

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI

FEBRUARY, 1953

NUMBER 2



# *The Spirit of Christian Ministry*

ERNEST LLOYD  
*Angwin, California*

OUR Lord Jesus, being the teacher of teachers, knew just how to teach the important lessons of tenderness and gentleness. If the church leaders of the Master's earthly day had been asked to select a model character, they would doubtless have brought forward one of their rabbis, but our Lord took a playful, innocent child, and set him as an object lesson in the midst of His normal class of disciples, who were learning how to "teach all nations," and told them that except they became childlike in faith and trust and tenderness, they would not be fitted for their work.

We, as His disciples today, need that same childlike, transforming tenderness that made the "fiery apostle," John, who desired to call down fire from heaven upon a city that refused provisions to his Master, afterward the apostle who wrote tender and loving epistles; that same transforming tenderness which made the passionate Moses, who smote the Egyptian in such hasty anger, afterward "very meek, above all the men which were upon the face of the earth."

The learned and self-confident Saul must become as a little child, asking, "What shall I do?" and reaching out his hand to be led, before Paul can enter the work of God. He who could coolly guard the clothes of the men who threw stones into the angel face of Stephen, afterward became so tender that he could "warn every one day and night with tears." Paul demonstrated that some useful work may be done with logic, but he also showed that Christlike tenderness exerts an indescribable influence that touches all men, speaks a love language to every heart, and sheds blessing upon all lives.

Centuries ago, in an open chariot, on

the desert road from Jerusalem to Gaza, an anxious soul found salvation through the reading of that wonderful and pathetic fifty-third chapter of Isaiah, describing the sufferings of Christ: "He was wounded for our transgressions, he was bruised for our iniquities." Behind the reading of those words was the tender, prayerful heart of Philip, who yearned to see the chariot owner go down to his country a witness for the Lord. And the man from Ethiopia was so moved by Philip's touching explanation of Isaiah's words regarding the coming Redeemer that he felt he must be baptized on the spot, and go forth as a herald of the cross.

What infinite tenderness was shown by our Lord as He wept over Jerusalem because of her sins and coming doom! With such a spirit should the minister look upon his church, the parent upon his children, the teacher upon his students. Jesus placed the heart qualities of tenderness and love and faith very high among a disciple's qualifications. By that fire of coals He tested Peter. The first question of the examination was, "Lovest thou me?" Love, then, is the first requisite. The second question, no doubt, will be in regard to intellectual preparation. But again He asks, "Lovest thou me?" The third question will surely refer to intellectual or social gifts. Yet again comes the question, "Lovest thou me?"

Love, then, is the Alpha and Omega of a disciple's preparation to obey the Lord's commands "Feed my lambs" and "Feed my sheep." Intellectual and social gifts are useful in God's cause, but we should ever remember that no scholastic qualifications are comparable in genuine Christian influence to the purifying power of love, the moral might of tenderness, and the strange strength of gentleness.

# 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



VOLUME XXVI

NUMBER 2

## AT A GLANCE

<b>FEATURES</b> .....	4
Other Voices Augment Swelling Advent Chorus—Are You Wearing Out Too Soon?—Notes on the Revised Standard Version	
<b>EDITORIALS</b> .....	13
The Revised Standard Version—Straw in the Wind	
<b>NEWS AND ANNOUNCEMENTS</b> .....	16
<b>EVANGELISM</b> .....	20
Evangelism in London—New Advertising Kit for Evangelists—The Evangelistic Cooking School	
<b>COUNSEL</b> .....	31
The Challenge of the Upper Classes	
<b>RESEARCH</b> .....	33
The Bible After Twenty Years of Archeology—Jehovah, Not the Hills (Research Notebook Jottings)	
<b>BIBLE INSTRUCTOR</b> .....	37
The Bible Instructor a Student of Truth—Concordance to the Doctrine of Baptism—God's Dress Reform Message (Study Outline)	
<b>ORDINATIONS, 1952</b> .....	39
<b>NEWS</b> .....	42
<b>POINTERS</b> .....	48

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

## The Cover

Review Pictures

O. Brausewetter, Artist.

OUR cover picture in this issue comes at a time when American Christendom is daily being made aware of the importance of the Word of God. Martin Luther became in himself a symbol of the rise of Protestantism. His strength and courage dominated the sixteenth century. His scholarship and leadership, together with his consecration and dedication, qualified him in every way to march in the vanguard of the greatest movement since apostolic times until the great Advent Awakening.

He gathered about him a group of fearless thinkers who, conscious of the great issues of their time, dared to meet the flood tide of opposition.

As Adventists we are conscious that the greatest issues in all the history of the Christian church are right before us. We are familiar with the prophetic picture. Already we see the subtle inroads of liberal thinking, and we need to be aware of its insidious infiltration into what has been recognized for centuries as fundamental in the Christian message. We have been assured that "only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

That calls for the courage of a Luther, the consecration of a Wesley, and the keen discernment of the pioneers of the Advent faith.

R. A. A.

**FALSE RELIGION** A STOPPED clock is dangerous only twice a day.

In Montclair, New Jersey, just across the street from the Lackawanna Station, a large clock with a face at least three feet in diameter, has been stopped at 2:26 for some years. The commuters who hurry to the trains have long since ceased to be affected by it at any hour. Strangers would never be affected by it at nine in the morning or six at night, but it might be very confusing in the early afternoon or in the small hours of the morning. A traveler, running for a two forty train at about two thirty nine would see it and slow up, thinking there was sufficient time, and would miss the train. Thus it is with false religion. Some people, familiar with theological surroundings, would take no notice of the error, but some would be confused. In the hour of need the confused soul might get the wrong idea, the false religion might look all right in that moment, and take the credulous to their doom.—*Christian Digest*.

# Other Voices Augment Swelling Advent Chorus

LEROY EDWIN FROOM

*General Conference Field Secretary*



A HIGHLY significant congress has just been concluded here in New York City, where I am writing—the International Congress on Bible Prophecy. It continued a little over a week, November 9-16, and was conducted under the skilled chairmanship of Dr. John W. Bradbury, editor of the well-known Baptist national weekly, *The Watchman-Examiner*. Its stated purpose was “To Find the Word of God Most Applicable for This Hour.” (*Program of the Congress*, p. 2.) And the large canvas announcement, hung across the front of the imposing Calvary Baptist Church, bore the words, “Signs-of-Our-Times.” This was in the form of a giant wedge, with the point piercing a large circle announcing the congress on prophecy.

The majority of the speakers were drawn from the ranks of fundamentalists, chiefly Baptists and Presbyterians, although Reformed, Episcopalian, and other affiliates participated, with many observers present, both clergymen and laymen, from various denominations. In all there were thirty-one speakers from the United States, Canada, and Great Britain, of whom nine were presidents or prominent teachers in colleges, seminaries, and Bible Institutes. Five more were editors of prominent religious journals, twelve others well-known authors, and one was a physician. Such was the caliber and spread of the participants. Four of us Seventh-day Adventists were present as observers—Arthur S. Maxwell, editor of the *Signs of the Times*; Harry W. Lowe, of the Sabbath School Department staff; R. Allan Anderson, secretary of the Ministerial Association, and the writer. And our reactions are quite similar.

## *Significance to Us as Adventists*

The significance of this gathering to us as Adventists lies in the fact that it is indisputable evidence of the rising tide of interest in, and study of, Bible prophecy, and of an increasingly insistent emphasis on the imminent, literal, personal, premillen-

nial Second Advent of our Lord. We are no longer virtually alone in our heralding of a soon-coming Saviour and the cataclysmic end of the age, foretold in Bible prophecy and attested by many signs of the times. That, in itself, is significant as well as heartening.

Widespread preaching on the prophecies of the last days as well as intensive study of eschatology—the doctrine of the last things—is coming into its own in ever-widening circles. This is true not only in fundamentalist ranks but, surprisingly enough, even in the modernist wing of Christendom, as attested by a personal letter received from the general secretary of the World Council of Churches at Geneva, stating that eschatology had become the principal theme of study on the part of the leadership of the World Council.

Just what part our witness has played, consciously or unconsciously, in these developments cannot perhaps be determined, nor is it of too great concern. But the fact of the interest and emphasis remains. And the startling similarities between many of their basic beliefs and ours are more astonishing than are our differences. Their emphasis on the last days, their listing of the telltale signs of the times, and their conviction that we have come virtually to the end of the great outline prophecies of Daniel are tremendously impressive and important. And the balance and soundness of certain addresses by such men as Dr. John W. Bradbury, Dr. Wilbur M. Smith (author, lecturer, and professor of English Bible at Fuller Theological Seminary), and others were almost startling.

## *Fundamental Emphasis of the Congress*

Heavy blows were struck during the congress against the subverting work of the modernists. In this exposure these leaders are unquestionably doing a work that we have not been able to do as effectively. Modernism in pulpits and seminary classrooms and modernist journals were again and again declared to be the chief enemies of the Bible, the miraculous, the virgin birth, the blood atonement, the literal resurrec-

tion, and the second premillennial Advent—designated as the foundational truths of evangelical Protestantism.

It will be well for us to remember that, in the great Millerite movement of the 1840's, wide receptivity for their message was created by the fact that many outstanding ministers, unaffiliated with the Millerites, had come to similar conclusions as to the approaching end of the 2300 years (about 1843, '44, or '47), and were proclaiming it from their pulpits and through the printed page—though they differed widely on what would occur at that crucial time. But all this paved the way for the wide acceptance of the Millerite message, because sound, prominent clergymen of various faiths were enunciating rather similar views.

Moreover, the great Bible and missionary societies at the beginning of the century were the spearheading agencies that launched the foreign mission enterprise, pioneering the way before we had even appeared on the scene. They prepared the way for the specific message that we have been raised up to give, and without that preparation we could never have carried forward our commissioned part in the last-day preaching of the gospel of the kingdom unto all nations ere the end shall come. We have therefore entered into their labors. And in that sense we are workers together in the giant task.

Voices are being uplifted and literature is being produced that are stalwartly defending the Scriptures and their literal acceptance, and Bible teachings concerning the times and the lateness of the present hour. These constitute part of the growing chorus of voices heralding the returning King. The very fact that these scholars insist that the age is getting worse and worse, and not better and better, and is destined soon to come to cataclysmic ruin, not to glowing peace and prosperity, takes away, or at least cushions, the stigma that so long attached to us as a "pessimistic sect." So, I would repeat, we no longer stand alone.

### *Daily Program Heavy*

To those who attended our own 1952 Bible Conference, reported recently in *THE MINISTRY*, and who felt that our program was congested, let me outline briefly the even tighter schedule of this international congress. There were two sessions in the morning, at ten and eleven, without inter-

mission. Each, however, was complete in itself, with closing hymn and benediction. There were three similarly consecutive periods in the afternoon, at two, three, and four—likewise without intermission. Then impressive motion pictures were put on each night at six-fifteen on the blight of heathenism and the challenge of missions, with the last one on the state of Israel in Palestine. And in the evening two more sessions followed without a break, at seven-thirty and eight-thirty. It was a strenuous pace, but with remarkably sustained attendance.

There were four direct broadcasts from Calvary church, covering the Eastern States and circling the globe through short wave—the two Sunday morning and evening services on "Waiting for Christ's Return," the "Return of Christ, the Hope of the World," "If Christ Should Not Return," and "The Deity of Christ."

The use of Calvary Baptist church was happily without cost to the congress. But the \$6,000 budget, to care for transportation and entertainment only of the thirty-one congress speakers, was met by offerings taken up three times daily, morning, afternoon, and evening. And these folks can surely beg for money!

Our outstanding differences seem to be: (1) the re-establishment of the Jews in Jerusalem; (2) the identity of the supranational Antichrist; (3) a secret rapture of the saints, rather than an open ascension; (4) the location of the saints and condition of the earth during the millennium; (5) the nature of the kingdom; and (6) the nature and place of the judgment. One feature, however, was noticeable—they themselves did not all agree on these moot points. In fact, one speaker, brought over from Britain, openly expressed his disagreement with the rapture theory.

While these men are defending the basic faith in the inspired Bible, the virgin birth, sinless life, miraculous deeds, vicarious atoning death, literal resurrection, subsequent priestly ministry, and literal, personal, imminent premillennial Advent of Jesus Christ in power and great glory, we stress the special features of our distinctive message. But let us not forget that we build upon this indispensable foundation.

### *Lessons for Us Along the Way*

The tremendous earnestness of these men and their ardent love and longing for our Lord's return were unmistakable. The evan-

gelistic fervor of their preaching puts most of us to shame. And their abhorrence and fear of formal, intellectual belief only should give us pause. The hearers sat with open Bibles. The attitude of the congress toward the new Revised Standard Version of the Bible was both interesting and significant. Speaker after speaker noted with concern the subtle changes and the slant given, which, they contended, indicates the modernist leaning of the translation.

Another related angle was the constant uplifting in song of Christ and His imminent return. This was the theme of practically every hymn used. And rarely does one hear such fervent singing. The secret seemed to be the glow of the Advent in the hearts of the singers and the song leaders. It was likewise impressive to see their burden to give to the Jews (who have been so grievously mistreated by professing Christians through the centuries) a living exhibition of the love of God toward them. This is a worthy objective. The session ended in an impressive manifesto, receiving unanimous standing vote.

Yes, attendance at such a congress is a mental and spiritual stimulus, as one comes into contact with keen, reverent minds whose thoughts are not inhibited by established positions and standardized grooves of thought and expression, and whose open-mindedness is refreshing to hear and see.

This gathering represented fundamentalist scholarship, which in years past has neither known nor understood us, and consequently has often vigorously opposed us. But now some of these very men are changing their attitude from hostility to respect and friendliness. This was evident from personal conversations and even public statements. For example, one exceedingly forceful and forthright speaker asked me to send him my set of books, *The Prophetic Faith of Our Fathers*, favorably noted by Dr. Wilbur Smith in his *Preliminary Bibliography for the Study of Biblical Prophecy* (48 pp.). This brochure had been prepared specifically for this congress, and had been widely distributed. Introducing the field of prophecy, Dr. Smith says:

"The most important histories of the interpretation of prophecy and of the doctrine of the Second Advent have been done, strange to say, by Seventh Day Adventists. The most exhaustive work of this kind is by . . ."

Then follow twenty-five lines descriptive of the four volumes of *Prophetic Faith*, including publishers, author, individual con-

tent, et cetera, which tracement, he says, is not only the "most exhaustive" extant, but "is a magnificent piece of work." (P. 41.)

### *Representative Extracts From Congress Speakers*

In one address Chairman Bradbury strongly affirmed the historical actuality of Daniel the prophet and the inspired authority of his writings, which unfold the divine view of history. Then, when we come to the end of human history, he said, we must step out by faith on God's predictions. "The conflict of the ages," and "the division of Satan's forces," he added, will end in the glorious kingdom of God.

Dr. Smith's discussion of the awakening of the sleeping "kings of the East," and of the approaching Armageddon, was most challenging. He showed how the ancient Euphrates Valley has been, and is still considered to be, the pivotal point in the tide of human affairs. He traced how the East (the Orient) has awakened step by step. From the Boxer Uprising of 1900 and the Chinese Republic of 1912, we come down to 1942, when the Japanese Empire was dissolved, and to 1948, when India was loosed from the powers of the West. And now the kings of the East are on the move—1,500,000,000 of them, or three-quarters of the earth's population. And all this forms part of a fivefold simultaneous development—a world government, the state of Israel, the northern powers, the deep apostasy of Christendom, and the awakened Far East. The analysis is intriguing.

In another masterly address, his arraignment of modernism's fatal discard of the fundamental verities of the Christian faith was really terrific. Taking apart a recent modernist commentary, produced by 147 men, he showed by documentation how it brazenly sets aside the infallibility of the Word on the basis of the Graf-Wellhausen theory. The Genesis records of creation and the fall are labeled Jewish "myths" borrowed from Babylon, the prophetic promise of Genesis 3:15 dismissed as "prophetic trash," with the further contention that the giving of the law at Sinai did not actually happen. He likewise exposed its contention that the books of Genesis and Exodus are simply fictional, or pseudo-historical, writ-

---

**Does my life and ministry reveal that I have been with Jesus and have learned in His school?**

ten a thousand years after the alleged date, with the "blood atonement" concept simply a magic formula, and the Passover without efficacy or significance. Such, he declared, is the dread last-day departure from the faith, the prophesied turning unto "fables" (from *muthos*—myth, tale, fiction), foretold by Paul in 2 Timothy 4:4, and now taking place in these last days before our very eyes.

Dr. James McGinlay, pastor of the large Baptist Temple in Brooklyn, New York, stated categorically that he believed the supreme manifestation of Antichrist, in the final crisis, could well be in the person of the Pope. After stating this, he declared that the showdown of Armageddon would be fought at Esdraelon, and identified the fourth beast of Daniel 7 with the beasts of Revelation 12, 13, and 17, having seven heads and ten horns. He climaxed his address by defining the "woman" of the seven hills, in Revelation 17, as the Papacy at Rome, with its substitution of the Pope as Christ's Vicar.

Here are other samples. Dr. Bradbury, of New York: God is moving upon great-hearted, spiritually-minded men to cry out against the breakdown of the faith, for the gulf is growing wider between the two groups. There is a return to eschatological emphasis, with the one, and renewed interest in the fundamentals of the faith.

Dr. Oswald J. Smith, of the People's church, Toronto: "The premillennialist holds that the world will go from bad to worse—just as the wheat and the tares of the parable grow together until the end; and similarly in the parable of the dragnet."

Bishop William Culbertson, president of Moody Bible Institute: The "times of the Gentiles" may be defined as the period of the Gentile nations' dominion, in Daniel 2 and 7, from Babylon onward through Persia, Grecia, and Rome, and they are brought to an end by the second coming of Christ—and the days are running out. The signs of the times he listed as revolutions, wars, social upheavals, famines, pestilences, piled-up riches, capital-labor strife, atomic weapons, last-day mockers, religious apostasy.

Dr. Thomas Moseley, president of the Missionary Training School of the Christian and Missionary Alliance, Nyack-on-Hudson, New York: The clear-cut teaching

on the bodily resurrection is based on Job 19:25; Psalm 15; Isaiah 26:19; Daniel 12:2, 3; Hosea 13:14; and in the New Testament on John 5:28; 6:40; 1 Corinthians 15; Philippians 3:21; 1 Thessalonians 4:14-17. The two resurrections are a thousand years apart.

### *Our Relationship to This Confronting Challenge*

There are sobering lessons for us all, springing out of such a congress. We are ever to remember that God says He has untold thousands of "my people," His children yet in Babylon, who will "come out" under the loud cry or latter-rain call of Revelation 18. These "hidden souls" are scattered, but they will ere long come to the light. What, I ask, are we doing to show them where we are, and the beauty and verity of our positions? Should we not seek them out and win them? Nothing in the whole range of Spirit of prophecy counsels is more clear and unequivocal.

We have too frequently given occasion for misconception and misunderstanding by our attitude and our aloofness. We have created our own problem. Should we not mingle with them and show our true animus and Christian spirit? Meeting them in their gatherings will dispel prejudice and break down the unjustifiable barriers that have been built up over the years. We are admonished to pray for and *with* these men. (*Evangelism*, p. 562.)

The Bible intimates and the Spirit of prophecy openly declares that great numbers of sincere, honest, talented souls are yet to join this Advent faith—thousands in a day under the compulsive influence of the loud cry. These inspired counsels are assembled elsewhere in this issue. (See page 31.) Let us read them, ponder them; then order our steps and set our course in harmony therewith.

Surely we need the power of God that will make us flames of fire and powerful persuaders of men. Tepid doctrinarian, philosophical, or psychological approaches will not do for this hour. Placid, routine messages will never suffice in a time like this.

We can well take a page from some of these fundamentalist preachers. Many of them are among the greatest pulpiteers in America, speaking to large congregations, who come to hear men ablaze with convic-

(Continued on page 46)

---

I would like to be the kind of person one would want to have near him at the time of his greatest crisis.



