

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI

SEPTEMBER, 1953

NUMBER 9



Simpler Yet!

THERE is a delightful story told of Archbishop Temple and the chairman of a meeting in New York, who, trying to be original in thanking the Archbishop for his presence, fell into the entanglement of comparisons. He surveyed the number of Archbishops who had graced the See of York, and described one as scholarly, another as saintly and so on. Then he came to Temple and to the amused consternation of the audience dubbed him as simplest of them all. Delighted with the designation, William Temple aptly turned consternation into hilarity by remarking: "God who made me simple, make me simpler yet!"

Only a man of Temple's stature could have assumed simplicity as his mantle, and recognized his chairman's description as a high compliment. Most of us would have squirmed at the idea of being called "simple" but not so Temple—he placed it high amongst the categories of greatness.

Only on rare occasions, as with Archbishop Temple, is there a true marriage of high simplicity and deep wisdom in the faith. He recognized that the more that is known about the Christian faith, the more the disciple realizes how little he understands. He must plead for the insights of simplicity—to be made simpler yet in order to see something of the marvel of it all.

Surely the spread of the faith throughout the world is part of this grand simplifying process adding to the grandeur and sway of the faith both to the glory of God and those (really the "pure in heart") who pray to be made "simpler yet."—*The Chronicle*.

* * *

Christ always used simple language, yet His words tested the knowledge of deep, unprejudiced thinkers. His manner of teaching should be followed by teachers of today. Spiritual truths should always be presented in simple language, that they may be comprehended, and find lodgment in the heart. Thus Christ addressed the crowds that pressed and thronged about Him; and all, learned and unlearned, were able to comprehend His lessons.—*Counsels to Parents, Teachers, and Students*, p. 261.

The Saviour came "to preach the gospel to the poor." Luke 4:18. In His teaching He used the simplest terms and the plainest symbols. And it is said that "the common people heard Him gladly." Mark 12:37. Those who are seeking to do His work for this time need a deeper insight into the lessons He has given.—*Ibid.*, p. 381.

THE MINISTRY

FOR WORLD EVANGELISM

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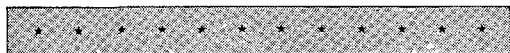
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AT A GLANCE

FEATURES	4
Where Are the Preachers?—The Minister's Example —The Tragedy of Preaching in Human Strength (Part II)	
EDITORIAL	9
Catching a Shepherd's Vision	
NEWS AND ANNOUNCEMENTS	10
RECLAIMING FORMER MEMBERS	11
Missing, 90,000!—Feed the Flock of God	
PULPIT	16
Responsibilities of Church Membership—Meditation in Sermon Preparation—Ought We to Eat the Lord's Supper but Once a Year?	
PASTOR	21
What Is a Successful Pastorate?—Public Relations in Our Churches	
EVANGELISM	25
Timidity and Presumption	
RESEARCH	26
A Scientific Appreciation of Leviticus 11 and Deut- eronomy 14	
MUSIC	29
Masterpieces and Pieces for the Master	
COUNSEL	31
5. How to Study the Scriptures	
SHEPHERDESS	33
Protecting Your Husband's Health— <i>Table Talk and Tidbits</i> (Book Review)	
BIBLE INSTRUCTOR	37
Sanitarium Bible Work—Why Study the Bible? (Study Outline)—Baptism and Christian Growth (Study Outline)	
HEALTH EVANGELISM	40
Nonessential Sweets	
BOOKS	42
NEWS	44
POINTERS	48

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SEPTEMBER, 1953

Reclaiming Former Members

THIS issue of THE MINISTRY strikes an opening note that will be predominant throughout the next few months in our journal. The question of losses to the church is cause for alarm in our ranks today, hence this special emphasis.

This is the theme of our editorial this month. It is entitled "Catching a Shepherd's Vision." See page 9.

A special section under the heading "Reclaiming Former Members" will interest every reader. Robert Whitsett and W. E. Read have given us much food for reflection on pages 11 to 15.

Preventing backsliding is always better than reclaiming backsliders. Perhaps a good sermon on "The Privileges and Responsibilities of Church Membership" will be more than helpful. The material in the Pulpit section on page 16 brings added help on this topic for our ministers.

In the Research section this month on page 26 appears a very unusual article pointing up the scientific reasons that have been discovered for the Biblical differentiation between clean and unclean meats. Be sure to read it.

Iron River, Michigan, Church



THE Little Stone Church of Iron River, Michigan, was built during the years 1940 and 1941 by a small, hard-working group of faithful Seventh-day Adventists.

The timber that was used in the building was hewn out from the woods nearby, and the stones were gathered from the surrounding hills. Some of the red-tinted stones came from the iron mines on the Iron River, truly typifying the strength of God's fortress on earth. The building was designed by E. Tolf, one of the local elders of the church. The church was dedicated to the glory of God on November 30, 1941. Taylor G. Bunch, who was then president of the Michigan Conference, preached the dedicatory sermon.

The cooperative spirit of the members during the construction of the church under the leadership of the pastor, W. C. Hankins, was admirable. It still occasions favorable comment by the local townspeople, who give very liberally during our Ingathering campaigns and other church-sponsored enterprises.

It is not uncommon to see a group of tourists who are traveling through on U.S. Highway 2 taking pictures of our beautiful little church.

The church school room is on the right, adjoining the main chapel. This room is also used for Sabbath school classes and can be opened during evangelistic meetings and special services to increase the seating capacity to 170.

TEDFORD J. RASMUSSEN, *Pastor.*

Where Are the Preachers?

R. E. FINNEY, JR.

Editor, "These Times"



FOR quite a few years I was about the only preacher I heard preach. Then I was called into a different type of work, and for about seven years now I have done considerable listening to sermons. It has been an interesting experience and not altogether a heartening one. It seems to me that *one of the greatest needs of the cause today is good preaching.*

That is not to say that there are no good preachers among us, for there are. A few may even be called great preachers. But there is a great deal of mediocre, dull, and uninspiring preaching being done in Adventist pulpits. When some who know me read this they may wonder by what right I have set myself up as a judge of preaching. They may wonder whether I esteem myself skillful enough in the art of preaching to set myself up as a critic. The answer to that question is that one does not need to be an accomplished chef to enjoy good cooking. And it is not for the preachers that we preach, but for the people, many of whom know nothing of homiletics.

It seems to me that altogether too little emphasis is placed on the Sabbath sermons in our churches. Let us, as workers, put ourselves in the place of the layman, and I think we can appreciate that this is so. If he goes to prayer meeting and to church on Sabbath morning, he will hear two sermons in a week. (By rights the prayer meeting should not be the occasion of a sermon, but it is the time for the saints to speak to God and to one another.) If circumstances prevent him from going to prayer meeting, he may hear only one. Aside from his private devotions—often sketchy and hurried—this is his major, and possibly his only, worship service for the week. It may be a big task for him to get to the church service. If he lives on a farm and has a fair-sized family of children, getting the family to Sabbath school and church is a major undertaking. Many of our people do this regularly, rising on Sabbath morning earlier than the

average minister rises any day of the week, and doing several hours of preparing before they leave for church.

Now the Sabbath school is over. In the church service the layman should be ministered to in worship with his God. This is the climax of his week's activities. Perhaps the daily grind has brought discouragement to him. Maybe he has sinned. He knows it, and is downcast. Possibly he is perplexed about the future. He may be in poor health and in physical distress. Whatever his condition, we should be able to presume he has come to this service because he is hungry for spiritual food. *And he should be fed.*

The minister who looks out upon his congregation with a realization of the time and planning and effort that have brought these people together in the house of God should stand before them with fear and trembling. *This sermon, this very Sabbath, may make the difference between eternal life and death for some struggling soul. It may bring courage, fortitude, cheer, and inspiration—but not if it is the weak, dishwatery, rambling thing that too often merely occupies the hour.*

Lack of Study Betrays Itself

Why is there poor preaching? That is a question that each must answer for himself if the answer is to be really accurate. I suspect, though, that much poor preaching comes from lack of study. By that I mean *study*. Not the desultory thumbing through a file of sermon illustrations and texts that many of us flatter ourselves into thinking is study, but solid, prayerful, thoughtful searching of the Word of God and the Spirit of prophecy that will arm us with vital messages.

Sound study grows out of constant preparation. As a conference administrator I was shocked by the extremely small amount of reading done by many ministers with whom I came in contact. Every minister should be a steady and omnivorous reader. It requires an immense amount of reading to fill one's reservoir of material for good preaching. Not all the reading should be theological

in nature either, though most of us know pitifully little of the main currents of thought in this field. But wide reading will help us to avoid the pitfall of the banal and obvious, especially in our illustrations, and good illustrations crop up in the most unexpected places. One of the finest illustrations of Paul's great pronouncement on love I found in a volume on archeology.

Preaching Makes Preachers

A preacher ought to preach. Preaching will not dry up a preacher, if he is in touch with God, and is willing to maintain a consistent study life. We would be better preachers if we did more preaching. I have a feeling that too many of us preachers today—especially in our beginning years—do not do enough preaching.

There is nothing like evangelism to mold preachers. It is not hard to win a few Amens from the good church members on Sabbath morning. Probably no sermon is so poor that some charitable member will not compliment us afterward. But the public is different. The minister who goes into a community where there are no Seventh-day Adventists—or very few—and launches a campaign knows what I am talking about.

There you have to *preach!* The public is bound by no demands of courtesy to return to hear platitudes. People may, through indifference or prejudice, fail to return even if your preaching is good; they certainly will not return if it is poor.

That is not all. Evangelism demands much preaching. The man who is engaged in a seven-nights-a-week campaign has better prospects of developing into a real preacher than one who preaches but once or twice a week. For some preachers ten sermons a week are not an unusual program. The young preacher who falls into a pastorate that demands only two or three sermons weekly is most unfortunate, for it is preaching that makes preachers. An aggressive program of evangelism would improve the preaching of most of us.

The hour calls for great preaching. The objectives set before us call for it. Our people are hungry for it—some are dying for want of it. Let us fall upon our knees before the Lord and refuse to be satisfied until God pours upon us His power, so that, with our dedicated efforts united to His endowment, we can preach Christ and Him crucified in the demonstration and power of the Spirit.

The Minister's Example

FREDERICK LEE

Associate Editor, "Review and Herald"



LET no one slight you because you are a youth, but set the believers an example of speech, behaviour, love, faith, and purity" (1 Tim. 4:11, 12, Moffatt*).

Above all else, a minister should be an example in Christian experience. He may be eloquent, he may be learned, and he may have the personality to win many to himself; yet if he is not a pattern of good works, his efforts as a minister of the gospel will be worse than useless. The more he may excel in personal talent without carefulness in manner of life, the greater the harm that he will do. Hence, how much more careful scrutiny should be given to the daily life of a man

who desires to enter the ministry than to his diplomas or his flow of language!

In the ministry, more than in any other field of activity, it is absolutely necessary that a man's life be right. The very fact that one is willing to accept the sacred work of a minister declares that he expects ever to be an influence for good and that he intends to live up to the high standards of the church. This is what people naturally expect of him. If he comes short of this ideal, many will be disappointed, and the truth he represents will fall into disrepute.

How wise it was of Paul to call the attention of the young minister Timothy to the supreme necessity of his being an example to the believers! Only thus could he be respected as a minister of the oracles of God. It is well for all, both young and old, to take to heart the urgent admonition, "Let no one despise your youth" (R.S.V.). Yes,

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

let no man see in your life manifestations of inexperience in faith, of indifference to consequences, of lighthearted action, of immature thought in conversation, of shallow consideration of problems, and thus be led to despise or to look lightly upon your endeavors.

A minister should demonstrate the latent possibilities of his message. He should make known in his own life the vitality and depth of his religion. He is to be an example, not only in one thing, but "in speech and conduct, in love, in faith, in purity" (R.S.V.). No wonder Paul once exclaimed, "Who is sufficient for these things?"

A minister must reveal constant growth in experience and knowledge. "Till I come," continues Paul, "pay attention to public reading, exhortation, and teaching. Do not neglect the gifts with which you are endowed, which were conferred on you by prophetic indication when the hands of the elders were placed upon you. Practise these duties and be absorbed in them; so that your progress in them may be evident to all" (verses 13-15, Weymouth). The minister should be a student of the Bible.

He should learn how to deal with people skillfully. It was said of Jesus that He "increased in wisdom and stature, and in favour with God and man." Very early in life He demonstrated a remarkable maturity, when at the age of twelve He astonished the doctors of the law with the tact and the wisdom in which He continued to excel in afterlife. This is the way it ought to be with every youthful minister. He should know he has entered a calling that must demonstrate growth in well-rounded measure. Whether he does or not will be known by those to whom he ministers.

The Most Powerful Argument

The minister's life is the most powerful argument in behalf of his message. The apostle continues his counsel: "Take pains with yourself and your teaching" (verse 16, Weymouth). Study your own life in the light of the message you have to give, is what he means. How important is this admonition! The minister should give daily attention to his motives and actions. He should never forget that it is the pure, unselfish motive that meets God's approval and helps him to win souls. Of this we read:

"The desire to honor God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, that we may under-

stand how to use wisely the Lord's goods. It should lead us to keep brain, bone, muscle, and nerve in the most healthful condition, that our physical strength and mental clearness may make us faithful stewards."—Mrs. E. G. WHITE in *Youth's Instructor*, Aug. 20, 1903.

"The approval of the Master is not given because of the greatness of the work performed, but because of fidelity in all that has been done. It is not the results we attain, but the motives from which we act, that weigh with God."—*Gospel Workers*, p. 267.

He must also study his methods of work, for his motives may be right, yet a tactless, ill-advised approach to men in delivering his message may result in repelling rather than winning them. A minister may teach the straight truth and hold high the standard for himself, but by the use of a dictatorial, intolerant, unsympathetic attitude turn the people away from the truth.

Paul closes his words of counsel by speaking of the great objective of the Christian minister. "Persevere in these things," he says, "for by doing this you will secure your own and your hearers' salvation" (verse 16, Weymouth). The fruit of the consistent life of the faithful minister will be twofold. By bringing his own life into harmony with God he will be able to lead others into the same saving experience.

It is dangerous not only to the minister but also to the truth he proclaims when the minister steps down from this high standard that Paul set for the ministry. The sin of David had terrible consequences in breaking down the high standard of purity God had held up before His people. The king was told, "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12:14).

On the other hand, consider the testimony of Daniel's enemies while he was acting as minister of state as well as minister of God in the midst of licentious Babylon. The record states, "They could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him" (Dan. 6:4).

The influence of one's life may have widespread results for good or evil. By an inadvertent look, a careless act, a thoughtless word, not only will our own influence be nullified, but the work with which we are identified will be injured.

The minister, by the very act of standing before the public or by accepting the license to preach, takes upon himself the responsibility of being an example of the principles he teaches. How else could he expect his hearers to believe his word? The following

counsel that was directed to the whole church in general applies in a very special sense to the minister:

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth. . . .

"There must be no pretense in the lives of those

who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, vol. 9, pp. 21-23.

In the light of the words Paul wrote so long ago to Timothy and these words from the Spirit of prophecy today, how solemn then the task to which a minister has been called! Surely no one can take such a responsibility lightly. Daily must he call upon the One who has commissioned him for the faith and wisdom that he needs in order to fulfill his mission.

The Tragedy of Preaching in Human Strength

CARLYLE B. HAYNES

Secretary, North American War Service Commission

PART II

YOU will search in vain in the book of Acts for any formal organization in the early church, or any labored planning of campaigns of advertising and evangelism. Nevertheless, the early church accomplished infinitely more than we see done today, by just allowing the Spirit to lead out in plans and to convict hearts. Should that teach us anything? Was it meant to teach us anything?

It is not my purpose to decry organization, plans, and campaigns, or the use of every helpful modern agency and invention. What I do have in mind is to emphasize that if God's workers today will truly wait before the Spirit, there will be less and less reliance on our human plans and arrangements and more and more reliance upon God. Then what organization there is, instead of being the conspicuous thing, will, like the useful skeleton of the body, be out of sight and unobtrusive. As a matter of fact, the more robust a body is, the less we see its bones.

We, however, are living in days of urgency and speed. Everything moves with haste. Today it is difficult to wait; it is outmoded. Moreover, it seems wrong to wait. Men are dying by thousands, going into Christless graves. Will they not be lost while we are waiting? The devil is very busy—must we not match speed with speed, and cunning with cunning? If the devil has

glamorized his program, must we not glamorize ours? So we are told that we are living in different days, which require different methods, and we must use up-to-date techniques.

