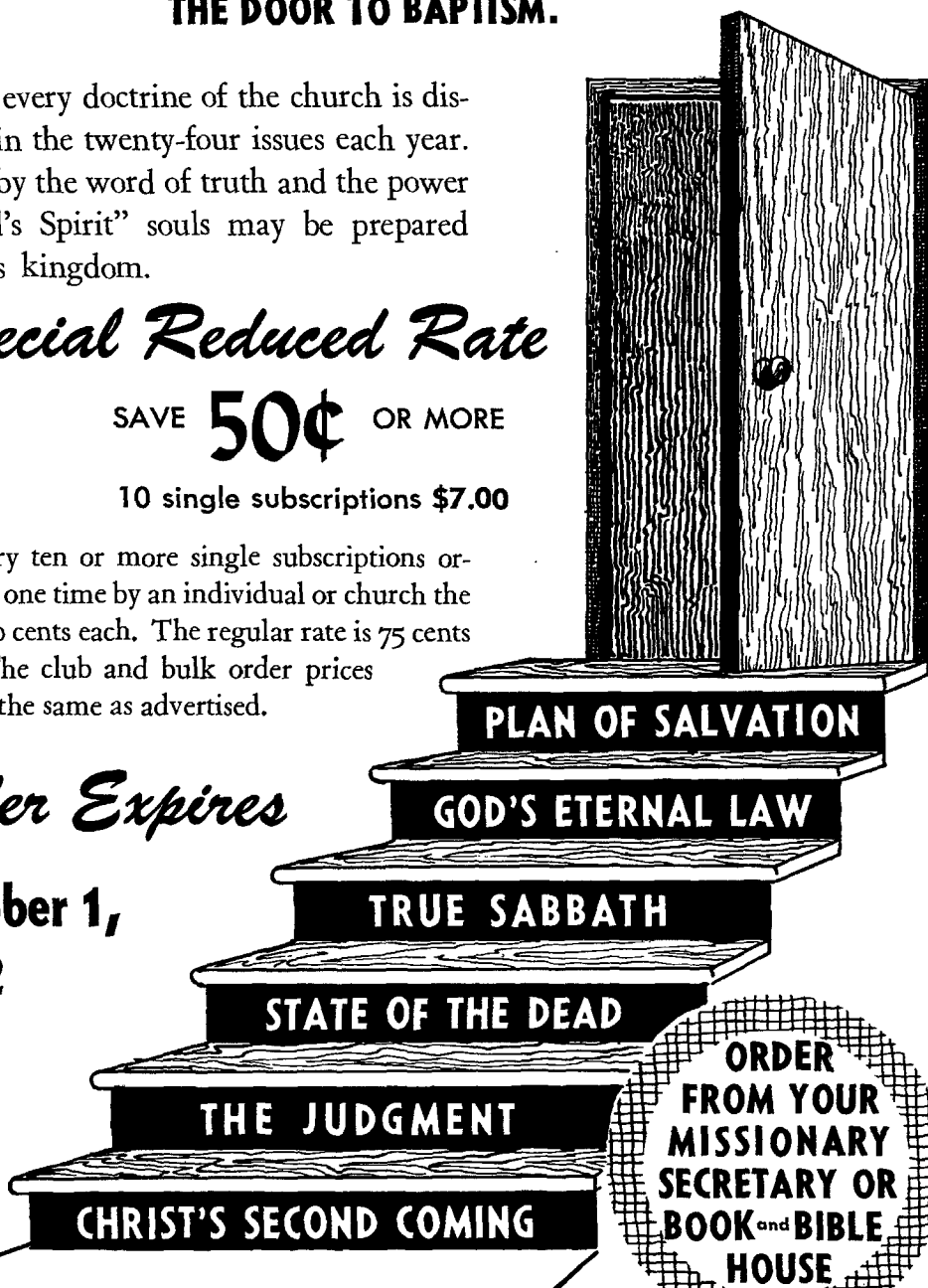
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E VANGELISM *Winning Men for God*

Building a Steadier Attendance

FORDYCE W. DETAMORE

Evangelist, Far Eastern Division

PROBABLY one of the most difficult problems evangelists face is that of keeping up a steady week-night attendance. For years this has been one of our most perplexing problems.

Oh, of course, by special programs, moving pictures, contests, prizes, et cetera, one can give "artificial respiration" to the week-night meetings. But in the minister's mind there is always the feeling of partial defeat—the audience is not coming just for the Word of God.

A plan was tried in Colombo, Ceylon, which doubled the week-night attendance. And then the same plan was tried again in the campaign in Singapore with even better results—a simple, effective, yet dignified plan that takes none of the time of the minister or his associate.

Now, probably somebody else has tried this and will say, "Oh, that's old. I did that years ago in ———." My defense is an attack. Then, fellow evangelist, if you did, why didn't you share the idea with me long ago? I have been struggling for improved methods for twenty-three years and grasping at every straw of improvement. When, in desperation, by chance or by inspiration I come upon a new plan, I reproach myself that I have been so long in discovering such a simple one. So here it is for the benefit of my fellow warriors in the field of evangelism—those who may not have thought of this plan before.

It is very simple: A book-a-week award for perfect attendance *that* week. Almost all have tried the plan of a Bible award for a month of perfect attendance or for perfect attendance throughout the whole series. That is good, but it doesn't encourage the building of a better week-night attendance *every* week.

You see, this plan is fresh every week. If one misses *this* week, he can receive an award book *next* week. If he starts attending late in the series, he immediately begins to benefit, because a new book is awarded *every* week. Suppose you are holding meetings Sunday, Wednes-

day, Thursday, and Friday nights. You pass out the following card to everyone on Sunday nights:

(Front of Card)

FREE BOOK AWARD

\$4,000.00 worth of books to be given away!

- You will always treasure this wonderful library of books that is to be given to those in regular attendance at the BIBLE AUDITORIUM LECTURES.
- BE SURE to bring this card back with you this coming Wednesday, Thursday, and Friday nights and get it punched at the door as you leave.
- NOTE:—This is *your* card and is not transferable, so be sure to fill in *your* name and address.

NAME _____

ADDRESS _____

Wed. Night ☐ Thur. Night ☐ Fri. Night ☐

(Back of Card)

VALUABLE COUPON

\$2.00 Value

- We have obtained \$4,000.00 worth of the very finest religious books which we are going to give away as attendance awards at the BIBLE AUDITORIUM LECTURES from time to time as announced.
- This card is being given to you on Sunday night. If you are back the following Wednesday, Thursday, and Friday nights, you will be given one of these award books (value \$2.00) entirely free of charge on Friday night.
- This FREE offer is to all adults and to children eight years of age or over. Tell others about these beautiful gift books and invite them also to come and take advantage of this free offer.

The card explains the plan, so you don't have to take time announcing the plan to newcomers each Sunday night. By his very attendance that Sunday night he already has one night to his credit. He will try to come Wednesday night. Then Thursday night it rains. But the award

is half-earned—he can't afford to miss now. Since we have launched this plan, our attendance on rainy nights is almost as large as on good-weather nights.

Yes, you have already thought of another thing, I am sure—the increased attendance means an increased offering. So you pay for the award books out of increased income. You ask, But won't it hurt the bookstand sales? It may, but I believe it is far better to *give* two hundred books away every week (and get the money back in the offering) than to *sell* the books to a comparative few.

Another thing, you can pick the book you think your audience should be reading *that week*. What a blessing it was in Singapore a few months ago, after the trial by jury, to award *The Marked Bible* to all with perfect attendance the following week!

As far as book sales are concerned, you can offer for sale the books already awarded as gifts, if you think best. Charge full retail price, of course, so that those who get the books as free awards will see how much they really are getting as an award. Naturally, the higher the price (within reason) the books sell for, the happier the people are when they are given a book after a week of perfect attendance.

At the week's close the cards are collected as the books are awarded. These attendance cards become an invaluable asset to the visitors in checking on the week-night attendance of the various attendants.

You can launch this plan about the third or fourth week of your series. Advertise it widely, "\$—— worth of books to be given away FREE." At the hall put on an impressive display of some of the books to be awarded.

Each Sunday night play up the new book in your announcement period. Have in the lobby of your hall a big display of the new books being offered. If people see and handle the books, they are more likely to be tempted to try to earn one. Have your award cards printed in different colors, so that you can change colors each week.

Then, if someone has tried hard and for some unavoidable reason failed to be present one night, be merciful. Let the visitor who is caring for that name see that the gift book finds its way into that home the following week.

Very few ask for exceptions to be made, but there are a few worthy exceptions; and if you weaken just a little and err on the side of liberality, you will win a friend.

In the Singapore campaign we gave away nearly three thousand books. There is a way to keep people from permanently borrowing your songbooks—offer a songbook as an award one week. That is what we did, and the result was one of the best week-night attendances we ever had.

There's the suggestion. Maybe it will help in your meetings, maybe it won't, but better to try and fail than not to try at all.

Satanic Resistance to Baptism

J. ERNEST EDWARDS

Associate Secretary, General Conference Home Missionary Department

TWO years ago in one of the interior districts of Haiti, people who were devotees of voodooism accepted the message and received instruction in a baptismal class. Their lives showed evidence of God's transforming grace, but on the day of the baptism, when they were taken into the water, the evil spirits that formerly possessed their lives vigorously protested. One man who was to be baptized turned white and became very agitated. His glazed eyes remained open as he fought against baptism, crying out, "Let me go; I do not want to be baptized!" The evangelist firmly held him and interceded in the name of Jesus for God to take control and to rebuke the evil spirits.

According to Ernest Veuthey, president of the Haitian Mission, this is not an unusual experience in this area. At almost every baptism at least one individual goes through a similar experience. Sometimes it becomes necessary to baptize the individual forcibly, but after the baptism a smile and an expression of contentment appear on the relaxed face. It is now the practice in Haiti to offer a prayer before every candidate is immersed in the water. To conduct church services and evangelistic meetings undisturbed by evil spirits, a group of our believers usually meets outside the church or in a back room to pray during the time of the service.