## **Are You Wearing Out Too Soon?**

CLIFFORD R. ANDERSON, M.D.

*Washington Sanitarium, Washington, D.C.*

[EDITORIAL NOTE.—The address given by Dr. Clifford Anderson before a group of ministers in the Potomac Conference, which forms the basis of this article, was received with very real appreciation. It was reported in one of the leading Washington newspapers and was picked up by Religious News Service and sent throughout the country. Extracts from this talk appeared in other newspapers and in magazines of the religious press. We know our readers will appreciate this sound counsel.—B. C.]



**P**ULL up a chair, fellow-worker, and relax for a few moments. I would like to have a confidential chat with you about yourself and your work. My chief interest is not in the goals you are expected to reach, nor in the extensive plans you may have for the future. These are all good in their place, and we certainly need them in the development of the work. But we also need a corps of workers who are healthy and strong, and capable of carrying their responsibilities.

It is a wonderful privilege to belong to this great group of workers. No other fellowship is so enjoyable and so satisfying. But it is a sad fact that far too many of our most valuable workers are breaking down and wearing out long before their time. We find them suffering from high blood pressure and other conditions that stem from overwork and lack of proper rest. All of this puts a severe strain on both mind and body, resulting in broken health and inefficient service. No one can really do his best unless he has adequate periods of rest.

### ***When Jesus Took a Day Off***

Long hours of labor and insufficient rest are not new to the church. Jesus Himself had to urge His worn and weary disciples to relax from their responsibilities. He knew that their ministry would be far more efficient if only they would step aside and take the rest that they so badly needed. The disciples did not recognize their need to get away from the constant grind of service. They were rather excited and pleased with their recent success in preaching in the

towns and villages. But the Master said, "Come ye yourselves apart into a desert place, and rest a while."

No scene in all the New Testament is more beautiful than this, in which Jesus takes His weary disciples on a quiet boat ride over a placid lake to a solitary mountainside. Some no doubt wondered how He could afford the time. But Jesus knew His own need and theirs. He longed to be alone with them on this restful day, that they might come to know Him more fully. His battle with evil was at its height. His own cousin, John the Baptist, had just been beheaded, laying down his life in the service of his Master.

The Saviour knew only too well the fate that awaited Him and all of these workers who were so dear to Him. He could foresee the triumphs and the tragedies of their future years. Had He not recently told them of the days when they would be brought before governors and kings for His sake? They could not understand what lay before them. The facts were mercifully hidden from their eyes as yet. But He knew their need, and He set an example for His workers in every age when He said to His disciples, "*Come ye yourselves apart . . . , and rest.*"

That was a wonderful day of rest for those men, on the smooth lake beneath a quiet sail, and later on the mountainside. Never would they forget the lessons they learned that day—lessons of comradeship, of sharing in service, of the danger and uselessness of competition in the work of God, and of their own constant need for new grace and power that they might better serve their fellow men. They learned how insignificant even a successful evangelist may be, and how wonderfully God can always provide for the needs of the multitude even from the humblest things of life.

In the morning they were hasty and excitable. In the evening they were quiet and refreshed. It was that day alone with their Master, amid the beauties of nature and away from the constant stress and strain,



that made the difference. That evening they saw the miracle of the loaves and fishes. Their hands helped to feed the five thousand. What a lesson for every worker today!

### ***When Do You Relax?***

My brother in the work of God, are you carrying a heavy load? Is it your responsibility to make important decisions? And will some of these decisions vitally affect the lives of your fellow workers? Then how important it is for you to have these periods of rest in which to gain the right perspective! Unfortunately, so many of us feel condemned if we are not constantly working. This attitude is wrong. It leads to inefficiency and faulty decisions. Listen to this counsel from God:

"It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. . . .

"In the estimation of the rabbis it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. . . . Like the disciples, we are in danger of losing sight of our dependence on God, and *seeking to make a saviour of our activity*. . . . While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God."—*The Desire of Ages*, p. 362. (Italics supplied.)

Too often in our work we tend to make important decisions in the heat of the moment, when we are under severe emotional strain and physical weariness. We would avoid many errors of judgment if our minds were more relaxed. We can never be really calm unless we take time for meditation and communion with God. We need to come apart and rest awhile.

It is very difficult for Adventist workers to really relax. We are an extremely compulsive group, always planning for the future, and driving ourselves to get more things done. Even the Sabbath is not a day of rest. It is a day of intensive activity with most of us. And do we not sometimes measure our success by the *volume* of work attempted rather than by its *real quality*?

We cannot hope to solve all our problems, for in many cases they have been inherited from our predecessors. Why should intelligent workers kill themselves trying to achieve the impossible? God does not expect us to carry all the load ourselves. He says, "Cast thy burden upon the Lord, and he shall sustain thee."

### ***Workers Need a Day of Rest***

That is why we need a day of rest, so that we might listen to His voice instead of the constant clamor of the world. We should remember that the devil may use even the legitimate activities of the church to wear out God's workers. If he finds he cannot destroy them with the temptations of the world, he will weaken their effectiveness by wearing them out in the cause of God. He does not care what method he uses, so long as their witness is silenced. We are not serving God to the best of our ability if we break down our health through neglect and disobedience. The Master said, "Six days shalt thou labour." *Even ministers need one day of rest.*

Surely the counsel of God is very clear on this. Jesus "directed His worn servants to go apart into the country and rest. When He said that the harvest was great, and the laborers were few, He did not urge upon His disciples the necessity of ceaseless toil, but said, 'Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.'"—*Ibid.*, p. 361. It is God's responsibility to provide the needed workers. He does not expect us to work constantly until we are broken down. In His strength, refreshed from contact with nature, we can accomplish far more than by our own efforts. Men of great ability have had to drop out of the work simply because of failure to take adequate rest. Proper rest is absolutely essential for efficiency and for health.

Why do we not heed the counsel of God to come apart and rest? Is it not of the utmost importance for every worker to preserve both mind and body in the best of health and efficiency until the Master returns? If Jesus found it necessary to take time off for rest that He might work the more efficiently, surely we should do the same. He says to us as to the disciples of old, "Come ye apart . . . , and rest." E. H. Bickersteth has expressed it in the following lovely lines:

"Come ye yourselves apart and rest awhile,  
Weary, I know it, of the press and throng;  
Wipe from your brow the sweat and dust of toil,  
And in My quiet strength again be strong.

"Come, tell Me all that ye have said and done,  
Your victories and failures, hopes and fears;  
I know how hardly souls are wooed and won;  
My choicest wreaths are always wet with tears.

"Come ye and rest! the journey is too great,  
And ye will faint beside the way, and sink;

The bread of life is here for you to eat,  
And here for you the wine of love to drink.

"Then, fresh from converse with your Lord, return  
And work till daylight softens into even;  
The brief hours are not lost in which ye learn  
More of your Master, and His rest in heaven."

There is nothing better for us than to wend our way to the seashore or beside some quiet lake, or into some deep gorge where we may listen to the voice of God in the lapping of the waves or in the music of a rippling waterfall. Sometimes we should seek communion with Him on some towering mountain, where with clearer eyes we may behold His majesty in the distant ranges or in the rolling hills and over the

spreading plains. And then how insignificant are our problems!

These are the experiences that restore strength and perspective to the mind and health to the body. They protect the soul amid a world of conflict and chaos. Nothing will do so much to preserve each worker in vital strength and power than such days spent amid the glories of nature, where man seems so insignificant and where God is so near.

Such journeys should come frequently, so that the mind may be kept in tune with the Infinite, and that the soul might hear again the sound of a gentle stillness in the quiet, still small voice of God.

## Notes on the Revised Standard Version

SIEGFRIED H. HORN

*Professor of Archaeology and History of Antiquity, S.D.A. Theological Seminary*

[EDITORIAL NOTE.—Dr. Horn is well qualified to write on the subject of Bible translations. For many years he has studied the ancient Bible text, questions pertaining to Bible manuscripts, and the transmissions of the Sacred Word during the centuries. He is aware of the tremendous problems every Bible translator faces, since he himself made an original Bible translation while confined to an internment camp during the recent war. By making a written translation of the entire Bible from the Hebrew, Aramaic, and Greek texts, he gained a firsthand knowledge of the problems and difficulties of conveying the thoughts of the inspired writers of old into a modern language. It is therefore with a sympathetic mind that he examines a new Bible revision.—R. A. A.]



THE publication of the new Revised Standard Version of the Holy Bible (hereinafter abbreviated to RSV) on September 30, 1952, was a great event among English-speaking Christians. A great project that had been begun fifteen years earlier was brought to a successful conclusion. Thirty-two of the foremost American scholars in the New and the Old Testament fields had spent uncounted hours in preparing the manuscript of this Bible revision.

Many may ask the question, "Do we need a new revision? Has the King James Version, or what we have always known as the Au-

thorized Version, not served us and our fathers well enough?" (The recent revision committee has introduced a new abbreviation for this version, KJV, but in this article we will use the familiar abbreviation AV.)

From the beginning God spoke to men in a language understood by men. The heavenly language is unknown to us, as is also the language in which Adam spoke, but when God called him, Adam understood. (Gen. 3:9.) God spoke to the prophets in languages they understood, in Hebrew to Moses, Isaiah, and other prophets, and in Aramaic or Greek to Paul (Acts 9:4; 2 Cor. 12:9) and other apostles. Also, when God spoke in an audible voice after Christ's baptism and on the mount of transfiguration, He spoke in Aramaic, a language employed in Palestine during the time of Christ's ministry. For this same reason the books of the Bible were given to its readers in the languages they spoke at that time—Hebrew and Aramaic in the Old Testament period, Greek in the time of the apostles.

The first Bible translation was made into Greek during the third century B.C., when the Jewish mission was extended to foreign countries, and many Jews could not read the Bible in the original languages. This Greek Bible, called the Septuagint, was used in all the synagogues outside of Palestine and became the standard Bible of the early Christians. The New Testament writ-

Part of a talk given in the chapel of the S.D.A. Theological Seminary, October 8, 1952.

ers quoted from this translation in many cases, not because they considered the translation as containing a higher degree of inspiration than the Hebrew original, but because of its universal use by Christians and Jews alike.

When Christianity spread among the different nations, the need arose for translations of God's Word into additional languages. For this reason the Bible was translated into Latin, Coptic, and Syriac during the second and third centuries A.D. The first translation into a Germanic language, Gothic, was made by Ulfila in the fourth century of the Christian Era. From time to time revisions of these translations have been made, because of the changes that have taken place in every language.

In the fifth century A.D. it was recognized that the old Latin translations of the Bible should be replaced by a better revision. This was carried out by Jerome, who spent many years in doing this work. Thus the Vulgate was produced, which became the standard version of the Roman Catholic Church to the present time, although its text has also been modified since Jerome's days.

The greatest age of Bible translations, however, was the time of the Reformation, when more emphasis was placed on the Bible than ever before. All the Reformers were ardent students of the Bible; many of them were translators of the Bible. These men rightly felt that a Bible translation should be based on the text of the original languages, and not on previously made translations. It was the time when the study of ancient languages had made great strides. Many scholars were engaged in studying ancient Hebrew and Greek, and the first editions of the Hebrew Old and the Greek New Testament were published in the early sixteenth century. The basis for these editions and translations was manuscripts written during the Middle Ages, none of them older than four or five centuries at that time.

The AV, which was published in 1611 under the sponsorship of King James I of England, was certainly not the first English translation, but it was a masterpiece for its time. Not only was this Bible produced by a prominent group of first-class Bible scholars, but it was based on the best available texts of that time. Since these men worked accurately, conscientiously, and made every effort to put the Word of God

into a language that would be understandable as well as elevating, they produced a work that has molded the religious thinking of the English-speaking world as well as its language and phraseology. If the AV had not possessed these qualities, it would not have held its own for so long.

### *Defects in the AV*

A great admiration for the AV does not need to close one's eyes to certain defects for which the translators cannot be blamed. They can be listed under three different headings:

First, the English language has developed during the last 350 years to a point where the meaning of many words used in the AV has changed, and other words are not used any more, and are not understood by the modern reader of the Bible. Numerous examples of these facts can be quoted: Genesis 45:6 states that "there shall neither be ear-ing nor harvest." Many readers of this article may not know the meaning of the word *earing*, but may think that since it is mentioned together with the harvest, it may have something to do with bringing the ears of grain to ripeness. However, the word does not have such a meaning; it simply means "plowing." The word "to ear" comes from the Anglo-Saxon *erian*, which in turn originated from the Latin *arare*, meaning "to plow." In the seventeenth century "to ear" was still a commonly used word, but since that time it has completely disappeared from the English spoken or written language, so that not one out of a thousand knows the meaning of this word.

Few people know that *swelling* (Jer. 12:5) stands for *jungle*, or that *to prevent* (Ps. 119:147) means *to rise before*. I Corinthians 10:24 does not speak of another man's *wealth*, but of his *welfare*, and the writer of Luke 11:34 did not have a *single* eye in mind but a *sound* eye. These are only a few cases of many hundreds that could be quoted, where the meaning of the words has either been lost or changed during the last three centuries. This fact also shows how necessary it was to produce a new version in order that every English-speaking man and woman can understand the Word of God without being misled by words that had another meaning three hundred years ago.

Second, a new version was necessary because the archaeological discoveries of the last hundred years have brought to light so

much evidence that clarifies certain words or passages of the Bible that we are able to understand many of these words much better than our forebears. The great wealth of manuscript discoveries made in Egypt has acquainted us with many words, especially in the New Testament, that sixty years ago were known only from the Bible. Their meaning could be surmised from the context, or from the early translations and commentaries of the church fathers. Now, however, we find these same words and phrases back in the contemporary literature of the days of the apostles, and are able to understand the real shades of meaning much better than a few decades ago. For some this may not affect doctrines, but beauties of the original words are revealed that were not seen before to that extent. In Hebrews 11:1 the word translated *substance* in the AV has been found in the Greek documents of the early Christian period as a technical term for a title deed. Since we learned this, the explanation of faith given by the apostle in Hebrews 11:1 has become much clearer.

The third reason for the need of a revision was the discovery of many Bible man-

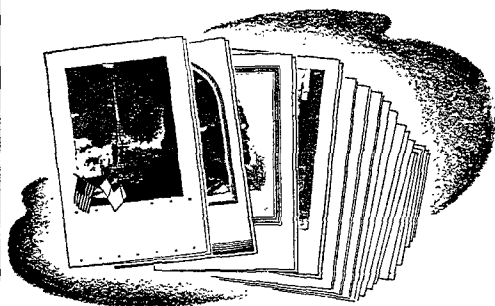
uscripts of much greater age than those on which the translators of the AV based their work. They had no Bible manuscripts at their disposal which antedated the tenth century A.D., and the gap between the originals and their oldest manuscripts was tremendously great. During the last century manuscripts have been discovered or made available which for the New Testament have narrowed down the gap between the original apostolic writings and the early extant manuscripts to a little more than one hundred years. For the Old Testament the discoveries have not been so numerous, but nevertheless important new finds have been made. The reader may in this connection be reminded of the sensational discovery of the Dead Sea Scrolls, which contained among other books the complete book of Isaiah, written before the time of Christ's ministry. These older manuscripts naturally give us a text that contains less scribal errors than those written centuries later, and it is only sound scholarship to base our translations on the earliest text available, which naturally reflects the authors' writings in a more faithful way than later copies. This need for a revision was already felt during the last half of the nineteenth century. The result was the Revised Version published in 1881-85 and the American Revised Version published in 1901.

That these revisions did not meet the acceptance they might have deserved lies in the following facts:

The revisers were commissioned to preserve the Elizabethan language, and the average reader did not see any improvement in the Bible language. The innovation of giving the name of God as "Jehovah" instead of "Lord" did not meet much favor, because of certain misuses made of this name by a few militant sects, and the general unfamiliarity with such a name that had neither a linguistic nor a customary basis, as will be shown below.

The new translation has endeavored to preserve the beauty and inspiration of the language of the AV as much as possible, without retaining the archaisms of the Elizabethan style. It attempts to speak in the language everyone understands without employing artificial or outmoded forms or colloquialisms or slang. The writer has used the new version for several weeks and finds that the translators have generally well succeeded in reaching this aim. The revision is readable and beautiful in style and phrase-

### "Special Events" Service Folders



Beautifully lithographed in full colors on high quality stock suitable for mimeographing—printing.

### OTHER CHURCH AND PASTORAL AIDS

"Abiding Memorials," a memorialization plan satisfying to the bereaved family and to friends of the departed. "My Companion for Quiet Hours," a booklet for the sick. "Welcome Baby," congratulations to parents of new baby. "Be Assured," pastor's message of comfort to bereaved.

Free samples of these and other helps on request.

### CHURCH WORLD PRESS, INC.

1900 Superior Avenue

Cleveland 14, Ohio

ology, and does not seem to have given shelter to any cheap colloquialisms.

### *The Divine Names*

It is commendable that in the Old Testament the revisers have rendered the Tetragrammaton, i.e. *YHWH*, the four Hebrew consonants constituting the divine name, by the time-honored term *LORD*. These four consonants, according to linguistic rules of the Hebrew language, seem to have been pronounced *Jahweh*, but already in the pre-Christian era the Jews ceased to pronounce this name for fear of using the holy name in vain, and replaced it by the Hebrew term *'adonay*, which has the meaning "Lord." For this reason it was always translated *kurios*, "Lord," in the Greek translation, and used in this way in the New Testament; a usage which, sanctioned by the apostles and gospel writers, should be good enough for us.

It was therefore a general policy of the new revisers to retain the translation of the divine names as given in the AV, and also to maintain the devices used there to signify the different Hebrew terms employed by the use of capital and small letters in the following time-honored way: The Tetragrammaton has been rendered "*LORD*," but in cases where it follows the word *'adonay*, the word is translated "*GOD*." *'Adonay* is always given as "*Lord*," and the Hebrew term *'Elohim* by the English "*God*." If these simple rules are kept in mind, it is easy to recognize which of the divine names or titles are used in each instance.

The pronunciation of the divine name as "*Jehovah*" is based on a faulty interpretation of the Hebrew vocalized text as produced by the Jews after the seventh century of the Christian Era.

There are several texts in the RSV in which the sense is made clearer than in the AV, as for instance Matthew 28:1, where the new version reads correctly, "Now after the sabbath, toward the dawn of the first day of the week," instead of "In the end of the sabbath, as it began to dawn toward the first day of the week," as the AV has it. On the other hand there are numerous instances where a retrogression is noticeable in the translation instead of an improvement. Each of these instances needs careful attention, and some of them will be discussed in articles appearing in later issues of *THE MINISTRY*.



### **The Revised Standard Version**

**N**O PUBLICATION in the last three hundred years has so stirred the American pulpit as the new Revised Standard Version. Great mass meetings are being held throughout the United States, some to sponsor it, others to denounce it. While the General Conference, representing the church in all the world, has never taken a position for or against any particular version, yet as editor of our workers' journal I know how you appreciate being kept informed on trends that affect the proclamation of the everlasting gospel. This we constantly endeavor to do. And this new Bible is something that will greatly influence English-speaking Christendom.

The announcement of a new translation of the Scriptures is not strange in our ears, for many new translations have appeared through the centuries, especially during the last few decades. However, this 1952 translation comes in with more fanfare than any previous version. Orders amounting to a million copies were received before the book was even off the press. And when it was officially released on September 29 and 30, it is estimated that more than two and a half million people attended the opening ceremonies, which were held in some sixteen hundred different centers.

It was not the purpose of the committee on translation to have this version take its place on our study shelves along with the many other translations of more recent times, but rather that it might eventually supersede the Authorized Version of 1611 and also the Revised Version of 1881-85 and the American Standard Revision of 1901. In order to make this new version more acceptable to English readers, they have sought to preserve the classic English of the Tyndale-King James translation. Furthermore, it has been styled "an authorized version"; au-

thorized, not by royal decree, but by recommendation of the National Council of Churches.