I ask you: Has the Word of God lost its effectiveness? Has the Spirit of God lost His power? In this day of highly developed techniques has anything been discovered, or devised, or invented that exceeds what God can do if He is allowed to control and direct? Does not the Holy Spirit know the needs of this age? Are His methods likely to be antiquated? Has He ever recognized a difference in time periods? Are the tools He supplied to the church within the first century inadequate to accomplish His purposes in the twentieth century?

The Executive of the Godhead

Keep this in mind, however: We cannot work the Holy Spirit's plans. He must do that. Only He can do it. If we ask, "How are we going to carry out His plans?" the answer is, of course, We cannot. But we can wait before Him, and put ourselves at His disposal, so that He will have a body, an instrument, through which and with which He can do His work. Though we cannot spark the movement, we can yield ourselves as instruments.

The disciples waited, and the Holy Spirit worked. Today we are endeavoring to do the work while the Holy Spirit waits. Shall we not go back to the apostolic arrange-

ment and order, and recognize that the Spirit is the executive of the Godhead, the One who alone can actuate and direct the church in the accomplishment and finishing of all its work?

To the impotent man at the Temple gate Peter said, "Silver and gold have I none; but such as I have give I thee." Peter had no means, he had no budget. I doubt whether he had any elaborate plan of procedure. But he did have the power. He did have the Spirit. And that was all that was needed.

We have the means, the budget, the plans, the program, the campaign, the organization. I am not recommending that we discard any of them. I am appealing that with them and through them we also have the power of the Spirit of God.

Frankly and analytically, where is all our superorganization getting us in our denominational work? At our present rate of progress how long will it take us to get our great task finished? It takes an enormous degree of clatter, and clamor, and fussing, and sweating, and committee and board work to produce even an outward semblance of that which the Spirit could so easily produce from within without fuss, without clamor. But, thoughtfully, how long is it going to be before we learn our lesson?

Christ Waited Thirty Years

In quite a remarkable way the life of our Lord illustrates the life of the church. He waited for thirty years before He began His ministry. Then the Holy Spirit, like a dove, descended upon Him. Christ preached no sermon, performed no miracle, before the Spirit came upon Him (Matt. 3:16; 4:17; John 1:32; 2:11). Though He was the infinite Son of God from eternity to eternity, while He was here as the Son of man Jesus set forth a pattern of procedure for the church.

While Christ was thus waiting through those thirty years souls were dying. But He waited. The world was then in great darkness. But He waited. If we had been there, no doubt we would have urged Him to do something about it. We would have pressed upon Him the urgency of the case. Some would have urged Him to do something about the deplorable social and economic problems of the time, about slavery, about child labor, about the status of women, about wage scales and oppression

of the working classes. We might have urged Him to establish an effective school system, so that the ignorance of the world might be dispelled.

But Christ waited. Year after year He continued calmly without doing anything about these grave problems. Apparently He was little concerned. But that was only apparently. He did more about those problems in His day than all others together, but He did it in God's way, and in God's time. So He just waited. But He waited on God.

We Must Learn to Wait

We need to learn that waiting on God is not wasted time. We waste our time only when we neglect to wait on God. Oh, the wasted time of the twentieth century! Oh, the inefficiency of what we call efficiency!

Let me repeat, The most profitable time any worker can spend is the time spent in waiting on the Holy Spirit in prayer. When I labored in New York City I learned much about the intelligence of waiting. On the main stations of the elevated and subway trains the local trains would appear to rush and jostle, but those who knew the situation and were in a hurry would look calmly after them, letting one after another of these locals go by. They were waiting for the express. And by that waiting they would soon catch up with and pass all the bustling locals and reach their destination far sooner than if they had yielded to their impulse to hurry aboard the first train to leave, rather than to wait for the express.

We have much to do before we complete our great task, and little time in which to do it. Our impulse is to take the first local. It is the train of fleshly energy. Judging by the racket it makes and the much blowing of its whistle, it ought to get there in quick order, if noise and sound have anything to do with speed. In reality it is a very slow and lumbering vehicle. Just wait until the express train of the Spirit of God comes through. Here too the one who waits gets there first. So, my fellow worker, there is wisdom in waiting. There is no loss of time by waiting. The Holy Spirit is capable of making up quickly for all the time we seemed to lose in waiting for Him. Yes, He can make up in a day more than we could have done in a year.

Moses insisted on waiting for the Spirit. He had placed on him the enormous responsibility of taking the children of Israel

from Egypt to Canaan, and he rightly judged himself incapable of taking on such a huge task. He refused to go alone. He said to the Lord, "If thy presence go not with me, carry us not up hence" (Ex. 33:15).

God pledged Himself to go with him, and He kept that promise. He went before His people and fought their battles.

Our blessed Lord is eager to do the same today. The Holy Spirit looks out over the church as Jesus looked out over Jerusalem, and He says in similar words: O my people, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

"Would I . . . , and ye would not!" "I would bless you as I did the early church, but ye would not!" "I would give you great power, the power of the Holy Spirit, but ye would not!" "I would send great revival among you, but ye would not!"

The Lord did not say how long we are to wait. To the disciples He said they were to tarry "until ye be endued [clothed] with power from on high" (Luke 24:49). They waited about ten days. They waited for a certain day.

We need not wait for such a day, for we live subsequent to Pentecost. The Spirit is already in the church, so we need not pray for His coming, if we are Christians. He is in the heart of every believer. But not every believer recognizes His power. Whether you need to wait a short or a long time depends on circumstances in your own life. But, I beg you, do not go out in His work until you are clothed with His power.

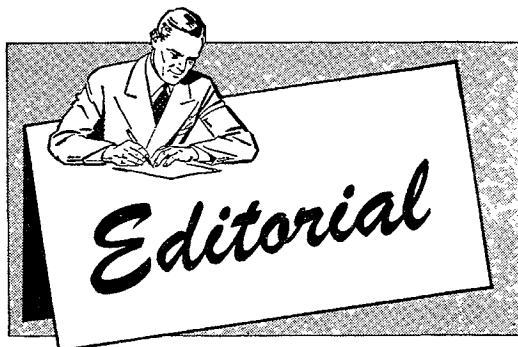
We are faced today with enormous and seemingly insurmountable problems, with incalculable satanic power and temptations. Only as we are clothed with the power of the Omnipotent Spirit can we hope to have the victory and finish our work.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14).

[End of Series]

STOP-PRESS CORRECTION

AT THE bottom of page 10 of this issue some figures appear relative to our membership losses in the North American Division. The actual figure is 90,521, but this spanned two decades instead of one.



Catching a Shepherd's Vision

SITTING at my desk in my study this morning, I heard a squeaking and squawking of birds on the lawn outside my window. Looking out, I saw three starlings. One was smaller than the other two, but the two larger ones were picking on the smaller one. I was about to step out and try to settle this feathered feud, when to my amazement I saw really what was happening. The smallest one was the mother, and these two overgrown children were demanding a morning meal. That poor little bird was working so hard, running from place to place looking for worms, and she would no sooner get a worm down one throat than the other one was making an equal demand. I felt sorry for her. For two hours she worked vigorously, tirelessly, lovingly, and the thought came to me, "Why doesn't she teach these young folks to go out and find their own food?"

And then I remembered the counsel of the Lord to the ministry of the Advent Movement, that too many of our ministers are hovering over churches, rushing hither and yon to find some tasty morsel for hungry spectators, instead of training those members not only to find their own food but to become feeders of others. From *Testimonies*, volume 6, we read:

"The best help that ministers can give the members of their churches is not sermonizing, but planning work for them. . . . If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus."—Pages 49, 50.

It is good that a minister know how to counsel his members, and the art of true counseling is vital to a successful pastor. But knowing how to inspire the members and lead them forth to become undershepherds in service is also an essential. In fact,

an overemphasis on the place of ministerial counseling may deprive the church of other and equally important work.

In this issue of *THE MINISTRY* we begin a series of articles from men of experience. On page 11 Robert M. Whitsett and W. E. Read begin this series, which will emphasize the importance of, and set before us techniques on how to accomplish the work of, recovering our former members. Our leadership at headquarters is urging that we as a denomination take seriously this whole matter and move forward as a unit to find and recover those who once knew and loved the truth. The importance of this theme must appeal to every shepherd's heart. Surely the tragic wail of an ancient Hebrew poet must find no counterpart in our movement. With deep pathos he cried, "No man cared for my soul" (Ps. 142:4). Every careless, wandering, or missing member is a challenge not only to the pastor but to the whole church, and the whole church must be made conscious of the responsibility of bringing the lost ones back to the fold.

The greatest blessing that can come to a church is a minister with a shepherd's instinct. It was a sad day when the church lost the vision of the shepherd, and it was not long before men sought office instead of service and became concerned with creeds and church discipline instead of the nurturing of the flock. That was quickly followed by the auricular confession, when the flock had to come to the shepherd instead of the shepherd's going to the flock, and the priest became a member of the clergy and in many ways was removed from the laity. When the shepherd was swallowed up in penances and sacraments and the bloodless sacrifice of the mass, then came the Dark Ages. Going through the motions of a service before an altar brings no personal pain and demands no sacrifice of either time or comforts.

Of course the Adventist ministry has no part or lot in such a program, but is it not possible that the occupation of an office is as subtle an allurements to our ministers as to those of any other group? Human nature being what it is, we are not immune to the same temptations. We do not say this to criticize, for we are all in one work together, and we can rejoice that whereas in the decade from 1934 to 1943 inclusive we had lost in the North American Division 93,000 souls by apostasy, yet the past

decade reveals that we have reduced that enormous figure to a little over 60,000. But even that is too tragic a loss for us to look upon lightly. If only 50 per cent of that number could have been held to the message, what a tremendous difference it would make! But we do rejoice that through a process of education and continual emphasis our workers have been made aware of the problem, and have set their hearts to change the picture, making this remarkable improvement possible. That in itself should encourage us to realize that having begun such a noble work, the Lord can help us to continue to make improvement.

At the last Fall Council as well as the Spring Council the matter of our apostasies was given a great deal of study, and every conference committee was urged to investigate the problem and lay plans to reach these wandering members and win them back to the full fellowship of the faith. Not only should we pray for these missing ones, but as shepherds and chairmen of church boards we must lay plans to recover the lost. Could we say that any pastor is measuring up to his full responsibility as a shepherd who is content merely to feed the mem-

(Continued on page 45)

News and Announcements

Our Chaplains and Their Service

SEVENTH-DAY ADVENTISTS have eight chaplains in the United States Army, one in the Belgian Army now serving with the U.N. forces in Korea, and one soon to report to the United States Navy. The eight U.S. Army chaplains have recently rendered their first complete month's report, and it is a very inspiring one. These men have preached 42 sermons to 3,859 military men and women in one month's time. Through their character guidance lectures 8,734 young men were reached. One chaplain alone spoke to 4,692 young men, 900 on the day I happened to be visiting him.

The work these chaplains have done for Adventist personnel in the armed forces is really amazing. A total of 104 men sought their help in one month in matters concerning the Sabbath and other problems. During the month they preached 34 sermons to 2,205 Adventist men. They report 26 persons interested at present in studying the truth, and during the month they baptized five men into the church.

Surely we all appreciate this ministry given us in the armed forces. Our chaplains are serving the cause most faithfully.

W. H. BERGHERM, *Secretary,
International Service Commission.*

RECLAIMING FORMER MEMBERS

Discussions Relative to the Preventing and Reclaiming of Backsliders

Missing—90,000!

ROBERT M. WHITSETT

Associate Secretary, General Conference Ministerial Association

THERE are at least 90,000 former Seventh-day Adventists living within reach of our churches in North America. To be exact, during the past sixteen years 94,848 people have been dropped from our churches in this division, as having either apostatized or been reported as missing. Granting that some of these are since deceased, there are surely many others still alive who were dropped from the church prior to 1936. This represents an appalling loss, but these former adherents of the faith are excellent prospects for re-entry into the fold if the church in general and the ministry in particular will manifest a loving interest and tender regard for them. A warm invitation to reunite with God's remnant church should be extended to them all.

The 1953 Spring Council session of the General Conference Committee gave careful study to this serious problem. The statistical secretary reported that during 1952 there were 16,589 people added to the church by baptism and profession of faith. This amounts to only 9.8 members for each ordained minister in North America. If other evangelistic workers who are not ordained were added to this total, the average number of souls won to the truth by each worker would be correspondingly reduced. During the same twelve-month period 2,925 members were lost to the church by death, 4,363 by apostasy, and 1,584 reported missing—an amazing total of 8,872 names removed from our records in North America during 1952! This is more than half the number added to the church by baptism and on profession of faith, and explains why our pastors and evangelists must baptize at least 200 for every net gain of 100 members.

Surely these staggering losses year by year are not necessary. The Adventist ministry is certainly more efficient and more effective in saving men and women for the kingdom of heaven than these figures indicate. These 90,000 former Seventh-day Adventists should not be given up as lost. Ministers and church officers should accept the challenge of winning back to full fel-

lowship these beloved souls who have temporarily wandered from the fold. Careful plans must be laid immediately and the full strength of the church marshaled to accomplish this objective.

If the church is to meet this challenge, one of its greatest needs is for preachers who will preach! All in the ministry should constantly keep before them the primary importance of centering the public worship on the preaching of the Sacred Word of God, guarding against encroachments on the time set aside for this purpose week by week. Preaching has a high and distinguished place in the Holy Scriptures and in all the magnificent history of the Christian church. The God-called, Spirit-ordained, consecrated preacher with a Scriptural message for the world and a burning zeal for lost men is God's man of the hour today. Preaching has done wonders from the day of Pentecost until now. If preachers will only recognize that their principal business is preaching, both public and personal, they will do wonders now, and continue to do wonders until the end of time.

Two main reasons for the high percentage of losses in the Adventist Church have been the use of the pulpit for purposes other than that to which it has been dedicated, and a failure on the part of the pastor and church officers to visit regularly and minister personally to the members of the church. It should be recognized that the worship services, including Sabbath morning, prayer meeting, and evangelistic services, should be occasions for Christ-centered, soul-saving preaching and teaching in all our churches. All who occupy the pulpit should keep this objective in view. When the essential campaigns and special days provided for by the denomination are conducted, care must be exercised so that they are presented on a spiritual basis, accompanied by the dignity that is expected of the ministry leading a people in worship before the Most High God. All the services of the church should be so spiritually inspiring and devotionally satisfying that worshippers and

visitors will make a habit of attending regularly.

W. H. Griffith Thomas, in *The Work of the Ministry*, says that preaching has much to do with church attendance:

"The spiritual prosperity of any church is mainly determined by the preaching of its ministry, and we make bold to affirm our conviction that the spiritual condition of the church today is largely related to the neglect of preaching. When we observe the lack of interest in church attendance, and still more, the absence of spiritual power in church life, we do not think it is inaccurate to describe the situation as due to the neglected gift of preaching."—Page 201.

Organizing the Church for Regular Visitation

The second feature deserving emphasis if we are to reclaim former members is the importance of organizing the church for regular visitation of the entire membership and other soul-winning activities. As ministers we seem gifted in organizing the church for campaigns, but when it comes to arranging a plan that will harness the church to all-out evangelism in complete cooperation with the pastor, this skill seems to have disappeared in some quarters. The counsel of the Lord on this subject is very definite: "If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers."—*Testimonies*, vol. 7, p. 22. The ministers have been forced to spend too much time on the ordinary routine of the church that can easily be handled by the officers elected for that purpose. The membership should be taught to recognize that the principal business of the pastor is to work for souls, preparing them for baptism and church membership. "The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers."—*Ibid.*, p. 19.

The Lord has outlined a plan for the organization of the church that will produce maximum efficiency in preventing losses and reclaiming former members. In the Old Testament, Moses was instructed through his father-in-law, Jethro, to delegate responsibility rather than to keep it all for himself.

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating coverousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: . . . so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace" (Ex. 18:21-23).

When this plan was put into effect it greatly

increased the efficiency of Moses in his ministry to the people.

In the New Testament the architect of the church was none other than its Founder, Jesus Christ. In Matthew 10 and Mark 6 we read His commission to the twelve disciples and the definite assignment given to them in evangelistic responsibility. The messenger of the Lord in commenting on this has said, "It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth."—*Acts of the Apostles*, p. 18.

After this, seventy additional evangelistic workers were appointed, as is recorded in Luke 10. They were commissioned to go out "two and two before his face into every city and place, whither he himself would come." This type of evangelistic endeavor, visiting from house to house, has proved effective in finding prospects for the gospel and in following up existing interests in the truth.

After Pentecost seven deacons were appointed in the church (Acts 6), and later, elders were ordained in every congregation (Acts 14:23). It was only a natural thing, after these officers had been appointed, to arrange for meetings wherein the apostles and elders could discuss the spiritual welfare of the church (see Acts 15:6). Officers were to be chosen in every church, as is shown by the apostle Paul's letter to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).