CHURCH ATTENDANCE

❧ A MAN said he could be just as good a Christian and not go to church, and the other replied, "Coal in that mountain is as good as that in your coal bin, but it is doing no one any good."—*Origin Unknown*.

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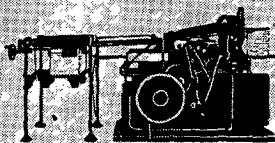
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By F. D. NICHOL

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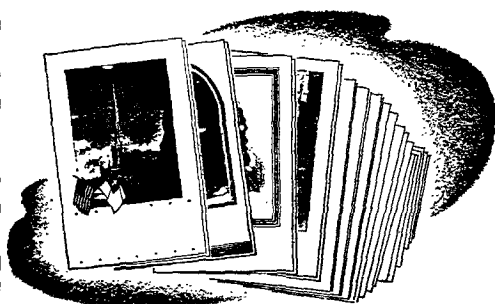
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MUSIC

In Worship and Evangelism

Camp Meetings and Revival Music

LEROY EDWIN FROMM

Instructor, S.D.A. Theological Seminary

PART II

III. Distinctive Camp Meeting Song Appears Around 1800

ABOUT 1800, with the birth of the camp meeting in the great Kentucky revival, there developed a new and distinctive camp meeting type of song. The earlier church hymns had come from across the sea, but the frontier camp meeting "spiritual songs" sprang from frontier American hearts. This song was introduced when the Methodists took over the camp meeting and spread it into Tennessee, Ohio, and the rest of the opening West, as well as the more conservative East. The staid old hymns, and even the folk hymns and religious ballads, were too sedate to express the tumultuous enthusiasm of the throngs who gathered under the open sky. Sometimes the revival hymns of Wesley and others were popularized by the insertion of refrains in which all could join. These were set to folk tunes with pulsating rhythm, emotional repetition, and ejaculatory refrains, whose crude doggerel often would be caught up by the throngs, and mighty choruses would roll through the forest clearings. Sometimes a "singing ecstasy" would seize the worshippers. At other times it was a chant of mourning, or again of thunderous jubilation. Spontaneous song broke forth in rough and irregular couplets, combined out of Scriptural phrases and everyday speech, with many hallelujahs and refrains interspersed.¹

This indigenous type of song, at first transmitted orally, came to be printed in the simple camp meeting songbooks of the time.² And later, in the back country, there were "shape note" songbooks (classed as "spiritual songs" in contradistinction to "psalms and hymns"). But most of these preserved in books represent the second stage in camp meeting hymnody—with the spirit

retained but with much of the crudity "simmered away." This type of individualistic appeal to sinners, backsliders, and mourners sometimes revealed the terms of salvation, and sometimes narrated personal experience. These contagious songs became, it is said, "the prayer of the penitent, and the hallelujah of the redeemed."³ The Englishman, Hugh Bourne, leader of the revivalist Primitive Methodist secession which adopted the camp meeting from Lorenzo Dow, published and circulated his *General Collection of Hymns and Spiritual Songs for Camp Meetings* (1809).⁴

The churches that rose on the well-worn trails of those valiant Methodist circuit riders were imbued with their hardy spirit and energetic singing. And the new songs of Watts and the revivalists, used not only to stir emotion but to instruct and edify, overrode denominational lines and language barriers as well, and were shared by Dutch, German Reformed, and Lutheran alike. The Dunkers and Mennonites also used them, to which their own compositions were added to accompany their foot-washing rites.⁵ Nottingham says:

"The whole character of frontier hymnody was a direct outgrowth of the revival meeting. It is redolent of the very flavor of pioneer life—its emotionalism, its fighting spirit, its ever-present sense of the reality of hell fire, and its fervid sectarianism. Not only is revival hymnody a veritable mine of material for those who would understand the social history of the frontier, but the type of singing there evolved became characteristic of religious singing for years afterwards. Gone were the stately hymns of the eastern seaboard, hymns that had been brought from Europe, and in their place were substituted rough and ready rhymes set to rousing popular tunes."⁶

To all this must be added the Negro spiritual—the music of an oppressed people, with its constant overtone of death and heaven, and the hope of more joy in the world to come than in this world. They adapted the camp meeting message and song to their own needs, and their response in song formed an "overflowing stream of swinging cadences and crooning melodies,"

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

with meaningful words such as "Swing Low, Sweet Chariot," "All Over God's Heaven," "Nobody Knows the Trouble I've Seen," and "It's Me, Standing in the Need of Prayer." These expressions of deep feeling, blended with matchless melodies in pathetic strains, were also an integral part of the revival music.⁷

IV. Revival Songs Wane as Revival Passes

But when the Great Revival became quiescent, between 1830 and 1857, its distinctive type of songs of the heart waned. Yet the Millerites, in the forties, adopted and adapted many of these Baptist and Methodist melodies for their own use.

Contemporary with the camp meeting era, but at the opposite extreme of the revolt against Calvinism, was the emergence of the "literary hymn."⁸ Among the pioneer writers of this type were the Unitarian literati, such as Oliver Wendell Holmes ("Lord of All Being"), Samuel Longfellow ("Beneath the Shadow of the Cross"), James Russell Lowell, and others. There were also, of course, John Greenleaf Whittier (Quaker), with his "We May Not Climb the Heavenly Steeps to Bring the Lord Christ Down" (1806); Ray Palmer (Congregationalist), with his moving "My Faith Looks Up to Thee" (1830); Phoebe Cary (Universalist), "One Sweetly Solemn Thought" (1852); Harriet Beecher Stowe (Congregationalist), "Still, Still With Thee" (1855); and many others of progressively high literary quality and devotional tone. But as the Great Revival waned, and the camp meeting, and as the urban type of church spread westward, and as the doctrine and experience of Watts' and Wesley's hymns faded out, the trend was toward the formal, stately, and objective, and toward the reserved and ritualistic, as exemplified by the fact that in the 1840's the Congregationalists had little or no congregational singing.⁹ As Jackson points out, by the second half of the century the old-time individualistic, emotional, and anti-institutional religion of the early frontier camp meetings was outmoded, and the old-time folk songs were pushed aside in favor of a more urbanized type of hymnody.¹⁰

But the Great Revival's "songs of the heart" did not die out completely. The old revival hymns and camp meeting spirituals survived in the rural "singing schools" of the upland areas of the early camp meetings, and were taken over into the Negro spirituals.¹¹ And some of the best of the folk-type songs found their way into church hymnals. And later, says Benson, for that class, both inside and outside the church, not reached by the more elevated liter-

ary and musical tone of church hymnody, there developed the later "gospel song" that is quite familiar today—the descendant, in part, of the camp meeting songs of the early decades of the nineteenth century, but in more refined form. They were evangelical in spirit and evangelistic in objective—focusing on winning souls through conversion, and were used primarily in revivals, as well as being taken over by the Sunday schools.

V. Overtone of Prophecy Heard in Songs of the Day

We shall have occasion to refer to this chapter, by way of comparison, when we come to the Millerite movement of the thirties and forties. But before that day prophecy already occupied a place in the religious songs of the early decades of the nineteenth century, when men were preaching and writing much on prophecy. Long before, Watts had written a hymn on "The Ruin of Antichrist," another on "Babylon Fallen," and one on "The Last Judgment."¹² And now that the Great Revival was on in America, the witness of Bible prophecy, the hope of the second advent, the imminence of the judgment, the millennium soon to be established, and the signs of the latter times—all found similar expression in song. This is evident from the fact that the Millerites "found a great body of end-of-time songs"¹³ from those who had preceded them, and used them in their call to preparation for the transcendent events impending.

Take, for example, Hugh Bourne's *A Collection of Hymns for Camp Meetings, Revivals, Etc.* (1810). After defending "worship in the open air" as stamped with dignity by Christ and the apostles, and declaring the death of Christ for us had "sealed the vision and the prophecy," and with sectional topics like "Jubilee," "Redemption," "Judgment," "Millennium," and so forth, we come to hymn No. 25 on "Scriptures Fulfilling." The first and last stanzas make impressive reading:

"See how the Scriptures are fulfilling,
Poor sinners are returning home;
The time the prophets were foretelling,
With signs and wonders now is come.
The gospel trumpets loud are roaring
From sea to sea, from land to land;
God's Holy Spirit is down-pouring,
And Christians joining heart and hand.

"Now God is calling every nation,
The bond and free, the rich and poor:
These are the days of visitation;
Sweet gospel grace will soon be o'er.

The Lord will come in clouds and thunder,
The light'ning beaming from his eye;
He then will cut his foe asunder,
And hurl them where the damned lie."

In Bourne's *Large Hymn Book, for the Use of Primitive Methodists* (bound with the other, and likewise dated 1810), No. 59, under "Judgment," we find:

"He comes! He comes! the Judge severe!
The seventh trumpet speaks Him near.
The light'nings flash, his thunders roll;
How welcome to the faithful soul!"

Again, under "Zion's Light," No. 44, we read:

"Arise, O Zion, rise and shine;
Behold thy light is come!
Thy glorious conq'ring King is near,
To take His exiles home.
His trumpets sounding through the sky,
To set poor captives free;
The day of wonder now is come,
The year of jubilee."

Or, under "Millennial," No. 48, are the words:

"How blessed are our eyes,
That hear the joyful sound,
Which kings and prophets waited for
And sought but never found."

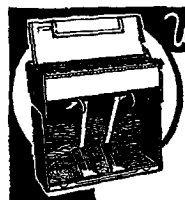
But apart from these larger prophetic themes on the approaching end and second advent were the specific warning signs of the times. The catastrophic Lisbon earthquake of November 1, 1755, is listed as the basis for these lines:

"Alas! on earth how oft we spy
Wonders descending on the sky!"

"And the dire frighten'd trembling earth
Abandons all her joy and mirth.
What terrors seize on us below
When nature speaks her overthrow!"

"Can I with mortal tongue declare
What horror seized the earth and air,
When shocks from a supreme Hand
Did shake the distant wicked land?"¹⁴

And more impressive still is the depiction of the Dark Day of May 19, 1780, and its meaning, as used by Randall's Freewill Baptists:



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"Let us adore and bow down before
The sov'reign Lord of might,
Who turns away the shining day
Into the shades of night.