We are not seeking in this issue of *THE MINISTRY* to examine this translation, but rather to make our readers aware that this new version has created a real issue among the churches, sharply dividing them into two main camps.

### *Removing Archaic Words*

We are not opposed to new translations. We appreciate every faithful attempt to make the Word of God more clear. The replacing of archaic words and obsolete expressions is always helpful. But many feel that perhaps far more changes have been made than were necessary. Even a member of the committee is quoted as saying that out of 150,000 variants not more than perhaps 50 were absolutely vital to the actual meaning of the original. Certain archaic words have been well known through the years, even to the average Bible student. One does not need a college degree to understand Elizabethan English. Many of our choicest hymns come from those backgrounds. Nor is it required that one be a master of Greek or Hebrew to know that such words as "prevent" in 1 Thessalonians 4:15 or "let" in 2 Thessalonians 2:7 or "meat" as in "meat offering," Leviticus 23:18, have definitely changed their meaning since 1611. But earlier revisions have given us equivalents for most of such words, and even without these revisions the context usually makes the meaning clear.

Nor is the Bible the only place where certain words have grown old and obsolete. The works of Shakespeare, Milton, and other great writers of that period all have words that have changed their meaning. But students in our high schools seem able to read their works with understanding.

The promoters of this new version emphasize the fact that many new manuscripts have been found, and that great light has come on certain Bible passages since the Authorized Version came to the people in 1611. That is true, but actually very little has been found that would make even slight changes essential. And in any case, everything of vital importance was known to the revisers before 1901, and was incorporated into that version. Even the most recent discovery of the Isaiah scrolls and fragments of other books in the Dead Sea region has only confirmed the accuracy of the Maso-

retic text, which has been in use since the seventh century.

We are not picking a quarrel with the translators, nor are we overlooking the high scholarship represented by this committee. But scholarship is not confined to any one particular group. Authorities universally recognized can be found among conservatives and liberals alike. Modernism has no monopoly on scholarship.

### *A Readable Book*

In many ways the translators of the RSV have succeeded very well. They have produced a book that the casual reader at least will appreciate. He will find an easy flow of language, and he will see new beauties in some of the poetic sections. And the committee has also shown its wisdom by retaining the word "Lord" rather than using the word "Jehovah," as was the case with the revisers in 1901. It was some of these features that made that version unacceptable to the great majority of readers. But there are other features of this new Bible that, we believe, will make it even less acceptable than the earlier revisions.

Despite its readability, there are large sectors of the Christian church that are very dissatisfied with this new translation. Like those early Puritans who, because of their dissatisfaction with the Bishop's Bible and other translations of the sixteenth century, requested King James to authorize the production of a more accurate and acceptable translation, so already many are looking for a translation that will create confidence and be acceptable to all denominational groups. It must be a disappointment to the producers of this Bible to find, in spite of all the publicity given the new version (\$500,000 is the figure published in one well-known magazine), that there is such growing disappointment and disapproval among students of the Word and influential church leaders of many denominations.

### *A Universally Acceptable Translation Difficult*

To produce a translation that will suit everybody is perhaps impossible. Even the Authorized Version of 1611 contains a few expressions that reflect the theological thought of the translators. The fact that two years ago the Jehovah's Witnesses brought out their own translation is significant. Adventists, however, do not need a translation of their own, for throughout our history we have demonstrated in all parts

of the world that good, loyal believers can be made by using *any* version, including the Roman Catholic Bible. And we certainly would not condone the actions of some who, not content with a public denunciation of this new version as "an attempt of the Devil to discredit the Holy Word of God," have gone so far as to burn it in their churches.

However, we are well aware that our workers are going to meet some very real problems as they endeavor to emphasize certain definite points of our faith. Some of these points will be particularly noted in later issues of *THE MINISTRY*. Our ministers will be glad to know that a committee has been appointed by the General Conference to give further study to the new version. Their conclusions will naturally prove of great interest to our workers around the world, and we will keep our readers informed concerning any future developments in this matter.

Of one thing we are assured, and that is that in the months and years to come, English readers will become very much more aware of the importance of fine points of difference to be found in varied translations. There may be some who will regret the cause of the controversy, but a little reflection on church history will remind us that while no century produced as many renowned translations as the sixteenth century, yet no other century since apostolic times was more glorious in its great conquests for truth.

It is interesting to note that *Time* magazine in a recent survey shows that 90 per cent of Protestant families and 70 per cent of the families of "other denominations" in America possess Bibles, and that in most Protestant homes there is more than one Bible. But even more important is this, that 95 per cent of Americans read the Bible occasionally, 41 per cent read it at least once a week, and 18 per cent (chiefly Protestant) read it daily. If the issuance of a new translation can stir the English-speaking world to a closer study of the Word, it will have been in that respect, at least, a blessing.

This will not be the last word in Bible translations; of that we feel sure. A group is already at work in England producing another revised version, and time alone will tell whether its issuance will result in the unification of Christendom rather than the sharp division which is developing in the wake of this new Revised Standard Version.

## Straw in the Wind

SEPTEMBER 30 was set aside as National Bible Observance Day. On that day the Revised Standard Version was released. But this day was also the five hundredth anniversary of the publication of the great forty-two-line Bible of Gutenberg. To commemorate this historic event, an issue of 110,000,000 specially printed postage stamps was released by the U.S. Postmaster General, all of which was entirely fitting except for the design of the stamp. To the amazement of students of history, the stamp shows Archbishop Adolf, of Mainz, receiving a page proof of this Bible, as it were "hot off the press." Their bewilderment was all the more evident when the Religious News Service explained that the archbishop was Gutenberg's "benefactor"! For more than two centuries experts have been combing the continent for every shred of evidence concerning Gutenberg, and all the facts testify that the lordly archbishop had absolutely no part in the famous Bible. It was not until ten years after its publication that Adolf came into the picture. True, Gutenberg was given an appointment as "servant and court attendant," to the lordly prelate, compensation for which, however, was not at all impressive. He was to be issued one suit of clothes a year and "twenty molders of corn and two fuders of wine for use in his household provided he did not sell it or give it away."

And this appointment was made in 1465, just three years before Gutenberg's death. The belated intrusion of the archbishop into the unique story of Gutenberg can be traced to Father Horn, a Roman Catholic priest. And it is all the more amazing when we discern that Horn is not recognized as an historian but as "an authority on religious stamps!" But even more significant is the fact that this is the first time any of the Roman Catholic hierarchy has been pictured on a U.S. stamp! Could this be a straw in the wind?

R. A. A.

---

**EDUCATION RATIOS** LATEST government figures show that among the 85,675,000 Americans aged 25 or more, 7 out of 10 finished elementary schools, 1 out of 3 finished high school, and 1 out of 16 was a college graduate.—*Christian Action*.



## News and Announcements

### Chaplaincy Commissions

ANNOUNCEMENT has been made that chaplaincy commissions in the armed forces are available to qualified applicants. To answer inquiries regarding chaplaincy qualifications, they are:

#### I. AGE

- a. Initial appointment and immediate call to active duty—under 38.
- b. Initial appointment, reserve duty only—under 33.
- c. Regular Army—under 34.

#### II. EDUCATION

Full college course of 16 grades or 120 semester hours, 3 post-graduate years, or 90 semester hours of seminary work.

[Note: Recently the Army has consented to waive the 90 hours' seminary work and accept in its place six years' service in pastor-evangelistic fields after college graduation.]

#### III. EXPERIENCE

A man must be fully ordained and accredited as an ordained minister.

#### IV. ECCLESIASTICAL ENDORSEMENT

His denomination must recommend him as being qualified spiritually, intellectually, and emotionally to represent his church.

Chaplaincy commissions are allotted to denominations on the basis of quotas assigned according to membership. The Seventh-day Adventist denomination's quota at present is four, and is entirely filled. However, some denominations have not filled their assigned quotas. Consequently it is possible, temporarily, for a limited number of ordained ministers who desire to serve in the capacity of military chaplains to be accepted, in addition to our present quota. Such a situation is not likely to continue for any great length of time.

At General Conference headquarters, an Advisory Committee on Chaplains has been created, with A. V. Olson as chairman and J. C. Thompson as secretary. All inquiries and correspondence relating to chaplaincies should be sent to J. C. Thompson, 6840 Eastern Avenue, NW., Washington 12, D.C.

CARLYLE B. HAYNES,

*General Secretary, War Service Commission.*

### Adventists in *Look* Magazine

BE sure to obtain copies of the January or February issue of *Look* magazine containing the highly important article entitled "What Is a Seventh-day Adventist?" This was prepared by Arthur S. Maxwell, editor of our *Signs of the Times*, upon invitation and assignment of *Look's* editors, and is in interview form—question-and-answer style. This very approach, voluntary upon their part, is another evidence of growing public interest in knowing just who we Adventists are, what we believe, and what we are seeking to do. This is increasingly the day of the open ear and the inquiring mind. Men wish to know our views of the times and the future. It is for us the day of favor, of growing respect for our

views and for their sound and justifiable basis. Don't fail to get your copy, and extras too, for lending to inquirers. And let us pray that favorable impressions may be made.

L. E. FROOM,  
*General Conference Field Secretary.*

### Committee on Biblical Study and Research

AT THE recent Autumn Council the following action was taken:

"WHEREAS, We believe that 'the path of the just is as a shining light, that shineth more and more unto the perfect day,' and that the everlasting gospel in its doctrinal, historical, and prophetic setting is to be proclaimed to all the world in the face of increasing opposition and deception by the prince of darkness; and

"WHEREAS, The Spirit of prophecy clearly states that 'as a people, we are called individually to be students of prophecy,' and that 'we must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others' (*Gospel Workers*, p. 300), and that, 'if a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need it.'—*Gospel Workers*, pp. 300, 301. And that—

"'Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word' (*Gospel Workers*, p. 297), and we have been told that 'we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth' (*Counsels to Writers and Editors*, p. 41); and—

"WHEREAS, We have this clear counsel from the Spirit of prophecy, that 'the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for "in the multitude of counselors there is safety."' *Testimonies*, vol. 5, p. 293; and—

"WHEREAS, The recent Bible Conference has given a new impetus to Biblical exegesis and research, and realizing that the best results can be achieved through united and coordinated efforts, and feeling that such study should be encouraged throughout the world field;

"We Recommend, 1. That a committee be appointed by the General Conference to encourage, organize, and coordinate this Biblical exegesis and research and then to function as a body of counsel to give guidance to those who in any part of the world field make what appears to them to be significant discoveries of truth.

"2. That this committee be known as the Committee for Biblical Study and Research, and its work be to receive and examine such manuscripts as may be sent in from time to time."

The committee, authorized by this action, was appointed by the General Conference shortly after the council closed, and it has already begun its work.

Thus provision has been made for the consideration of the results of special study on Biblical themes on the part of our ministers and other workers. To manuscripts setting forth such study, three copies of which should be submitted by the writer, the committee is prepared to give sympathetic and prayerful consideration.

However, this committee has not been formed to receive manuscripts from those not of our faith, or from offshoot movements, or from any person or persons, even though members of the church, who feel they have a grievance against the cause or who consider it their duty to call attention to the faults and failings of either leaders or members. Such manuscripts would be outside the scope of the work of this committee.

Many of our workers, as they "sink the shaft deep in the mine of truth," and thus find their way into certain avenues of thought that are new to them, may desire to take counsel before presenting the matter publicly or before their convictions become too settled. For this purpose the committee has been appointed. It will seek to carry out its task under the guidance and direction of the Spirit of God.

Anyone having a manuscript to submit should read carefully the article that will appear in the next issue of *THE MINISTRY* setting forth the principles of Biblical study and research. The committee in its work of evaluating manuscripts will be guided by these principles.

Those wishing further information are invited to address either the chairman or the secretary of the committee at the General Conference office, Takoma Park, Washington 12, D.C.

W. E. READ, *Chairman*.

A. W. CORMACK, *Secretary*.

---

## "Democracy Leads to Tyranny"

"DEMOCRACY Leads to Tyranny" is the startling heading of an editorial by Dr. Walter M. Montano, executive director of Christ's Mission of New York, appearing in the December issue of *The Converted Catholic Magazine*. The heading, according to Dr. Montano, is a direct quotation from the September issue of *The Catholic World*, a Roman Catholic publication. Dr. Montano cites the quotation as another irrefutable proof that "the Roman Catholic system is entirely incompatible with the American Constitution and inimical to our democratic government."

As further proof, Dr. Montano quotes, for comparison, the Oath of Allegiance to the Flag of the United States and the Oath of Allegiance to the Pope and the Roman Church.

In view of the statement, "I reject and condemn all that she (the Roman Catholic Church) rejects and condemns," which is a part of the Oath of

## FOR MINISTERS AND MISSION APPOINTEES

Courses offered by the

School of Tropical and Preventive Medicine  
of the

College of Medical Evangelists

52 B. Parasitology and Tropical Hygiene for  
Nurses

—January 12 to February 6, 1953

52 C. Medical Evangelism for Ministers

—June 29 to July 9, 1953

52 D. Tropical Hygiene for Missionaries

—June 29 to July 9, 1953

For further information and application forms,  
write

Director

School of Tropical and  
Preventive Medicine

Loma Linda, California

Allegiance to the Pope and the Roman Church, a loyal Catholic cannot be a loyal American or vice versa if the Roman Church condemns democracy as leading to tyranny.

Dr. Montano makes a further comparison, quoting from the Constitution of the United States and some of the basic tenets of the Roman Catholic Church as set forth in the church literature.

The Constitution of the United States reads: "Congress shall make no law respecting the establishment of religion; or abridging the free exercise thereof."

In contrast to this, the Roman Catholic Church makes the following declarations (all of them carefully documented by Dr. Montano in his editorial):

1. "The State should officially recognize the Catholic (Roman) religion as the religion of the commonwealth."

2. "Justice therefore forbids, and reason itself forbids . . . to treat the various religions alike, and to bestow upon them promiscuously equal rights and privileges."

3. "The church has the right, in virtue of her divine commission, to require of everyone to accept her doctrine."

4. "Quite distinct from the performance of false religious worship and preaching to members of the erring sect, is the propagation of false doctrine among Catholics. This could become a source of injury, a positive menace, to the religious welfare of true believers. Against such an evil they have a right of protection by the Catholic State."

5. "Constitutions can be changed, and non-Catholic sects may decline to such a point that the

## WE RECOMMEND THE 1953 YEARBOOK!

It contains:

Location of all our organizations,  
Membership of the conferences and mis-  
sions,  
Addresses of credentialed workers,  
Statistical information that you will  
want to refer to many times during  
the year.

This is a source book of invaluable infor-  
mation. Available February 1, through  
your Book and Bible House. Paper bind-  
ing only, \$2.25.

political proscription of them may become feasible and expedient."

That these statements are not only accepted but acted upon by the Roman Catholic Church and her people is evidenced by the recent persecution of Protestant missionaries in Italy, Spain, Colombia and other Catholic-dominated countries for the preaching of doctrines opposed to those of the Roman Catholic Church.—CHRIST'S MISSION, INC.

## Waldensians Hold Annual Freedom Celebration

THE Waldensians of Italy celebrate each February 17 as the anniversary of their liberation. On that date in 1848 two young men ran from Turin to the Waldensian valleys with the news of the official

granting of civil liberties to the Waldenses and Jews. When they reached the entrance to the valleys, a bonfire was lighted—a previously arranged signal that the news was good. Then when the light from that fire became visible to the watchers on the tops of the next range of mountains, they too lit their fires, until all the peaks glowed with "light in the darkness." Now it is the custom on February 17, in the villages where the Waldensians are predominant, for the children to march singing through the streets to morning services in the church. The day is spent in worship and fellowship. On the mountaintops fires are lighted on the eve of celebration and the young people conduct a special service to which all are invited.—*The Christian Century*.

## Notice to Writers

INASMUCH as publishers must secure permission from the owners of copyrighted material to print quoted matter appearing in books or periodicals, those who write for our denominational publications should be particular in giving the author, the book or magazine, the volume and page, the publisher and his address for every poem or other material he may quote. Such cooperation will save countless hours in the editorial offices of all our publishing houses.

**TWO BILLION, BUT NO TITHE** In 1951, charitable contributions in America added up to \$2,000,000,000, 5.3 per cent more than the total in 1950—but less than the 7 per cent increase for all personal expenditures. If each American tithed a tenth of his or her income, the Golden Rule Foundation computes, the average annual contribution would have been \$158.40—instead of the actual figure, \$26.14, or about \$ .50 per week.—*Presbyterian Tribune*.

## "THE WILES OF THE DEVIL"

☞ THE white devil of spiritual sin is far more dangerous than the black devil of carnal sin because the wiser, the better men are without Christ, the more they are likely to ignore and oppose Christ.

The devil knows better than to appear ugly and black. He prefers to carry on his nefarious activities in the name of God. Hence the German proverb: "All mischief begins in the name of God."

When the devil sees that he cannot hurt the cause of the Gospel by destructive methods, he does it under the guise of correcting and advancing the cause of the Gospel. He would like best of all to persecute us with fire and sword, but this method has availed him little because through the blood of martyrs the church has been watered. Unable to prevail by force, he engages wicked and ungodly teachers who at first make common cause with us, then claim that they are particularly called to teach the hidden mysteries of the Scripture to superimpose upon the first principles of Christian doctrine that we teach. This sort of thing brings the Gospel into trouble. May we all cling to the Word of Christ against the wiles of the devil, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—LUTHER, *Commentary on Galatians*.

*Attention!*  
**ALL JUNIORS**

*Here is a new set of  
natural color films especially  
for You. 26 filmstrips to  
aid Juniors in telling  
the wonderful story  
of the Gospel  
price \$59.50*

## **JUNIOR EVANGELISM**

ORDER NOW FROM YOUR  
BOOK and BIBLE HOUSE  
or **VISUALADES CONSOLIDATED**  
P. O. BOX 488 • LA MESA, CALIF.





# E VANGELISM *Winning Men for God*

## Evangelism in London

BEN GLANZER

*Campaign Music Director and Office Editor, "The Ministry"*

[EDITORIAL NOTE.—This thrilling report and careful analysis of the present status of the London campaign will be read with keen interest by all. Ben Glanzer speaks on behalf of the brethren there, and we are happy they are sharing their experiences with us.

This is more than a campaign. It is a large school of evangelism. Such field schools conducted from time to time by your Ministerial Association officers are not primarily for the purpose of rolling up a record number of baptisms. They are rather an endeavor to bring together groups of workers to receive inspiration and guidance, and also to study how best to develop efficiency in our great evangelistic program. The one leading out in such a campaign is, of course, a learner along with all the other workers, but his larger experience enables him to study problems peculiar to the particular city in the light of situations he has met elsewhere, and to adjust and adapt methods that have worked successfully in other great centers.

Many things are being discovered in this campaign. One of the encouraging features of the program is the success of the "sectional" or "regional" week-night meetings being held in various parts of the great metropolis. This is not a new method. It has worked successfully here in the States and in Australia, and in earlier days in London. The latest demonstration is excellent. Every great metropolitan campaign is presented with the problem of how to get nearer to the interested people who, scattered throughout a great city, find it impossible to travel such long distances if the meetings are held in one center only. Sectional meetings as a part of the over-all program, and tied into the main central meeting, permit the development of these scattered interests. If churches are already established in these areas, then our members attending these sectional meetings in time become acquainted with the interested ones, and when these are baptized they join the churches in their area.

It was a study of our Lord's methods and an endeavor to follow the counsel of the Spirit of prophecy that led us to this technique. We solicit the earnest prayers of all our workers for this large London campaign.—R. A. A.]

THE *Review and Herald* has carried considerable news on the London campaign, but we want to share just a few of the more intimate details with our fellow workers through THE MINISTRY. While the full results will not be seen for some months or even years,

the first of the baptisms will be held about the time this report appears in print. But some early conclusions can be gathered from the Lord's leading thus far, and these we would like to share with you.