And now today in the remnant church God has given additional counsel for the work of evangelism that is to include the cooperation of every church member with the pastor.

"In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts."—*Gospel Workers*, p. 196.

It should be recognized that in every congregation the local elders, deacons, and other church officers share with the pastor the spiritual obligation of encouraging and sustaining in the

Every life has its weak spots, its lamentable elements, and if we insist on emphasizing them we can make miserable business out of living.—Earl Riney.

church every member while also working diligently seeking to reclaim former members.

How Can It Be Done?

It is not enough in an article such as this merely to say *what* should be done in meeting the problem of reclaiming former members, but one should also say *how* it can be done. Briefly some suggestions are listed. (Some of these will be discussed in detail by J. Robert Spangler in this special section in next month's MINISTRY.)

1. The first step is the card indexing of the membership listed in the church clerk's book. The family status of each individual should be tabulated, with special notation made to indicate husbands or wives who are not church members, and the number of children in the family, with date of birth. When they reach the age of accountability it is the pastor's duty to prepare them for baptism. After the current church list is card indexed, go back ten or fifteen years through the clerk's record, listing every member dropped from the church for reasons other than death or transfer of church membership. Exhaust every source in obtaining current addresses, and arrange for immediate visitation of these former members.

2. Locate geographically on a large map each member and former member, indicating by different colored pins, or other methods, their location.

3. Divide the city or district into two, four, six, or eight regional areas, depending upon the number of local elders who may serve as captains for the various sections. Next, subdivide each regional area into two or three smaller districts within which fifteen to twenty-five members may be living. In larger cities postal zones may serve as ideal boundary lines of these districts. Place a deacon or other major church officer in charge of each district, under the leadership of the local elder, who is director of the regional area including two or three or more districts.

4. Provide for the visitation of every member in each district once each quarter. New members in the church less than two full years should be visited each month. All church officers living within each district should constitute part of the visitation committee operating under the district leader.

5. The district and regional leaders should meet each month with the pastor to give reports of visitation and discuss the spiritual welfare of the church.

Writing on the subject of shepherding the flock, Roy Allan Anderson has said:

"In the New Testament there is scarcely a suggestion about turning people out of the church, but all the emphasis is on keeping them in; or, if some have strayed away, for regaining them and restoring the lost ones to the fold. . . . The church is the body of Christ. It is the object of His supreme regard. For it He laid down His life. And every individual member is precious to Him."—*The Shepherd-Evangelist*, p. 585.

Visitation Suggestions

Most of the people dropped from the church during the past fifteen years know in their hearts that the Adventist Church is the true church. They did not drop out because they doubt the teaching of the church, but more often because their feelings have been hurt or they have been neglected and forgotten through nonattendance. In calling upon them the minister or church officer needs to assure the wandering one of how much he is still loved. This interest will soften his heart. Next, the visitor should be prepared to listen to a sad story revealing how little church leaders of the past cared for his soul. Here are a few suggestions that might be kept in mind for visitation in an effort to reclaim former church members:

1. *Never appear impatient.*—It is better to save a life than to save a minute. Jesus spent all night with men in counsel.

2. *Be sympathetic.*—Some have said, "You will never know how much you have helped me"—and all the minister did was to listen to the troubles of this poor tempted soul!

3. *Always be a good listener.*—Listening is a great art. Don't interrupt after the troubled heart begins to unburden itself. Better just to mumble in sympathy than to interrupt before the story is finished.

4. *Observe the individual carefully.*—The clue to the whole difficulty is often revealed by an act, a troubled gesture, or the manner of speech.

5. *Never appear shocked, no matter what you hear.*—You end your usefulness to the individual the moment you appear shocked. Notice how Jesus dealt with the sinful woman in John 8.

6. *Don't minimize the problem.*—It seems big to the one who is telling it. Don't suggest that it doesn't exist. If it didn't, he wouldn't be talking about it.

7. *Don't condemn misdeeds of yesterday.*—

I have been helped by the hymns, those stairways of the soul by which the saints of other years have climbed to meet God.—Chappell.

Christ didn't, and you are His representative today.

8. *Never break a confidence.*—Nothing is more disheartening than a minister who cannot keep confidences. Sometimes you may feel that important information must be shared with others, but don't do it unless you have received permission to do so from the one who told you.

9. *Recognize always the dignity of human personality.*—Never imply that there is no hope or solution to the problem. Jesus looked upon people not for what they were but for what they could become.

10. *Pray with him.*—Nothing heals a sin-sick heart so quickly as prayer. With his burden lifted and sins forgiven, now renew the invitation to worship with God's people. Make arrangements for transportation to the church where necessary. Then arrange a warm welcome back into the fold.

May every minister in the Adventist Church accept this challenge of reclaiming former members. These tragic losses must stop now. In your district, in your city, in your church, in your territory, these wandering ones must somehow be sought out as lost sheep and tenderly, lovingly restored to the fold.

Feed the Flock of God

W. E. READ

General Conference Field Secretary

MANY and varied are the duties and responsibilities resting upon the true shepherd of the flock in the church of the living God. One that is of vital import is that expressed by the apostle to the Gentiles:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch" (Acts 20:28-31).

This is important and urgent counsel, and should be heeded by every minister, every evangelist, every leader, and every elder in every church.

Upon us rests a threefold responsibility: that of feeding the flock, of attending the flock, and of watching the flock. These were three vital duties of the Eastern shepherd's work in ancient days. The shepherd knew each individual sheep; it was his duty and pleasure to attend to their needs, to see that they were led into green pastures, and to safeguard them from the ravages of enemies on every hand.

Let us meditate on this counsel of the apostle Paul.

Feeding the Flock

There is but one thing that constitutes spiritual food for spiritual man, and that is the Divine Word of God. This is food for the soul (Deut. 8:3). Spiritual nourishment from God's Word is to be prepared for the whole flock. It is to be prepared for the sheep (John 21:17);

it is to be prepared also for the lambs of the flock (verse 15). Provision is to be made for all—the aged, those in the prime of life, the youth among us, and even the little tots.

Though this is to be our responsibility at all times, it is especially our responsibility on the Sabbath of the Lord. In the days long ago the warm bread was placed on the table of shewbread every Sabbath morning. The same principle should obtain in the church today. A warm, living, pulsating message, constituting real food for the soul, should be provided each Sabbath for the development and growth of the saints of the Most High. We need to watch this carefully, for the demands upon our time are many. With all the campaigns that must of necessity be promoted, with the number of churches under our care, with the Bible studies or series of meetings that we have to conduct, this may seem an impossible task. But here is God's counsel, and we must obey it. It is vital not only for our believers but also for ourselves. We need to have our own souls refreshed, and this is possible only as we bow at the throne of grace and seek God for a renewal of divine power in our ministry and for a living message for the church of God.

"The Word is the preacher's light, and as the golden oil flows from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry, if their hearts are susceptible to the Holy Spirit's influence, will feel an inner life. The fire of God's love will be kindled within them. The Bible, the word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came down from heaven. He will see

the truth on every side. He will not venture to come before the people until he has first communed with God. Then he is led to work as Christ worked. He respects the varied minds that compose his audience. He has a word that touches the case of all, not worldly, confusing ideas. He has no right to introduce the worldly perplexities. The bread of life will satisfy every soul-hunger."—*Testimonies to Ministers*, p. 340.

If we are faithful in this respect, if the sheep are fed, they will be strengthened to meet the temptations of life, and be prepared to resist the attacks of the evil one to lead them into the bypaths of error.

Furthermore, when the sheep are well fed there will be no difficulty in shearing them. This is also the duty of the shepherd. There are times when wool must be taken. If the sheep are undernourished, when they are sheared there is danger that they will catch cold and perish. Let us then make it our first duty to "feed the flock of God."

Attending the Flock of God

This is suggested by the expression in Acts 20:28, "Take heed therefore unto . . . the flock." This means that however busy we may be with administrative work—with committees and church boards—still we must plan definitely to care for the needs of the believers. We must not disappoint them. We are to encourage them and give them counsel in their perplexities. They will have problems with their children, with their work, or in their own individual experiences. Here is a wonderful and fruitful field of opportunity. Here is where we must, under God, lead men and women to grow in grace and in the knowledge of the truth. What a wonderful privilege to be able to direct the feet of the faltering into paths of certainty and assurance! What a satisfaction comes to the soul when we know that we have been able, as an undershepherd, to lead our believers from doubt into the full experience of the joys and privileges of the Christ life!

These are some of the things of vital import and, in a way, of greater consequence than our sermons. Our work in the pulpit is good, but

after all, it is in the clinic that the real task is accomplished. Let our churches be spiritual clinics, where we care for those who are soul sick, those who have been wounded in the struggle, and those whose hearts are sad because of trial or crushing sorrow.

"We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow-men, touched, like our merciful High Priest, with the feeling of their infirmities."—*Gospel Workers*, p. 141.

Watching the Flock

The shepherd in the days of old had an eagle eye for wild animals and other beasts of prey, which were constantly seeking to attack and destroy the flock. We too must watch the flock of God. The sheep and the lambs are our solemn responsibility. We must take them upon our hearts, and surround them with every helpful and safeguarding influence. One thing that will be a great help in this regard is for the deacons and deaconesses in our churches to plan to visit every member of the church. This is not a difficult task. If well organized it can be done, and done with great profit to both the visitor and those visited. Such visits, where there is a short reading of Scripture and an earnest prayer, will do more to bind our believers together in the church of God than many other things. Furthermore, such a plan enables the pastor and elders to know the spiritual standing of every member of the flock. If any are affected by subversive movements, or have problems in matters of doctrine or prophetic interpretation, in this way it becomes known—many times before it is too late to save the individual.

What a blessed thing it would be if we had a revival of this plan in all our churches! It would greatly strengthen the hands of pastors and district leaders, and would prove a real blessing to our hard-pressed conference officials.

Let us remember, then, that it is our solemn yet wonderful privilege to feed, to attend to, and to watch the flock of God.

A BIG TASK

¶ AN African chief is said to have defined the problem of Christian education as similar to that of ivory hunting. "You go hunting ivory," he said, "and you find that there is always an elephant attached." That precisely is the problem of the Christian frontier. You start out to educate people in Christian faith and discover that you must educate them for all of life. It is the problem of dealing with the elephant in the process of getting the ivory.—DANIEL T. NILES in *That They May Have Life*.



PULPIT *Pointers for Preachers*

Responsibilities of Church Membership

THE following Spirit of prophecy counsel was compiled as the result of an action taken at the 1944 Autumn Council. We believe it is particularly timely for us all to give consideration to these thoughts again at this time when we are endeavoring to reclaim backsliders, and as we approach the end of the year when church boards will be giving consideration to church membership lists. This would be good material for a sermon. If the responsibilities and privileges of church membership were fully realized, there would be fewer backsliders. We invite every worker to check this information carefully.—R. A. A.

"Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). Although you may feel that you are the least of all saints, yet you are members of Christ's body, and through Him you are identified with all His human agencies and with the excellence and power of the heavenly intelligences. None of us liveth to himself. To each is assigned a post of duty, not for his own narrow, selfish interests, but that the influence of each may be a strength to all.—*Testimonies*, vol. 7, p. 296. We . . . are complete only in Christ Jesus, who will uplift His people from the low level to which sin has degraded them and will place them where they shall be acknowledged in the heavenly courts as laborers together with God.—*Ibid.*, vol. 9, p. 202.

Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.

The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her.—*Acts of the Apostles*, p. 600. Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard.—*Testimonies*, vol. 7, p. 16.

Work of the Church and Its Members

"The great day of the Lord is near, it is near, and hasteth greatly." Jesus says: "Behold, I come

quickly." We should keep these words ever in mind, and act as though we do indeed believe that the coming of the Lord is nigh, and that we are pilgrims and strangers upon the earth. The vital energies of the church of God must be brought into active exercise for the great object of self-renovation; every member must be an active agent for God.—*Ibid.*, vol. 5, p. 266.

His church on earth is to assume divine proportions before the world as a temple built of living stones, each one reflecting light. It is to be the light of the world, as a city set on a hill, which cannot be hid. It is built of stones laid close together, stone fitting to stone, making a firm, solid building. Not all the stones are of the same form or shape. Some are large, some are small; but each has its own place to fill. And the value of each stone is determined by the light that it reflects. This is God's plan. He desires all His workers to fill their appointed places in the work for this time.—*Ibid.*, vol. 8, pp. 173, 174.

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God.—*Acts of the Apostles*, p. 9.

We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in My name, there am I in the midst." The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.—*Testimonies to Ministers*, p. 508.

We must seek His favors with the whole heart if the showers of grace are to come to us.—*Ibid.*

Then let us not forsake the assembling of ourselves together, as the manner of some is; but exhort one another; and so much the more, as we see the day approaching.—*Testimonies*, vol. 7, p. 190.

We are not to feel that the work of the gospel depends principally upon the minister. To every man God has given a work to do in connection with His kingdom. Every one who professes the name of Christ is to be an earnest, disinterested worker, ready to defend the principles of righteousness. Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ

known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ. To His church God has committed the work of diffusing light and bearing the message of His love. Our work is not to condemn, not to denounce, but to draw with Christ, beseeching men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to the Saviour.—*Ibid.*, vol. 6, p. 427.

God blesses the work of men's hands, that they may return to Him His portion. He gives them the sunshine and the rain; He causes vegetation to flourish; He gives health, and ability to acquire means. Every blessing comes from His bountiful hand, and He desires men and women to show their gratitude by returning Him a portion in tithes and offerings,—in thank offerings, in freewill offerings, in trespass offerings. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world.—*Prophets and Kings*, pp. 707, 708.

Transfer of Membership

When a church member moves from one locality to another for a period of longer than six months, he should, after becoming located, make immediate application for a letter of transfer to a church near his new place of residence, or in case he is isolated, the customary plan is to make application to join the conference church. Such a letter of transfer is valid for three months from date of issue, and unless acted upon within that time is void. In cases where members transfer from one continent to another, six months would be the period of validity for a letter of transfer.—*Church Manual*, pp. 58, 59. (Students are encouraged to transfer their membership to the church at the school which they attend, and to change it again promptly when they leave the institution.)

Method of Granting Church Letters

Application for a letter should be made to the clerk of the church with which the member desires to unite. The clerk then sends the request to the clerk of the church from which the member desires to be transferred. On receiving this, the clerk brings the request to the pastor, if he is an ordained minister, or to the church elder, who in turn lays the request before the church board. After due consideration the board recommends to the church, favorably or otherwise, concerning the application. . . . The pastor or elder then brings the recommendation to the attention of the church, announcing that this is the first reading. Final action is deferred one week, when the request is again presented and a vote of the church is taken. The purpose of deferring action is to give any member opportunity to object to the granting of the letter if he knows of any valid reason for so doing.—*Ibid.*, p. 59.

Keep in Touch With Your Church

(Keep the church clerk informed as to your latest address. If you are away, let the church hear from you at least once every three months.) It is a serious neglect for a church member to regard the obligation of church membership so lightly that he de-

liberately absents himself for indefinite periods and makes no report of his faith and hope to the church. If, because of age, infirmity, or other unavoidable cause, a member finds it impossible regularly to attend divine worship, he should consider it a duty to keep in close contact with the church leaders by letter or by other means. All absentees should be faithfully visited by the church leadership, and everyone who can possibly do so should be encouraged to renew his church attendance. . . .

When a member moves away from the vicinity of his church, it is his duty to inform the church elder or clerk as to his new location and address. He should also recognize the responsibility of reporting regularly to the church and sending in his tithes and offerings. It is desirable for such a report to be sent at least once each quarter. If, however, such a member leaves no address behind, and if he makes no effort to reach his home church or send a report and it is found impossible to locate him, then, after an absence of two years, he may be dropped from the membership of the church by a vote of the church, provided the church officers can certify that they have faithfully endeavored to locate him but without success.—*Ibid.*, pp. 228, 229.

Meditation in Sermon Preparation

J. SCHWITAL

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CHRIST Himself through His prayer life gave to His disciples the training for the most intimate communion with the heavenly Father. Then, too, the Holy Ghost, to whom they willingly surrendered and whose gifts they used for the good of the church, was later their teacher. Prayer and the Holy Ghost are the great essentials for a rich inner life, for meditation.

Paul's epistles are not simply divine revelations, but the result of his inner readiness to follow these streams of the Spirit and to see the divine mysteries revealed. In this connection we need to understand the text: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

The Epistle to the Romans shows this working together of divine revelation and personal meditation very clearly in the treatment of righteousness by faith. From the ninth chapter on, Paul weaves in his own soul struggle. He suffers genuine soul agony on behalf of his own race in his endeavor to bring near to them the redeeming grace. Overwhelmed by this inner experience, he cries out: "O the depth of the riches both of the wisdom and knowledge of

Translated from the German-language Ministerial Association publication *Aller Diener*, of the Central European Division, by Leona Glidden Running.