"Nineteenth of May, a gloomy day,
When darkness veil'd the sky;
The sun's decline may be a sign
Some great event is nigh.

"And now let all who hear this call
And saw the day so dark,
Make haste away without delay,
And get into the ark."¹⁵

Thus the clearly sustained overtone of the "last things" and the approaching return of Christ is already heard running through many of these early nineteenth-century songs, and they will swell like a rising crescendo in the thirties and forties we shall soon be studying.

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- ⁶ Elizabeth K. Nottingham, *Methodism and the Frontier—Indiana Proving Ground*, p. 26.
- ⁷ Marks, Harvey B., *The Rise and Growth of English Hymnody*, pp. 246-248; Benson, *op. cit.*, p. 204; Jackson, *op. cit.*, part II.
- ⁸ A great hymn may or may not happen to be great literature. It is something more—it belongs to the things of the spirit, to the sphere of religious experience and communion with God. (Benson, *op. cit.*, p. 2.) Its test is to move and mold men.
- ⁹ *Ibid.*, p. 470.
- ¹⁰ Jackson, *op. cit.*, chaps. 12, 13.
- ¹¹ Benson, *op. cit.*, pp. 482, ff.
- ¹² Nos. 29, 59, and 45 in Book I of his *Hymns and Spiritual Songs*.
- ¹³ Jackson, *op. cit.*, p. 107.
- ¹⁴ From "Miss Harvey," in 1806 (Baptist) quoted in Jackson, *op. cit.*, pp. 51, 52. There are nine other stanzas warning to be ready.
- ¹⁵ *Ibid.*, p. 52.

(End of Series)



A prayer in Bells...

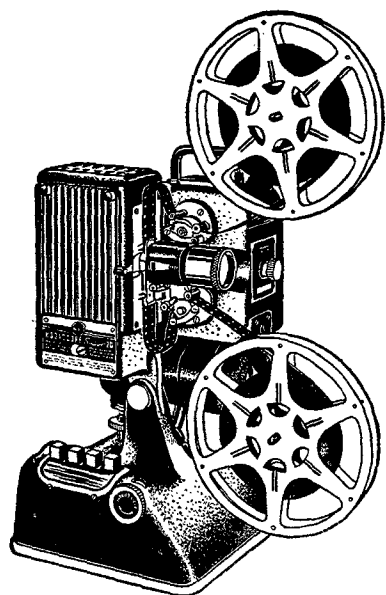
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HEALTH EVANGELISM

Get Out and Get Tired

ROY L. SMITH

Reprinted From *The Christian Advocate*, Oct. 28, 1943.

SHE was a woman just a little short of middle age, and she was employed in a business that kept her pretty steadily at a desk. She had little opportunity to exercise her major muscles. Her daily routine was nerve strain and not muscle strain.

She never stopped to think that her strong body was equipped to do hard physical work and stand great physical strain, and she was not able to understand why she came home at night with nerves taut and tingling, unable to sleep, and unable to concentrate on her reading, her correspondence, or her music. "I guess my work is getting on my nerves," she said, and it was very evident that she was developing an irritable spirit about the home. Everyone blamed it on her "nerves." No one thought to blame it on unused muscles.

Then came a bit of wise counsel from an older friend. "Get out and get tired," was the warning. "Your arms, back, and legs are restless and demanding attention. They are entitled to a little attention during the day. Use them until they are quiet."

The business woman took the advice with a degree of caution. It all seemed so silly. Wasn't she just "tired to death already"? But about an hour after dinner the next evening she experimented.

Getting into clothing adapted to walking, she set out for a brisk hike. It was not one of those easy strolls in which one saunters along, stopping here and there to study a garden or admire some show window. It was a determined walk with long strides, shoulders back, deep breaths, and head erect.

All the time she hummed a marching tune—an old hymn she sang occasionally at church. She refused to think about the office, in fact, she refused to think at all, so far as that was possible. *She was out to run her body down!*

At the end of thirty minutes she returned, face flushed, pulse pounding, and blood racing

gleefully. What an outing she had given her arms, her back, her legs! And they were like some house pet released for an hour. The sheer joy of the physical exercise expressed itself in an entirely new spirit.

Back in the house, she found it easy to settle down with a book. The major muscles were now singing instead of crying. Her nerves had quieted down. Her mind was calm because it was not tormented by the contradiction between mind and muscle.

Having established a certain balance of powers within her body, she now found it possible to establish a similar balance within her spirit. The irritability was gone. The sharp and caustic comment did not leap to her lips as it had at dinner. She found it easy to be gentle, with those who expected gentleness from her. And just before retiring for the night she turned to her New Testament, and found it genuinely consoling. It was no longer a duty to be grudgingly done, but a source of welcome help.

Sedentary workers need to remember that they are equipped with bodies that were expected to live much of the time out of doors. They have muscles that must be exercised, or they will "go sour" and pour their irritation back into the blood stream. It is impossible to keep an alert mind in a sluggish body, and it is equally impossible to keep a calm and poised spirit alive in a body in which the muscles and the nerves are in conflict.

It is so easy to think we are tired, when we are only suffering from the tension that develops when one area of our being is exercised to the exclusion of all others.

Paul talked about "keeping his body under," and it is highly necessary that our physical life should be brought under control. But it often happens that the best way to bring about such control is by giving it a chance to expend its energy and draining off that surplus.

"Garden Therapy"

IN THE March-June, 1952, issue of *The National Gardener*, bulletin of the National Council of State Garden Clubs, Inc., appears a most interesting item of information on a matter stressed by the Spirit of prophecy many years ago. The journal carries a digest of a talk given by A. Ray Tillman, third vice-president of the Men's Garden Clubs of America, at the annual meeting of the National Council in Biloxi, Mississippi, last March. Mr. Tillman said:

"You have heard much at this convention about your garden therapy program and the fine work that is being done by your clubs and their members. The talks that I was privileged to hear were most interesting and I congratulate you on this splendid work. I should like to tell you something about our garden therapy work.

"At the Veterans Hospital, Northport, Long Island, New York, we have a rather unusual garden club. Its name is 'The Member Patients Garden Club.' The only persons registered with our secretary are the president and the secretary, who are staff members of the hospital. This hospital is an institution for service-connected men who are *mentally sick*. It is the purpose and program of this garden club to work with patients of the hospital who are all privileged members of the garden club in an effort to provide a type of treatment that will contribute to the restoration of their health.

"Out of this experience our president, Dr. Albert J. Irving of New York City, has carved a new word for Mr. Webster—this word is *gardotherapy*, spelled g-a-r-d-o-t-h-e-r-a-p-y, meaning 'The use of gardening as a means of healing, particularly the healing of sick minds.'

"This program has drawn such national interest that just recently several national nurseries donated a rose garden of over 2,000 plants to this club.

"The results of the work among the patients of this hospital can be illustrated with the fact that recently the club won a silver cup for their display of fine dahlias grown by them at the 1951 American Dahlia Show.

"Just last month six members of this club were discharged from the hospital largely through the benefits of *gardotherapy*, a supervised and planned garden program; some to take jobs in the field of horticulture.

"Here in the South in one of our neighbor states, Louisiana, at the United States Marine Hospital at Carville, established for the treatment of Hansen's disease, better known as leprosy, we have organized a club among the patients of this hospital. It is hoped that through this program we can contribute something that will hasten their recovery and make their stay a little more pleasant."

Years ago in the book *Ministry of Healing* God's messenger gave the following counsel regarding the care of patients:

"Exercise in the open air should be prescribed as a life-giving necessity. And for such exercises there is nothing better than the cultivation of the soil. Let patients have flower beds to care for, or work to do in the orchard or vegetable garden. As they

are encouraged to leave their rooms and spend time in the open air, cultivating flowers or doing some other light, pleasant work, their attention will be diverted from themselves and their sufferings.

"The more the patient can be kept out of doors, the less care will be required. The more cheerful his surroundings, the more hopeful will he be. Shut up in the house, be it ever so elegantly furnished, he will grow fretful and gloomy. Surround him with the beautiful things of nature; place him where he can see the flowers growing and hear the birds singing, and his heart will break into song in harmony with the songs of the birds. Relief will come to body and mind. The intellect will be awakened, the imagination quickened, and the mind prepared to appreciate the beauty of God's word."—Page 265.

In the light of Mr. Tillman's report we might well restudy the above counsel by the Spirit of prophecy on this matter—counsel that we have heeded only spasmodically through the years.

B. G.

Hezekiah's Recovery

ALFARETTA CLARA JOHNSON

Food Clinic Nutritionist, White Memorial Hospital

TAKE a lump of figs. And they took and laid it on the boil, and he recovered." 2 Kings 20:7.

Enzyme chemists have recently demonstrated that there is in the sap and in the leaves of fig trees a very potent chemical. In countries where the natives have to be dewormed, they drain the sap from the fig tree and drink it. When fig leaves, cut and mashed, are placed in a container with worms, the worms disintegrate in the presence of this enzyme.

Enzymes are present in many systems of foods, plants, and animals. Deranged enzyme systems in plants parallel very closely cancer in human beings. If a plant has a tumor on the stem, it has been observed that leaf tissue will be present; if the leaf is affected, stem tissue will be present in the abnormal plant growth.

In the Bible God has provided examples of biochemical systems that are only recently becoming understood by man. The present findings in physical and biological sciences are helping us to realize that the Bible is both literal and spiritual in many of its applications; that its conclusions are real and operate in our day as well as in the time of the Bible writers; and that true harmony exists between God's two books—the Bible and nature.

Because something has been done in a particular way for 15 or 20 years is [often] a pretty certain sign that it is being done the wrong way.—*Management Briefs*.