### *The Approach*

The events of each passing week serve only to re-emphasize the fact that the Lord gave special guidance in the opening approach on astronomy, which was used the first three Sunday nights and which had been carefully worked out over a period of months. Elder George E. Vandeman counseled much with the Ministerial Association in Washington, D.C., and with the leaders of the Northern European Division and the British Union Conference in London. This approach brought out what was perhaps a record crowd in Adventist evangelism, which result in turn brought unprecedented newspaper publicity to the cause. We speak of this in humility, for it was a surprise to workers and laity alike; and perhaps no one was more surprised than the evangelist himself. Truly it was the Lord's doing!

Of course some of the newspaper stories contained a lot of typical "reporters' imagination." For instance, one reporter quoted the evangelist as saying, "While I have no objection to smoking, I do not smoke myself." And while some papers carried stories of an "angry mob," I personally went out and walked past the crowd standing three and four deep for three full blocks, and I have never seen a more orderly crowd anywhere. The British are an orderly people. In any event, the Lord overruled so that the total impression given by the newspapers was certainly favorable.

As a result of this publicity the Advent Movement in this city, and indeed in the British Isles, has been put in a most favorable light. A few weeks after we opened in London one of our evangelists in Wales opened a campaign. He went to a fine choir in his city and asked

them if they would sing for his meetings. They inquired whether he was connected with the same organization holding meetings in the London Coliseum, about which they had read in their local papers. When he replied in the affirmative they said they would be happy to sing for him at any time.

A letter received from the manager of Brighton Stadium in the city of Brighton—a seaside resort some fifty miles from London, where many of the elite live—recently invited the evangelistic team to come to his city to conduct “similar meetings.” The stadium seats four thousand people. He was sure it would be filled, for he said, “You would be amazed if you knew from whom and from how many people requests have come to bring your meetings to Brighton.” This from a conservative British businessman! How we wish this call could be answered!

### *Lessons Learned*

As we write this in the third month of the campaign, we are happy to report a consistent attendance of from 2,200 to a little over 3,000 at the two sessions every Sunday night. The present interest is all the large worker group can possibly handle. Had the initial opening-night crowd continued, it would have been impossible to cope with it. Moreover, the physical strain of three sessions, which we had the first few Sunday nights, is very heavy. These meetings convened at 4:30, 6:30, and 8:00 P.M. On the opening night seven thousand people got into the Coliseum, and, according to the police estimate, another three thousand were turned away. The eight o'clock meeting was actually an emergency measure, quickly arranged toward the close of the opening week, when we were flooded with requests for reserved-seat tickets.

Perhaps we should have had faith to hire a larger hall in the first place. Our views on large-city evangelism may in time need to be revised. Some have felt that a group of twenty or thirty workers is a large force in a city campaign, yet years ago Sister White wrote that “in the city of London alone no fewer than one hundred men should be engaged.” (*Evangelism*, p. 415.)

The passing weeks have pointed to a number of factors which contributed to the leveling off of the attendance to where we could cope with the interest. Some people were afraid to come back for fear they would not be able to get in because of the crowds. Also, many of the three thousand who were not able to get in at all the first night were under the impression, in spite of subsequent advertising, that it was only

a one-night meeting and not a series. The billboards advertising the opening night were left up for several weeks by the firm who thought they were doing us a favor. When we discovered that these were giving the impression to at least some of the populace that “it was all over,” other posters were ordered for a few weeks.

In a city like London, where the old-time theater and the modern cinema are alike popular, some people who came out had the impression that because our meeting was held in a theater and because there were to be pictures of the stars, it was not a religious meeting, although the advertising emphasized hymns and other features so definitely part of a religious service.

While we are reviewing lessons learned, perhaps a local circus advertising just last week in London has a lesson for those who use reserved-seat tickets. We have always felt that reserved-seat tickets encourage the better class of people to come out and also give us a good estimate of how large a crowd to expect. However, there are almost always indications that some of those who do not get around to ordering their tickets in time, decide not to come out for fear they might not get in. The circus just referred to circumvents this problem neatly by displaying in a conspicuous manner in their advertising the following line: “Hundreds of unreserved seats available at each performance!”

Here in Britain our workers who use reserved-seat tickets when they have a theater or a hall with numbered seats, follow the practice of issuing tickets with actual seat numbers. Undoubtedly a person who receives such a ticket will be better impressed than he would be were he to receive merely a general reserved-seat ticket.

### *The Sectional Week-Night Meeting Plan*

We are living in an age when in large cities it is actually a remarkable thing to have people interested enough in a religious meeting to travel long distances week after week, either by private or public transportation, to get to a central meeting place. But the time has come when it is perhaps almost too much to expect the same individuals to repeat the process again for week-night meetings, unless they are unusually interested. Times and people have changed.

Years ago Roy Allan Anderson followed the plan of holding identical meetings in various sections of the larger cities where he worked in Australia, and also in his work in London. In the present campaign we were again faced with the tremendous distances of this great

metropolis and with the problems of the busy day laborer and businessman who might well come out on Sundays, but who would think twice before traveling very far to a week-night meeting. Accordingly, when we opened the week-night meetings we announced four identical meetings in four different sections of the city on four different nights—Tuesday, Wednesday, Thursday, and Friday. A total of more than eleven hundred people attended these meetings, which response was certainly encouraging. We feel quite certain that no more than half that number would have come to a central meeting place. We have since then added a fifth identical meeting on Wednesdays, attended by 250 people. This means that we conduct two meetings on that night, the second meeting being taken by one of the other evangelists in the team. The medical evangelist and the singing evangelist make some fast trips in an endeavor to be at one meeting at the beginning and at the other for the close.

This plan, of course, makes possible only one week-night subject a week, and therefore calls for a longer campaign. That is not without its blessings, for we are already seeing that we can build for more solid results.

Another great advantage of this plan is that all the workers are not tied up with four or five week-night meetings each week. Under this plan the workers attend only one week-night meeting each week—the one in their territory. The other evenings they are free to visit in the homes of the people, where the real decisions are made.

### *The Health Message*

Dr. Wayne McFarland, of the General Conference Medical Department, is giving valuable help with his medical talks and demonstrations. These began at the same time as the week-night meetings and were thus an added attraction. The meetings are announced for 7:30. We begin at 7:20 with a song or two, and at 7:30 sharp the meeting is opened with prayer. The doctor then gives a short, spicy talk or demonstration for about twenty minutes, followed by the offering, a musical selection, and then Elder Vandeman's study. Our advertising says, "You will be on your way home by nine o'clock"—another feature that appeals to the modern busy person.

The Voice of Prophecy Bible School has been a vital factor in this campaign. Months before the campaign opened a special effort was made to secure enrollments; thus many began studying the truth before the campaign opened.

About the third week we began to stress the Bible course in the announcements each Sunday, and people were encouraged to exchange their lessons right at the auditorium each week. As a result of this plan, as many as four hundred people exchanged lessons some weeks, and ten people began to keep the Sabbath before it was presented from the pulpit.

Many times in the past months we have felt the Lord has gone before us, when human plans were laid aside and we endeavored to follow in God's providences. We have appreciated beyond measure the prayers of our fellow workers around the world, and in our workers' meetings on Monday mornings we have held you and your work up before the throne of God. We have felt the influence of your prayers since that eventful opening night last September 21, and we know that you will continue to pray for the needs of this great city as Elder Vandeman and his coworkers carry on through the spring months.

We have heard much about the conservatism of the British people, but the Lord has gone before and prepared the way, and when His truth for these last days is presented in genuine love and the people are led to see Christ, they respond. There has been a wholesome and spontaneous response in the way people have signed their names for literature and responded to public appeals and in the many letters they have written spontaneously. Here again the influence of early newspaper publicity is evident. The impression has been given that this is something big and important (and truly God's work is big and important). As a result, the Holy Spirit has had an opportunity to do definite work on the hearts of the people.

### *A Tribute*

Now let me pay tribute to our leaders and workers in this field. We left home and came to another country, but from the first day we were made most welcome by our fellow workers here, and we have learned much as we have counseled, prayed, and worked together.

Thomas J. Bradley, the Northern European Division Ministerial Association secretary, has been the master of ceremonies at the meetings. He has carried a heavy load in the organizing and conducting of the campaign, in addition to his office duties. W. W. Armstrong, president of the British Union, and J. A. MacMillan, president of the South England Conference, have done much to make these meetings a success. They have found time in their busy program to attend nearly all the workers' meetings and



## LONDON EVANGELISTIC KIT AVAILABLE

DUE to the many inquiries that have come in asking for information on the details of methods and approach, sermons, advertising, et cetera, in connection with the London, England, campaign, the evangelistic committee has decided to make this information and material available to those of our workers who wish it.

The London Evangelistic Kit will contain the following items:

1. All Sunday night sermons.
2. All week-night sermons.
3. All Dr. Wayne McFarland's health talks. (The three foregoing items all in printed form.)
4. Copies of all handbills, cards, newspaper advertising, facsimiles of billboards used, workers' report cards, interest information cards, et cetera.

5. Copies of the Sunday night program sheet and literature request form.

6. Facsimile copies of some of the newspaper headlines and newspaper stories that appeared in the London papers.

7. A summary of the methods and approach used.

The kit is quite a sizable package, because the campaign is running over at least a seven-month period. The price has been set at \$5.00, and the funds received in this way will be credited to the London campaign expense. Your check or international money order should be made payable to the

British Union Conference of S.D.A.

Stanborough Park

Watford, Herts., England

Be sure to give your complete name and address. While the supply lasts requests will be filled in the order in which they are received.

B. G.

many of the public meetings. They have given freely of their time in counsel and in seasons of prayer, as have other leaders from the division, union, and local conferences.

We wish we could mention all the ministers and Bible instructors by name. How we have learned to appreciate and love them in genuine, true Christian fellowship! Surely no group anywhere in God's cause is more consecrated and harder working than those dear men and women. In the second week of the campaign, when some of them were still finding places to live, and when others had heavy duties in advertising and a multitude of other organizational duties, they still found time in one single week—working early and late—to put first things first, and they called at 1,300 homes of people who had signed for literature. This tempo has been kept up with unabated zeal.

Our lay people have also been most faithful in helping with the ushering and with the choir, which has varied from 130 to 160 voices.

Mrs. Glanzer and I will be leaving here and returning to Washington about the time this report goes to press. Seldom, if ever, have we been more reluctant to leave a place. How these great cities with their teeming, restless, confused, soul-hungry millions need the message! And how we long and pray to soon see permanent evangelistic centers carrying on a continual, year-round soul-winning program in the giant metropolitan centers of this doomed planet! All of these cities have "independent" evangelists carrying on their permanent program year after

year. Certainly Adventists should be doing it. Before the work is finished we surely *must* do it.

Even though we think of our own interests in this big campaign, yet our hearts go out to our fellow workers around the circle of the earth, each one carrying special burdens, each one facing special problems. How wonderful it will be when the work is finished and we can take time to sit down in another city and talk things over as we recount the providences of God! Hasten on, glad day!

---

**NEW TERRITORY** THOSE who are endeavoring to build up the work in new territory will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not lose their faith and courage. Often they are obliged to go to the limit of their resources. At times it may seem as if they could advance no further. But if they pray and work in faith, God will answer their petitions, sending them means for the advancement of the work. Difficulties will arise; they will wonder how they are going to accomplish what must be done. At times the future will look very dark. But let the workers bring to God the promises He has made, and thank Him for what He has done. Then the way will open before them, and they will be strengthened for the duty of the hour.—*Gospel Workers*, pp. 267, 268.



... millions face tomorrow with an unspoken fear ... without hope. Yet, other millions have found a hope that is radiant beyond belief! What makes the difference?

# New Advertisements for Evangelists

HOWARD

Assistant Secretary  
General Conference Bureau

**M**OST Adventist pastors and evangelists know how to prepare better advertisements than those they ordinarily use. The reason for mediocre evangelistic advertising is not always that the evangelist just doesn't know any better; usually it is that the art work and illustrations necessary to produce desired effects are not available or are beyond the advertising budget.

As a step toward solving this problem, the General Conference Bureau of Press Relations has enlisted the aid of commercial advertising artists in preparing a basic advertising and publicity kit that can be made available at reasonable cost.

The kit contains these eight items: art work for advertising cards or posters; two complete newspaper advertisements, in three-column size, with both text and illustration; two-column sizes of the three illustrations used in the advertisements; a collection of twenty-three small illustrations and art effects; and suggested news releases for newspaper publicity.

The cost of art work and engravings alone in this set of materials would cost one evangelist well over two hundred dollars, but by making it a cooperative project and distributing the cost among a fairly large number of workers, we can obtain all these items as a unit for six dollars.

The art work for card or poster is furnished in the kit as a high-quality photo-

copy with all the qualities of the original. This photocopy can be used in preparing either offset or letterpress copy. The advertisements, type and illustrations, are furnished as mats, from which inexpensive stereotypes can be made for use as regular engravings. Reproduction proofs are available for use in offset printing at the same cost as the mats.

The purpose of this project is not to take away the evangelist's prerogative of preparing his own advertising, even though complete advertisements are included; its aim is simply to provide some basic materials that the evangelist can adapt to meet his individual needs.

For instance, if the type included in the advertisements does not exactly fit the occasion, it can be removed in whole or in part and new type can be substituted by the printer. The illustrations alone will be of great value to every worker. In many cases the type supplied will be approximately what the evangelist himself would have prepared, and use of the mats will assure good typographical arrangement in even the smallest newspaper.

The illustrations can be used on handbills or mailing pieces as well as in newspaper advertisements. The mat of small thumbnail illustrations and art effects can be cast in one piece by most printers. Then the individual illustrations can be cut apart and used as any engravings would be used.

# Advertising Kit for Evangelists

B. WEEKS

Secretary  
Bureau of Press Relations

## OPPOSITE PAGE:

Newspaper mat from new advertising kit. Available in two-column width as shown, or in three-column width with body type for complete newspaper advertisement.

## RIGHT:

Fine scratchboard drawing in mat form. Also available in two-column width as shown or in three-column width with complete advertisement.



NAME of AUDITORIUM ☆ ADDRESS HERE

☆ FOR THIS HOUR OF DESTINY . . . PROPHECY SPEAKS ☆

A folder describing and illustrating each of the items in the kit is available from the General Conference Bureau of Press Relations, Washington 12, D.C., or orders may be sent from the following list. (Complete kit is \$1.25 less than total price of items.)

Entire kit (includes all items) .....	\$6.00
Photocopy of card art work .....	2.50
Three-column ad with "Tomorrow" illust. ....	1.00
Three-column ad with "Hope" illust.* .....	1.00
Two-column mat of "Tomorrow" illust. ....	.50
Two-column mat of "Hope" illust. ....	.50
Two-column mat of signature cut .....	.25
Large mat, 25 small cuts and effects .....	1.50
News releases (free with kit).	

\*Different copy from "Tomorrow" ad.

Also available from the Bureau of Press Relations is the "Truth for the Multitudes" series of doctrinal, illustrated articles for insertion in newspapers as paid advertisements. These articles, already set in type, are furnished as mats, a complete set of 12 for \$4.50. The articles have the appearance of an editorial feature column and average eighteen column inches in length.

For those who would prefer a two-column, nine-inch size, two layout sheets are included with each set of mats, as well as a mat for a preliminary advance announcement of the series. The newspaper can

(Continued on page 46)

# The Evangelistic Cooking School

ETHEL B. SPEAR

*Evangelist's Wife, Southern California Conference  
Originator, Homemakers' Health Kitchen*

IT WOULD be too bad to use the occasion of an evangelistic effort for a cooking school, consuming much time and energy on the part of our workers, unless the results were gratifying and contributed directly to the success of the evangelistic effort in souls attracted to the truth and eventually baptized. It has been recognized by many that in my husband's evangelistic efforts there is no other one thing that brings such definite results as our cooking school. Although this is due to the joining of our talents, we must recognize that health teaching is a very important and attractive phase of our message.

An evangelistic cooking school is entirely different from an ordinary cooking school. We employ the techniques that a public evangelist uses in his campaign—plus. The groundwork is prepared by laying a series of “nets.” “Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.” Luke 5:10, last part. The aim is to attract people to the meetings by giving them worth-while information and techniques, making them feel we are truly their friends.

Women usually know what they want, and will go almost anywhere to obtain it. However, women vary in their desires. Some are interested in health; therefore all of our dishes are healthful. Other women are more interested in the phase of economy; therefore that is stressed and is presented in such a way that even economists may learn some ways of saving a few pennies. I do this by securing the latest literature and publications on economy, thus trying to keep ahead of the public.

Many of the younger generation of women are not quite so much interested in the art of cooking, and many are away from home most of the day working. These women are particularly interested, not only in economy, but also in short cuts and time-saving devices for preparing a nutritious, tasty meal. Helpful suggestions are made in each program for this group.

Some mothers have problem families—finicky appetites, irritable husbands, unhappy and unruly children. Many helps are given to these mothers not only in the line of diet but also in suggestive ways to develop a happy, contented home. Timesavers are stressed considerably, so that the mothers will have more time

to devote to their families and will not always feel worn out. Cooking should not take most of the day, but only a small part, if it is well planned. This should give time for the mother not only to read for her own development but also to give much time to her children in the formative period of their lives.

Some women love to shop and are ever looking for new shopping helps and ideas. Many shopping hints are given each evening. There are other women who enjoy cooking and entertaining. These women are looking for new recipes to serve to their families and friends. Therefore I give a few original recipes from night to night as an added attraction. It works too!

Other women are interested in the artistic phase of cookery. We strive to satisfy this class also. These are only a few of the different types of women whom we try to please.

Some attend mainly for the door prizes, which have been donated by some health food company. Everyone in the family receives a door sample. We also have other prizes, such as cookbooks, health books, health magazines, and articles of food, that we give out from night to night. There are very special prizes on the last evening. These varied points of interest are used as advertising nets to draw the people in.

A woman attended a recent cooking school whose husband did not want her to have any of our foods—but she won the grand-prize basket! They are now attending our church.

In our last cooking school a woman who had not attended any of the evangelistic meetings was persuaded to come to the last session of the cooking school. She won the special prize, and as she came up to receive the basket she said, “I regret so much, Mrs. Spear, that I haven't attended all these lectures. You will never know how much this lecture has done for me!” Her entire family is now studying the truth.

## Platform Setup

All appliances used in the cooking school are lent by some popular appliance store. In turn they are well advertised through our schools. Groceries and produce are usually contributed by one store and charged to advertising, with the exception of some foods that can be secured only through health food stores. The Loma Linda Food Company contributes the health foods that are used in our demonstrations. A milling company contributes all our flours and grains. We hang up cards advertising our sponsors.

Our platform is set up as nearly as possible like a home kitchen. If we have nothing but a bare wall behind us, we put in a little false window with curtains. We make our schools very pleasant and entertaining—if I give the women a verbal spanking about some point, and the men have a good laugh, I turn the tables and give the men a spanking about something else, much to the delight of the women. By holding the school at night (one night a week for six weeks) we have a large audience of men.

### **Organization**

After securing a corps of women from the local church to help, I instruct them in whatever department they are to work. The kitchen group is composed of from three to six women. They work with me all day, from about nine in the morning on the day of the demonstration, until almost time to go on the platform. It is heavy work, for we prepare enough food so that every person present at the program can have a sample of each dish. Very often part of this group in the kitchen is composed of those who are in training to put on evangelistic cooking schools themselves. They assist and learn how to prepare these dishes. They are also given instruction as to the order in which the foods will be demonstrated on the platform, and the time when they are to have the dishes they have prepared ready to serve.

All the servers, as well as the kitchen crew and those who help directly with the meeting, are dressed in white uniforms, which are always to be kept immaculate. They are to keep themselves looking fresh and smiling, for they are servers for Christ. I give them a little talk something like this: "Jesus is standing by observing. How does He want you to represent Him tonight? A happy, sweet smile, a tender look into the eyes of that little one, a cheery word to some mother whose heart might be bleeding. Ever be on the watch for opportunities to serve for Jesus. If something goes wrong, always excuse it. As you serve,

just remember that Jesus is waiting for you to open the way for Him to serve them with spiritual food." Much will be gained through such an attitude. The women themselves receive a great blessing. All this makes it a successful evangelistic cooking school.