God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). Here is genuine meditation.

In reading John's Gospel and Epistles one notices immediately that the apostle John uses outer happenings to bring to light deep inner relationships. He is an outspoken representative for meditation. One can call him the man with the inward look, for through this thoughtful way of considering he saw Jesus as no other one was able to see Him.

The men of God of the past Christian centuries have regarded the Word of God from this viewpoint. In his preface Martin Luther wrote concerning proper study of the Word:

"Second, you must meditate, that is, you must not only in your heart but also outwardly constantly review the actual expressions and literal words of the Bible and make them familiar to you, read it again and again, with diligent attention and thinking over of that which the Holy Spirit means to say. And beware that you do not become satiated with it, or think that with one or two times you have already read, heard, and spoken it enough, and that you understand it all from the ground up."—MARTIN LUTHER, *Ausgewählte Werke* ("Selected Works"), vol. 1, p. 6.

Spurgeon counsels:

"Thinking is the backbone of study. How good it would be if our pastors thought more! We need men who meditate about God's revealed truth, and not dreamers who invent religions out of their own heads. Far be it from me to challenge you to emulate those proud thinkers of our time who preach to empty churches and then assert that they preach to the educated. That is a hypocritical thing to say. It is something completely different and very worthy of recommendation when we meditate about our faith."—*Spurgeon's Counsels for Preachers*, p. 204.

"Many people forget how to think, because they have given it up in favor of reading. They fill themselves with book-wisdom and then suffer spiritual indigestion."—*Ibid.*, p. 200.

And from the recent past, take a look into the life of Ellen G. White. She possessed in outstanding measure the spirit of prayer, the seeking for communion with God, and a glowing longing to penetrate the depths of divine wisdom. Herein lay her whole power of accomplishment. With such an attitude, the Lord considered her worthy of His revelation. Led by the Spirit of God, she plunged into the divine mysteries. Her books are sermons, eventful representations which are worthy of being re-experienced. She writes in ("Life and Works") *Leben und Wirken*:

"I have every reason to praise my heavenly Father for the clarity of thought which He has given me concerning things of the Scriptures. I long to present these precious things so that the thoughts of ministers and lay members if possible may be withdrawn from contention and strife and turned toward

something that nourishes the soul. . . . The word of God to me is: Look upon these things and meditate about them. You can lay claim to the rich grace of truth which nourishes the soul. . . . In all that you say and do, speak as one to whom the Lord has spoken. He is your authority, and He will give you His grace to uphold you."—Pages 492, 493.

In this connection consider also her warning words:

"Thousands of men who minister in the pulpit are lacking in the essential qualities of mind and character because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths of God's word."—*Gospel Workers*, pp. 249, 250.

"'Whoso eateth my flesh, and drinketh my blood,' Christ said, 'hath eternal life.' . . . When the servants of God know of a truth the meaning of these words, the elements of eternal life will be found in the ministry. The tame, dull sermonizing will cease. The foundation truths of the gospel will be presented in a new light. There will be a fresh perception of truth, a clearness and power that all will discern."—*Ibid.*, pp. 252, 253.

True Meditation

In a treatise "Instruction on Meditation" (*Der Weg zur Seele*, Heft 7, 1950, S. 9—*The Way to the Soul*, Notebook 7, 1950, p. 9) three steps are distinguished. On the primary level, first of all purely outward quiet, relaxation, exclusion of all disturbance, concentration on the object to be considered, are recommended. To the inner attitude belongs the opening of the soul to God. A young girl, when called to the family's morning prayers, said, "Wait a minute, please—first I must completely change myself inside; already today we have had so much nonsense."

Now when a meaningful word of the Holy Scriptures comes into such a prepared, receptive soul, there comes about a living inner contact between the soul and God. This is the secondary level of meditation. The special characteristic of meditation is worshipful musing, devout probing into a Scriptural text, lingering over this probing. "A man can receive nothing, except it be given him from heaven" (John 3:27).

When this procedure has become a genuine experience it leaves behind deep marks and impressions on the inner being, which is the third level of meditation. Only that which touches the depths of our inmost soul becomes our own. A sermon otherwise built only by the laws of logic then becomes transformed into a sermon out of the deepest, innermost conviction.

It is self-evident that genuine Christian meditation must be directed toward a specific, predetermined subject. The subject must be of

a high level of worth, such as the Holy Scriptures offer in rich abundance.

When this kind of Christian meditation is refused or no longer thus understood, it is a proof of how far we have gone from the Christian inner life. Until the beginning of this century meditation was considered the essential core of the life of a successful preacher and pastor. The two world wars have made man restless, driven him into an endless hunt and chase, and left him torn in soul and often indifferent to life. Must the same thing happen to the minister? He lives in the same world and is also subject to its influences, but our believers have a right to expect him to refresh their souls with the manna of heaven through his preaching. So the content of the sermon must be such that the listener finds again rest and soul balance. Man must be transplanted into a divine atmosphere. But that is possible only if the preacher himself lives in it and brings it to fruition in his sermon.

Ought We to Eat the Lord's Supper but Once a Year?

R. L. ODOM

Pastor-Evangelist, Texas Conference

THE Passover supper of ancient times was eaten but once a year, as a rite prefiguring the Saviour's death as the Lamb of God. The Lord's Supper was instituted at the time of the Passover feast, and was established in its place to commemorate the Redeemer's death on the cross. Ought we, therefore, to eat the Lord's Supper only once a year, that is, at the same time that the Passover was celebrated?"—*An Inquiry*.

Although it is true that the Lord's Supper was instituted at the time of the Passover feast, and was established in its place, yet it does not follow that we must partake of the communion only once a year. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). Thus our Lord has not fixed any definite time, and

has not stated exactly how many times in a year the communion service is to be held. He merely suggests that it be done often.

"The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's supper was not to be observed only occasionally or yearly, but more frequently than the annual passover."—*The Spirit of Prophecy*, vol. 1, p. 203.

In the Holy Scriptures we have definite proof that the apostolic church did not understand that the Lord's Supper was to be eaten only at the time of the Passover festival. This is made very clear in Acts 20:6-13. Referring to Paul and himself, Luke writes:

"We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. . . . When he therefore was come up again [after the accident of Eutychus], and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. . . . And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot."

Note that Paul had spent the seven days of the Feast of Unleavened Bread at Philippi. This feast began on the fifteenth day of the first month of the Hebrew calendar, immediately after Passover day, which fell on the fourteenth (see Lev. 23:5-8). After that he spent five days at sea in going from Philippi to Troas, and at Troas he spent seven days. His stay at this place was ended by a farewell meeting on the night of the first day of the week (or Saturday night according to the modern method of reckoning time), in which he and the believers broke bread in the communion service.

The seven days spent at Philippi, plus the five days spent on the way from there to Troas, and the seven days spent with the brethren in this city make a total of at least nineteen days from the time when the Passover was celebrated that year until the Lord's Supper was eaten by the church at Troas. "They partook of the communion."—*Acts of the Apostles*, p. 391. (See also page 197 of *Sketches From the Life of Paul*.)

MARTIN LUTHER AND THE BIBLE

¶ "For several years," said Martin Luther, "I have read the Bible through twice in every twelve months. It is a great and powerful tree, each word of which is a mighty branch. Each of these branches have I well shaken, so desirous was I to know what each one bore and what it would give to me. And the shaking of them has never disappointed me."

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What Is a Successful Pastorate?

CALVIN OSBORNE

Pastor-Evangelist, Southeastern California Conference

MANY times we hear the expressions: "He is a real success," or, "He has been most successful." What is a successful pastorate? By what standards do men measure success? What does God say in His Word about success?

A minister's success, as measured by some of the commercial standards, is as follows: How many souls were baptized last year? Is he a good money raiser? Does he "put over" his campaigns?

Let us consider first the number of souls baptized. As we observe the methods of other denominational groups, we too become impressed by the crowd. If a servant of Christ adds a large number to the faith, he is looked upon as being successful. The question today seems to be not so much quality but quantity. How many people have been, as we are apt to say, "railroaded" into the church in order to reach a goal or make a record! This is doubtless the exception rather than the rule, however.

Some pastors in our own ranks may baptize fifty souls a year. That is considered very good. Now, if the same pastor should hold a large evangelistic campaign, spending thousands of dollars and baptizing eighty-five to one hundred, he may be considered most successful.

Money Raising and Other Campaigns

Has the worker who raises large sums of money for the cause also attained? This is our next question. We must admit that there is in the person who is a capable fund raiser a quality that helps him toward success. Money is indeed needed, but, frankly, should the minister be judged by his ability to bring wealth into the coffers of the church?

Sad to say, the New Testament money-raising plan, which was originally placed in the hands of the deacons, has in many cases passed into the hands of the clergy. So the tendency of congregations today is to "let the preacher do it. He can get more than anyone else."

For example: A few months ago it was sug-

gested that about two thousand dollars be raised for some lay evangelistic equipment. It was almost unanimous that the pastor should do it. In order to escape the responsibility the laymen offered to do the pastor's work so that he could have time to raise the money. The minister suggested that he had a funeral the next day, and that he felt it impractical for the laymen to step into this role. How much better a plan it was when at the close of the meeting the list of names to be solicited was divided among the laity, with the pastor as supervisor and foreman! Surely six men of average ability can do more than one minister. Sadly we realize that spiritual power in the ministry today is lacking. Could it be partially due to the heavy financial burdens that have been heaped upon the ministry, so that time and energy have been consumed that should have been devoted to study, prayer, and spiritual ministry to the flock?

The third standard of a pastor's success is often his ability to conduct church campaigns. How many times the holy church of God is cluttered up with all kinds of devices and charts intended to "enthuse" the members, stirring up a competitive spirit to make the campaign successful! Can we judge a person's success as an ambassador for God because he is able to "put over" a campaign? Even if the campaign is completed without the "sounding brass, or a tinkling cymbal," is that the way God measures success?

Someone may say, "Then how are we to determine whether a pastorate is successful?" We cannot determine it; that is God's prerogative. Only He can decide who and what is successful. In fact, the word "success" is mentioned only once in the entire Bible. You will find it in Joshua 1:8. God is more concerned about faithfulness than success. A minister should ask himself: "Am I faithful to God—faithful in the use of time, in Bible study, in prayer, in meeting humanity's needs; faithful in church administration, although business details are not to my

taste?" Finance, records, property upkeep, committee meetings, annual reports—all these may be drudgery, but he must faithfully master them as a part of his work. Is he faithful in upholding the aims and programs of the denomination? If indeed he is faithful, then God will crown his efforts with true success. Therefore it is basic that a minister be found faithful.

True Criteria

Again, what is a successful pastorate? We will now suggest some other factors that will give us an index to a successful pastorate.

What is the general spiritual condition of the people? Is the church active? What is the attendance at prayer meeting? What is the attendance at the opening of Sabbath school? How many really read the *Review*? How many in their homes have morning and evening worship? Does the congregation dress and talk like worldlings? Is there reverence in the house of God? Is there a deep interest in the Bible and the Spirit of prophecy? What is the percentage of tithepayers in the membership of the church?

If a pastorate is successful, the church will be well organized, supervised, and deputized. The services will be dignified and spiritual, meeting the needs of the people. The church will be a training school instead of a hitching post, or a railroad station where everyone is looking after his own baggage.

Each year, under normal conditions, there will be an increase of souls and finances, and the members will be growing in grace and in the knowledge of Christ. Campaigns and goals will be reached in a quiet, smooth, dignified way, with most of the machinery operated by church members behind the scenes.

In a successful pastorate the minister will not be merely a good visitor or a well-liked pastor-evangelist, but he will endeavor to give each one something to do for Christ. We have been divinely counseled that this is the best work a minister can do for his flock.

Lastly, but not unimportant, a successful pastorate will have a church building with a pleasing appearance, the edifice in good repair and well painted inside and out, the lawn and shrubbery neat and trim, and a dignified sign to let people know what church worships there.

In conclusion, our aim should be to be faithful, and success will follow.

"God regards more with how much love one worketh, than the amount he doeth."—*Testimonies*, vol. 2, p. 135.

"In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."—*Prophets and Kings*, p. 263.

Public Relations in Our Churches

WARREN L. JOHNS
Minister, Michigan Conference

IF WE are to conduct a successful soul-winning program, it is vital to incorporate a positive system of public relations between the church and the neighboring community.

The objectives associated with such a program can be readily attained by harnessing the system of departmental organization already utilized by our churches. New vistas of evangelistic potentialities will then come into focus which are well within the grasp of regularly scheduled church activities. Here are a few suggestions.

I. THROUGH THE MISSIONARY VOLUNTEER SOCIETY.

A. The active operation of a *weekly mailing band* can be a constant source of constructive service in the church. This band can operate with the following sources of printed material:

1. *Preprinted messages* such as *invitation cards* announcing certain services and programs conducted by the church; *welcome cards* combined with a friendly message from the church, sent to newcomers in the community; *congratulatory cards* sent to newly married couples, graduates, etc.; and finally, *condolence cards* containing a comforting spiritual word sent to recently bereaved families. The conference press secretary will have suggestions relative to the wording of these messages.

2. *Doctrinal tracts and magazines* serve as welcome couriers of truth in the homes of the people in the community who, it is known, are interested.

B. With the assistance of the mailing band, a *master mailing list* should be compiled. It will prove of inestimable value to the pastor whenever special evangelistic meetings are planned, for here will be a convenient list of all contacts made in the city through any church missionary endeavor.

C. *Literature racks* that are strategically placed and scrupulously maintained from week to week will act as a dynamic boon to any church's evangelistic or public relations program.

II. THROUGH THE SABBATH SCHOOL.

A. Plan a friendly welcome at the door for members and strangers alike attending the Sabbath services. First impressions are lasting ones, and a visitor will never forget a smiling face or a cordial greeting, while at the same time a monotonous attempt at sermonizing

might readily pass into the realm of dim obscurity.

B. The evangelistic-minded pastor will be quick to recognize the remarkable possibilities of soul winning through the *Sabbath school class*. [See "A Continuing Baptismal Class" by C. C. Weis on page 18 of the September, 1952, MINISTRY.—EDITOR.] It will be to the definite advantage of the church if the pastor chooses to conduct personally a special Sabbath school class primarily designed to suit the needs of the nonchurch member. It is best that the subject matter presented consist of carefully planned doctrinal topics that encompass the essence of the Advent message rather than simply the regular Sabbath school lessons prepared for the church member.

III. THROUGH ADDITIONAL CHURCH CHANNELS.

A. The *church bulletin* is fundamentally much more than a printed order of service designed to facilitate congregational relationship and response. Although it is important that the worshiper possess an intelligent understanding of the church service, the key purpose of the bulletin is to provide a brief summary of Seventh-day Adventist teachings so that visitors and members alike might quickly recognize these vital truths. Announcements and the order of service are secondary. The printed list of local, elected church officers is third in importance. Attention should be given to pleasing appearance and good taste in the bulletin.

In larger churches it may be advisable to prepare a separate weekly church news page. All promotional material (such as Ingathering, periodical subscription campaigns, et cetera), announcements, and church news items can be included and thereby free the bulletin for a more specialized use.

B. *Public signs* are a valued aid in publiciz-

ing the location and activities of the church.

1. All main highways leading to the city should have simply worded signs attractively prepared in such a form as:

WELCOME

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2. Church information boards placed in local YMCA's and hotels are excellent advertising agencies for our churches.

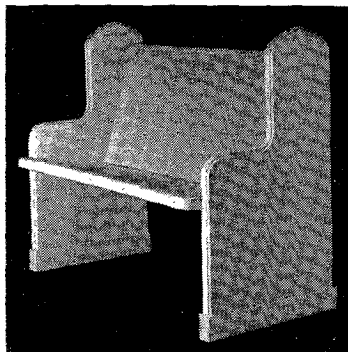
3. Finally the church itself should be carefully labeled with a neat, legible sign, or preferably a bulletin board. If the latter is used, it should be placed in a prominent position, close to the street, lighted by night, and should announce the sermon subject from week to week.

C. *Public news services* are powerful media with an almost immeasurable force of communication in this twentieth-century world.

1. Most leading churches buy advertising space in local newspapers in order to place an announcement of their weekly services on the church calendar page. Despite the sometimes awkward relationship of the time of publication of this page to the time of our church services, a one- or two-column-inch announcement has more effect than no ad at all. Its weekly appearance is bound to lead some to think seriously of trying the idea of "going to church on Saturday."

2. It is the recognized duty of the local church press secretary to supply both feature and news articles to all neighboring newspapers.

3. When a church is doubly blessed with both capable talent and financial ability, it is advisable to consider the possibility of producing a weekly religious radio broadcast.