SHEPHERDESS *Her Vital Partnership*

The Minister's Helpmeet

MARGUERITE MEYER

Minister's Wife, Southern European Division

AT THE beginning of the world, God gave man a helpmeet for him. (Gen. 2:18.) In order to be a helper, one must acquire certain qualities and must have a spirit of adaptability. The poetic description contained in the last verses of Proverbs 31 indicates the role of the wife and mother in the midst of the family, as well as her influence in society.

Two young people establish a home and launch out into life together. However sturdy the little ship, the oars and sails must be so handled that it will not bump against the reefs too often, and it is chiefly the wife who must see to this if she wants her home to radiate joy.

Let us consider a few aspects of this often obscure task that the minister's wife must accomplish in order to share her husband's work. Personally, I always enjoy reading the Bible story of Mary and Martha, and I must admit that Martha has my particular sympathy—possibly because she was a practical woman and may have been as little gifted with eloquence as I!

The task of a minister's wife, although important and beautiful, is often self-effacing and modest. In order for her to be a help to her husband, it is not enough that she have a gift for public speaking, rare and precious as that is. That phase of the work will not be discussed, for most of us play an altogether different role.

According to our text, the minister's wife is to be a helpmeet for her husband—which implies that she may be a hindrance. Her husband's vocation is part and parcel of her life. By her marriage she has agreed in advance to share the joys and sorrows of the ministry, as well as the life of self-denial it involves, which requires a true spirit of sacrifice. When there are children the wife cannot accompany her husband as often as she would like, nor can she always attend the annual meetings at his side. Is she to indulge in self-pity, or leave her children in the care of others? No, this is all

a part of her sacrifice in the service of the Master, to whom her life has been dedicated.

The minister's wife must be friendly and hospitable. Her house must be well kept as well as tastefully furnished; nevertheless, she must avoid the never-ending pursuit of comfort, as being out of harmony with the simplicity Christ has enjoined upon us. Simplicity must likewise characterize her dress, but this does not mean negligence or lack of taste. A knowledge of sewing is extremely helpful in balancing the family budget.

Another virtue the minister's wife must possess is thrift. She must know how to eliminate all needless expenditures. She must keep a close watch on her wardrobe as well as that of her husband and children. It will help a great deal if she has formed the habit of "a place for everything and everything in its place."

It is the wife who must see to it that her husband's suit is clean and pressed, that his collar is immaculate. It is she who must straighten his necktie before he leaves the house. This requires a certain amount of taste, attention to appearance, and a rapid last-minute inspection. There must be no missing buttons, soiled collar, or frayed cuffs; above all, no grease spots! Attending to all these details may sometimes mean going without sufficient sleep, but God will grant the needed strength. It must be remembered that the impression made by the minister's outward appearance is often extremely important in his contacts with people.

Another important question is that of food. The husband likes one dish, the wife another; or perhaps one or the other must follow a diet. How is the wife to reconcile the differences in taste, especially with a budget that will not cover very many extras? Many difficulties may be solved by an intelligent practice of health reform, and the whole family will benefit. With a little understanding on both sides, each will be satisfied. If possible, plan to have a surprise for the Sabbath. The homemaker, however

tired, will feel well repaid by the happy faces of her family.

The minister's wife is never at a loss for something to do. There are always visits to be made to the sick, to church members, and to neighbors, without making a nuisance of herself or wasting her time in idle gossip. Then the Dorcas Society absorbs quite a portion of her time if she is to accomplish anything worth while. And so it goes. For all this it is not absolutely essential to have the gift of tongues. It will be quite enough if the minister's wife has initiative, courage, a spirit of kindness and charity toward all; if she can listen to good advice and remember it, and also be able to give it on occasion—without, however, having too many illusions about its being put into practice. The minister's wife must be especially careful not to indulge in criticism or malicious gossip, in talking with church members as well as with her husband. It often happens that a minister is unduly influenced by the partisan spirit of his wife. It is natural to be drawn to one person more than to another, but the wife should know how to exercise a moderating influence in certain relations with church members or others with whom she comes in contact.

When the husband returns home, tired and often worried, after several hours of visiting or of committee meetings, what is the wife to do? Bombard him with questions so as to find out at once just what was said or decided? Let her rather have supper ready, the table set, and an atmosphere of serenity in the home. The cares weighing on the husband's mind will be lightened by the peaceful surroundings, and later, when the tension is relaxed, they will be able to talk quietly. Patience and tact are needed.

However, there can be no doubt that it is in the training of the children that the role of minister's wife takes on its full importance. When my children were small we knew nothing about the fine theories on child training that are current today. Children were taught to be courteous, helpful, and industrious. They were no more backward than today's children, but perhaps more disciplined. On rare occasions the rod was resorted to, according to King Solomon's precept, and a kiss from mother ended the conflict. In our day it is held that the child should grow up in an atmosphere of liberty, without strict discipline; no punishments, only example—which, alas, is rarely perfect.

To a great extent the mother must carry the responsibility of training the children, because of the husband's frequent absences. It is certainly no easy task to bring up children without making mistakes. Each child has different

Prayer for the Kitchen Wall

NANCY BYRD TURNER

*May labor make me glad!
May I have eyes to see
Beauty in this plain room
Where I am called to be;
The scent of clean, blue smoke,
The old pans polished bright,
The kettle's chuckling joke,
The red flame's lovely light.
May I have wit to take
The joy that round me lies,
Whether I brew or bake;
May labor make me wise!*

*May labor leave me sweet!
When twilight folds the earth
May I have grace to smile
And count the day's good worth.
An old song in my soul
And quiet in my breast,
To welcome tranquilly
The night's old gift of rest,
And gather strength to face
Tomorrow's busy strife.
Here in this humble place,
May labor bless my life!*

tendencies, and the mother must make a separate study of each, so as to be able to understand and guide her children. Worries and cares will fall to her lot, but her reward is to see her sons and daughters walking in the truth and honoring God and their parents. I know one young man who, on his wedding day, said to his mother, "All that I am today, I owe to you." That does the heart good, and one forgets the pains and trouble that have gone with the twenty-year training period in the family circle.

The part played by the mother in the realm of education is so important that the Bible, when it mentions the kings of Israel, never fails to give the name of the mother along with that of the father. Why do so many of our boys and girls—too often even in the families of our workers—leave the church? No doubt the causes are varied and complex. Often, without meaning any harm, we may criticize the sermon to which we have just listened; some church member may be examined under the microscope before the children; the conduct of another comes up for family discussion. The young minds naturally come to the conclusion that Adventists are no better than other people, and why should

they belong to a church where no more charity is manifested than among worldly people? This question deserves careful attention in the families of our ministers. Has the wife and mother always had a clear understanding of her duty?

In the training of children one must be firm without being harsh, and gentle without being weak. To be sure, this is not always easy. The mother is alone, tired, overburdened, trying to make sure that everyone has what he needs for the Sabbath; or else she is tempted to yield to discouragement when day after day she must repeat the same admonitions, and each day brings the same tasks and the same anxieties. The spirit of the world also finds an echo in the hearts of our children. While they are small we can keep up with them, but when they start to school there is a part of them that escapes us; and these outside influences, which may later include undesirable companions, call for redoubled patience to correct what may be amiss, without infringing on the child's personality. And let us remember that children, even our own, are not perfect. We must also set an example for them, lest in the day of judgment we hear the reproach, "What hast thou done with the children that God hath given thee?" The highest reward for parents is not for their children to have a brilliant career or a thorough intellectual training. There is infinitely more satisfaction in seeing that they are kind, courteous, and obliging, that they have sturdy Christian character, and that they are capable of carrying out their assigned duties in the fear of God and the love of Christ. To bring up her children with such an end in view, the minister's wife needs special grace from God to maintain a deep and constant religious experience.

Besides all this there are many domestic duties. Yet the wife must not let them monopolize her time, and no matter what plans she may have made for the day, she must be able to drop everything and accompany her husband on some visit that he would rather not make alone. It is good for the minister's wife to be acquainted with her husband's cares and to understand the problems of others, especially the battles that some must fight for their faith. She can better pray with her husband and support him in his difficulties.

Then there are the never-ending "why's" of the children, which must be answered without impatience, instructing the little ones in the way they should later walk. And when the mother thinks her day's work is finished, she must perhaps help to solve a particularly stubborn problem and see whether tomorrow's les-

sons have been properly prepared. If possible, reserve a few minutes for worth-while reading; it is a relaxation after a busy day.

In spite of her daily worries, the wife can never forget that her husband has the care of souls. She should be his strongest moral and spiritual support, praying every day with him and for him. The burden is lighter when there are two to share it.

Even though the wife's task is often obscure and modest, her influence on the character of the husband and children is nonetheless preponderant through her good humor, tact, ability, and initiative, and above all through her deep piety, free from misplaced rigorism.

On the other hand, the husband should manifest an understanding spirit in the home. He should not be afraid to help in the household tasks, thus lightening the load of the wife and mother.

May every minister's family realize this high ideal of harmony and perfect joy in the Master's service. The times demand young men and women who are courageous, strong, upright, and pure. The reward comes when we see our children giving their hearts to God and consecrating their lives to His service, as we ourselves have done, in order to hasten the coming of our Lord Jesus.

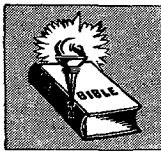
Correct Use of Your Name

THE correct signature for Mrs. Jones is Mary Jones—or Mary Smith Jones. Then under her signature she writes in parentheses, "Mrs. John Henry Jones." An unmarried woman puts "Miss" in parentheses at the left of her signature.

If you sign your name "Mary Smith Jones" and close under it you write clearly "Mrs. John Henry Jones," it should be obvious that "Mrs. John Henry Jones" is the way you are to be written to, and "Mrs. Jones" is the way you are to be spoken to.

One other detail that I want to underscore because it is so important: Correctly, a widow always continues to use her husband's name. He did not lend it to her; he gave it to her, and she keeps it all her life—or until she marries again.

A wife's visiting cards should be engraved with her husband's full name: "Mrs. John Henry Jones," but if he prefers to call himself, "J. Henry Jones" or "John H. Jones," his wife's card should match his.—EMILY POST, in a Radio Talk.