On the platform I have an assistant. She anticipates my needs and assists by having things ready for the demonstration.

Our ushers are a selected group of men from our local church who are observing and very friendly. These ushers are posted in different parts of the building. They assist in taking up the offering—which is usually as large as that given in the Sunday night meeting, and sometimes larger. The ushers also anticipate any needs in the way of controlling ventilation, giving out programs, et cetera. At the door we have two representative women, our greetings committee, also dressed in white. We consider it very important that the two women who greet the people at the door be cordial hostesses. The greetings committee hand to the people who are entering the program for the evening, containing all recipes, and also a card having a numbered stub. The people write their names on the cards and drop them into the box, retaining the numbered stub. In this way we get the name and address of every person in the auditorium. Not only does it give us the names, but by having them sign every



**Platform arrangement as Mrs. Spear conducts a class in the cooking school.**

night, we know how many nights they have attended. The cards are later sorted by the workers and distributed to the different personal workers of the evangelistic campaign.

These women are instructed to remember as many names as possible as the people sign the cards, and then as they leave after the program they use the person's name, if possible. Thus they get acquainted with the people and make them feel that we are their personal friends.

The entire evangelistic company is expected to be present at the cooking school at 6:45 P.M. The singing evangelist leads out in happy gospel songs and choruses before the program begins, and occasionally gives a special number. At seven o'clock one of the company or I myself come onto the platform and offer prayer, and the program of cooking begins. My husband usually makes the call for the offering. Sometimes he announces his evangelistic meetings, and sometimes I announce them. During the time of the offering he puts in a plug for our sponsors, and usually has some cheery little remark or story with a point, thus putting the people in a happy mood if they are not already.

At the close of our demonstration, after samples of all the dishes have been served—usually from six to twelve dishes—the drawing for prizes takes place. This is usually a pleasant time for everyone. Different merchants send in prizes. Sometimes florists send in potted plants to be given away. Health food stores like to supply prizes.

An element of entertainment is used throughout the evening. The purpose is to make it easy to get people started taking the first step into our message. We stress that mealtime should be a time of pleasure and happiness. It is good for digestion. We like the audience to have an occasional good laugh, the same as we ought to have at our own tables.

After being dismissed with prayer, the people go home with a cheery, happy feeling. Much opportunity is given in an informal way for all the workers to make new friends and get acquainted. During the program our Bible instructor also is busy personally meeting new people.

Throughout the demonstration my own work is so well in mind that I am doing it automatically to a great extent. This is unknown to the people, because I constantly refer to my materials. I do not want them to know the purpose of our cooking school, but the main purpose is for saving souls, and from the minute our program begins at seven until nine o'clock I am on the stretch to win souls through the

medium of our cooking school. I do not preach to them, but I bring in texts. On the very first night they have the definition of the word "meat" as used in Genesis—fruits and grains, which God gave to us. I seek ever to lift the Saviour up by pointing out the beautiful fruits and vegetables and saying, "Who could make them but Jesus? And how kind and loving He is to give us so many lovely things to look at and use and enjoy! His Word says: 'I wish above all things that thou mayest prosper and be in health.' The Lord never intended for us to be in poverty and want, but to have abundance in the world. It is sin that has brought want and suffering. God loves everyone. The beauty of the apple, orange, peach, and other fruits and vegetables is His expression of love to us." Sometimes faces soften as they think of this for the first time. I endeavor to let these people know that I love them all, and strive to make them feel I am indeed a friend, so that they feel free to call me up at any time about any of their problems, knowing that I will get anything I can possibly get for them that will help in their home life or cooking. We instruct our workers to make this same approach to everyone. It is not a sermon, it is a cooking school, but the love of Jesus is mixed into every dish.

#### *Audience Comments*

It is very common for people to say, "This is the most delicious food I have ever eaten." "My husband likes the food—we feel so satisfied." "My children are easier to control and my husband isn't so nervous since eating these nonirritating foods." "We all feel better and have more money in our budget." "I want to know more about your beliefs." These are typical comments.

#### *Results*

People attend the cooking school who would not think of coming to the preaching services. The friendly atmosphere and expectation marvelously break down prejudice. How quickly they feel free and begin to visit and talk! They will start asking questions of our workers, inviting them to their homes. We aim to have no criticism or fault to find with anyone, whatever they may eat. We tell them that we have something better to give them. Our whole approach is positive and constructive, not negative. As texts are occasionally quoted and Bible incidents mentioned, God's Spirit will do the work of correction and reproof. It has been most noticeable that after the school gets under way the door-to-door visitation immediately be-

comes easier. People urge us in and begin to ask questions. There is a new spirit and friendliness, and they in turn begin telling others. It is a rare occasion when an attendant at the cooking school will not give us a cordial welcome in his home. A conservative estimate is that 95 per cent of the doors of those attending the cooking school are wide open to our workers. Even those attending mainly on Sunday nights seem to be more easily approached. The surprise comes to us when we present the Spirit of prophecy and discover that the interested ones seem to have no prejudice but are ready to accept this truth also.

The scientific phase of our health teaching is not omitted, but the people are given as much instruction as they would receive in other cooking schools, while at the same time these evangelistic features are woven in. This plan has now been well tested, and the results testify to the effectiveness of the evangelistic, soul-winning cooking school.

**WOMAN** WOMAN was taken out of man; not out of his head to top him, nor out of his feet to be trampled underfoot; but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved.—MATTHEW HENRY quoted in *Today's Woman*.

The man who succeeds most brilliantly in the world usually has some woman loyally devoted to him and his interests behind the scenes of his public life. She takes his armor off and salves the wounds he is bound to get. She heartens him so that he goes on with renewed courage. If she fails in doing her part by being preoccupied with her immediate interests, there will be failure all around.—G. K. SMITH in *Irish Digest*.

**SERVING All INSTITUTIONS**

**The LUXWOOD**  
Heavy Metal Tables

**ALL PURPOSE  
Folding  
Table**



ALL POPULAR SIZES  
Folding benches, chairs  
and other equipment

**FAST  
DELIVERY**

WRITE FOR DETAILS NOW!  
Manufactured Exclusively by

**The JAMES P. LUXEM CO.,**  
3344 Lincoln Street, Franklin Park, Illinois

## For the ONE Movie Maker in 100 Who Can Appreciate the finest!



Professional Results With Ease

# Bolex

**MODEL H-16**

*Write for Descriptive  
Literature and Prices*

Take your own fades, dissolves, trick shots. Climate-proof, weather-proof, usage-proof. Automatic threading. Variable speeds, 8 to 64 frames per second. Hand cranking, forward or reverse action, for 100 ft. film.

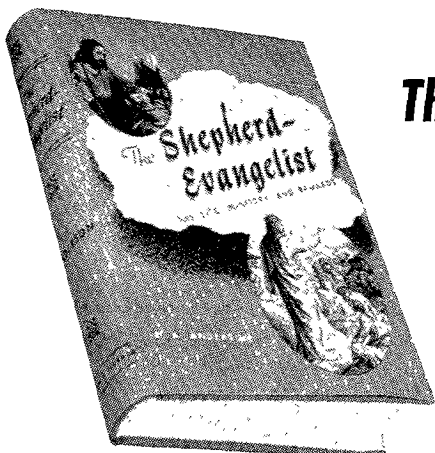
*The Bolex is a precision instrument built like the finest Swiss watch by Swiss craftsmen.*

(The same camera is available for 8mm film. See the Bolex H-8. The Bolex H-8, identical in features with the H-16, is the only 8mm camera with 100 ft. film capacity.)

**ESDA SALES AND SERVICE**

107 Carroll St., NW., Washington 12, D.C.





## The Book That Is Stirring Preachers' Hearts

Written by

**ROY ALLAN ANDERSON**

*Secretary of the Ministerial Association of the General Conference*

- It is a book that will stir every preacher's heart with new fervency.
- It is a treasury of pastoral counsel.
- It is a library of evangelistic methods.
- It is a fruitful source of inspiration to every laborer in word and doctrine.

**H**ERE is a significant contribution to any gospel worker's library. This stirring book was not written in a cloister. It comes, rather, out of the experience of fruitful years by one who has stoutly championed the faith of Jesus in great evangelistic meetings in England, Africa, Australia, and America. Christ is exalted as the central figure of every gospel theme. Heart preparation is presented as the chief requirement of every preacher. The author clearly proves that successful evangelism is a cooperative enterprise, engaging pastors, teachers, Bible instructors, musicians, nurses, administrators, and laymen in a concerted movement to lead men to Christ.

**Price \$4.50**

Published by the  
Review & Herald Pub. Assn.  
Washington 12, D.C.

**Order From Your  
Book and Bible House**

### ORDER NOW!

Church Missionary Secretary

or \_\_\_\_\_ Book and Bible House

Please send me the following:

Number Copies \_\_\_\_\_

\_\_\_\_\_ *The Shepherd-Evangelist* @ \$4.50 \_\_\_\_\_

Sales Tax (where necessary) \_\_\_\_\_

Prices 10 per cent  
Higher in Canada

Total \_\_\_\_\_

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_



# COUNSEL *From the Spirit of Prophecy*

## The Challenge of the Upper Classes

**MINISTERS OF OTHER CHURCHES.** "We have a work to do for the ministers of other churches. God wants them to be saved. . . . We must labor for them earnestly. . . . The call to be given in 'the highways,' is to be proclaimed to all who have an active part in the world's work, to the teachers and leaders of the people." "Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock."—*Testimonies*, vol. 6, pp. 77, 78.

**THOSE BEARING PUBLIC RESPONSIBILITIES.** "Those who bear heavy responsibilities in public life,—physicians and teachers, lawyers and judges, public officers and businessmen,—should be given a clear, distinct message."—*Ibid.*, p. 78.

**BUSINESSMEN, SCIENTISTS, TEACHERS.** "Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time,—these should be the first to hear the call. To them the invitation must be given."—*Christ's Object Lessons*, p. 230.

**MEN OF INTELLECT AND INFLUENCE.** "The greatest men of the earth are not beyond the power of a wonder-working God. . . . God will convert men who occupy responsible places, men of intellect and influence. . . . Time and money will be consecrated to God, means will be brought into His treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church."—*Testimonies*, vol. 6, pp. 82, 83.

**WORK FOR THE WEALTHY CLASSES.** "There are many wealthy men who are susceptible to the influences and impressions of the gospel message, and who, when the Bible and the Bible alone is presented to them as the expositor of Christian faith and practice, will be moved by the Spirit of God to open doors for the advancement of the gospel. They will reveal a living faith in the word of God, and will use their

entrusted means to prepare the way of the Lord, to make straight in the desert a highway for our God. . . . The Lord desires that moneyed men shall be converted, and act as His helping hand in reaching others. He desires that those who can help in the work of reform and restoration shall see the precious light of truth, be transformed in character, and be led to use their entrusted capital in His service. He would have them invest the means He has lent them, in doing good, in opening the way for the gospel to be preached to all classes, nigh and afar off."—*Gospel Workers*, pp. 348, 349.

**MERCHANT PRINCES IN THE LIST.** "Some who are numbered among merchant princes will take their position to obey the truth. God's eye has been upon such as have acted according to the light they have had, maintaining their integrity."—*Manuscript 97*, 1898.

**EVEN RULERS WILL RESPOND.** "God has His agents, even among the rulers, and some of them will yet be converted to the truth. They are now acting the part that God would have them. When Satan works through his agents, propositions are made, that, if carried out, would impede the work of God and produce great evil. The good angels move upon these agents of God to oppose such propositions with strong reasons, which Satan's agents cannot resist. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble."—*Testimonies*, vol. 1, pp. 203, 204.

**FORMER ENEMIES TO BECOME HELPERS.** "Some who were once enemies will become valuable helpers, advancing the work with their means and their influence."—*Review and Herald*, Sept. 30, 1902.

**HEARTS OF PERSECUTORS SUSCEPTIBLE.** "Sometimes the hearts of persecutors are susceptible of divine impressions as was the heart of the

apostle Paul before his conversion."—*Testimonies*, vol. 9, p. 238.

**MEN IN RESPONSIBLE PLACES.** "Altogether too little effort has been put forth for men in responsible places in the world. Many of them possess superior qualifications; they have means and influence. These are precious gifts, entrusted to them by the Lord to be increased and used for the good of others." "Ministers of Christ, link yourselves up with this class. Pass them not by as hopeless."—*Gospel Workers*, p. 350.

**WORKING FOR THE HIGHER CLASSES.** "There are some who are especially fitted to work for the higher classes. . . . Let those who work for the higher classes bear themselves with true dignity. . . . We must become exponents of the efficacy of the blood of Christ, by which our own sins have been forgiven. Only thus can we reach the higher classes."—*Testimonies*, vol. 6, pp. 81, 82.

**EMPLOY WISE METHODS OF LABOR.** "Much has been lost by our people through following such narrow plans that the more intelligent, better-educated classes are not reached. Too often the work has been so conducted as to impress un-

believers that it is of very little consequence—some stray offshoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work.

"It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents entrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? . . . God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it."—*Evangelism*, pp. 562, 563.

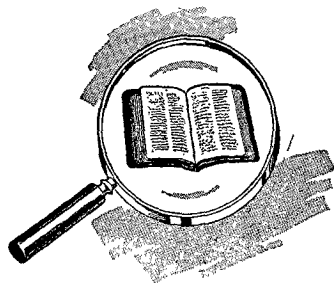
## THE SABBATH SCHOOL WORKER

*Magnifies the WORD*

*Lightens Your Task*

*Inspires to Greater*

*Faithfulness*



**IF YOU ARE**

Pastor  
Church Elder  
S.S. Superintendent  
Officer, or S.S. Worker

**Or if you  
would be**

**PROGRESSIVELY  
EFFICIENT**

Keeping Steady Step  
With Sabbath School  
Work and Progress

**You Cannot Afford to Be Without the Sabbath School Worker**

Don't stumble, don't grumble, don't be a shirker—join the victorious host that use the Sabbath School Worker

One Year, 12 Issues, \$2.50

(In countries requiring extra postage, \$2.85.)

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**

Review and Herald Pub. Assn., Washington 12, D.C.



## The Bible After Twenty Years of Archeology

WILLIAM FOXWELL ALBRIGHT

*Professor of Semitic Languages at The Johns Hopkins University, Baltimore, Maryland*

(Excerpts Reprinted From *Religion in Life* by Permission of Author and Publisher)

### PART I

PERIODICAL stocktaking is a necessity in all progressive fields. The more recent the development of any scientific or scholarly field of investigation, the more necessary does such stocktaking become. What is a commonplace in nuclear physics or genetics should also be taken for granted in any archeological field. In Biblical archeology the past generation has been revolutionary in every sense of the word. In 1951 the present writer contributed to a symposium two chapters on the progress of the archeology of Palestine and surrounding Bible lands in the thirty years from 1920 to 1950.\* Just twenty years have elapsed since he published his first book intended for the general reader: *The Archaeology of Palestine and the Bible*. The advance made since that book was written is almost incredible; it easily dwarfs the sum of all relevant discoveries during the preceding century in its total impact on our knowledge of the Bible.

In surveying the most important discoveries since 1932 which bear on the Bible it is hard not to include all archeological finds in Bible lands, since the greatest achievement of archeology during this period has been to consolidate fragmentary materials into a synthesis of the history of ancient Eastern civilization, in which the Bible appears in its true historical perspective. However, if one must choose, one may suggest the following subjects as particularly important: (1) stabilizing the chronology; (2) the tablets of Mari and Ugarit; (3) new documents bearing on the exilic and postexilic periods, especially the Lachish letters and new Aramaic papyri and ostraca from Egypt; (4) the Dead Sea Scrolls and similar finds in Palestine; (5) the

early Gnostic and Manichean codices from Egypt.

Stabilizing ancient chronology may not seem very important, but it is impossible to understand the course of events or the history of civilization unless one can set events and cultures in correct time relation. Twenty years ago the archeological chronology of Palestine was still in a state of chaos, with scholars differing in their dates by centuries in the Iron Age and even by thousands of years before the second millennium. At that time there was no agreement on the correlation of Babylonian, Egyptian, and Syro-Palestinian chronologies before about 1500 B.C. Now we have many cross-checks, both documentary and archeological, on the relation between successive cultural stages in these countries; we also have much more abundant information for the political chronologies of Mesopotamia and Egypt, checked by astronomical data. . . .

Second (in chronological order) come Mari and Ugarit. The excavation of Mari began in 1933, under the direction of André Parrot. Situated on the Middle Euphrates, Mari was one of the most important centers of the Northwest Semetic life of Patriarchal times. In 1936, M. Parrot unearthed many thousands of cuneiform tablets dating mostly from about 1700 B.C., which are now in course of being studied and published. These tablets throw direct light on the background of the Patriarchal traditions of Genesis.

Four years before the commencement of the Mari excavations, C. F. A. Schaeffer had begun excavations at Ras Shamrah on the coast of northern Syria, finding rich remains from the wealthiest of all Canaanite cities immediately before the Mosaic Age. He started almost at once to find tablets, and by 1933 he had unearthed extensive fragments of a whole temple library. The cuneiform alphabet of Ugarit was

\* In *The Old Testament and Modern Study: a Generation of Discovery and Research*, ed. H. H. Rowley. Oxford University Press, 1951.

deciphered in 1930, and the first recovered tablet of the great Baal Epic was published by Ch. Virolleaud at the end of the following year. In 1931, several scholars took up the study of the new texts, which were not long in yielding most of their secrets. By 1940 it was possible for C. H. Gordon to publish an admirable pioneer grammar of Ugaritic, which was revised and expanded in 1947. The excavation of Ugarit, interrupted in 1939, was resumed by M. Schaeffer in 1948, and we look forward to continuation of this most important undertaking. The remains of three epics, which had been composed previously in Phoenicia, have survived in copies made not long before the great earthquake of c. 1360 B.C.; the light they shed on the earliest poetical literature of the Bible has completely revolutionized our approach to it.

### *New Documents*

Third in our brief survey we mention the new documents from the sixth and fifth centuries B.C. which have come to light since 1935. In 1935 the late J. L. Starkey discovered the Ostraca of Lachish, consisting chiefly of letters written in ink on potsherds. Together with several additional ostraca found in 1938, they form a unique body of Hebrew prose from the time of Jeremiah. Further light on the time of the Exile comes from the ration lists of Nebuchadnezzar, found by the Germans at Babylon and partly published by E. F. Weidner in 1939. Other new evidence will be discussed below. Somewhat later but of decisive value for our understanding of the history and literature of the Jews in the time of Ezra and Nehemiah are the continuing finds and publications of Aramaic papyri and ostraca from Egypt. Four large groups of this material are being published, and their complete publication will more than double the total bulk of such documents available twenty years ago.

In 1947 some Bedouin made a discovery south of Jericho which could not have been foreseen by the most optimistic specialist—a cave containing many scrolls of leather covered with Hebrew and Aramaic writing, to say nothing of over 600 fragments. News reached the world in the spring of 1948 and publication began a few months later. In early 1949 the cave was rediscovered and cleared by G. L. Harding and Père R. de Vaux, the most competent archeologists in the Kingdom of Jordan. The first lot of manuscripts went partly to the Syrian Archbishop, Athanasius Yeshue Samuel, and partly to E. L. Sukenik at the Hebrew University. John C. Trever was responsible for recognizing the approximate date and importance of the Syrian

collection; Sukenik had previously recognized the age and value of the manuscripts in the Hebrew University, but did not announce his acquisition until later. In early 1952 new caves containing fragments of later scrolls in Hebrew, Aramaic and Greek were discovered, and the announcement of this find was followed by news of the recovery of additional scrolls in still another cave.