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Whether or not this is possible, the local press secretary might occasionally prepare special news bulletins for the station's periodic news broadcasts.

IV. RECOMMENDATIONS.

A. The early formation of a church-appointed *public relations committee* will contribute much to the successful execution of these planned activities. It is further recommended that the local press secretary serve as committee chairman, with representatives from each of the church departments assisting him in this work. The size of the committee will be directly relative to the size of the congregation. The pastor will, of course, give careful direction to this committee and will attend all its meetings.

B. A *sustaining budget* coincidental with the needs of the church and in proportion to the extent of the public relations program to be undertaken, should be allotted by the church board.

C. If this program is to be carried out to its ultimate conclusion, a *threefold objective* must be recognized. First, that the city will be made aware of the church and its work; second, that new outlets for missionary activity on the

part of our church members will be offered; and finally—and most important—that in the process Bible truths will be presented and men will be brought to Christ.

A PROPHECY A HUNDRED years ago Daniel Webster uttered this solemn warning; "If religious books are not widely circulated among the masses in this country, . . . I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian.

"If truth be not diffused, error will be.

"If God and His Word are not known and received, the devil and his works will gain the ascendancy.

"If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will.

"If the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

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E VANGELISM *Winning Men for God*

Timidity and Presumption

G. CUPERTINO

Assistant Secretary, Ministerial Association, Southern European Division

WHEN he travels through cities and villages humming with activity, and sees the people absorbed by the pursuit of illusions and pleasures, the worker for God cannot help thinking of the heavy task that rests upon him: to warn these people, and do so as quickly as possible.

Then a host of feelings and ideas presses in upon his mind. His thought is influenced by what he sees, and he needs no less than help from above in order to free himself from certain fatal tendencies, among which are timidity and presumption.

These are two extremes. Timidity, which goes as far as fear, takes possession of the worker when he considers too long the human side of things and too little the divine side. That assault of timidity threatens us all, and it should be rejected energetically by a spirit of confidence in God. Otherwise it means defeat. It was because they had looked with their own eyes instead of with the eyes of God that the ten spies returned with the sad report: "The people . . . are stronger than we" (Num. 13:31).

We all risk the same danger. Before the power of men, their gold, their number, their organization, and their influence, we risk being submerged, losing from view the positive, that is, the divine side of our mission—that which impelled Joshua and Caleb, animated by "another spirit" (Num. 14:24), to cry out, "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

In the New Testament, Paul gives us the same lesson. He points out the fact that "God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27). That has often been repeated during the course of history: the simple rod of Moses rises up against Pharaoh; in order to bring down the walls of Jericho, the strange and silent march of an unarmed

people, accompanied by the ark, suffices; and to confront the Amalekite army, 135,000 strong, only 300 men were found—armed with pitchers and lamps.

Other examples follow to confirm that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Thus we see that by the sling of a young shepherd the giant Goliath is brought down with one blow; that by a small number of youth in exile the honor of God is vindicated at the court of Babylon; and that one young man, dressed simply in a garment of camel's hair, proclaims the message of repentance on the eve of Jesus' ministry. Yes, "God hath chosen . . . base things of the world, and things which are despised, . . . yea, and things which are not, to bring to nought things that are" (1 Cor. 1:27, 28). When the young worker, without even possessing academic laurels, accepts the call of God, profits by all opportunities to educate and instruct himself, and by prayer and study becomes a man of the Bible, he can advance with the firm assurance that he will carry off the victory. "For God hath not given us the spirit of fear; but of power, and love, and of a sound mind" (2 Tim. 1:7).

The Danger of Self-sufficiency

The other danger that lies in wait for us is presumption, or self-sufficiency. When we permit this tendency to control our life, we are surely on the road of defeat. At the time of the conquest of Ai someone said to Joshua, "Let not all the people go up; . . . for they [the inhabitants] are but few" (Joshua 7:3). Let us emphasize, in passing, that this happened immediately after the great victory of Jericho. Thus it is easy, after a successful campaign, to forget that it is God who has given us the victory.

It is also easy to fall into an optimism that is no more than blindness. Yes, we must expel

(Continued on page 46)

Translated from the French-language Ministerial Association bulletin *Servir*, of the Southern European Division, by Leona Glidden Running.



A Scientific Appreciation of Leviticus 11 and Deuteronomy 14

DAVID I. MACHT, M.D., Phar.D. (Hon.)
F.A.C.P., Lit. Dr. (Heb.)
Baltimore, Maryland

[EDITORIAL NOTE.—This scientific study will appeal to preachers, teachers, physicians, and laymen alike, and we are fortunate indeed to have it in the columns of THE MINISTRY. Dr. Macht, an eminent physician and scholar, speaks with authority. We solicited this article, for we knew it would be of more than passing interest to our readers that flesh declared “unclean” in the Scriptures has been proved by science to be toxic and therefore indeed unfit for food.—R. A. A.]

WHILE engaged in an extensive research, which is still in progress, on the chemical and pharmacological properties of the blood and muscles of normal individuals and of patients afflicted with cancer, the writer became interested in investigating the comparative pharmacological actions of fresh muscle juices and of saline extracts of skeletal muscle tissues of different species of animals, both quadrupeds and birds.

Inasmuch as zoological experiments with such extracts cannot be easily performed on account of protein reactions occurring after injections of such juices into animals and on account of bacterial and fungal contaminations, a new and novel approach to the problem was made by the special “phytopharmacological” methods employed by the author in the last thirty years. By phytopharmacology is meant the study of the action of drugs, poisons, toxins, sera, and various chemicals on living plant-physiological test objects, in contrast with animal or zoopharmacological test objects.¹ By this method it has been found by the author and his co-workers that many toxic constituents can be detected in the blood and various body fluids of human beings, which toxins cannot be readily demonstrated by animal experiments and even by ordinary physicochemical methods.² The simplest method employed for such work by the author is to study the effect on the root growth

of seedlings of *Lupinus Albus* grown in plant-physiological solutions containing the necessary salts and ions for their growth, with and without the addition of one or more per cent of the chemical to be investigated. Such seedlings grown under strictly controlled ecological conditions of light, temperature, et cetera, give very consistent results, statistically reliable.³ In this way the author and his school have already discovered the presence of specific toxins in the blood of patients suffering from the very fatal disease pemphigus,⁴ in patients afflicted with pernicious anemia,⁵ and in the blood of all psychotic patients.⁶ Such methods are at present employed in the research on the blood of normal and cancerous patients.

In the study of muscle extracts of fresh meats from various species of animals, some very interesting findings were made. These are exhibited in the subjoined tables. To understand the significance of the tables, one must bear in mind that the “phytotoxic index” means the ratio in percentages of root growth of *Lupinus Albus* seedlings in a solution of unknown muscle juice dissolved in plant physiological saline, to the growth of seedlings from exactly the same crop of plants grown in normal control solutions, at exactly the same conditions. The lower the index, the more poisonous is the effect. An examination of the figures reveals data that are of considerable interest not only to the medical investigator but also to students of ancient Biblical literature.

It was found that muscle juices and saline extracts of skeletal muscles or “meats” from such domestic animals as the ox, calf, sheep, goat, and deer commonly employed as food were practically nontoxic for the root growth of the *Lupinus* seedlings, i.e., did not inhibit their growth. On the other hand, the muscle extracts prepared in exactly the same way from the four quadrupeds specifically prohibited to

¹ Paper read before the annual meeting of the American Oriental Society in Washington, D.C., April 8, 1953.

be consumed as food in Leviticus 11 and Deuteronomy 14, namely, the hog, hare, coney, and camel, were very toxic for the seedlings. The coney is regarded by many Biblical scholars as closely related to the guinea pig. Camel meat was obtained by the writer directly from the Near East, shipped by air in a refrigerator. (Table I.)

Similar experiments with extracts of muscles from other quadrupeds, mostly wild ones and beasts of prey, were also found to be phytotoxic. Specimens of fresh or frozen flesh were secured from the dog, cat, squirrel, white rat, ground hog, fox, opossum, hamster, black bear, and grizzly bear. (Table II.)

Other experiments were made in exactly the same way with muscle extracts from various birds. Here again it was found that the extracts from the flesh of the chicken, duck, goose, tur-

key, pigeon, and quail were not toxic; but similar extracts from the flesh of birds of prey, for example, the owl, hawk, falcon, and crow, were quite toxic. (Table III.)

Of special interest were experiments made with muscle juices and also blood solutions obtained from many species of fishes. Fifty-four species of fishes have so far been studied in regard to the toxicity of their meat extracts.⁷ It was found that the muscle extracts of those fishes which possess scales and fins were practically nontoxic, but the muscle extracts from fishes without scales and fins were highly toxic for the growth of *Lupinus Albus* seedlings. Such fishes were catfish, eel, moonfish, puffer, skate, shark, stingaree, toadfish, and porcupine fish. Similarly, studies of one per cent solutions of blood from a number of fishes were found to give a similar difference in toxicity; the blood

TABLE I. QUADRUPEDS

Phytotoxic Indices of 2% Solutions of Fresh Muscle Juices

Species of Animal	Number of Experiments	Phytotoxic Index	Species of Animal	Number of Experiments	Phytotoxic Index
Ox	20	91%	Swine	20	54%
Calf	20	82%	Hare	20	49%
Sheep	20	94%	Guinea Pig	20	46%
Goat	20	90%	Camel	20	41%
Deer (Venison)	20	90%	Horse	20	39%

TABLE II. OTHER QUADRUPEDS

Phytotoxic Indices of 2% Solutions of Fresh Muscle Juices

Species of Animal	Number of Experiments	Phytotoxic Index	Species of Animal	Number of Experiments	Phytotoxic Index
Dog	10	62%	Silver Fox	6	50%
Cat	10	53%	Opossum	8	53%
Squirrel	6	43%	(<i>Didelphis virginiana</i>)		
White Rat	8	55%	Hamster	4	46%
Ground Hog	6	53%	Black Bear	8	59%
(<i>Arctomys monax</i>)			Grizzly Bear	8	55%

TABLE III. BIRDS

Phytotoxic Indices of 2% Solutions of Fresh Muscle Juices

Species of Bird	Number of Experiments	Phytotoxic Index	Species of Bird	Number of Experiments	Phytotoxic Index
Chicken	20	83%	Sparrow Hawk	6	63%
Duck (Mallard)	10	90%	(<i>Falco sparverius</i>)		
Goose	6	85%	Owl	8	62%
(<i>Anser albifrons</i>)			Crow	10	46%
Turkey	10	85%	Coot	8	88%
Pigeon	10	93%	Wild Duck	8	85%
Quail	20	89%	(<i>Aythya americana</i>)		
(<i>Coturnix communis</i>)			Red-tailed Hawk	8	36%
Canada Goose	7	85%	(<i>Buteo borealis</i>)		
(<i>Branta canadensis</i>)			Swan	4	87%

from fishes with scales and fins was but slightly inhibitory to the root growth of the seedlings; but the blood specimens obtained from a number of fishes without scales or fins were highly toxic.⁵

Quails are not toxic, as may be seen from Exodus 16. How, then, can we explain scientifically the poisoning by quail meat described in Numbers 11? This problem puzzled such ancient writers as Pliny, Lucretius, Galen, and others. A most beautiful explanation is found in a historical as well as experimental research published by Edmond Sergent in *Archives de l'Institut Pasteur d'Algérie*, XIX, June, 1941, pages 161-192. It has been found that quails returning from their autumn migration fly over terrains in which various poisonous plants are growing, among them hellebore, *Aconitum napellus*, and especially abundant, *Conium maculatum*, or hemlock. The birds gorge themselves with the berries and seem to be markedly immune or resistant to the poisonous products. Their flesh, however, becomes very poisonous for higher animals, as was shown by actual experiments of Professor Sergent.⁶ Thus, without detracting from the Biblical account of retribution, the poisoning can be explained on physical grounds.

The observations described above corroborate the impression repeatedly made on the author in his investigations as a physician (M.D., Johns Hopkins), as an experimental biologist (member of 1906 Society for Experimental Biology and Medicine), and as Doctor of Hebrew Literature (Yeshiva University, 1928), that all allusions of the Book of books to nature, natural phenomena, and natural history, whether in the form of factual statements or in the form of metaphors, similes, parables, allegories, or other tropes, are correct either literally or figuratively. This fact has impressed not only the writer of the present paper but also many eminent scientists, such as Millikan, W. Haffkin, M. F. Maury, Howard A. Kelly, and many others. Such being the extraordinary concordance be-

tween the data of the Scriptures and many of the modern and even most recent discoveries in both the biological and physicochemical sciences, every serious student of the Bible will, I believe, endorse the assertion of Sir Isaac Newton that "the Scriptures of God are the most sublime philosophy. I find more such marks of authenticity in the Bible than in profane history anywhere."

Comprehensive concordances and extensive commentaries have been written on the works of Shakespeare. Similarly, other commentaries and appreciations have been published dealing with the works of Dante, Goethe, and other great writers. That is as it should be, for their works contain more than is dreamed of by ordinary mortals. History informs us that the poet Thomas Gray spent eight years perfecting the marvelous lines and thoughts expressed in his "Elegy." Shall we deny the same homage and study to the inspired authors—prophets, poets, philosophers, naturalists, moral teachers—of the Book that has alone remained the best seller of all civilized ages? The answer given by men of science and medicine, who have had sufficient courage, breadth of vision, and initiative to master the humanities along with their acquired store of scientific lore, those men and women who live a three-dimensional life instead of the flat, ingrown two-dimensional one of the so-called "specialists," is unequivocal. Every word in the Hebrew Scriptures is well chosen and carries valuable knowledge and deep significance.

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THINGS THAT ACCOMPANY SALVATION

Hebrews 6:9

- I. KNOWLEDGE OF SALVATION (Luke 1:77)—By the Word
 - II. JOY OF SALVATION (Ps. 51:12)—In the Soul
 - III. STRENGTH OF SALVATION (Isa. 33:6)—By the Spirit
 - IV. HOPE OF SALVATION (1 Thess. 5:8)—At the Advent
- JOHN RITCHIE in *Christian Digest*.



MUSIC

In Worship and Evangelism

Masterpieces and Pieces for the Master

HAROLD A. MILLER

Music Department, Southern Missionary College

A MASTERPIECE is usually considered to be the product of one of the old music masters at his best. His creation ranks, because of its excellence, head and shoulders above the common. He is a genius, but much of his labor is for that which satisfies only partially. His work provides moments of pleasure and aesthetic enjoyment, which are frequently interpreted to be a spiritual tonic. Aesthetic enjoyment goes only a short way down the road of spiritual satisfaction.

Those who study music are more apt than others to become fascinated by the intricate workings of harmony, melody, rhythm, and form; and because their study provides them a broad avenue of pleasure, both intellectual and emotional, they may become so enraptured by it as to want nothing else. It is noble and worth while to choose the best in the field, which provides the means for such delightful intellectual exercise.

In the main, the world is interested in the greatest music. The concert halls are usually well filled with interested listeners. The masters of keyboard and voice have liberal followings. These devotees of art take much personal pride in their ability to recognize excellence of composition and performance. But to be quoted as one who enjoys a gospel song is apt to endanger one's music standard. The idolizing of great music productions to the exclusion of other things of lesser musical value—as judged by the standards of art—presents a real danger.

Pieces for the Master are not necessarily confined to the gospel song field. There are many songs that yield spiritual satisfaction that do not attract attention to the ability of the performer. No one rule can cover every situation or evaluate every musical number.

There is a tendency in some quarters to devalue the gospel song as trash. If we were more selective in our use of these songs, this attitude would not exist. It can be harmful to an evangelistic program to rule out the gospel

song, because it is evangelistic in nature and purpose; yet it needs to be carefully chosen.

In either category of music there is the desirable and the undesirable. Much music of the opera is considered among the masterpieces, but its rank does not necessarily make it desirable.

"Many of the amusements popular in the world to-day, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card-table, Satan employs to break down the barriers of principle, and open the door to sensual indulgence."—*Patriarchs and Prophets*, pp. 459, 460.

Among the gospel songs and other similar music, it is well to be selective, choosing only the better class. Those with a secular ring are not desirable for congregational use, and are questionable for smaller groups. It is disheartening to hear a congregation bolt through a secular piece of music with sacred words.

Those songs of good grade, be they small and simple or large and intricate, are pieces for the Master if they point in the right direction. Couched in many a gospel song is a ringing testimony of devotion and experience that strikes a responsive chord in the hearts of hundreds—yea, thousands.

What Really Is Great Music?

"Shortly before D. L. Moody's death, Thompson was admitted to the sickroom. Reaching out a feeble hand, the great evangelist said, 'Will, I would rather have written "Softly and Tenderly" than anything I have been able to do in my whole life.'" Where is the evangelist who could say as much for a Beethoven symphony, great as it is?