BIBLE INSTRUCTOR

When I Reached Heaven

A Meditation

THELMA FLATTUM

Bible Instructor, West India Union Mission

FOR six thousand years this world had struggled on through sin and strife, disappointment and death, and for six thousand years it had awaited the hour of deliverance. As the white cloud in the heavens drew nearer and nearer the earth, good and bad, rich and poor, beheld the coming of the King of kings. The saints stood with their eyes fixed upward, their faces lighted with the glory of God.

As I stood watching, suddenly I was conscious of someone at my side, and turning I saw the terror-stricken face of one of my neighbors. An accusing finger was thrust at me, and I heard the despairing words, "Why didn't you tell me these things were coming to pass? You who were a teacher of the gospel?"

I reminded her that I had invited her to an evangelistic meeting once, and several times I had given her a few papers to read that told of these things.

"But why did you not help me to understand how serious all this was? Why did you not plead with me, pray with me, and help me to see what I must do? Now I am lost—lost!" And suddenly it seemed I saw accusing fingers all about me and heard the same despairing cry repeated over and over again, "Why did you not tell me?" and I felt for a moment that I would have been glad for the rocks to cover me and hide my shame and close my ears from hearing those despairing cries.

But just then an angel presence appeared before me, and I felt myself being lifted up from the earth. I thought I saw a look of sadness on the face of the angel as he heard the despairing cries ringing after us.

But heaven will blot out all the memory of that picture, I thought, as I was swept along with the glorified saints.

Then it seemed that we were at the gates of the Holy City. As Jesus swung aside those pearly

portals and bade us enter, and as I looked upon a scene beautiful beyond all description, I remembered how we used to read of this time in the Holy Book and of the words of the apostle, "The Spirit and the bride say, Come," and I remembered the other words, "And let him that heareth say, Come."¹ And I thought again of those despairing cries as we mounted up from the earth.

Oh, if I could only say "Come" once more to some of those people! They would know I meant it this time. They would have to come. I would not rest until they had promised to get ready and come with me.

In the city there was set before us a beautiful table, many miles in length. On it were manna, the fruit of the tree of life, and many other kinds of fruits. The saints were gathering about it, their faces reflecting the joy of the heavenly beings that moved among them.

Then Jesus spoke and reminded us of the last supper He had with His disciples before His death on the cross, and how He had made a vow not to touch of the fruit of the vine until He would drink it together with His people in His kingdom.

Somehow it didn't seem right that the Lord should have made this renunciation of the good things of heaven; but then, after all, was not the cross itself the greatest and supreme sacrifice? Now, looking about heaven and all its glories, I began to have a little better comprehension of what the sacrifice on Calvary meant. With a pang I remembered that to save one soul Christ would have endured it all; for one soul He would have given His life. And again I thought of those terror-stricken faces of my neighbors. Surely I could have won at least one or two of them.

I remembered how many times some voice inside me seemed to say, "Go, tell them to prepare." And sometimes I went, but it made me

blush to think that many times I went grudgingly. I had so many other more interesting things to do—and they were important too. There were so many programs to prepare for the Sabbath school and the Missionary Volunteer Society. There were the many talks to give—and I always tried to make them inspirational. After all, was it not all the Lord's work?

Then I remembered the instruction God had given us, "Come close to men individually."² "By personal labor reach the people where they are. Become acquainted with them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it."³ "There is need of coming close to the people by personal effort."⁴

But, I had reasoned, so many are indifferent. How could I talk to people who were not interested? Why, it was just wasting time. But the answer came as memory recalled the words of instruction: "Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, 'who ceased not to warn everyone night and day with tears.'"⁵

Again I heard those accusing voices, "You knew [those things]! Why then did you not tell us?"⁶

I had been so entranced by the beauties of heaven that I had not paid much attention to the saints. Now my attention was caught by the crowns each one wore. Some were brilliant and studded with a multitude of stars. Others had but few. With a sudden fear I looked at my crown. How bare it seemed! Only a faint glitter here and there from an occasional star. One star shone brightly, though, and turning to the angel who stood by my side I asked him about it.

"Do you remember the girl who came to your house one day with her Bible and asked you to explain some of the things she had been hearing at the evangelistic meetings? You remember the hours you spent with her in study and prayer, how you felt you were willing to make any sacrifice to help her to find the way, and you worked and prayed until victory came. Now look," said the angel, pointing to a group under the trees.

There was this girl, and surrounding her were dozens of happy faces, and from where I stood I could catch a word now and then, and all were telling her how happy they were because she had helped them to have a part in all this glorious heritage. And I saw her crown, heavy and brilliant with stars.

Then, turning, she saw me and gave me a happy and grateful smile, and I found I was

weeping—weeping for joy that there was one soul that I had helped to be here, and rejoicing with her at the many others whom her ministry had blessed. Somehow I felt I had a little part in their rejoicing.

Again I thought of those who were left to perish below. Oh, if I could only go back to them now! I would not now begrudge the hours of labor, the time spent in prayer, the burden of soul from which I used to shrink.

I thought of the hours that had been spent in trivial things. It did not seem to matter so much now whether or not I had a new frock for every special occasion. The little luxuries I had worked so hard to get seemed very tawdry as I gazed upon the glory of heaven. I thought of my beautiful home, upon which I had spent so much time and effort, now crumbled in ruins below. The hours that had been wasted or spent in idle amusement—in them how many souls I might have been able to talk to and bring to a knowledge of the Lord! And all the social gatherings we spent so much time in, how much had they done to win souls for the kingdom?

I remembered reading about bringing the "poor that are cast out"⁷ to our houses, that "our sympathies are to overflow the boundaries of self and the enclosure of family walls."⁸ I thought of those who would have appreciated an invitation to share our fellowship; if we had opened our hearts and homes, our sympathetic interest might have won many among them to the gospel.

So many lost opportunities flashed through my mind with uncomfortable clearness! How many times a word might have been spoken that could have caused new thoughts to take root in the mind and change the course of a life to the side of Christ! But it took effort to talk to the ones we might meet in our business or in the home and about our work day by day. Was it not enough to set a good example of right living before them?

As if in answer to my reasoning the words came to my mind, "We are to improve every opportunity of drawing souls to Christ."⁹ Christ abiding in the heart "is a well of water springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others."¹⁰

I began to walk about, admiring the beauties of the Holy City, but somehow I felt a strange loneliness. I thought again of the happy group around my friend, and again and again I would see other similar groups, or hear someone cry out in joy as he caught sight of the person who had opened the way of salvation to him, and

together they would mingle their praises to the Lord.

I saw a few others like myself whose crowns were light. They all seemed to be glad to be there, as I was, but somehow they did not seem to be getting the full measure of heaven's joys that others were finding.

Then suddenly it came over me with a great horror that this is what it meant when I used to read: "What we shall be in heaven is the reflection of what we are now in character and holy service."¹¹ These were they of whom it had been written that they "might have been instrumental in saving their fellow men. And even should they be saved at last, they will realize through all eternity the loss of opportunities wasted in probationary time."¹²

Oh, what a terrible thought! To be unable to enjoy the full measure of heaven's blessings, to have to suffer a loss through all eternity for our life of self-caring on the earth! How we all used to look forward to this time for the fulfillment of all our desires and the enjoyment of every pleasure! Now, as these solemn words burned into my soul, as I stood watching the saints, I began to realize that to each had been given as his life on earth had fitted him. Had

we not been told, "The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life"?¹³

The law of heaven is the law of service, and it is on earth that we learn to practice its principles. "And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come."¹⁴

Will heaven be to you the happy climax of a life of selfless service, bringing with it greater opportunities for ministry and increased blessings in the ages to come, or will there be in it for you, through an unwillingness to wear Christ's yoke of service below, the realization of an eternal loss?

BIBLIOGRAPHY

- ¹ Rev. 22:17.
- ² *Evangelism*, p. 430.
- ³ *Ibid.*, pp. 440, 441.
- ⁴ *Ibid.*, p. 459.
- ⁵ *Ibid.*, p. 434.
- ⁶ *Testimonies*, vol. 9, p. 28.
- ⁷ Isa. 58:7.
- ⁸ *Ministry of Healing*, p. 354.
- ⁹ *Testimonies*, vol. 9, p. 63.
- ¹⁰ *Christian Service*, p. 12.
- ¹¹ *Christ's Object Lessons*, p. 361.
- ¹² *Testimonies*, vol. 4, p. 460.
- ¹³ *Christ's Object Lessons*, p. 330.
- ¹⁴ *Ibid.*, p. 361.



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Bible Study Outline

Which Way Shall We Choose?

MRS. L. L. HUNTINGTON
Minister's Wife, Oregon Conference

I. INTRODUCTION: As new light is brought to the Bible student's attention, a new responsibility will be recognized. Important choices will need to be made, and it is well for us to understand the great underlying principles for decision as taught by the Word of God. The reader is facing these decisions in the Sabbath truth and in other doctrines that have been studied during the previous few months. It will be helpful to apply God's Word in making personal tests and as a guide in making the right decision. (Continue by building up the following points.)

II. TWO WAYS TO CHOOSE.

1. Only two ways we can choose in this life. Matt. 7:13, 14.
 - a. Wide is gate, broad is way to destruction. Many go in thereat.
 - b. Straight is gate, narrow is way to life. Few find it.
2. Life and death set before us. Choose life! Deut. 30:15, 16.
3. The way to life.
 - a. Jesus says, "I am the way." John 14:6.
 - b. He also says, "I am the door." John 10:7.
 - c. "He that entereth not by the door . . . is a thief and a robber." Verse 1.
 - d. Requirements for entering into kingdom of heaven.
 - (1) Follow in Christ's steps. 1 Peter 2:21.
 - (2) Walk as He walked. 1 John 2:6.
 - (3) Do will of Father. Matt. 7:21.
 - (4) Keep commandments. Matt. 19:17; 1 John 5:1-4.
4. The way to death.
 - a. Soul that sinneth shall die. Eze. 18:4, 20.
 - b. Wages of sin—death. (Eternal death.) Rom. 6:23.
 - c. Sin, transgression of God's law. 1 John 3:4.
 - d. Admonition.
 - (1) Cast away all your transgressions. Why will ye die? Turn and live. Eze. 18:31, 32; 33:11.
 - (2) Fear Him who is able to destroy both soul and body in hell. Matt. 10:28.