The discovery of the original group of these scrolls was followed by a series of fantastic onslaughts on their antiquity and even on their authenticity, over the signatures of some well-known scholars in America and Europe, both Christian and Jewish. Only in Palestine, where the finds were too well known to be suspect, was there virtually unanimous agreement about their general age. It is true that such sensational discoveries are always challenged, but in this case the data are so well substantiated that the attacks must be connected with the fact that the new finds disprove the already published views of the attacking scholars.

Here we have threefold evidence in support of a date for the Dead Sea Scrolls well before A.D. 70. The vases (over forty of which were found) in which the scrolls had been placed, as well as lamps found with them, are Hellenistic and cannot have been manufactured after the time of Herod the Great (37 B.C.-A.D. 4). The linen in which the scrolls were wrapped has been dated by radiocarbon count to the period between c. 175 B.C. and A.D. 225 (in round numbers). The forms of letters used by scores of different scribes over a period of more than a century are intermediate between the known script of the third century B.C. and of the Apostolic period. All competent students of writing conversant with the available materials and with paleographic method date them in the 250 years before A.D. 70,\*\* and most are divided between dates for the sealing of the cave between about 50 B.C. and just before A.D. 70; the writer's own preferred date for nearly all the scrolls remains in the last century B.C. Subsequent finds date partly (when coming from the first cave) from the same period and partly from the second century A.D. (when coming from later caves). These latter fragments are in considerably later script, bridging the gap between the Dead Sea Scrolls and the earliest previously known papyrus and parchment fragments in Hebrew from the third and fourth centuries A.D.

The contents of the new scrolls are partly Biblical (two scrolls of Isaiah, one of which is

\*\* There is still disagreement among specialists as to the date of the fragments of Deuteronomy in a script intermediate between old Hebrew cursive and the earliest Samaritan.

complete, most of the first two chapters of Habakkuk, etc.), and partly intertestamental. Their historical and philological importance is very great indeed, and they are already revolutionizing our approach to the text of the Old Testament and the background of the New Testament.

Our last category of outstanding discoveries carries us down into the Christian era and may seem too late to be of significance for Biblical studies. First comes the discovery in 1930 of seven Manichean codices composed in part by Mani, founder of this Gnostic sect, in the third century A.D., translated into Coptic soon afterwards and copied for us by fourth-century scribes. The publication, chiefly due to the talent of H. J. Polotsky, began in 1934 and was interrupted in 1940 by the war. Before this our only firsthand knowledge of Manichean literature came from fragments translated into Central-Asiatic languages and discovered in Turkestan by German explorers before the First World War. Now we have a mass of original material, which, among other things, establishes the secondary character of Mandeism in relation to Manicheism; the former has been regarded by many scholars as in part older than the Gospel of John.

In 1947 a second, even more remarkable, discovery of Gnostic books was made in Egypt, this time a lot of some forty treatises bound together in codices, at Chenoboscium (Chenoboskion) in Upper Egypt. These books are also in Coptic; the extant copies date from the third and fourth centuries and the original Greek works from which they were translated must go back to the second and third centuries. We have here for the first time the original writings of the strange early Gnostic groups called the Barbelo Gnostics, the Ophites, Sethians, and others, as well as several Hermetic treatises. At last we can control and expand the information given us by Hippolytus, Irenaeus, and Epiphanius about these early Gnostics and their beliefs. The new documents will have extraordinary significance in connection with the debate about the alleged

Gnostic affinities of the Gospel of John. Fortunately all (or nearly all) of these codices have been acquired by the Egyptian government, and it is to be hoped that they will be published before long. Meanwhile we have very reliable information from the first student of these texts, Jean Doresse. . . .

### *Contrast Between Israelite and Canaanite Faiths*

Until the Ugaritic tablets were published, it was impossible to make an effective contrast between the early faith of Israel and the religion of ancient Canaan, since we had scarcely any original Canaanite literature on which to base such a contrast. Before the discovery of the Ugaritic epics the present writer had emphasized that the leading Canaanite deities, such as Baal, were "high gods," not merely vegetation spirits or local deities. This was proved conclusively by the Ugaritic texts, where Baal plays a role closely comparable to that of the Homeric Zeus, who was "father of men and of gods" and whose authority was limited only by the boundaries of the world. The first scholar after the publication of the new material to stress the impossibility of the views of Wellhausen on the evolution of Israelite religious culture was, strangely enough, no conservative theologian, but a leading French agnostic and anticlerical, René Dussaud.

The days when Yahweh was thought to have won a victory over Baal because he was chief god of a whole tribe, whereas Baal was merely a term designating a host of local deities, each ruling only in a single town and its vicinity, are over. We now know that the followers of Yahweh and of Baal both considered their own gods as cosmic in power; the main difference between them was that Baal was storm-god, head of a whole pantheon of deities, while Yahweh was sole God of the entire known universe, with no pantheon. The gods of Baal's pantheon included relatives and even foes; neither the gods nor the world were in general his creation. Yahweh, on the other hand, was creator of all that existed. This is not the place to describe the total breakdown of Wellhausenism under the impact of our new knowledge of antiquity; suffice it to say that no arguments have been brought against early Israelite monotheism that would not apply equally well (with appropriate changes in specific evidence) to postexilic Judaism. Nothing can alter the now certain fact that the gulf between the religions of Israel and of Canaan was as great as the resemblance between their material cultures and their poetic literatures. . . .

(To be continued)

## **ADVERTISE**

**YOUR MEETINGS WITH**

# **LETTERS of FIRE!**

Effective new fluorescent colors on window cards, street placards, bumper signs, streamers, banners. From the pioneer quantity producer of S.D.A. publicity posters. If you plan an effort this season, **write us now.**

**HIATT POSTER WORKS, Coalmont, Tenn.**

**GOWNS**  
**PULPIT-CHOIR**



**BAPTISMAL**  
**DOCTORS**  
**MASTERS**  
**BACHELORS**  
CAPS GOWNS  
AND  
HOODS  
EST. 1912  
**BENTLEY & SIMON**  
7 WEST 36 ST. NEW YORK 18, N.Y.

## Research Notebook Jottings

### Jehovah, Not the Hills

HERMAN C. RAY

*Assistant Chaplain, Walker Memorial Sanitarium and Hospital*

**I**N A recent issue of a denominational periodical Psalms 121:1 was used as a source of comfort for one in trouble. The Authorized Version of this verse reads, "I will lift up mine eyes unto the hills, from whence cometh my help."

Until recently, when this scripture was used

my mind associated the everlasting hills with the ever-present power of God. When in difficulty one was to look to the hills for strength and comfort. Rightly understood, this verse teaches exactly the opposite. The prophet Jeremiah describes backslidden Israel as looking to the hills for help. Jeremiah 3:21-23 says, "A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. . . . Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel."

In *Patriarchs and Prophets*, page 538, the messenger of the Lord pictures the journeyings of the children of Israel to the annual feasts in Jerusalem. As they saw the hills around them upon which the heathen had worshiped, they broke forth in the song:

"Shall I lift up mine eyes to the hills?  
Whence should my help come?  
My help cometh from Jehovah,  
Which made heaven and earth."

Thus we see that instead of statement, in reality there are two questions in Psalms 121:1, pointing out the fact that help cometh *not* from the hills. The majority of modern translations give the second part in the form of a question.

To "rightly divide the word of truth" requires thorough searching, but ample reward comes when the sparkling jewels of truth lie before us in all their beauty.

## LUTHER'S OAK WAS ELM

**Q** THE question whether the famous Luther tree of Germany is an oak, as maintained by the NLC News Bureau, or an elm, has been raised and is hereby answered—it's an elm.

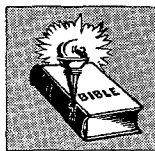
Rather, it was an elm. The tree under which Martin Luther allegedly rested on his way to the Diet of Worms in 1521, was cut down in 1949. Its wood is now used to carve Luther rose buttons and plaques with the Reformer's portrait, sold all over the world to raise money for rebuilding the "Luther Church," the St. Magnus Church at Worms, where the Reformer worshiped during his trial before Emperor Charles V and the Diet.

The confusion about the tree's species arose when this action was publicized as the "Luther-oak for Luther-church" drive last summer. Needled by American Lutherans, who visited Worms, the News Bureau dug into sources and, redfaced, came up with the truth: commonly referred to in German as the "Luther-tree," the green giant was never, before it was cut, called an oak.

An old German song, telling the tale of how Martin Luther rested in the tree's shade, says the sixteenth century Reformer sat under an elm. Even more convincing, a botanist of the twentieth century, who wrote the last chapter of the famed tree's somewhat nebulous history, said it "died of the common disease of elms."

Admitting its mistake, the News Bureau reconfirms the rest of the facts about the Luther—let us say—tree, for Luther-church action publicized last summer.—*Zions Herald*.





# BIBLE INSTRUCTOR

## The Bible Instructor a Student of Truth

EFFIE B. DAVIES

*Bible Instructor, Southern California Conference*

AS BIBLE instructors, we find that the study of the Bible challenges our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently must we seek for the treasure of God's Word. The truth we would teach to others must first thrill our own souls.

We are told that "in daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view,

and no positive instruction gained."—*Education*, p. 189.

As Bible instructors we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light God presents to us. We are to catch the first gleamings of truth. Through prayerful study, clearer light may be obtained that can then be brought before others.

Every good impulse or aspiration is the gift of God. Faith receives from God the life that alone can produce true growth and efficiency. He who begins with a little knowledge and tells what he knows, at the same time seeking for more knowledge, will become qualified to do a larger work. This encourages the beginner in the Bible work. The more light he gathers to his own soul, the more heavenly illumination he will be able to impart to others. He is also strengthened in his own faith, and can present to unbelievers a proof of the fullness of the grace and love that is in Christ.

## Concordance to the Doctrine of Baptism

N. G. BOWERS

*(The Review and Herald, July 31, 1883)*

### 1. Occurrence of the Word.

- a. Baptism, 21 times as in Matt. 3:7.
- b. Baptize, 7 times as in Matt. 3:11.
- c. Baptized, 46 times as in Matt. 3:6.
- d. Baptizeth, 2 times as in John 1:33.
- e. Baptizing, 4 times as in Matt. 28:19.
- f. Baptizest, 1 time as in John 1:29.
- g. John the Baptist, 14 times as in Matt. 3:1.
- Total 95 times.

### 2. Three Kinds of Baptism. Matt. 3:11.

- a. Matt. 28:19.
- b. Acts 1:5.
- c. Matt. 24:41; Rev. 20:15.

### 3. Baptism Commanded. Matt. 28:19.

### 4. Where Administered. To Whom. By Whom.

- a. River Jordan, Mark 1:5. Jews. John.
- b. River Jordan, Mark 5:9. Jesus. John.
- c. Enon, John 3:23. Jews. John.
- d. Jerusalem, Acts 2. 3,000. Apostles.
- e. Near Gaza, Acts 8:26. Eunuch. Philip.
- f. Damascus, Acts 9:10. Saul. Ananias.
- g. Caesarea, Acts 10:1. Cornelius. Peter.
- h. Philippi, Acts 16:12. Lydia, etc. Paul.
- i. Philippi, Acts 16:12. Jailor, etc. Paul.

### 5. Subjects.

- a. Adult Jews. Matt. 3:6.
- b. Jesus 30 years old. Matt. 3:16.
- c. Those teachable. Matt. 28:19.
- d. Those convicted. Acts 2:37.
- e. Men and women. Acts 8:12.
- f. Believer. (Eunuch.) Acts 8:37.
- g. Believer. (Saul.) Acts 9:18; 22:16.
- h. Believers. (Cornelius.) Acts 10:47, 48.
- i. Believers. (Lydia, etc.) Acts 16:14, 15.
- j. Believers. (Jailor, etc.) Acts 16:30-34.

### 6. Action.

- a. "In Jordan." Matt. 3:6. "Out of the water." Matt. 5:16.
- b. "Much water." John 3:23.
- c. "Down into," "come up out of." Acts 8:38, 39.
- d. "Buried." Rom. 6:3-5; Col. 2:12; 1 Cor. 10:2.

### 7. Relations. Repentance—sin—law. Acts 2:38.

### 8. One Baptism. Eph. 4:5.

### 9. Baptisms. Heb. 6:2.

### 10. Did Paul Baptize Extensively? 1 Cor. 1:14-16.

### 11. Did Jesus Baptize? John 3:22; 4:1, 2.

### 12. Significance of Jesus' Baptism. Matt. 3:15.

### 13. Baptized for the Dead. 1 Cor. 15:29.

He who would keep true to Christ must penetrate deeper than the opinions and doctrines of men. We are to guard jealously our hours for prayer, Bible study, and self-examination.

## Bible Study Outline

### God's Dress Reform Message

TEXT: Isaiah 62:10-12

INTRODUCTION: Message of preparation for Christ's coming includes separation from world. Message produces clean and holy people fit for heaven. Hope of Jesus' return incentive for reform. (1 John 3:1-3.) Reformatory message helps us find His true church. What are its standards?

#### I. STANDARDS OF CHRISTIAN CHURCH.

1. Purity and holiness characterize Christ's church. 1 Peter 2:9.
2. Members separated from world. 2 Cor. 6:15-18.
3. Hold a high standard on all points. Phil. 4:8.
4. Pride and lust overcome by gospel. 1 John 2:15-18.
5. Church presented faultless at Christ's second coming. Eph. 5:25-27.

#### II. LOWERED STANDARDS OF LAST DAYS.

1. After 1844 churches in a fallen state. Rev. 14:8; Dan. 8:14.
2. Last days like Noah's time. Luke 17:26-28; Gen. 6:5, 12.
3. Worldliness within church makes times "perilous." 2 Tim. 3:1-5. (Paul speaks of last days.)

#### NEW EARNINGS OPPORTUNITY

Ministers, Sunday school teachers and laymen are discovering a new and vital ministry as our representatives. Many have doubled their incomes. You too can find satisfaction and prosperity right in your own community or enjoy travel. Others making up to \$6,000 or more yearly. Let us know your qualifications. Write for "Opportunity Plus" and full information.

JOHN RUDIN & COMPANY, INC.  
1018 S. Wabash Dept. C70 Chicago 5, Ill.

## ACCORDIONS

### FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at

### SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet  
Dept. MY, 2003 W. Chicago Ave., Chicago 22, Ill.

## STEREOPTICON SLIDES

on Songs, History, Bible and Texts.

Write your needs and terms desired to

**ALBERT F. PRIEGER**

312 W. Louisiana Ave. Tampa 3, Florida

4. Churches refuse God's reformatory message. 2 Tim. 4:1-5.
5. Prayerlessness, wrath, doubt; vanity of women outstanding. 1 Tim. 2:8, 9.
6. Isaiah saw vanity of last-day church members. Isa. 3:19-26; 4:1.

#### III. NEED OF REVIVAL AND REFORMATION.

1. Last-day revivals shallow and false. Isaiah 2; Micah 4.
2. True revival produces a reformation. Hosea 14:1, 2.
3. Examples of genuine revivals.
  - a. In Jacob's day.
    - (1) Change of dress; ornaments given up. Gen. 35:1-5; 34:1, 2, 31.
    - (2) Adornment and make-up heathen customs. Judges 8:24; Hosea 2:13; Jer. 4:30; 2 Kings 9:30.
    - (3) Earrings symbolic of slavery. Ex. 21:5, 6.
  - b. In Moses' day.
    - (1) Worship of golden calf; licentiousness. Ex. 32:1-6.
    - (2) Israel laid off ornaments. Ex. 33:1-6.
    - (3) Gold and jewels used for sanctuary instead. Ex. 35:21, 22, 29.
4. Reformation of remnant church. 1 Cor. 10:6, 7, 11.
  - a. Call to holiness and simplicity as in anti-typical day of atonement. 1 Peter 2:9; Lev. 16:4, 23; Eze. 44:17-19.
  - b. Contrast last-day true church with apostate. Isa. 4:1-4; 2:2.

#### IV. APPEAL FOR HOLINESS AND SIMPLICITY.

1. "Be not conformed to this world." Rom. 12:2.
2. The Christian looking for Christ. Titus 2:4-13.
3. Elect on Mount Zion overcome world. Rev. 14:1-5, 12.
4. Robed in dress of righteousness. Rev. 19:7, 8.
5. Wear crown of glory and royal diadem (character and victory). Isa. 62:3; 61:10.

L. C. K.

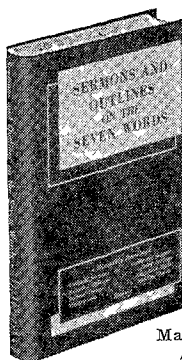


## FOLDING CHAIRS

• IN Steel or Wood  
FOLDING BANQUET TABLES

**WRITE FOR CATALOGUE  
AND LOW DIRECT PRICES**

**J. P. REDINGTON & CO.**  
DEPT. 76 SCRANTON 2, PA.



### MINISTER'S HANDBOOK SERIES

- Sermons and Outlines on the Seven Words .... \$1.75
- Funeral Sermons and Outlines ..... \$1.75
- Sermons and Outlines on the Lord's Supper ..\$1.75
- 1,001 Sermon Illustrations & Quotations \$1.75
- Sermons and Outlines for Special Occasions ...\$1.75

Sermons, outlines, illustrations, poetry, hymns, texts, and themes. Authors include Maclaren, Meyer, Barnes, Spurgeon.

At All Religious Bookstores, or  
**Baker Book House, Grand Rapids 6, Mich.**

# 1952 ORDINATIONS

## *Alaska Mission*

E. L. BRODER, pastor, Box 271, Juneau, Alaska.  
A. L. ZUMWALT, *president*.

## *Alberta Conference*

ROLAND CARLILL, district superintendent, 2703 6th Ave., South, Lethbridge, Alberta, Canada.  
G. E. TAYLOR, *president*.

## *Allegheny Conference*

PAUL CANTRELL, pastor, 536 Carplin Place, Cincinnati, Ohio.  
ADDISON VASTAPHA PINKNEY, educational and Missionary Volunteer secretary, P.O. Box 21, Pine Forge, Pennsylvania.  
JOSEPH TIFFANY POWELL, Lt. Chaplain, U.S. Army, Post Chaplain Division, Camp Breckinridge, Kentucky.  
J. H. WAGNER, *president*.

## *Arizona Conference*

HARRY B. RAMSEY, pastor, 463 E. Court St., Weiser, Idaho.  
CONNARD G. RASMUSSEN, missionary, 14 Saray Arkasi, Ayaspaşa Taksim, Istanbul, Turkey.  
G. H. RUSTAD, *president*.

## *British Columbia Conference*

HAROLD DAWES, pastor, Lamming Mills, B.C., Canada.  
MELVIN E. ERICKSON, pastor, 719-A Rosewood Ave., New Westminster, B.C., Canada.  
WILLIAM G. SOLONIUK, educational and Missionary Volunteer secretary, 1004 Victoria Ave., Saskatoon, Saskatchewan, Canada.  
DESMOND E. TINKLER, pastor, R.R. 7, Langley Prairie, B.C., Canada.  
R. ALLEN SMITHWICK, *president*.

## *Carolina Conference*

GLENN F. HENRIKSEN, evangelist, Piscaderaweg 18, Mundo Nobo, Curacao, Netherlands West Indies.  
C. H. LAUDA, *president*.

## *Central California Conference*

GERALD H. FRIEDRICH, assisting district superintendent, 141 Center St., Taft, California.  
WELLESLEY MUIR, assisting district superintendent, 1285 Oak Grove, Burlingame, California.  
R. C. BAKER, *president*.

## *Chesapeake Conference*

J. C. OSBORNE, pastor, Randallstown, Maryland.  
R. E. WALLACE, pastor, 231 Beaumont Ave., Baltimore 28, Maryland.  
T. V. ZYTKOSKEE, educational and Missionary Volunteer secretary, 24 Fusting Ave., Baltimore 28, Maryland.  
C. V. ANDERSON, *president*.

## *Florida Conference*

KENNETH R. DAVIS, head of Bible department, Forest Lake Academy, Maitland, Florida.  
R. H. NIGHTINGALE, *president*.