One day in class a student asked this question: "Which music form do you consider to be the greatest?" My response was a matter of

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amusement to the student, who had previously absorbed this blind devotion to art. "That," I responded, "depends upon what we consider the word 'greatest' to mean. If we think in terms of eternity, then we may discover that the gospel song is the greatest song form." It is this attitude toward this simple song form that is dangerous, for many gospel songs are worthy of the musician's study and praise.

Gideon's army is still fighting the battles, and the number has not increased beyond the original proportion. The names of great poets and composers are conspicuously absent from the hymnals, because their interests and experience centered in other things. Said one composer in answer to a request for him to write a hymn for a new hymnal, "I could more easily write an orchestral suite than a hymn." If great names were abundant in these simple forms, we would be led to credit the work of the Spirit to the composer. This is one reason why the authors and composers of hymns and gospel songs are, in the main, little known or totally unknown.

Despise not the day of small things. God spoke not in the thunder, but in the still small voice. It is well to learn to enjoy the best in the gospel song field, and through this wholesome influence be drawn nearer to God.

When the *Titanic* was sinking in the icy waters of the North Atlantic, the band could have played a masterpiece; but the conditions then existing demanded a piece for the Master, so "Nearer, My God, to Thee" was played as that proud vessel slipped to her watery grave with her human cargo.

The battle between masterpieces and pieces for the Master is largely in our attitude toward each. Paul said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." Have we not reached the time when some of the old branches should be lopped off to allow the sun to reach the flowers at the foot of the tree? We would do ourselves and others much good to put greater emphasis upon those songs that turn our eyes toward Jesus and His kingdom, and give less room for the masterpieces as we devote more attention to pieces for the Master.

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5. How to Study the Scriptures

Compare Scripture With Scripture

The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.—*Fundamentals of Christian Education*, p. 187.

Rightly Divide the Word of Truth

The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds, who have not had a personal experience in the teachings of the people of God for the last fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.—Ellen G. White manuscript 31, 1896.

Surrender Preconceived Ideas

We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.—*Testimonies to Ministers*, p. 105.

You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.—*Ibid.*, p. 476.

If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given.—*Christ's Object Lessons*, p. 112.

The student of the word should not make

his opinions a center around which truth is to revolve. He should not search for the purpose of finding texts of Scripture that he can construe to prove his theories; for this is wresting the Scriptures to his own destruction. The Bible student must empty himself of every prejudice, lay his own ideas at the door of investigation, and with humble, subdued heart, with self hid in Christ, with earnest prayer, he should seek wisdom from God.—*Counsels to Parents, Teachers, and Students*, p. 463.

Put Away Prejudice and Self-conceit

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you can not acknowledge a point simply because it does not agree with your ideas. . . . Dear brethren, pray as you never before prayed, for beams from the Sun of Righteousness to shine upon the Word, that you may be able to understand its true meaning.—*Testimonies to Ministers*, p. 111.

The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth.—*Testimonies*, vol. 7, pp. 199, 200.

Yield Our Cherished Views

Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction.—*The Desire of Ages*, p. 414.

Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. . . . We can not hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relin-

quished. There is but one who is infallible.—He who is the Way, the Truth, and the Life.—*Testimonies to Ministers*, p. 105.

We are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves.—MRS. E. G. WHITE in *Review and Herald*, June 18, 1889.

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.—*Testimonies to Ministers*, p. 30.

We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible.—MRS. E. G. WHITE in *Review and Herald*, March 25, 1890.

So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. . . . They close their minds, as if there were no more to learn; and should the Lord attempt to lead them on, they would not accept the increased light.—*Ibid.*, July 12, 1898.

We must not become set in our ideas, and

think that no one should interfere with our opinions. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth.—*Testimonies to Ministers*, p. 110.

(Concluded next month)

APPRECIATION FOR THE MINISTRY

Just this moment I finished reading the article 'Are You Wearing Out Too Soon?' by Clifford R. Anderson, M.D. It is such a fine article and so filled with good sound counsel that I wanted to take out a moment this morning to express my appreciation. It is difficult in these days of stress and strain and accelerated living to keep that calm inner peace that comes from above. Thank you for the inspiration that I gained from this discussion of the subject.—OMA GENTRY, Office Secretary, Southeastern California Conference.

I surely appreciate the valuable material that is published in THE MINISTRY month by month. There is not an issue arrives but that I glean much useful help from it. I have been receiving the magazine regularly since entering the ministry several years ago, but now I should like to place my order for a second subscription to come to me so that I will be able to clip one copy and still preserve my files intact. Surely appreciated Elder Fearing's recent articles on filing.—R. A. WOLCOTT, Pastor, Singapore, Asia.



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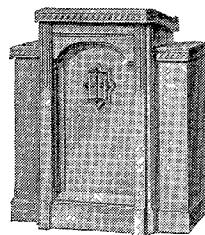
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SHEPHERDESS *Her Vital Partnership*

Protecting Your Husband's Health

EVELYN CRAW MATHEWS *

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A DOCTOR said to me over a dozen years ago when I was starting out as a bride in a parsonage: "A man's health lies very much in his wife's keeping—this is particularly true of professional men. If ministers' wives would realize this, we would have fewer clergymen with coronaries, nervous breakdowns, ulcers—and the various other ailments which force them to take time off or even drop out of their profession before retiring age."

This doctor was a senior practitioner in a large city. Through the years many ministers had been under his care. He had taken a particular interest in them because he had grown up in a manse.

Some time later I had an appointment with this doctor to ask him about specific ways in which a wife could help her husband safeguard his health. His ideas were helpful to me and they should be thought-provoking to any minister's wife.

He commented that in this day it should be unnecessary to stress the vital importance of a routine annual physical examination. But many ministers balk at this. They say: "I feel fine! That would be a waste of time and money." Others see no point in a medical check-up unless they must have it in order to get more insurance.

A wife can often quietly persuade her husband to have this important annual examination. If he finds there is nothing wrong—that is splendid. The reassurance to his wife's peace of mind is worth the cost.

The doctor may make some minor suggestions about diet or exercise or routine which will be useful, *if carried out*. If the doctor discovers symptoms which indicate the necessity

for immediate treatments, the earlier these are begun the more quickly the patient will regain normal health.

When a doctor gives the verdict that a man is suffering from a disease for which there is no known cure, this is a terrible blow whatever his walk in life. Clergymen, like other men, must often carry on their tasks in spite of a distinct physical handicap from which they cannot escape. In some cases, the best the wife can do is to make her husband as comfortable as possible and see that their home life is as happy as it can be. One minister friend who was partially crippled with arthritis made a far more potent Christian witness in his own attitude to suffering than anything he could have said in countless sermons.

An Outdoor Hobby

A minister must spend a great many hours indoors, sometimes in rooms with poor ventilation. A wife may see that he has an outdoor hobby which will give him pleasure regularly in the open air.

My husband found great relaxation in his bachelor days on the golf course. During the war years, when Victory Gardens were advocated, he embarked on his own garden. Now he is an ardent garden enthusiast and his hoe has replaced his golf clubs.

There is a real advantage in having a garden plot a distance from one's home, where a minister can find solitude. This leaves the backyard free for the children to play in. A large enough garden can usually be discovered, which demands hard manual work, not too far from one's home.

My husband carried out this plan in his last church. On moving recently to a new city, one of the first things he did was to locate a gardening area for next spring's seeds. As well as health dividends in exercise in the sunshine and fresh air, our garden is a marvelous help

* Mrs. Mathews is the wife of Arnold A. Mathews, pastor of George Street United Church, Peterborough, Ontario, Canada. She is also the daughter of a minister, the granddaughter of a minister, and numbers no less than seven other ministers among her relatives, and consequently she speaks with the authority of experience.

on the food budget. We all love the flowers we have grown ourselves, too!

The winter months may present a problem in finding a satisfactory outdoor hobby. Sometimes the clamor of his youngsters influences a man in his choice of sports. A minister's children see so much less of their Dad at play than many children. If the father enjoyed skating or skiing or hiking in his childhood, family expeditions on skates or skis or walking can be a great source of health and happiness. But whether a man takes his outdoor exercise with or without his family, he does need to have recreation in the fresh air fitted regularly into each week's schedule the year round.

Value of Holidays

"One of the surest ways for a man to wreck his health is for him to have the silly idea that he must always be on call!" a doctor, the head of a clinic, said once.

"Ministers are human like other men—they need one day a week for rest and relaxation. But how few of them take it! How they can preach convincingly on man's necessity for a Sabbath, one day for rest each week, is more than I can understand! Some even appear to feel guilty about going away for an occasional half-day, not on church business, but for their own refreshment."

Another doctor pointed out that, although ministers may seem to be in a favored position in regard to summer holiday time, many a minister is called back to his parish for funerals or weddings. Others work too hard, supplying pulpits or studying, during their so-called "vacation." By temperament some men don't seem able to get the "holiday spirit." They may be miles from home but they don't know how to get away from the burden of their work or from mental activity connected with promotion or organizational plans for the next season.

One leader in the medical profession stated that ministers would benefit far more by several short holidays scattered throughout the year than from one solid month of vacation. He advised the clergy to get right out of town once a week, for the sake of their health, even if it was only for a few hours. It is his opinion that a man also needs a whole day's holiday every month out of reach of his church. This, he suggested, is the only way to escape from the "terrible tyranny" of a congregation!

Ministers who follow a pattern of this kind, with few exceptions, know its great value. But it is not an easy routine to start in mid-life! If a minister is to get away occasionally, he will

need his wife's cooperation and encouragement. Old Mrs. Jones, a "mother in Israel," or Mr. Smith, a pillar in the local church, might fall seriously ill or die just after the minister departed. The minister's wife can get in touch with him in case of necessity. She can tactfully handle the minor requests for the minister's attention during this brief respite.

Mealtime Peace

Ministers occasionally joke about the strain on their digestions of all the church suppers they must attend. But far greater damage is done to their digestive and nervous systems by meals at uncertain hours and the eating period filled with interruptions or the need for hurry.

Phone calls during dinner or supper hour (and even at breakfast time!) are a continual problem in most rectories, parsonages, and manses. One minister whom I knew refused to answer the phone while he was eating. "Mr. X is at his dinner," his wife would explain. But occasions are apt to arise when, for the sake of harmony, a minister's wife cannot very well refuse an urgent request to speak to the minister himself! However, often a wife or an older son or daughter can help on mealtime phone duty. Some men may not suffer from interruptions when eating, but others really need peace with their food! Indigestion and stomach ulcers can result from tense eating. These illnesses are no joke. My father, who served his church in a day when the pace was more leisurely than today, was miserable for years from stomach distress arising in part from a minister's life.

A wife can help her husband's digestive process not only by trying to give him quiet at his mealtime but by serving appetizing food at regular hours. She can also encourage him to have a brief rest after eating. Few men see the importance of relaxing after the noon or evening meal unless they have had a scare and the doctor has ordered a rest. But how much better it is to include this simple habit as a matter of course. It certainly "pays off"!

"Standing by" Him

The number of ill and shut-in folk vary in different congregations, but sick visitation makes heavy demands in many churches. Calls on homes into which bereavement has come are another major duty. The neural drain on a minister is very great. His sympathy and his patience and understanding are taxed when he must visit folk who are full of their troubles. Many mourners seem to find a strange comfort in describing in great detail the passing

of their loved one—and the pastor is expected to listen attentively to this long recital.

One minister confessed to his wife: "By the time I have heard all about Mrs. Doe's pains in the small of her back and a detailed commentary on Mr. Smith's swollen joints I am apt to wonder whether my own body is functioning properly! Young medical students are reputed to suffer at times from ailments listed in their textbooks. But a minister must often listen to a long account of a sickness, far more vivid than anything found in a book!"

A minister's wife must be prepared to "stand by" and help her mate, if, under the demands of sick visitation, he begins to worry about his own aches and pains!

Yes, whatever a minister's health problem may be, his wife must "stand by" and give him moral support and practical assistance. Each man's situation is different. Whether it is acute or obscure, a man's difficulties do not seem so great if he can share them with his wife.

Perhaps one of the best things a minister and his wife could do together would be to discuss the suggestions in this article. You may disagree with some of the ideas, but surely there are a few pointers which are applicable to your own case! If even *one* plan of action appeals to you, put it into practice at once. Don't think your "Super-man" is above the need for an annual doctor's examination, a hobby in the fresh air, "time off" from his job, or a real holiday in the summer months!

It may be that your husband will not be keen about discussing a health article. You will have to arrive at your own conclusions by yourself. Many wives will certainly agree that their husbands enjoy less than their highest degree of health because they do not take sufficient care of themselves. Each wife must discover how she can get her husband's cooperation for that extra effort or that change in routine by which his health is protected.

Perhaps the hardest problem which a wife has to cope with is the minister who works "all the time" and laughs at any medical advice! He has abundant physical energy; there is so much to be done and the days pass so swiftly! He may feel no necessity for relaxation or complete holidays from his work. Then suddenly nature gives him a warning.

My own brother was a tireless worker for the Kingdom as he ministered to one of the oldest and largest congregations in central Canada. At the age of 43 he died from a heart attack brought on from overwork. I never see a minister who is overtaxing his strength, failing to take sufficient rest, or unwilling to

refuse a request for help, no matter how exhausted he is, but I think of my brother. His early death was no reflection on the care at home which he received. I know his wife tried to help him "put on the brakes" but without success.

Mr. Minister's Wife, do take this job of watching your husband's health seriously! Your man may not be subject to heart trouble, but if he does not look after his body he will reap what he sows. He may not be an easy man to help, but it is very likely that somewhere in this field he needs your assistance.

In this matter of safeguarding his health it may be later than you think! So do get in touch with your family doctor. Be a partner with him in keeping that man of yours well and "on the job"!

Book Review

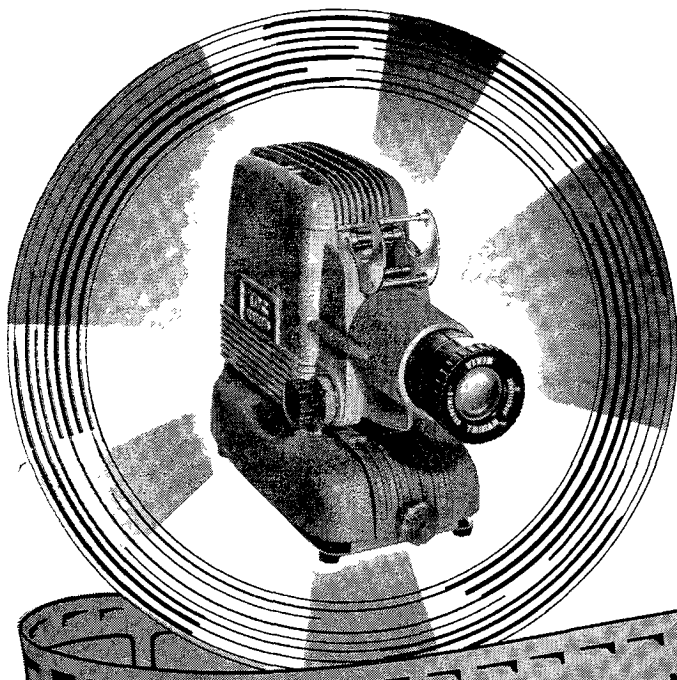
Table Talk and Tidbits, Dorothy A. Stevens, Judson Press, Philadelphia, 159 pages, \$2.50.

Here is a unique book with ideas that may be most helpful in a college community where Christian workers are trained for worldwide service. The author received a good background for the interesting lessons she desires to convey in *Table Talk and Tidbits*. Having begun her career in city mission work in New York at the age of fifteen, Dorothy Stevens became acquainted with sixteen language and cultural groups. Out of this broad contact grew those international and intercultural friendships that helped to shape a very interesting career. As editor of the *Missionary Education Publications* of the American Baptist Convention, the author has developed an increasing affection for people. Interestingly she admits that this book developed in response to a question: How do you start a Christian conversation naturally with nominal Christians?

In her own home Miss Stevens uses cups from strange places, linens from mission areas, and such food as has been found on the tables of friends, near and far. Although Seventh-day Adventists would not be interested in the meat and fish recipes, there are enough other national recipes to be helpful when planning for a cultural social evening in a most profitable setting. Miss Stevens has the ability to convey ideas that may be readily adapted by those who plan to give a student or worker group true inspiration for a larger mission task. We consider the book to have special value for instructors in domestic science and ethnic studies, and to leaders of ministers' wives groups. Ministers' wives will enjoy the book's stimulating qualities. Our school libraries may wish to investigate this excellent work.

L. C. K.

I have tried to keep things in my own hands, and I have lost them all. But what I have given into God's hands, that I still possess.—Martin Luther.