III. EXAMPLES.


1. Abraham chose way of life.

- a. Called out. Gen. 12:1.
 - b. Obeyed. Verse 4; Heb. 11:8.
 - c. Stepped out by faith. Verse 9.
 - d. Kept God's requirements. Gen. 26:5.
 - e. Kept ultimate goal in view. Heb. 11:10, 16.
 - f. God blessed and increased him. Isa. 51:2.
2. Moses also chose way of life.
 - a. Refused a throne. Heb. 11:24.
 - b. Chose to obey God rather than enjoy things of world for short time. Verse 25.
 - c. Esteemed Christ's approval of greater value than anything this world could offer. Verse 26.
 - d. Looked to reward of overcomer. Verse 26.
 - e. Feared not face of man or what people might think. Verse 27.
 3. Choice of rich young ruler.
 - a. Desired life eternal. Matt. 19:16.
 - b. "If thou wilt enter into life, keep the commandments," said Jesus. Verse 17.
 - c. Jesus quoted only commandments having to do with duty to one's fellow men. Verses 18, 19.
 - d. Young man felt he had done all this. Verse 20.
 - e. Jesus pointed to his heart's idol—that which was standing between him and his duty to God. Verse 21.
 - f. Did he choose life? Verse 22.

IV. APPEAL.

1. We dare not do less than what others have had to do in order to obey God. Heb. 5:8, 9.
2. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19.
3. Life everlasting granted to those who obey. Rev. 22:14.
4. Suggestive wording for closing appeal:

"You recognize your responsibility to walk in the light revealed in the Bible. I am happy to have you make this frank statement, Mrs. Smith. I can well appreciate that this has been a struggle to you of late, but there will be sweet peace in your heart when once you decide to follow in the footsteps of Jesus to keep all God's commandments as He has revealed them to you. Remember that there is no crown without a cross, but as you take up His cross He helps to lift it from your shoulders. Shall we in prayer bring this great problem to Jesus, while you willingly yield yourself to obey His Sabbath truth and other Bible truths He is revealing to you? Surely your recording angel will be happy to bring your noble decision to God's throne and there will be great rejoicing on the part of the angelic hosts because you have decided to let nothing stand in the way of your following your Saviour in the path of truth." (Close with prayer.)



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Apocryphal Foundation for Purgatory

THE Apocryphal books, among them II Machabees, were never considered as inspired works by the Jews, were never quoted, as was the Old Testament in the New, by Jesus or the disciples, and were rejected even by the early Roman Catholic Church fathers. It was Roman Catholic St. Jerome who first called certain books apocryphal and did not even list the books of Machabees in his Latin Vulgate. The book of II Machabees was only added to the Roman Catholic list of sacred scripture in the 16th century by the Council of Trent.

The Roman Church admits that there is no direct or indirect reference to the word Purgatory or such a suggested state of being in the Bible. However, it holds that the term Purgatory and its conception may be deduced indirectly from the Bible. Their classical text is II Machabees 12:

It is therefore a holy and wholesome thought to pray for the dead; that they may be loosed from sins.

Tanquerey holds that "the testimony taken from the II Machabees clearly shows 1) that both Judas and the Jewish people and the sacred author were convinced that the dead could be helped by prayers and sacrifices; 2) that these (dead) were not guilty of grave sin since it (II Machabees) refers to those who sleep cum pretate (with piety or in peace)." *

But Tanquerey by this deduction runs into trouble because he is taking the verse out of its context. He even contradicts other spurious Roman Catholic doctrine. From the approved Roman Catholic Douay Version, we quote the passage involved, II Machabees 12:38-46:

"So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

"And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

"And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

"Then they all blessed the just judgment of the

Lord, who had discovered the things that were hidden.

"And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously, concerning the resurrection,

"(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

"And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" . . .

But Purgatory is essential to the whole work of the Roman Catholic priesthood. For if it were taught that by Christ's one sacrifice on Calvary sinners are saved "to the uttermost," it would be impossible to get the people to accept a mere half-measure of forgiveness by a priest in a confession box. For the source of Catholic power is in the graveyard.—*The Converted Catholic Magazine*, November, 1951.

* *Brevior Synopsis Theologiae Dogmaticae*, by A. D. Tanquerey, published by Desclée and Co., 1931, Imprimatur: John Cardinal Verdier, p. 782.

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Worry

"Things will go wrong because of unconsecrated workers. You may shed tears over the results of this; but don't worry. The blessed Master has all His work from end to end under His masterly supervision. All He asks is that the workers shall come to Him for their orders, and obey His directions. Everything—our churches, our missions, our Sabbath-schools, our institutions—is carried upon His divine heart. Why worry?"—ELLEN G. WHITE in *Review and Herald*, Nov. 14, 1893.

Temper

"The man or woman who preserves the balance of the mind when tempted to indulge passion, stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory."—ELLEN G. WHITE in *Review and Herald*, June 17, 1880.

Thomas

"Jesus in His treatment of Thomas, gave His followers a lesson regarding the manner in which they should treat those who have doubts upon religious truth, and who make those doubts prominent. He did not overwhelm Thomas with words of reproach, nor did He enter into a controversy with him; but, with marked condescension and tenderness, He revealed Himself unto the doubting one. Thomas had taken a most unreasonable position, in dictating the only conditions of his faith; but Jesus, by His generous love and consideration, broke down all the barriers he had raised. Persistent controversy will seldom weaken unbelief, but rather put it on self-defense, where it will find new support and

excuse. Jesus, revealed in His love and mercy as the crucified Saviour, will wring from many once unwilling lips the acknowledgment of Thomas, 'My Lord, and my God.'"—ELLEN G. WHITE in *Signs of the Times*, Sept. 26, 1878.

Ark—Ten Commandments

"When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, *then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness.* Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death."—ELLEN G. WHITE in *Review and Herald*, Jan. 28, 1909. (Italics supplied.)

Daily Living

"Do not cultivate a pride for consistency in petty matters, and thus gain the reputation of being a fusser. Such a course lends no strength to the cause of truth. We are none of us required to make ourselves singular, or to be martyrs in a small way all through life, by contending for little things when there is really nothing to contend about. Those who take this course pity themselves, thinking they have so much trouble on account of being conscientious, upright, and straightforward in everything. But instead of being influenced by conscientiousness, they are indulging a wicked, selfish pride of notions. The life that is thought so straightforward is full of crookedness, and no one can live at peace with them, except by humoring their whims, and ever studying to avoid a collision."—ELLEN G. WHITE in *Review and Herald*, July 8, 1884.

Pharaoh, the Hardening of Hearts

"God never hardens the heart in any other way than by giving great light. Heaven's favors slighted, turned from, rejected, because of a perverse will, harden the heart. So Pharaoh's heart was hardened. In order to accomplish His purpose, the Lord continued to give him greater and still greater manifestations of His power. But the king's first resistance made obedience to

God more difficult. To refuse first, and then obey, is humiliating.

"God did not actually make Pharaoh stubborn and unyielding. He continued to give him light, and the king's increasing stubbornness brought its sure result. By resisting the will of God, seeds of disobedience are sown, and a harvest of evil is reaped. One seed of unbelief generates another and a stronger seed. By submission to the will of God, seeds are sown that will produce a rich harvest of good. The seed that is sown is the seed reaped; for seed reproduces itself. 'Whatsoever a man soweth, that shall he also reap.' As responsible agents, all are deciding for themselves what their harvest shall be."—ELLEN G. WHITE in *Youth's Instructor*, May 25, 1899.

Baptism

"When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror."—ELLEN G. WHITE in *Review and Herald*, Feb. 18, 1904.

Thoughts

"Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience, keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight

the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength."—ELLEN G. WHITE in *Review and Herald*, May 19, 1891.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case."—ELLEN G. WHITE in *Review and Herald*, March 22, 1887.

"As a ministerial student at Union College I want to express my appreciation for the most helpful material found in *THE MINISTRY*. The articles are so timely and instructive for one preparing for the ministry. I am endeavoring to incorporate many of the suggestions found in *THE MINISTRY* in my soul-winning work. Thank you."—WILLIAM HINTON, Union College, Lincoln, Nebraska.

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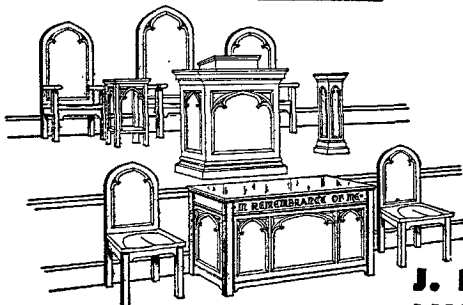
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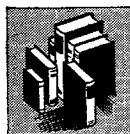
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CARLYLE B. HAYNES.

On the Throne of the World, by **Carlyle B. Haynes**, Southern Publishing Association, Nashville, Tenn., 1952, 124 pages, \$1.50.

"The soul grows by leaps and bounds, by throes and throbs,—a flash—and a glory stands revealed, for which we have been groping blindly through the years."—ELBERT HUBBARD in *A Thousand and One Epigrams*.

The foregoing accurately describes this reviewer's reaction to this new book. If life, with its perplexities, is an enigma to you; if the current scene seems to have no apparent pattern, but rather, a bewildering complexity of unrelated tragedies; if some great sorrow, disappointment, or dire perplexity has turned your whole world blank, and it is hard for you to believe the teachings of Romans 8:28, or that God is still in control—then you owe it to yourself to read as quickly as you can this masterpiece of thought and good writing. These are measured words. This book will give vastly needed help to even those who cherish a belief in a loving God.

There is an ever-growing tendency in nearly every heart to conclude that, although right will finally triumph, evil is presently in command. But the fact is that God has never for a moment lost control. Even in the darkness He is silently and inexorably working out the purposes of His will.