## *Georgia-Cumberland Conference*

MILTON C. CONNELL, district superintendent, 731 Parker, NE., P.O. Box 23, Cleveland, Tennessee.  
WILLIAM L. CROFTON, publishing department secretary, 801 Berne St., SE., Atlanta, Georgia.  
LAWRENCE G. SCALES, educational and Missionary Volunteer secretary, 2105 Donnellee, SE., Atlanta, Georgia.  
G. R. NASH, *president*.

## *Greater New York Conference*

JOSEPH BARNES, Missionary Volunteer and temperance secretary, 168-15 44th Road, Jamaica 5, New York.  
ANTHONY CASTELBUONO, pastor, Italian Brooklyn church, 43-11 64th St., Woodside 77, New York.  
EDWIN CROSBY, district superintendent, 156 3d Ave., Nyack, New York.  
H. D. BURBANK, publishing department and war service secretary, 63-16 136th St., Flushing, New York.  
ADRIAN L. HEADLEY, district superintendent, 26 Commonwealth Ave., Middletown, New York.  
KENNETH VINE, pastor, Bible teacher, Greater New York Academy, 64-27 83d Place, Forest Hills, New York.  
E. L. BRANSON, *president*.

## *Idaho Conference*

L. HUGH COWLES, district superintendent, 192 West Main St., John Day, Oregon.  
A. J. GORDON, *president*.

## *Indiana Conference*

HERBERT E. HASS, district superintendent, 2234 P St., Bedford, Indiana.  
J. S. HENDERSON, district superintendent, 902 Ritterskamp Ave., Vincennes, Indiana.  
G. F. WILLIAMS, district superintendent, 1817 Cottage Ave., Columbus, Indiana.  
C. M. BUNKER, *president*.

## *Iowa Conference*

T. A. NICKUM, district superintendent, 217 20th St., NE., Cedar Rapids, Iowa.  
D. C. BUTHERUS, *president*.

## *Kansas Conference*

BYRON A. BLECHA, district superintendent, Box 592, Pittsburg, Kansas.  
DON R. REES, *president*.

## *Kentucky-Tennessee Conference*

CECIL WORDEN HIGGINS, treasurer, Southern Publishing Association, 1715 River Drive, Nashville, Tennessee.  
RALPH HURLEY RICKS, 407 Bellefont Princess Road, P.O. Box 761, Ashland, Kentucky.  
CHARLES LUCAS WHITE, 1122 Park St., Bowling Green, Kentucky.  
W. E. STRICKLAND, *president*.

## *Lake Region Conference*

ROTHACKER C. SMITH, district superintendent, 210 Walnut St., Benton Harbor, Michigan.  
H. W. KIBBLE, *president*.

### Michigan Conference

OTIS A. BOTIMER, publishing department secretary, 1615 Lenore Ave., Lansing 17, Michigan.

J. B. CHURCH, district superintendent, 1056 Vine St., Adrian, Michigan.

KEITH MOREY, district superintendent, 1120 Ramsdall Rd., Traverse City, Michigan.

ROGER W. PRATT, Bible teacher and dean of boys, Adelphian Academy, Holly, Michigan.

GROVER C. WINSLOW, JR., pastor, Bible and history teacher, Cedar Lake Academy, Cedar Lake, Michigan.  
G. E. HUTCHES, *president*.

### Missouri Conference

V. L. HEGLUND, district superintendent, 7106 Marwinette, St. Louis, Missouri.

R. J. LARSON, principal, Sunnysdale Academy, Centralia, Missouri.

C. B. WATTS, publishing department secretary, 8209 Wyoming, Kansas City, Missouri.

W. A. DESSAIN, *president*.

### Nevada-Utah Conference

J. BERNELL CURRIER, district superintendent, 5 State St., South, Fallon, Nevada.

C. L. WILLIAMS, publishing department secretary, 270 Bartlett St., Reno, Nevada.

A. C. FEARING, *president*.

### New York Conference

KEITH B. BURKE, district superintendent, 1452 W. Water St., Elmira, New York.

LAWRENCE H. COX, district superintendent, 1006 Buffalo St., Olean, New York.

J. J. REISWIG, *president*.

### Northeastern Conference

G. R. EARLE, pastor, 128 Winthrop Ave., New Rochelle, New York.

J. S. GREENE, district superintendent, 48 Catherine St., Springfield, Massachusetts.

J. E. ROACHE, educational, Missionary Volunteer, and war service secretary, 760 Home St., Bronx 59, New York.

C. M. WILLIS, publishing department secretary, 172-44 126th Ave., Jamaica, New York.

RUSSEL T. WILSON, district superintendent, 277 Tarrytown Road, White Plains, New York.

L. H. BLAND, *president*.

### Northern California Conference

ROGER WEST, pastor, Rt. 1, Box 674-C, Crescent City, California.

MAJOR C. WHITE, pastor, Beacon Light church, 1332 Carrison St., Apt. 4, Berkeley, California.

CARL BECKER, *president*.

## PREACH TO LIFE'S NEEDS

by having at your finger tips—

GOOD ILLUSTRATIONS  
APT QUOTATIONS  
QUOTABLE POETRY

Here it is: • A system of resource filing • A fellowship of sharing your best materials • A growing core-file of selected resources—attractive—convenient—usable—in packets of 100

ORDER NOW!

Sample packet \$1; \$4.50 for 5 packets; \$8.50 for 10 packets.  
More details and free sample entries on request.

### The Minister's File Service

3435 W. Van Buren St.

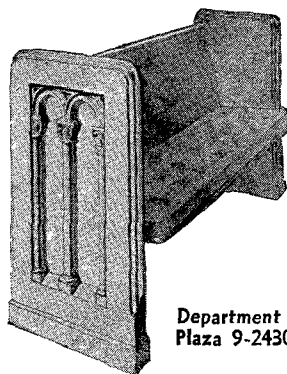
Chicago 24, Ill.

"OBJECTALKS"—20 bright Bible talks to boys and girls illustrated by familiar objects.

"TALKS ON TEXTS"—20 children's sermons. Illuminated by fascinating illustrations.

"PAPER TEARING TALKS"—15 gospel talks. Paper is folded then torn and the object is unfolded. Interesting to old and young. Full directions. One pastor writes: "Your talks are the best I have ever used or have been able to find."

Each set \$1.00—All Three \$2.00—55 talks, a whole year with the Children—Over 100,000 in use.  
HADDON SERVICE, Box 164-8, Fairfield, Conn.



Department M  
Plaza 9-2430

## PEWS

Pulpits - Communion Tables - Chairs - Flower Stands

Pedestals - Chairs of all kinds and Tables

Write us for designs and prices

HUNTINGTON SEATING COMPANY

480 LEXINGTON AVENUE

NEW YORK 17, N.Y.

### Ohio Conference

JACK W. CLARK, district superintendent, 218 E. Walnut St., Hillsboro, Ohio.  
ELVIN FELTMAN, district superintendent, 923 Harrison Ave., Defiance, Ohio.  
M. E. LOEWEN, *president*.

### Oregon Conference

ADRIEL D. CHILSON, district superintendent, Box 68, Ridgefield, Washington.  
ARMEN J. JOHNSON, pastor, singing evangelist, 119 NE. 47th Ave., Portland 15, Oregon.  
E. PRESTON SMITH, district superintendent, 145 Michael St., St. Helens, Washington.  
ELDON E. STRATTON, district superintendent, 720 13th St., Hood River, Oregon.  
LLOYD E. BIGGS, *president*.

### Potomac Conference

RICHARD EVERETT HARRIS, associate district superintendent, 2214 Willow St., South Boston, Virginia.  
NORMAN LEROY MEAGER, associate district superintendent, 2230 Willow St., South Boston, Virginia.  
GLENN SHARMAN, pastor, 11 Sebago Drive, Apt. D, Portsmouth, Virginia.  
CHARLES IRWIN SOLES, pastor, Box 381, Pennington Gap, Virginia.  
C. J. COON, *president*.

### South Atlantic Conference

M. T. BATTLE, district superintendent, 519 W. 41st St., Savannah, Georgia.  
L. E. DANIELS, district superintendent, Earl Homes Apt. 21-A, Anderson, South Carolina.  
H. D. SINGLETON, *president*.

### South Dakota Conference

MELVIN G. HICKMAN, district superintendent, 222 South Canyon Road, Rapid City, South Dakota.  
JOEL N. NOBLE, district superintendent, Box 722, Madison, South Dakota.  
WALTER WEBB, Bible teacher, Oak Park Academy, Nevada, Iowa.  
L. L. MCKINLEY, *president*.


### Southeastern California Conference

HOLLIS ANDERSON, pastor, 489 E. 18th St., P.O. Box 247, Costa Mesa, California.  
EARL CANSON, pastor, Rt. 2, Box 80, Perris, California.  
PHILIP KNOCH, district superintendent, 9th and A Sts., P.O. Box 464, Victorville, California.  
JOHN SHEWMAKE, pastor, Box 296, Fallbrook, California.  
ARLYN D. STEWART, pastor, 65 Bonita, Chula Vista, California.  
H. H. HICKS, *president*.

### Southern California Conference

ROGER W. COON, radio evangelist, P.O. Box 1016, Accra, Gold Coast, West Africa.  
MERRILL L. ENRIGHT, pastor, 2416 MacDevitt, Baldwin Park, California.  
ANDREW PETERS, district superintendent, 44616 No. Fern, Lancaster, California.  
R. R. BIETZ, *president*.



## GOWNS




• Pulpit and Choir •

**Headquarters for**

**RELIGIOUS SUPPLIES**

Church Furniture • Altar  
Brass Goods • Vestments  
Hangings • Communion  
Sets • Choir Robes



CATALOG ON REQUEST

CHURCH GOODS  
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

### Southern New England Conference

DONALD E. SANDSTROM, district superintendent, 142 Buttrick Ave., Fitchburg, Massachusetts.  
MERLE MILLS, *president*.

### Texas Conference

MELVIN SAMPLE, district superintendent, 603 Whitworth, Box 335, Sulphur Springs, Texas.  
N. R. DOWER, *president*.

### Texico Conference

J. W. BURGESS, district superintendent, 605 East Turner St., Tucumcari, New Mexico.  
W. R. MAY, district superintendent, 1703 West Church St., Carlsbad, New Mexico.  
C. G. GORDON, *president*.

### Upper Columbia Conference

EDWARD A. AMMUNDSEN, evangelist, 716 S. 6th, Sunnyside, Washington.  
WILLIAM V. CLEMENTS, pastor-evangelist (attending S.D.A. Theological Seminary), 8317 Eastridge Ave., Takoma Park, Maryland.  
DEAN DUDLEY, chaplain, Walla Walla General Hospital and Washington State Penitentiary, Rt. 2, c/o Leon Bock, Walla Walla, Washington.  
WAYNE MOORE, pastor-evangelist, Box 311, Osburn, Idaho.  
C. L. BOND, *president*.

### Washington Conference

R. W. FOWLER, principal, Auburn Academy, Auburn, Washington.  
THEODORE CARGICH, *president*.

### West Virginia Conference

GEORGE MOWRY, district superintendent, 2208 Eoff St., Wheeling, West Virginia.  
A. F. RUF, *president*.

### Wisconsin Conference

R. G. BURCHFIELD, secretary-treasurer, Box 512, Madison, Wisconsin.  
H. J. CAPMAN, *president*.

### Wyoming Conference

BERNARD J. FURST, pastor, 265 So. Badger, Sheridan, Wyoming.  
EDWIN E. SHAFER, pastor, Box 245, Rock Springs, Wyoming.  
L. J. LEISKE, *president*.



From Current Journals

# NEWS....

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

¶ Riverside church and Judson Memorial church, both Baptist congregations, were received into the New York City Congregational Church Association at a "Recognition Service" in the Broadway Tabernacle church. By entering the Congregational Association, both churches assume a dual denominational role. They will continue to maintain their Baptist affiliations. Ministers of the two churches were accepted into the Congregational ministry at the service, but they retain their Baptist ministerial standing as well. Congregations of both churches approved the step as a move toward strengthening inter-Protestant cooperation on the local level. Riverside church, an affiliate of the American Baptist Convention and the Southern New York Baptist Association, long has stressed an interdenominational ministry.

¶ A drive for funds to print 15,000 hymnals for Korea was launched in New York by World Literacy Inc., an agency of the National Council of Churches' Committee on Literacy and Christian Literature. The Christian Literature Society of Seoul, a branch of the National Christian Council of Korea, reported that virtually all Christian hymnals in Korean churches and all the Society's reserve stocks of them were destroyed in 1950, but fortunately, plates from which the hymnal was printed had earlier been sent to Japan and are available. Thus, only the costs of paper and printing need to be provided. It was principally through the hymnal that the Korean language was preserved during the forty-year Japanese occupation of the country that began in 1905. Although the Japanese outlawed the native language, made their own compulsory in business and official transactions, and permitted only Japanese to be taught in the schools, they allowed the printing and use of Bibles and hymnals in the Korean tongue.

¶ Congregations of the Church of Jesus Christ of Latter-Day Saints (Mormons) in 12 cities in the Detroit area have been granted the status of a Stake in the Church structure. In the Mormon Church, a Stake is a semiautonomous organization of congregations. It corresponds roughly to the diocese of other churches. The name comes from the Biblical injunction to "strengthen the stakes of Zion." The new Stake includes congregations in Detroit, Pontiac, Flint, Saginaw, Lansing, Ann Arbor, Dearborn, and Jackson, all in Michigan; and Toledo, Ohio, and Windsor, Chatham, and Sarnia in the Canadian province of Ontario. The Mormon Church has been growing rapidly in the Detroit area since the end of the war. New chapels have been built and existing buildings enlarged.

¶ Roman Catholicism is the predominant religion among Canada's Indian population, according to figures released by the Department of Indian Affairs in Ottawa. Out of a total of 136,407 Canadian Indians there are 72,950 Roman Catholics, 33,727

Anglicans, 20,486 United Church members, 1,653 Baptists, 1,526 Presbyterians and 2,198 persons professing other established faiths. Classified as holding aboriginal beliefs are 3,867.

¶ A World Methodist Convocation on Evangelism will be held June 26-28, 1953, in Philadelphia, it was announced in Chicago by a special committee of the Council of Bishops. The committee, which drew up plans for the convocation, said the meeting will commemorate the 250th anniversary of the birth of John Wesley, founder of Methodism. Bishop Fred Pierce Corson, of Philadelphia, president of the Methodist Council of Bishops, who presided at the planning committee's sessions, said the convocation is part of the worldwide evangelistic program authorized by the denomination's 1952 General Conference. Bishop Corson said more than 3,500 delegates from all parts of the United States and representative leaders from Methodist groups overseas are expected to attend the convocation next summer.

¶ The International Board of Missions of the Evangelical and Reformed Church was urged here to spend more money on missionary work in places like Africa and India. Ward Hartman, a missionary in China for more than 40 years, said the Church had "a golden opportunity" in such areas. "What we need," Mr. Hartman said, "are consecrated men and women to go out to our schools, hospitals and evangelistic centers and money to support them. If we act with dispatch, I can see a rich return as a result of our efforts."

¶ A campaign is under way in Cairo to raise funds for the erection of a Moslem mosque in Rome. It is not yet known whether the Italian Government will permit such a structure in Rome, but the movement is being pushed by Moslems in that city. There are mosques in London and Paris, and services are already being held in one nearing completion in Washington, D.C.

¶ An "encouraging" trend toward cooperation between church and state in the U.S., "rather than absolute separation," was reported to the Roman Catholic archbishops and bishops of the United States at their annual meeting in Washington, D.C. The trend was noted by Coadjutor Bishop Emmet M. Walsh, of Youngstown, Ohio, in the annual report of the legal department of the National Catholic Welfare Conference. Bishop Walsh is Episcopal chairman of the department. He said the trend was evident in a number of U.S. Supreme Court decisions in cases involving religious questions.

¶ Religious leaders and high judicial officers called on the Australian people to make Queen Elizabeth's coronation a time of rededication and an outward sign of their devotion to God and duty. The call warned that dangers inside and outside Australia demand a restoration of the moral order. "We are inclined to think of the coronation as being no more than a great pageant," it said. "But it is much more than that. It is essentially a service of deep religious and spiritual significance. At the coronation our queen will dedicate herself under God to the service of her people, and that means you and me. So the coronation should be for us, as for our queen, a time for dedication and an outward sign of the devotion and duty that we owe God and mankind. At this time we should renew our loyal-

ties to the crown and acknowledge and accept our responsibilities to one another." The call reminded Australians that the queen had pledged herself to a life of service when she celebrated her twenty-first birthday. But it also pointed out that she had stressed the need for support from her people.

¶ Major emphasis of the Methodist Church in 1954 and 1955 will be on recruiting youth, it was decided by the Methodist Council of Bishops at its meeting in Atlantic City, New Jersey. The two-year program will be launched at special watch-night services on December 31, 1953. Bishop John Wesley Lord, of Boston, reported to the council that there are 20,000,000 young people in the nation who belong to no church or synagogue as compared to 6,000,000 who are now Protestant church members. The council approved plans for a four-day celebration in Philadelphia next June of the 250th anniversary of the birth of John Wesley, Methodism's founder. With delegates attending from all over the world, it is expected to be the largest Methodist gathering in history. Bishop Fred Pierce Corson, of Philadelphia, council president, said he expected a crowd of 70,000 to fill Franklin Field there for an open-air service on Sunday, June 28, climaxing the celebration. The observance will be part of a year of evangelism throughout the world in 1953 in connection with the Wesley anniversary.

¶ The Jews of the world number 11,672,000. These are distributed among 97 countries. These figures are put out by the World Jewish Congress. The Jewish population in the United States is estimated at 5,000,000; about 2,000,000 live in the Soviet Union; and Israel has a Jewish population of 1,450,000. According to the survey, there are 1,200,000 Jews in China.—*The Watchman-Examiner*, Oct. 30, 1952.

¶ Pittsburgh has been chosen as the seat of a new Greek Orthodox diocese to include 40 churches and 70,000 families in Pennsylvania, West Virginia, and Ohio. Authorization was voted by the eleventh biennial Greek Orthodox Church Congress held in Los Angeles. St. Nicholas Church, near the University of Pittsburgh in Oakland, will become the

cathedral of the diocese. A bishop for the area will be appointed by the patriarch of Istanbul in the near future. This will be the sixth Greek Orthodox diocese in the nation.—*The Christian Century*, Nov. 12, 1952.

¶ The demand for the Bible in Israel is great. In the Bible Depot in Haifa they supply the Scriptures in 30 different languages. In 1951 they sold 19,014 copies of the Scriptures and of that number 7,400 were complete Bibles containing the New Testament.—*The Israel Messenger*.

¶ Since Moody Bible Institute was founded in 1886, 3,500 missionaries have left its classes to serve the Christ they love in the foreign field. At least 2,500 of this number, representing 192 mission boards, are active today in 95 countries of the world. Former Institute students who sailed for the mission field in 1951 numbered 121.—*The Watchman-Examiner*, Oct. 23, 1952.

¶ The European division of the World Brotherhood Organization has decided to establish a permanent consultative commission of religious groups to promote cooperation in matters of common interest in European integration. This decision was made at a three-day conference attended by forty Roman Catholic, Protestant, and Jewish leaders from Western Europe held at Council of Europe headquarters in Strasbourg, France. Topics discussed at the conference included: the tension between the universalism of religion and the limitation of political structure, problems of refugees and unemployment, and the implementation of the European Convention on Human Rights.