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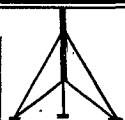
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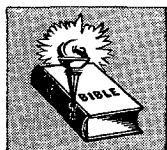
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BIBLE INSTRUCTOR

Sanitarium Bible Work

GERALDINE LOHRKE

Bible Instructor, White Memorial Hospital

THE Lord intended that our medical work serve as an entering wedge for our spiritual message. If it does not serve as such a wedge, it has missed its primary objective. Jesus spent most of His time healing the sick, to turn minds to His spiritual lessons and truth. When we fail to follow up our medical work with spiritual guidance, we have missed the point. If a patient at one of our institutions receives only physical healing, he may enjoy good health for a number of years, yet in the end lose eternal life in the kingdom. Not all of us are regularly required to visit the sick, yet those who profess to know and love the Lord are at times called upon to visit those who are ill.

The messenger of the Lord has given us much advice concerning the sick. She warns us, in visiting them, not to do them more harm than good.

Many times we may desire to visit the sickroom, but are unable to do so because of the nature of the illness. Then we can often accomplish much by a thoughtful gift—letters, cards, flowers, a little interesting and intriguing present, an appropriate book or piece of literature, a comforting quotation or Bible promise typed on a card.

Sick people are not well people. They see the world through changed eyes and need to be visited in a different manner from that used for those who are well.

Some of the harmful things we can easily do in the sickroom to bring about the displeasure of doctors, nurses, and the patient himself are such things as bumping the bed, staying too long, narrating involved accounts of remote affairs, talking about ourselves, saying anything that might discourage, antagonize or upsetting the patient in any way.

The good things we can do for patients vary in type and amount, depending on the kind, degree, and stage of the person's illness. Sick

people need encouraging words, words to remind them of the love and watchcare of God. They need the love and appreciation of relatives and friends expressed in word and deed. Illness is lonely for many who long for fellowship. This longing may be satisfied by our talking with them, listening to them, or sometimes just sitting quietly beside them, giving by our presence the feeling of companionship they need.

The attention can often be called to Bible promises suitable to the particular needs of the individual, and thus he can be tactfully diverted from his aches and pains and symptoms. Religious remarks when most effective are not tacked onto the conversation (just short of being labeled), but are interwoven in the conversation and presented as calmly and matter-of-factly as the rest of what we have to say. The sick feel insecure. Above all things, they need the calm, secure feeling they will draw from the Word of God and quiet, sure faith in the Eternal One's never-failing love. The sick person feels acutely his need of help outside himself. Because of his dependence, he will seldom be embarrassed by spiritual matters if they are calmly and tactfully mentioned.

Praying for the Sick

Especially do patients need prayer, and in our institutions they expect it. When we pray for a patient it is well to have in mind his religious profession—at least the general category of Catholic, Protestant, or Jew. Our prayers should always be simple, short, and pertinent to the sick one's need. Perhaps, before we begin, we might ask what the person wants us especially to bring before God. This gives us some insight into his problem as he sees it. For those of any denomination it is well to pray for forgiveness of sins, acceptance with God, needed blessings, and salvation in the day the Lord comes. In our prayer we can remember all the sick (to call the attention

away from self-centeredness to the thought of others who suffer also) and for those who minister to them. For Jews who are not antagonistic one may often pray in the name of Jesus. With others, and in general on short acquaintance, it is perhaps well to pray at first to the Father and to close with "in Thy holy name."

Catholics are used to repeating a prayer that the priest first says for them. To save them embarrassment and establish rapport, one should fold the hands together (kneel on both knees if there is privacy), and pray in simple sentences, using the first person and waiting at the end of the phrase or sentence for the patient to repeat the words afterward. If we pray too rapidly or pray in the third person, the Catholic patient is often bewildered and frustrated, thus missing a blessing in the prayer. With many Catholics who are somewhat acquainted with Protestant ways, this will not be necessary. The confidence of Catholics may be more readily gained by using familiar words and manners. They are used to saying the Lord's prayer often, and we can sometimes repeat it with them, being careful to use the word "trespasses" instead of "debts" in order to avoid having both parties stumble in reciting in unison.

During our visit with the sick it is well to watch for the slightest signs the patient may give of weariness, apprehension, agitation, worry, et cetera, and proceed according to the direction of such signposts. By all means we should remember to "leave when they still want you to stay; don't stay till they want you to go!"

Study Outline

Why Study the Bible?

MARY KENT

Retired Bible Instructor, Indiana Conference

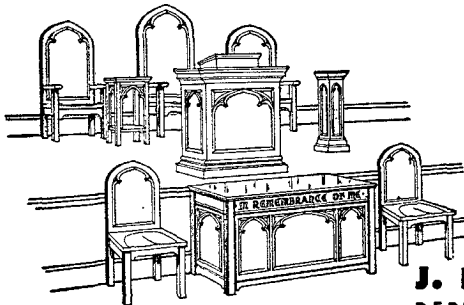
I. THE BIBLE A GUIDE TO SALVATION.

1. Is the Bible a true book and a safe guide for people today? What about its authorship? Written over a period of fifteen hundred years by poets, princes, generals, and kings, by fishermen, farmers, and shepherds, it comes to us claiming to be the revealed Word of God to man. Now what does the Bible say for itself?
2. *Given by inspiration, it is profitable for teaching, for reproof, for correction, for instruction in righteousness.* "So that the man of God may himself be complete and may be perfectly equipped for every good work" (2 Tim. 3:16, 17, Weymouth). This surely is a good reason for studying the Word. Webster's dictionary defines *inspiration* as "a supernatural influence which qualifies men to receive and communicate divine truth."
3. It is in truth "the word of God" (1 Thess. 2:13).
4. For what purpose were the Old Testament Scriptures written (1 Cor. 10:11)? For our "admonition." A friendly warning to the people living today.
5. New Testament written that ye might believe that Jesus is the Christ, the Son of God.

II. ENDURING, UNCHANGEABLE, TRUE.

1. Has God guarded the purity of His Word? "Thou shalt preserve every one of them . . . for ever" (Ps. 12:7, margin).
2. A warning to any who would attempt to alter His Word (Deut. 4:2; Rev. 22:18, 19).
3. His Word is eternal, unchangeable (Matt. 24:35; Isa. 40:8).

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4. Why must it endure forever? Because it is true (Ps. 119:160).
5. To what is the Word of God compared (Ps. 119:105, 130)? The study of the Word gives light. It reveals the way of life eternal.

III. IMPORTANCE OF STUDYING SCRIPTURES.

1. How shall we study to assure ourselves of a true understanding of the Scriptures (2 Tim. 2:15)? First, a right motive. "Earnestly seek to commend yourself to God" (Weymouth). And that you may *rightly divide* the Word of truth.
2. A willingness to *do His will* is the secret of understanding (John 7:17).
3. A safe rule to use in the study of Bible doctrines (Isa. 28:9, 10). "Precept upon precept" equals commands respecting moral conduct. "Line upon line" equals reading the Bible through, book by book.
4. What is meant by "here a little, and there a little" (1 Cor. 2:11, 13, 14)? Comparing scripture with scripture until a subject is clearly understood. Man may understand the things of man, but to understand the things of God one must have the aid of the Holy Spirit. Spiritual things are spiritually discerned.

IV. MAY KNOW ITS MESSAGES.

1. A precious promise: the Holy Spirit will teach and guide the seeker after truth (John 14:26; 16:13, 14).
2. What will such a study of the Holy Scriptures do for one (2 Tim. 3:15; Acts 20:32)? Make "wise unto salvation."
3. If we meet the conditions, earnestly seek after knowledge and understanding, *then* we shall know and understand (Prov. 2:1-6).
4. Such a knowledge is worth more than worldly wisdom, might, or riches (Jer. 9:23, 24).

V. APPEAL.

"I will hear what God the Lord will speak" (Ps. 85:8).

Baptism and Christian Growth

RUBY FARLEY

Bible Instructor, Kentucky-Tennessee Conference

I. THE FAMILY OF GOD; ITS PRIVILEGES.

1. Children of light and peace (1 Thess. 5:1-10, 16-24).
2. Love of truth and holy calling fortifies against Satan's attacks (2 Thess. 2:7, 10-17).
3. Wisdom and power provided with our calling (Eph. 1:17-23).
4. The household of faith (Eph. 2:4-8, 19-22).
5. God's family in heaven and earth (Eph. 3:14-21).

II. GOSPEL COMMISSION INCLUDES BAPTISM.

1. Cominand of Christ (Mark 16:15, 16; 1 Cor. 12:13).
2. Examples of obedience:
 - a. Jailer and family (Acts 16:25-34).
 - b. Centurion (Acts 10:47, 48).
 - c. Paul (Acts 9:18).
 - d. "Every one of you" (Acts 2:37, 38).
 - e. Jesus' baptism (Matt. 3:16).
3. God "justified" by baptism (Luke 7:29).
4. Pharisees and lawyers rejected God "being not baptized" (verse 30).

A TEACHER'S PRAYER

LOUISE C. KLEUSER

To take that little life of plastic clay
And mold it by the touch of godly skill
While Heaven watches me!
To be to it the essence of an aim
That daily grows into my Maker's will,
Is task enough for me!

To be to that small life a teacher fair,
Inspiring daily progress for the true,
Is sweetest human task!
To open eyes to see life's hidden things,
Unlocking treasures old and treasures new,
This service, Lord, I ask!

I ask of Thee, O Master of fair arts,
Wisdom and tact to guide that stubborn bent
For Thine omnipotence!
I pray that I may never disappoint,
But be a teacher true—and yes, a friend,
And hold his confidence!

Then let him see in me the living truth,
And hourly draw from me a love to know
These mysteries of Thine!
I set aside the wisdom of the sage,
Of master, and of pedagogue; for, oh,
He must know things divine!

5. Baptism testifies to our faith in the gospel, newness of life (Rom. 6:1-14).

III. GRACE TO OBEY.

1. Decision to obey (Joshua 24:14, 15).
2. Each individually to live his faith (Eze. 14:14, 16, 18, 20). (Emphasized four times.)
3. Man's inability; "the everlasting arms" (Jer. 10:23; Deut. 33:27).
4. The Spirit witnesses that we are His children (Rom. 8:15, 16).
5. Result of neglect (Ps. 95:7-11; Jer. 8:20).

IV. APPEAL.

1. "Now is the day of salvation" (2 Cor. 6:1, 2, 14-18).
2. "Why tarriest thou?" (Acts 22:16).
3. Not making excuses (Luke 14:16-27).

GEM THOUGHT FOR THE BIBLE INSTRUCTOR:

"Let Christ be daily made manifest in you, and He will reveal through you the creative energy of His word,—a gentle, persuasive, yet mighty influence to re-create other souls in the beauty of the Lord our God."—*Thoughts From the Mount of Blessing*, p. 185.

APPRECIATION FOR THE MINISTRY THE MINISTRY has always been a great help to me, and during the last year it has especially dealt with problems and information that are pertinent to our soul-winning program.—ERNEST E. LUTZ, JR., Pastor-Evangelist, Witchita, Kansas.



HEALTH EVANGELISM

Nonessential Sweets

D. H. KRESS, M.D.

Orlando, Florida

A CENTURY ago sugar was considered a luxury in the home. It seldom found a place on the table, and very little was employed in baking. The estimated consumption of sugar per capita annually after the Revolutionary War was less than seven and a half pounds. In the period from 1821 to 1825 it had risen to eight and a third pounds per capita.

Before the recent world war more was paid out by the average family for sugar than for potatoes. It is no longer a mere flavoring commodity; it is now regarded as a staple article of food and a necessity in every home.

In the year 1917 the amount of sugar used in the United States was eighty-three pounds per capita, or ten times the amount used a century ago. From figures disclosed by the Sugar Equalization Board, we find that during the first nine months of 1951 the consumption amounted to ninety-three pounds annually per capita. In spite of the restrictions enforced by the Government, the use of sugar is increasing, and now is almost 120 pounds per capita annually.

Sugar is not a necessity in the diet of man any more than it is in the diet of the horse. Men in the past have lived and enjoyed good health without it. Sugar consumption is confined almost exclusively to civilized man. Nature serves sugar in fruits, some containing a large amount. Fruit sugar does not require any special change in order to be utilized by the system in the production of heat and energy. Paul's advice to Timothy, who evidently had some aggravated form of digestive trouble, was, "Use a little wine for thy stomach's sake and thine often infirmities." Unfermented grape juice is really a predigested food.

The same change takes place in the ripening of fruit that takes place in starch digestion in the alimentary canal. In the green state bananas are tasteless. They contain chiefly starch. As the bananas begin to ripen they become sweet—

the starch is converted into sugar. The riper they become, the sweeter they are. This is true of practically all fruit. It is nature's way of serving her sweets, and served in this way they are beneficial and desirable.

Cane sugar does not exist in nature as it is dispensed by the grocer. In its concentrated form it is a gastrointestinal irritant. The prevalent use of sugar is one of the chief causes of intestinal catarrh. The prevalence of appendicitis in any country may be largely gauged by the prevalence of the use of sugar.

Alcohol and acetic acid are formed by the fermentation of sugar. The free use of sugar in the food sours the stomach, and a sour stomach and a sweet disposition are not natural associates. The less of sweets consumed, the easier it will be possible to develop a sweet disposition. It may be observed that children who eat sweets freely do not have sweet dispositions. The nervousness so prevalent in America among women and children is due in a great measure to the prevalent use of sweet foods and sweet drinks.

By the use of starchy foods, such as potatoes and grains, it is possible, by proper mastication and saturation with saliva containing ptyalin, to manufacture our own sugar and live independent of sugar trusts. This homemade product is in every way superior to the store-bought product.

Children can be brought up so that they will not desire sweets and pastry. Children that are reared in this manner, living on the simple products of the soil—fruits, grains, legumes, nuts, and milk—will enjoy better health and have better dispositions than those who have been introduced to unwholesome sweets.

Should we cut down the per capita consumption of sugar to what it was a century ago—that is, to seven and a half instead of 120 pounds annually—the results would be improved health, sweeter homes, and fewer divorces.

Divine counsel says:

"These [milk and sugar] clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat. . . .

"It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order. . . .

"Could we know that animals were in perfect health, I would recommend that people eat flesh meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do. Sugar clogs the system. It hinders the working of the living machine. . . .

"I would prefer a meat diet to the sweet cakes and pastries so generally used."—*Counsels on Diet and Foods*, pp. 328-334.

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Testimonies*, vol. 9, pp. 153, 154.

A COMPLETED TEXT DR. A. T. PIERSON, the eminent Bible teacher, said that when he was collecting funds for a special object a wealthy man said to him, "If I had to preach your funeral sermon, I should take for my text, 'And the beggar died.'"

"I should not in the least object to that," said Dr. Pierson, "if you only finished the verse, 'And [he] was carried by the angels into Abraham's bosom'" (Luke 16:22).

CLAIMING TO BE "GODS"! THE Council of Trent in the 16th century was one of the most important councils—if not the most important—of the Roman Church. The Catechism of the Council of Trent was published by command of Pope Pius the Fifth, and translated into English by Prof. J. Donovan of Maynooth College. In it we read: "Priests and bishops . . . are the representatives of God upon earth. Impossible, therefore, to conceive a more exalted dignity, or functions more sacred. Justly, therefore, are they called not only angels, but gods, holding, as they do, the place and power and authority of God on earth."—*The Gospel Witness and Protestant Advocate*.

SEPTEMBER, 1953

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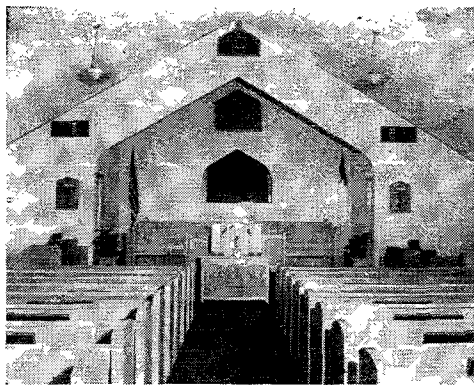
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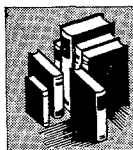
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B BOOKS ... For Your Library

Light From the Ancient Past, the Archaeological Background of the Hebrew-Christian Religion, by Jack Finegan, Princeton University Press, Princeton, 1946, xxiv and 500 pages, 204 illustrations, \$6.00.

That the book under review has had to be reprinted several times since its first publication in 1946 is an indication of the need of works dealing with the historical and archeological backgrounds of the Bible. A tremendous amount of evidence has come to light during the last decades that has clarified our knowledge of ancient history and culture. Although this material has for the greatest part been published in many learned tomes and periodicals, little of it has so far found a place in popularly written books. The reason for this regrettable situation is the fact that there are very few historians who are at home in the different fields connected with the study of the ancient world, and who at the same time possess the gift of writing in a nontechnical and interesting style.