This book brings sense out of the prevailing bewilderment, order out of the present apparent chaos, and faith abundant to the wavering. It shows that God rules in the world, in nations, in cities, in families, and, what is more important, in your individual life and mine. Nor is it a finespun theory. Some of the clearest examples in Holy Writ are marshaled to demonstrate the truths set forth. Joseph's straight march by God's way to the place of importance he held in Egypt, the split-second deliverance of the Jews through His providential use of Esther, are thrillingly set forth. The author shows that every stone that beat down Stephen set in motion influences that finally broke Paul's heart.

It should, at the moment, be read by every youth facing military service. But our workers will also want to learn its lessons well, and then lead our people into a study and belief of the great principles, for "there is nothing haphazard in such a life, nothing accidental. God's people move in a chosen pathway, step by step. God makes no experiments with them; they are not pawns on a chess board, by the moving of which, God may win or lose. Every move is arranged."

There are several of our books that would perform wonders if placed in the hands of the worried leaders of the world. This is pre-eminently one of them. Many of these harassed persons will yet exclaim, "Of a truth it is, that your God is a God of gods and a Lord of kings." [See advertisement on page 12 of this issue of THE MINISTRY.—B.G.]

R. E. CRAWFORD.

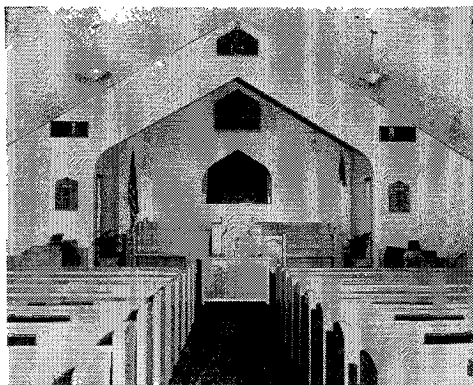
Parsonage Doorway, by **Anna Laura Gebhard**, Abingdon-Cokesbury Press, Nashville, \$1.75.

A truly enjoyable book that teaches many lessons along with its story. The wife of a minister has untold duties awaiting her besides those in her home. Add to those duties the demands of four youngsters and one feels overburdened. However, it is often the life and joy obtained from the children that keeps one going.

In the far-off corner of Iran, six hundred miles from the nearest Adventist, our periods of discouragement and loneliness were lifted by our two boys. When my husband was gone for weeks at a time to visit isolated believers or churches, with no one around us but foreigners speaking a foreign tongue, it was the prattle of our little boys that kept me going while caring for the needs of the mission and its meetings.

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timately connected with a pastor's life afford his children a truly great educational experience. They learn early in life that self is unimportant, and so make fewer demands. This is good, but parents sometimes must guard that they do not take advantage of this, so that neglect sets in.

Children are much alike, and as they go through life they leave footprints in the sands of our lives. If we accept the footprints, we are happier than we would have been without the blessing of these children. If we do not accept them, then our lives are poor and our thinking is narrow.

Fingerprints on the doors, footpaths across the lawn, are all evidences of life within the parsonage.

Mrs. Gebbard has truly learned the important things of life and has written a book that touches the heart.

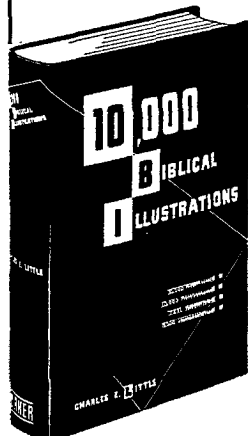
MRS. GROVER C. WINSLOW.

New Books Received

<i>Bible Characters</i> , Moody-Talmage-Parker, Zondervan Publishing House, Grand Rapids, Mich., 475 pp.	\$3.95
<i>The Holy Spirit</i> , Wilson T. Hogue, Light and Life Press, Winona Lake, Ind., 399 pp.	3.00
<i>A Protestant Manifesto</i> , Winifred E. Garrison, Abingdon-Cokesbury Press, N.Y., 200 pp.	2.75
<i>Psychology, Religion, and Healing</i> , Leslie D. Weatherhead, Abingdon-Cokesbury Press, 522 pp.	5.00
<i>The Faith Once Delivered</i> , Clarence E. Macartney, Abingdon-Cokesbury Press, 175 pp.	2.50
<i>Jesus the Man of Prayer</i> , John Henry Strong, Judson Press, Philadelphia, Pa., 121 pp.	1.50
<i>Understanding Public Opinion</i> , Curtis D. MacDougall, Macmillan Company, N.Y., 672 pp.	5.00
<i>Women in the Old Testament</i> , Norah Lofts, Macmillan Company, 178 pp.	1.69
<i>Treasury of the Christian Faith</i> , Struber and Clark, Association Press, N.Y., 813 pp.	3.98

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From Current Journals

NEWS....

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

¶ Washington, D.C.—Does anyone visit Army chapels at night? An Army chaplain at a base near here recently was curious as to whether the chapel at his installation, which is never locked and has a light left burning all night, was used by personnel at the base. He secluded himself in the back of the sanctuary for three consecutive nights. On the first night eight men came in to worship between the hours of 1:00 and 2:30 A.M., he found. On the second night between midnight and 1:45 A.M., six men came in. On the third night the chaplain stayed up only until 1:00 A.M., but found three worshipers using the chapel between midnight and one o'clock. The light will stay on in that chapel.

¶ Special postage stamps will be issued by the Austrian Government in honor of Catholic Day, which will be observed throughout the country in September.

¶ Passing of the collection basket has been done away with in Saint Anthony of Padua church in Lorain, Ohio. The experiment, which has attracted a great deal of interest throughout the Cleveland Roman Catholic Diocese, was started some weeks ago by the pastor, the Reverend Richard J. Arlt. He put up a sign inside the church vestibule which read: "No Collections in This Church. Deposit Your Offerings in Receptacle at Foot of Stairs." Since then, it is said, the income of the church has shown a steady increase.

¶ The statue of a missionary will soon be placed in the United States Capitol. Congress has adopted a resolution accepting from the State of Oregon a statue of the Reverend Jason Lee, a pioneer Methodist missionary in the old Oregon Territory. Each State is entitled by law to representation in the Capitol by two statues, and the memorial to Mr. Lee will complete Oregon's representation. Mr. Lee was sent to the Oregon Territory in 1834 by the New England Conference of the Methodist Episcopal Church and was assigned the task of converting the Flathead Indians. During the next ten years his work in that pioneer area was monumental.

¶ Baptists will die out as a denomination—and America as a nation—unless ministers put greater emphasis on preaching. Dr. W. A. Criswell, of Dallas, Texas, told a conference in Miami, Florida, of 2,500 Southern Baptist Convention pastors. Dr. Criswell, pastor of a 9,000-member congregation, the largest in the Southern Baptist Convention, criticized ministers who "place too great an emphasis on ritual, beautiful buildings and stained-glass windows and are not interested primarily in Bible preaching. Ritualism, to my mind, kills the spirit," he said, adding that ritualistic churches in Europe had lost their vigor. "John Wesley saved England with his preaching," Dr. Criswell said. "Later, Dwight Moody saved America with his preaching."

¶ The Rhode Island Congregational Conference, which a year ago opposed the addition of any creedal statement to the constitution of the Rhode Island State Council of Churches, took steps in Newport looking toward the elimination of doc-

trinal requirements by higher levels of the church council movement. The conference voted to instruct its delegates to the World and National Councils of Churches to: (1) work for the removal of doctrinal requirements; (2) open membership of both councils to all groups calling themselves Christians.

¶ Quite a number of Seventh-day Adventist ministers have recently gone without their professional journal, *THE MINISTRY*—sometimes for months at a time—simply because they neglected to notify the publishers of their change of address when they moved to a new field of labor. When you move, be sure to notify the publishers of your new address, giving also your old address. If you are too busy, perhaps your “shepherdess” can do it for you.—B. G.

¶ Industrial television will carry the Sunday church services of First Presbyterian church in Burbank, California, to congregation members seated in overflow rooms. In planning the new church, officials have decided to install a complicated system that will telecast the worship service from the sanctuary into other rooms.

¶ A “no smoking” pledge will continue to be required for ministerial candidates in the Methodist Church, the denomination’s General Conference decided in San Francisco. A Commission to Study the Ministry, created by the 1948 General Conference, had recommended that “the no smoking pledge shall no longer be required of a ministerial candidate, but he shall be asked to make a complete dedication of himself to the highest ideals of the Christian ministry.” The conference also reaffirmed its stand “for the Christian principle of total abstinence from the use of alcoholic beverages of any kind.” However, the delegates defeated a move to require all local church officers to be total abstainers. All local churches were urged to “abstain from the use of raffles, lotteries and other forms of games of chance in the raising of money for the purposes of the Church,” and “to protest against gambling practices by secular organizations in their communities.”

¶ A pickup and delivery service for shut-ins has been started at a church in Ottawa, Ontario. St. John’s Anglican church launched the service after many people wrote the minister, the Reverend Terence Finlay, that they were unable to attend services. Men of the congregation volunteered to use their cars to bring shut-ins to and from church. Special seats are reserved for them.

¶ In Edinburgh, Scotland, Queen Elizabeth told the General Assembly of the Church of Scotland, in a message, that she would use her authority to “maintain and preserve . . . the true Protestant religion in Scotland.” The Queen’s message stressed the need for all to show “the living reality” of their faith “by the conduct and example of our daily lives and family relationships.” Her message was read to the General Assembly by Admiral of the Fleet Viscount Cunningham of Hyndhope, Lord High Commissioner to the assembly. It said: “We gladly avail ourselves, for the first time, of the opportunity given us by this meeting of the Assembly to assure you that we hold the Church of Scotland in the most deep regard, as did our beloved father whose death, with you and with our peoples, we are mourning. We bound ourselves, on our accession, by a solemn obligation to maintain and preserve the settlement of the true Protestant religion in Scotland. That obligation we readily and will-

ingly renew. We are very conscious of the need, which was never greater than today, for vigorous witness which it is the privilege of the Church to bear to the abiding principles of our Christian faith. But we are equally conscious that all of us fail in our personal duty unless we all, as individuals, likewise strive to show, by the conduct and example of our daily lives and family relationships, the living reality of our faith and its power to influence, and indeed to shape, the difficult times in which we live. To that supreme duty our dear father ceaselessly gave himself, and we shall seek, with God’s help, to follow his example.” Addressing the assembly after reading the message, Viscount Cunningham commended the royal family for setting an example of “Christian living and Christian home life.”