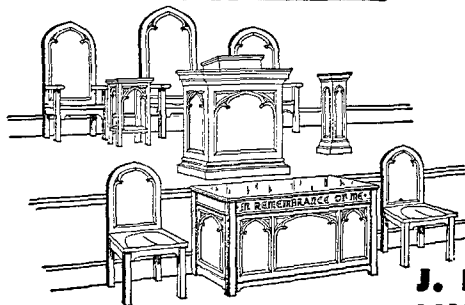
¶ The Free Methodist Church set a new high in per capita giving during the past year with its adult members contributing an average of \$194.79 each, A. S. Hill, general treasurer, said in Winona Lake, Indiana. In 1951, when Free Methodists gave an average of \$163.76, the church topped all denominations on a per capita basis in the annual report issued by the National Council of Churches' Joint Department of Stewardship. A new high of \$12.77 per member also was set in giving for missions during the year.

## PEWS, PULPIT AND CHANCEL FURNITURE

OF

# Distinction

COMMUNION TABLES  
PULPITS • CHAIRS  
ALTARS • LECTERNS



Gothic, Romanesque, Colonial,  
and Early American designs to  
harmonize with every edifice.

Send for illustrated Catalog  
Furniture for America's Churches  
Since 1897

**J. P. REDINGTON & CO.**  
DEPT. 30 • SCRANTON 2, PENNA.

## CHURCH BULLETINS

Scriptural — Artistically Designed  
Large Assortment — Self Selection  
Lithographed — Special Days — General Use  
*Be Sure to Get Our Free Catalog and Samples*  
ECCLESIASTICAL ART PRESS  
Louisville 12, Kentucky

## GOWNS

Write for FREE Choir Gown  
Booklet C47, Pulpit Book CP57.  
Budget Plan.

**E. R. MOORE CO.**

932 Dakin St., Chicago 13, Ill.  
25-34 Jackson, Long Island City 1, N.Y.  
1908 Beverly Blvd., Los Angeles 4, Calif.



## GOSPEL TENTS

STEEL-CLAD TABERNACLES  
"E-Z" METAL SEAT ENDS

SMITH MANUFACTURING CO., DALTON, GA.  
Over 50 Years in Business



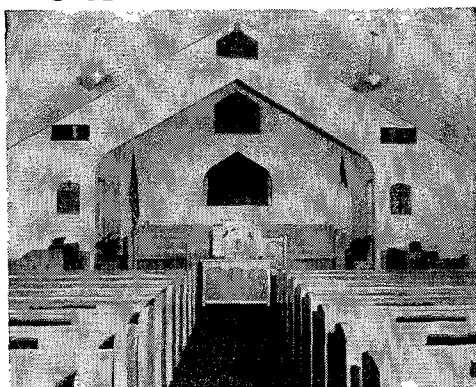
Unbreakable... moulded  
to look like glass. Light-  
weight, noise free. Eco-  
nomical. Standard height.  
Order from your dealer.

SPECIAL OFFER

Mail \$1.00 for trial lot of  
one dozen sent postpaid.

55 Sudbury St., Boston 14, Mass.

## CHURCH FURNITURE



The Best of Material and Workmanship

## BASCOM CABINET WORKS

PHONE 81

KEENE, TEXAS

*Designed and Built  
by Seventh-day Adventists*

¶ According to recent statistics, about 2,000 Roman Catholic priests have left the church in France since 1945, and are organized into the Bereans. They carry on an energetic propaganda to encourage others to break away and turn to a personal faith in Christ.—*Moody Student*.

¶ Not since 1947 have any Russian-language Bibles been distributed in Russia, says the American Bible Society, but Russian-speaking people elsewhere are asking for them. Recently 1,000 Russian Bibles were distributed in Paris and all parts of France.—*The Watchman-Examiner*, Nov. 6, 1952.

¶ According to a study just released by Robert M. Hopkins of the Golden Rule Foundation, Americans made more money in 1951 than ever before. Their earnings averaged \$1,584 for every man, woman and child in the country, according to the U.S. department of commerce. This represents a rise of \$145 above 1950, or slightly more than 10 per cent, while the cost of living in 1951 advanced 4.2 per cent. The disposable personal income was \$224,975,000,000. Expenditures for tobacco were \$4,703,000,000, for liquor \$9,150,000,000, for religious and welfare activities not quite \$2 billion.—*The Christian Century*, Oct. 29, 1952.

¶ About 34,200 immigrants arrived in Israel during the past Jewish calendar year, according to a Jewish agency spokesman. This compares with 202,911 that immigrated in the same period a year ago and the 172,639, two years ago.—*The Watchman-Examiner*, Nov. 6, 1952.

¶ Pope Pius XII has named 24 new Cardinals, including one American and one Canadian, to bring the Sacred College back to its full strength of 70. They were installed at a special secret consistory held in Rome on January 12. Of the new appointees, eleven are Italians and thirteen non-Italians.

¶ Incorporation papers have been filed in the office of the Secretary of State in Madison, Wisconsin, for The Little Wooden Church Crusade, Inc., of Burlington, Racine County. Purpose of the nonstock, nonprofit corporation, according to articles of incorporation, are: "To devote money or property exclusively to the building of churches in the Allied Zones of Germany. The churches shall be constructed for German people of the Protestant, Catholic and Hebrew faiths and shall be intended to supplant, at least for a temporary period of time, many of the churches destroyed or severely damaged during World War II." The "object and hope" of the project, the papers added, is "to further the religious life of the German people, particularly the German youth."

¶ Nuns who made a survey of the 848 families represented by students at the Cathedral High School in St. Cloud, Minnesota, ended up with some surprising statistics. While 37 of the families had one child and 111 had two, the survey showed that one family had 15 children, four had 14, seven had 13, 12 had 12, 20 had 11, 20 had 10, 36 had nine and 79 had eight.

¶ Dr. Albert Schweitzer, world-famous Protestant medical missionary, philosopher, musician, and author, has returned to French Equatorial Africa after a six-month furlough in Europe. The 77-year-old Alsatian-born theologian has been a medical



missionary in Africa for the past 38 years and for 26 of them has directed a hospital and leper colony he founded at Lambaré. During his furlough Dr. Schweitzer was inducted into membership in the French Academy, to which he was elected to fill the seat vacated by the death of Marshal Henri-Philippe Pétain. Shortly before sailing from Bordeaux, Dr. Schweitzer returned from Stockholm, where he was presented by Queen Louise of Sweden with the Prince Carl medal awarded annually for international achievement in humanitarian work.

¶ Pope Pius XII has decreed changes in the vestments of Roman Catholic cardinals to make them more modern and less expensive. It has been estimated that a new cardinal must spend at least \$3,000 for a minimum wardrobe of traditional vestments, and might spend a great deal more. Simplification of the costume is expected to cut this figure by about \$1,000. The Papal decree said the changes had been made "in consideration of the present times, which have been rendered grave and difficult." It added that the world situation enjoins "a sober tenor of life upon all and a measured and austere one particularly upon the clergy." Vatican sources said the Pope had set an example by modifying his own vestments. Almost all silk has been replaced by wool in his attire, and the Pontiff has simplified his slippers and other accessories. Ecclesiastical tailors in Rome said that few new cardinals order a complete outfit. Many, they explained, follow an old custom of using vestments given them by the families of deceased cardinals. Two items of the traditional costume need not be bought by any of the princes of the church. These

are the cardinal's hat and ring. Both are gifts of the Pope to all new cardinals. The ring is set with a sapphire and the Pope's crest in enamel. It signifies the wearer's reign as cardinal and the fact that he is part of the pontificate. In conferring the ring, the Pope confirms the cardinal in his office and joins or weds him to the church.

¶ IN BRIEF.—Representatives of 12 denominations have approved a plan to establish a Christian Center of Religion and Health in the Chicago Medical Center district. . . . Daily family Rosary pledges have been signed by 504,150 Roman Catholics in the New York archdiocese and by 4,193 persons of other faiths. . . . A manifesto urging the world's Christian churches to re-emphasize "the inspired Word of God" and asking Jews to "seriously study their own Scripture's prophetic teachings" was adopted by the First International Congress on Prophecy meeting in New York. . . . Michigan Methodists set a record for the denomination's nationwide evangelistic campaign by winning 16,010 new members in a two-week mission there, the Methodist General Board of Evangelism reported in Nashville, Tennessee. . . . Plans for a third post-war evangelistic crusade in Japan by the noted Protestant missionary-evangelist, Dr. E. Stanley Jones, are being made in Tokyo. The campaign is expected to run from about February 1 to the end of April. . . . A total of 7,362 persons joined the Methodist Church in four districts of Ohio, which act concluded an eight-day Methodist evangelistic mission. . . . A total of 1,600,000 copies of the Revised Standard Version of the Bible has been sold in the eight weeks since it was published.

## NEW! *American*

### FOLDING CHAIRS



**WIDE!  
STRONG!  
SAFE!  
QUIET!**

FOR CHURCHES AND SUNDAY SCHOOLS

Over 8 million in use! Rugged tubular-steel construction—3 seat styles: wood, steel, or upholstered, all extra wide for maximum comfort. Write Dept. 166

**BACK PANEL** is deep-formed steel for comfort, welded into frame with bottom edge rolled for rigidity.

**HINGE SECTION** has reinforcing bar within frame above and below hinge rod, to distribute load.


**CROSS BRACES** of solid steel are shouldered against inside of legs and riveted, to resist load.

**STEEL GLIDES** are crimped around leg and capped with durable, non-marking rubber shoes.

*Storage Trucks available for quick, easy handling*

***American Seating Company***

Grand Rapids 2, Michigan  
Branch Offices and Distributors in Principal Cities



## CORRECT CLOTHES FOR THE CLERGY

MAIL  
ORDERS  
PROMPTLY  
FILLED

### FEATURING

ALL WOOL TOP COATS WITH  
ZIP-IN LINING

## SUITS

BANKERS AND OXFORD GREY  
WORSTEDS, BLACK SERGES,  
GABARDINES, HERRINGBONES

Sizes 34 to 50

### Alligator RAINWEAR

AND LEADING BRANDS OF MEN'S  
FURNISHINGS

Robes in All Desirable Materials

LESS 10% CLERICAL DISCOUNT

## DAN HITE

801 N. Capitol St.      Washington 2, D.C.  
STERLING 3-2264

## Other Voices

(Continued from page 7)

tion, according to their present light. The downright earnestness, the moving eloquence, the unconcealable love for Christ and for souls and the intensity with which they preach as they burn themselves out for God may well be a lesson and an example for us who have the greater light and fuller understanding—and the consequently greater responsibility and opportunity. It has been well said that when the pulpit is on fire, people will come to see it burn. This indeed constitutes a tremendous challenge to us.

(Concluded next month)

## New Advertising Kit

(Continued from page 25)

easily convert the one-column mats into two-column width, making two-column headings from illustrations already on mats, as shown on the layout sheets mentioned.

As an economical means of distributing Christian literature, the insertion of these

## Pews—Pulpit Furniture

Fine Quality—Reasonable Prices

Write for designs and prices

Manitowoc Church Furniture Company

Dept. GG, Waukeshaw, Wis.



*A prayer in Bells...*

**MAAS-ROWE**  
**SYMPHONIC-CARILLON**

perfect harmony in bells  
finally attained.

*Write for descriptive literature.*

**MAAS-ROWE ELECTROMUSIC CORPORATION**

DEPT. 230, LOS ANGELES 39, CALIF.

## BAPTISTRY

Instantaneous Gas Water Heater

450 G.P.H.—20° Rise

Also Furnishes Hot Water to Church Kitchen and Rest Rooms

Write for Folders—Special Discount to Churches  
**LITTLE GIANT MFG. CO.**

907 - 7th, Dept. No. 16

Orange, Texas

Adventist messages in the newspapers can hardly be excelled.

These services of the Bureau of Press Relations, along with others already well known and still others being developed, are offered with the hope that they will aid conference workers in their sometimes difficult work of reaching the public. The criticisms and comments of all our workers are most welcome and will be given honest consideration in planning for the future.

## CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington 12, D.C., U.S.A.

### BIBLES REBOUND

**OLD BIBLES REBOUND.** A price, binding and style to meet every need. Internationally known. Write for illustrated folder, prices. Complete line new Bibles. **NORRIS BOOK-BINDING CO.**, Greenwood, Miss. 1-12t

### CATALOG—FREE

Thousands of "Hard to Find" Theological books and sets now in stock. Write for free catalog. Complete libraries purchased. **Kregel's Bookstore**, Grand Rapids 6, Michigan. 2-12t

**FREE Catalog of Used and Out-of-Print Religious Books!** Send postal card today. **Baker Book House**, Dept. M, Grand Rapids 6, Mich. 2-eot

### HEALTH LECTURE SLIDES

**Health Lecture Slides**, 850; in Kodachrome, 2" x 2", glass bound, on various subjects, classified ready to use, at 60c each; prepared texts available. Catalog on request. **Health and Character Education Institute**, Pine Mountain Valley, Georgia. 1-

### MUSIC

**Novelty Musical Instruments.** Cowbells, Sleigh Bells, Imported Concert Glasses, Triple-Tone Harmony Bells, Chorded Clusters. **Arnold Carl Westphal**, Michigan City, Indiana.

### OBJECT TALK SUPPLIES

**You Can Entertain** for all occasions with our Chalk Talk Material. Send 10 cents for our illustrated catalog. **Balda Art Service**, Dept. B8, Oshkosh, Wis. 1-

**Rarest Object Lesson Known**—"The Story of the Crucifixion." Thousands awakened to their need of Christ through this inspiring heart-touching, never-failing object lesson. **Three Complete** prepared lessons, chart, directions, and story with each order. **Surprise**—13 samples. Gifts and Blood test lesson with each order. Price 40 cents. Stamps O.K. **Evarett Mills**—Children's Friend, 1301 West 58th Place, Los Angeles 44, Calif. 1-

**Junior Magic Trick Talks.** Illustrate Gospel! With Self-contained Surprise Climax Visuals. Free Sample. **Arnold Carl Westphal**, Michigan City, Indiana.

### RARE GIFTS

Thousands of boys and girls awakened to their need of Christ and the S.S. through these gifts. **Introductory Offer**, 40 Gifts for \$1.00—**Surprise**—three 35-cent gifts with each order. Price list free. Cardboard packed. **Evarett Mills**, 1301 W 58 Place, Los Angeles, California. 6-

"There are multitudes who will never be reached by the gospel unless it is carried to them."—C. O. L., page 229.

# SIGNS of the Times Offers You Effective Soul-Winning Opportunities

- READING RACKS
- PERSONAL DISTRIBUTION
- DIRECT-MAIL SERVICE



## EVERY "SIGNS" READER IS A PROSPECT FOR HEAVEN

THIS "World's Prophetic Weekly" contains messages of hope, doctrine, and inspiration. Nearly every phase of this blessed truth is presented in more than 500 sermonettes in a year's issues. Each *Signs* reader is invited to become a candidate for heaven.

During the subscription year an attractive follow-up envelope will be mailed to each single subscriber, offering enrollment in the Bible correspondence course, additional free literature, and the opportunity to list names of

relatives and friends who might be interested in the message.

Near the end of the subscription year an effective appeal is mailed to each subscriber, urging him to renew his own subscription. Thus every avenue is used to bring the *Signs* reader to a decision for Christ.

**FREE:** A *Signs* prayer list booklet is given with every subscription order so you may record the names of those for whom you are sponsoring the *Signs of the Times*.

### SPECIAL REDUCED PRICES for a greater "Signs" Soul-Winning Crusade

Single yearly subscriptions to one address anywhere in the U.S. and its postal zones	\$1.85
Clubs of 5 or more to one address, each	1.60
Canada and foreign countries:	
Single subscriptions	2.35
Clubs of 5 or more copies, each	1.85

See another  
"Signs' Crusade"  
exclusive new  
motion picture

**"ON THE WINGS  
OF THE WIND"**

**Order from your BOOK AND BIBLE HOUSE.**

Pacific Press Publishing Association, Mountain View, California



# PPOINTERS TO PROGRESS

## INSTRUMENTAL INTRODUCTIONS

THE Puritans gave little place to musical instruments in the service of worship. In fact, some went so far as to condemn the whole idea. Other groups, with perhaps more of an aesthetic sense, saw the value and beauty of a well-handled organ and gave place to this king of instruments as they led their congregations into the presence of God. Liturgical services are usually inclined to overstress the place of music. But we are neither liturgical nor Puritanical; we take our place with neither extreme. We have always used, and with profit, the talents of our musicians.

An organ voluntary well performed is always a delight, yet we are led to wonder why the necessity for such long and often wearisome introductions to our hymns. It is amazing, if not amusing, to discover that *for lack of time* we are sometimes not permitted to sing the three or four stanzas of the hymn, yet when the hymn is announced the organist takes time to play the whole hymn through, chorus and all, if there is a chorus—while we sit and wait. What is the purpose of a musical introduction? Just simply to give the pitch and perhaps acquaint the congregation with the tempo. And for this a few measures are all that is needed. A real musician, after playing a few measures, knows well how to modulate into the root chord without having to play the complete hymn.

"We regret that we do not have time for more than two stanzas," announces some good brother, and then the congregation sits in silence and perhaps impatience while the organist takes his time to wander through all the changes and modulations, it never occurring to him that all we needed was just the key, and that while he was playing we could all have been enjoying the message of the hymn had we only been permitted to sing. Worship through song is as vital as any other part of the service. It is as important as the prayer, we are told in the Spirit of prophecy. It may be even more important than the sermon, or than some sermons, at least. And had the preacher cut down a minute and a half from his exhortation, the congregation would have had time to sing the other stanzas. But even if the preacher feels he must use that extra minute and a half, why does the organist have to steal another minute by occupying the precious time and thus denying us the opportunity for corporate response?

About the only opportunity for response that our congregations get is through the words of the hymn, and to ruthlessly destroy the beauty of a hymn by unceremoniously chopping out the middle is to deny the congregation the very opportunity it needs to make intelligent response. A hymn is not something just to fill in time, nor to make a little flourish at the beginning or the end of a dissertation. Hymns are stairways to lead the soul to God.

Again we say, true musicianship is indicated when one with delicate finesse is able to give a few measures to introduce the hymn, then quietly modu-

late into the root chord as the congregation rises to sing. It may be claimed that some do not have the training in music to qualify them, but anyone who can play at all can school himself to make a short introduction, even if he plays only the last phrase or two. We commend this suggestion to all musicians and leaders of worship.

R. A. A.

## "GOOD OLD BIBLE"

WE were enjoying a good Week of Prayer. Soliciting an expression of appreciation from one of our saintly sisters regarding these spiritual meetings, she replied in somewhat nostalgic mood, "Oh, but give me the good old Bible!" This caused some reflection on our part. Analyzing the comment, it meant that this sister missed the regular Week of Prayer readings backed up by Bible texts. To her it did not seem the best practice to substitute a sermon in place of each reading.

On another occasion we had enjoyed a most inspiring Sabbath school program. Not one part of it seemed unnecessary, and yet each added feature had trimmed down the discussion of the lesson itself to deplorable proportions. This time a saintly brother had sweetly whispered, "When, oh, *when* will we get back to the good old days, when we really had time to discuss the Sabbath school lessons?" More than this one member has shown concern about our present trends. Is it not time for ministers and leaders generally to give heed to the sighing of the faithful?

L. C. K.

## VIGILANT LEADERSHIP

THOUGHTFULLY we admit that denominational traditions, practices, or terminologies such as the "good old Bible" or "the good old message" will not in themselves produce righteousness. Frankly, however, where are we going? Do these not stand for godly practices in Christian living? We may well talk about our message being Christ-centered, or again may build up new methods with an apt terminology while streamlining the actual Word and losing the virility of our doctrines. As one visits our centers where youth observes and imbibes the best its elders have to give, we are led to do some serious thinking—perhaps even some kindly cautioning. Is there a growing tendency to feast on a round of features with a display of our denominational talents? We would not raise a cry against our progress in musical lines, nor would we condemn a limited amount of pageantry or Christian drama, but we do most earnestly raise the question: Where are we headed? Dare we keep on substituting features that enhance our programs for the Bible itself? Since time is becoming an element of great concern as well as consideration, let us vigilantly guard what must be crowded into our church programs. As leaders for God let us be noted for sound judgment and true leadership.

L. C. K.