¶ The tale of a hymn-loving fox that almost attended worship services in the tiny village of Kauvatsa has been delighting churchgoers in Helsinki, Finland. Attracted by the congregation’s singing, the fox trotted out of the nearby woods, according to the villagers’ reports, stopped about four yards from the house in which services were being held, squatted on his haunches and cocked his head to one side to listen to the music. When the sound of the hymn died out, Reynard got up and loped back to the forest.

¶ A move to revise the wording of the Lord’s prayer “as used in public worship” was launched by the General Assembly of the Presbyterian Church in the U.S.A. at its annual meeting in New York. The proposed revision would substitute the phrase “for-

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give us our sins as we forgive those who sin against us," or some "similar" wording for "forgive us our debts as we forgive our debtors" or "forgive us our trespasses as we forgive those who trespass against us." Methodists, Lutherans, and Episcopalians are among the denominations that usually use the words "trespass" and "trespasses," whereas Presbyterians and most Baptists prefer the words "debts" and "debtors." The adopted resolution, based on an overture from the Nebraska City Presbytery, said that "the meaning intended by Jesus . . . is not accurately interpreted to the contemporary church by either the words 'debts' and 'debtors' or 'trespass' and 'trespasses.'" "The disciples of the present day," the resolution added, "stand in need of an incessant reminder of the implications of sin and the need for forgiveness of sin."

¶ Selective Service officials indicated in Washington, D.C., that steps will be taken to recommend that draft boards give IV-D (clergy) classifications to medical, technical, and other "non-preaching"

missionaries duly appointed by mission boards for service. The mission boards will be required, however, to certify that the missionaries have been "ordained." The National Service Board for Religious Objectors said that "this has caused some difficulty in that ecclesiastical bodies are hesitant to give official ordination to men who actually are not ministers." The NSBRO is trying to work out a compromise with Selective Service to have the regulation specify "ordained as missionaries" in order to avoid argument over semantics.

¶ More than 8,000 Methodist ministers will do post-graduate study in 52 regional training schools for pastors this summer, it was announced in Nashville, Tennessee, by the denomination's General Board of Education. In sessions of one to three weeks the schools will provide refresher courses in theology, preaching, evangelism, and pastoral counseling. Serving on the faculties will be bishops, pastors, and theologians. Two prominent churchmen from England and Sweden will lecture at several of the schools. They are the Reverend Shaun Herron, Congregationalist minister of London and editor of *The British Weekly*; and Dr. Odd Hagen, president of Union Scandinavian Theological Seminary, Gothenburg, Sweden.

¶ Plans for setting up a religious program for visitors to U.S. national parks were approved by the General Board of the National Council of Churches at a meeting in Chicago. The program will be initiated this summer in Yellowstone Park and will be extended to other parks each year until all of them are covered. The Reverend Warren Ost will direct 20 seminary students in preaching services on Sunday, vesper services during the week, sacred music festivals, Bible study and other religious projects.

¶ Henry L. McCorkle, news editor of *Presbyterian Life*, official organ of the Presbyterian Church in the U.S.A., said in New York that "more than 450 cases of persecution of Protestants in Colombia have been substantiated by investigation and signed statements." In an address to the denomination's 164th General Assembly, Mr. McCorkle, who recently returned from a three weeks' tour of Colombia, said he estimated "the total number of cases of persecution as at least 2,000."

Preaching the Word

(Continued from page 48)

ation of every discourse given by our ministers."—*Evangelism*, p. 190. (Italics supplied.)

We deeply deplore the trend in certain churches not of our faith, that permits a preacher to take a text and then after reading it close his Bible and talk for thirty minutes on a lot of things that are not in the Word. We say that is "Babylon." But are we not exposed to the same danger? Is it not possible to take a text, or even a number of texts, and build up a clear outline to prove some point of doctrine—and yet lose the real heart of the gospel? It is possible to "go everywhere preaching the word" and yet not truly preach the Word.

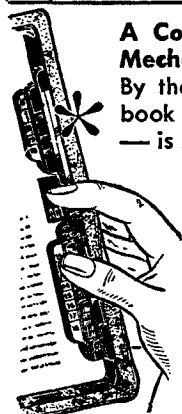
Only as Christ becomes the very center of our message, the goal to which we steer, can we be truly called preachers. To Timothy the great apostle says, "Preach the word," for it is only by real preaching that we make full proof of our ministry.

R. A. A.



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Meeting Objections in Visitation

(Continued from page 19)

that we fail to speak to the strangers. I invite you now to come and sit with me next Sabbath, so that I may introduce you to a number of my friends. When you become a member of our church you will feel much more at home. You will join one of our Sabbath school classes, where so much of the social life of the church is carried on, and will yourself begin greeting the strangers who worship near you.

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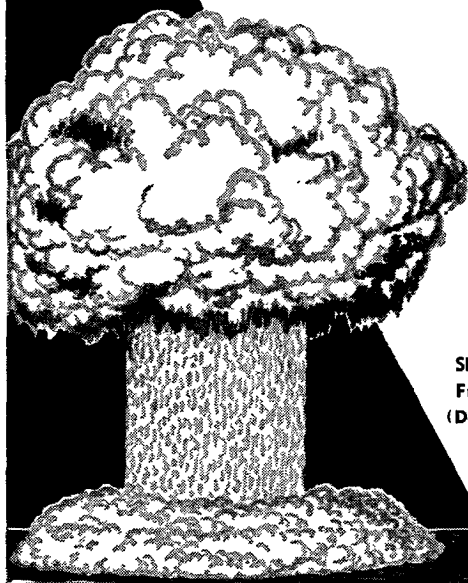
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WHAT TO DO WITH YOUR FACE

VOICE students sometimes come to a section in their study where they consider "what to do with your face when you sing." That is a good question for a preacher. Facial expression is tremendously important. We noted one preacher who constantly began his sentences with a smile, but before the sentence was finished he assumed a solemn air. This was repeated time after time until it became wearying. A preacher does well to make people smile occasionally, for that relaxes them, but neither he nor they should be smiling all the time. Nor should he be always making them weep. The tradition that Jesus was never known to smile is false. If that were the case, babies and children would never have wanted to be in His companionship. Children can read human hearts better than adults. Let us be cheerful but solemn as we present the message of God to the people, remembering that joy was a vital result of apostolic ministry. When Philip preached in Samaria "there was great joy in that city."

R. A. A.

THE LISTENER'S VIEWPOINT

"How does the other man think?" is a phrase that suggests excellent counsel for the worker who desires to improve his ability in molding opinion and reaching hearts. Unwilling as some of us may be to admit it, many sermons are unfortunately detached from the grass roots of average listener thinking. The difficulty is not usually that of our preaching profound or lofty ideas. More often our messages, however helpful, are clothed in the language of yesteryear—worn-out theological phrases—obscure religious cant coupled with a careless delivery.

Very good people will sit respectfully under such diction and delivery, smile when the preacher smiles, nod when he nods, watch him throughout the service, but all the while be planning dinner, resolving a family problem, or trailing a runaway mind. Outward audience reaction can be very deceiving among cultivated, polite people. Is it not, then, possible for the minister to be too easily satisfied with this surface approval and later wonder at the spiritual poverty of his people in the face of the run-of-the-mill Sunday-through-Friday temptations?

The men and women who fascinate and hold the minds of millions on the stage, radio, and television have learned through long years of studied discipline the arts of appealing, down-to-earth, mind-to-mind, heart-to-heart public address, and for far less worthy purposes. Ought not their zeal stimulate our efforts to improve? It would be trite if not so tragically true to say that the delivery of God's message is worthy of the best in art and method.

Why not read *Evangelism*, pages 665 to 674, and follow this subject through the *Index*? Then thrill to the practical suggestions in *Public Speaking as Listeners Like It*, *The Pews Talk Back*, and the re-

cent volume, *A Man Called Peter*, to mention only a few.

Making full allowance for the influence of the Holy Spirit in preaching and for the saving appeal of truth, you will find that such helps as these occasionally included in your reading program will prove invaluable.

G. E. V.

PREACHING THE WORD

PREACHING is both method and content, and each is as important as the other. When Jesus gave the commission to make disciples of all nations, He also declared that the gospel would be preached in all the world. A tremendous statement indeed, for in the eyes of that sophisticated generation, preaching seemed indeed a foolish thing. The Greeks held in contempt both the message and the messengers. As a nation Greece had for centuries been the center of wisdom. In fact, everything was tested by the standards of her philosophers. But the wisdom of the world had led men away from God. Paul says it was by wisdom that the world knew not God. It was to that generation the Lord sent His preachers to bring a revelation of Himself to lost men.

Not only was preaching a foolish method, but the content itself was contemptible. That any good could come from talking about a Man who permitted Himself to be captured, mutilated, and crucified! Why, to the Greeks that was preposterous. A mutilated body was an impertinence, for they worshiped the human form. That Graeco-Roman world contended but for one thing—advance by the sheer strength of brute force or intellect. Love, mercy, and kindness were entirely foreign to the superman idea.

But here were the disciples talking about a Man unknown, untrained, and unlettered, as far as worldly wisdom was concerned, who declared Himself "the resurrection and the life." How could He bring salvation to the world when He could not even save Himself? Yet, as history revealed, it was that truth which turned that world upside down. And only that truth possesses the power that can save men. How tremendously important, then, is the content of preaching! Real preaching is not just a little homily, the building up of pretty little thoughts from some obscure text. Not at all. It is the clear setting forth of the person of Christ in the glorious truths of the atonement. We have been told:

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foun-

(Continued on page 45)