Finegan has done an excellent piece of work in bringing together in one handsome volume much of the archeological evidence that illuminates the historical and cultural background of the Bible. That he was unable to deal more than in a cursory way with the vast amount of material available is understandable. And that his treatment of the ancient history from its beginning to the Byzantine period of the Roman Empire could not be exhaustive is also natural. However, Mr. Finegan gives a good survey of ancient history to the intelligent Bible reader who wants to get a nontechnical but reliable account of what happened in history during the time when the Bible was produced.

The reviewer does not agree with all the statements of Finegan, taking exception especially to his discussion of the prehistorical period and the Flood, which the author evidently considers to have been a local Mesopotamian catastrophe. However, for the historical periods the archeological facts are well authenticated, and as far as the author goes in his reasoning, he is usually on safe ground. Hence, the book can be recommended as a comparatively reliable guide into the ancient history based on archeological findings.

SIEGFRIED H. HORN.

Truth Unchanged, Unchanging, by D. Martyn Lloyd-Jones, Fleming H. Revell Co., New York, 1950, 96 pages, \$1.25.

Dr. Lloyd-Jones is successor to G. Campbell Morgan at Westminster Chapel, London. In this volume he shows that the troubles of the world are wholly the result of man's refusal to accept the Biblical view of himself, his fall, his needs, and the only way of deliverance. It is most stimulating.

CARLYLE B. HAYNES.

Theology of the Old Testament, Gustave Friedrich Oehler. Reprint of the American edition of the second German edition, published in 1883, now published by the Zondervan Publishing House, Grand Rapids, Mich., 1953, 569 pages, \$5.00.

This able German work, first appearing in English as part of Clark's justly noted Foreign Theological Library, is being welcomed as a current reprint. The work defines theology and Old Testament theology, and traces the place of Old Testament theology in Christian thought. The era of Moses is presented first as a history, beginning with creation and proceeding through the patriarchal era, then in its doctrines and ordinances. The law and the Sabbath; the sacrifices; the religious feast days, culminating in the Day of Atonement; the covenants; and the theocratic organization—all are thoroughly examined, with informative notations from a wide variety of sources. The central portion of the book deals with prophetism, again first historically, then theologically. A full section is devoted to the practical wisdom and spiritual worship in the poetic and wisdom books.

Dr. Oehler is part of the stream of solid Scriptural theology of the historic church, of the German and Calvinistic Reformation, which in England took the form of Puritanism, and which has come down to Seventh-day Adventists through Anglican and Methodist theology. He grew up in the atmosphere of the German skeptical and higher critical schools of religious thought, but breathed rather the air of sound Biblical exegesis. His work is strong, solid, and usable.

It must be noted that he holds the view of historic theology that man has a soul; that the Sabbath looks back upon creation, and was not known to the people of God until the giving of the manna. But to him the fall and the Flood are both historic.

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and spiritual facts, the sacrifices of the Old Testament are typical of the work of the divine Redeemer, the scapegoat of the Hebrew Day of Atonement typifies Satan. His presentation of the atonement as forecast in type and prophecy is praiseworthy.

FRANK H. YOST.

Making Our Friendships Christian, by Roy A. Burkhardt and Jean Branch, Judson Press, Philadelphia, 1953, 50 cents.

This is one of several booklets written for Baptist youth for their elective-type Sunday school classes. I used this recently to give fine positive counsel in a Week of Prayer in one of our academies. It contains several surveys, including what a boy wants in the ideal girl and what a girl wants in the ideal boy. It discusses the teen-age problem of dating, going steady, forming cliques, and attitude toward preparation for marriage. It is well worth the fifty cents for any pastor.

J. D. RHODES.

Inspirational Talks for Women's Groups, Florence Kerigan, The Standard Publishing Co., Cincinnati, Ohio, 124 pages, \$.....

A unique brochure that might well find a place in the library at our college centers. The author suggests in the foreword: "Consider the talks rather as patterns to be added to, adjusted, adapted, pinned up here, tucked there, and let out somewhere else, to fit the form and figure of your meeting." What woman does not understand this language? Here are springboard thoughts for seasonal and special talks, and enough inspiration to bring new ideas into any meeting. One meets noble thinking on a high spiritual plane.

L. C. K.

Ryle's Expository Thoughts on the Gospels, four volumes, Matthew through John, Zondervan, Grand Rapids, Mich., 1950, 2290 pages, \$4.95 per volume.

A Zondervan Reprint Classic. Big, beautiful, durable volumes of explanatory, expository, exegetical, and illustrative notes, satisfying both heart and mind, covering every verse of all four gospels, by Bishop Ryle, of Liverpool, wonderfully exalting the Lord of glory. Obtainable rarely for years only in old book stores—and at a high price—until this reprinting.

CARLEY B. HAYNES.



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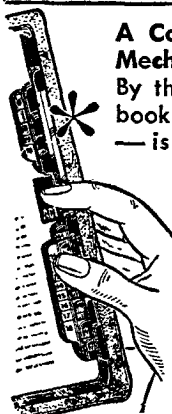



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NEWS *From Current Journals*

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

¶ A proposal that the world's Woman's Christian Temperance Union "seriously consider" promoting soft drink bars and clubs that would be kept open evenings was made in Vancouver, British Columbia, by the organization's president. Mrs. John Forrester Paton, of Alloa, Scotland, told delegates to the world body's triennial convention that in many areas "the fully licensed" liquor bar is the only place open to youth in the evening. Soda pop bars open at the same hours "would prove a fine counter-attraction," she said.

¶ The nation's 268 television channels reserved for nonprofit educational use were opened to application from commercial stations in Washington, D.C., as the Federal Communications Commission reported a total of 44 applications on hand for educational channels. Of the 44 not a single one came from a private or church-related college or university, an FCC spokesman said, presumably because privately endowed groups have found the cost of television prohibitive.

¶ Moslems numbering some 123,000 form the largest non-Jewish religious group in Israel, according to statistics just released by the Ministry of Religions in Jerusalem. Christians are the next largest group with 40,000, of whom 23,000 are Roman Catholics and 13,000 Greek Orthodox. Protestants and Armenians total about 1,500 each and the rest comprise small communities of Maronites, Jacobites, Copts, and Ethiopians. Other religious sects recorded by the Israeli Ministry include 16,000 Druzes, 1,200 Karaites, 50 Samaritans, and a smaller number of the Bahai faith.

¶ The Presbyterian Synod of New Jersey, at its annual meeting in Princeton, New Jersey, went on record as opposed to the legalization of church and charity bingo games. An adopted report said that church revenue should be obtained from other sources. It added, "A church or charity that can survive only by asking its members and supporters to bet against it at unfavorable odds is a sick institution that cannot justify its own continuance."

¶ Plans for a new translation of the Old Testament into English for Jewish readers were announced to the Central Conference of American Rabbis at its 64th annual convention in Estes Park, Colorado. The project would be carried out in cooperation with the Jewish Publication Society of Philadelphia, which published the latest English translation of the Scriptures for Jews in 1917. Dr. Harry Orlinsky, professor of the Bible at the Hebrew Union College—Jewish Institute of Religion—told the rabbis that "newly-discovered archeological and inscriptional material have outdated previous translations and make a new one for Jewish readers imperative."

¶ A resolution that would have identified the Pope of the Roman Catholic Church as the Antichrist

prophesied in Thessalonians 2 was rejected by 792 out of 800 delegates to the 42d general convention of the Lutheran Church-Missouri Synod in Houston, Texas.

¶ *Look* magazine was honored in New York by the Laymen's Movement for a Christian World with its award for religious writings. The award is given for writings in a secular magazine that have made a "significant contribution to the spiritual life of America." A series of articles in *Look* on the various faiths earned the award. The articles were entitled "What Is a Baptist?" "What Is a Catholic?" "What Is a Jew?" etc. [Included in the series in *Look* was Arthur S. Maxwell's article, "What Is a Seventh-day Adventist?"]

¶ A copy of the first edition of the Bible to be produced by a Jewish scholar and printed in the Holy Land was presented to Dr. Joshua Bloch, chief of the Jewish Division of the New York Public Library, at a ceremony in New York. The Bible text was prepared by the late Prof. Moshe David Cassuto, of the Hebrew University in Jerusalem. Professor Cassuto began the project in 1931 when he was chief rabbi of Florence and a faculty member of the University of Florence. He was asked by the Hebrew University to undertake the revision of existing texts. Working on the basis of the Ginsburg text, which he compared with the best available manuscripts, including those at the Vatican, Leningrad, Cairo, and London, Dr. Cassuto continued his work after he joined the faculty of the Hebrew University in 1939. Collaborating with him was Prof. Eliahu S. Hartom, another scholar of Italian origin, who continued the project after Professor Cassuto's death in 1951 and completed it this year. The first edition of the 1,337-page volume has been issued by the Hebrew University-Magnes Press in 10,000 copies. It is set in traditional Hebrew type.

¶ Thirty-five mission training schools will be held in September, October, and November in various parts of the United States by the Church of God. The schools will be part of a program of special emphasis on missions, both foreign and domestic, during the coming year. One of the goals of the school is to develop mission concern in local congregations. Two representatives from each congregation will attend the area schools. Instructors will include missionaries home on furlough and staff members of the Mid-Century Evangelistic Advance, a five-year church project now entering its fourth year. The Church of God currently operates missions in 26 foreign countries.

¶ Evangelist Billy Graham closed the twenty-first major evangelism campaign of his career by addressing a crowd of 75,349 in the Cotton Bowl in Dallas, Texas. The big attendance smashed Dr. Graham's previous single-audience record of 60,000—set in Houston's Rice Stadium on June 1, 1952. The evangelist called the Cotton Bowl meeting the largest single evangelistic audience in church history.

☞ Charged with barbering on Sunday, a Seventh-day Adventist was found not guilty in police court in Syracuse, New York. Judge William H. Bamerick told Michael D'Elia he may barber on Sunday if he does not do so on Saturday, the Adventist Sabbath.

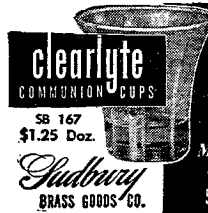
☞ **IN BRIEF.**—The number of Protestant missionaries from the United States and Canada now working in foreign areas is the highest in the history of missions—15,000. Of these, 25 per cent are in Africa, excluding Egypt. . . . Parochial schools and private colleges are spending more than \$1,000,000 a day on new building construction, the Department of Commerce reports in Washington, D.C. . . . More than 100,000 children marched in the 124th Anniversary Day parade marking the founding of the Brooklyn (N.Y.) Sunday School Union in 1816. Public schools throughout the borough were closed to allow the youngsters from 325 Protestant Sunday schools to participate in the parade, theme of which was "Christ the Hope of the World." . . . A worldwide drive for laws against driving a car or piloting an airplane within 24 hours after drinking alcoholic beverages has been launched in Vancouver, British Columbia, by delegates to the triennial convention of the world's Woman's Christian Temperance Union. . . . Texas Baptist leaders have set aside \$600,000 for the construction of a television station in Corpus Christi, pending decision on their application for one of the two available channels there. . . . The Evangelical Lutheran Church has passed the 900,000 mark in its baptized membership, it was reported in Northfield, Minnesota, at the E.L.C.'s southern Minnesota district convention. The denomination gained 36,861 new members in 1952. . . . Religious Freedom Week will be observed in New York, November 22-28, as part of New York City's 300th anniversary celebration marking the establishment of municipal government in Nieuw Amsterdam in 1653. . . . A decision by the Synod of the Christian Reformed Church in Grand Rapids, Michigan, to build a \$300,000 office building and publishing plant on a nine-acre tract there stamped that city as the center of the denomination. . . . A Spanish-speaking Eastern Orthodox church, said to be the world's first, was dedicated in Dallas, Texas. . . . A Jewish congregation contributed \$3,000 to the building fund of a Protestant seminary in Newton, Massachusetts—and did it while engaged in a building campaign of its own. . . . Yugoslavia's religious census last March showed that 86.4 per cent of the people believed in God. The rest classified themselves as atheists. . . . The two highest officials of the Church of England, Dr. Cyril Forster Garbett, Archbishop of York, and Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, have spoken out against a conservative proposal to authorize commercial television in England.

APPRECIATION FOR THE MINISTRY I APPRECIATE highly the fine work that you are doing in regard to THE MINISTRY. For many years I have found it was our most important periodical, and I treasure its contents.—LEIF K. TOBIASSEN, Associate Professor of History and Religion, Southern Missionary College. (On leave of absence, Pastor, Greater New York Conference.)

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Catching a Shepherd's Vision

(Continued from page 10)

bers that attend regularly? Does not his ordination vow require that he put himself to the stretch to recover these lost or wandering ones?

An associate worker remarked to a pastor recently, "I'd love to see us begin a real piece of evangelism and bring some new life into the church." His reply was significant. "Well," he said, "if we can hang onto what we have, we will be doing pretty well." And his was not a membership of five hundred or a thousand. And the one who thus expressed himself was one of our promising younger ministers.

Doubtless there were reasons for his conclusions, but that does not sound like either vigorous evangelism or sacrificial shepherding. Goals, finance, the erection of church buildings, and the management of church schools are important, but let us be sure that our mechanics are not eclipsing our dynamics.

R. A. A.



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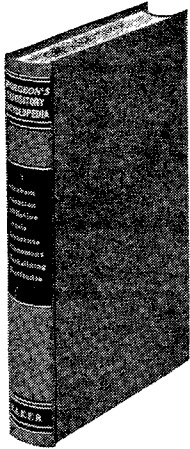
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Timidity and Presumption

(Continued from page 25)

fear and make progress by faith. But we should also take into consideration reality, measure all the greatness of our mission, and humbly feel our smallness and the disproportion that exists between the work and the worker. That will not lead us into discouragement, but rather into a more intimate communion with the Source of all strength, God.

These conditions fulfilled, there will no longer be any limits to the great things that God can accomplish by means of men and women with their eyes open and their hearts firm. To timidity let us then oppose the steadfast faith of the believers; to presumption, humility of heart. Nothing less than that is necessary for balanced action. Instead of falling into the fire of enthusiasm today and sinking into the abyss of discouragement tomorrow, let us advance prudently but victoriously, without fear and with-

out presumption. Then our progress will be sure, like "the path of the just, . . . as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

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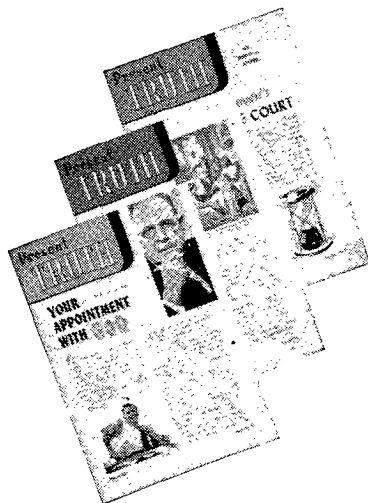
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First, the offerings alone, which will probably average from 20-25 cents, will bring in \$1.25 for five nights a week and \$1.50 for six nights, and will pay for the book. Second, suppose a cloudburst precedes a Thursday night meeting by one hour. People anxious to receive their special awards will come in spite of the weather. Perhaps this is the reason why theaters that offer special performances always sell tickets. Third, it is one more way of teaching the truth. People who hear the preacher proclaim the truth, then discuss it with the Bible instructor, and follow that by reading the message in one of our good books cannot help becoming Seventh-day Adventists.

Some, like Fordyce W. Detamore in the Far East, use the Crisis books as a special award for attendance during the week. The cost is not great for such books, and the releases can follow in sequence the subjects presented in the meetings. George D. O'Brien in Canada uses the larger Christian Home Library series, starting with the special one dollar editions of *Bible Readings* and *Drama of the Ages*. The next book to be offered for this special one dollar price will be *The Great Controversy*, and what a gold mine of truth can be found in these three splendid volumes!

The Pocket Series of books makes a very good award for those who use an offering envelope on Sunday night and give one dollar or more in the offering. A number of our evangelists have used this method for a considerable time, and it has been definitely proved that such book awards increase the offerings.

The wider use of our good books by evangelists will not only increase attendance and provide larger offerings but will bring greater returns in baptisms to the church.

R. M. W.

SET ASIDE OR SET APART?

A RECENT caption under a picture appearing in one of our union papers reminds us that our own denominational phraseology can at times be confusing even to ourselves. The caption referred to a report that two men were "set aside" for the gospel ministry. In all kindness we sincerely hope that even when a minister goes on sustentation

he is not set aside, but will somehow continue to do the work of the ministry, though of course in a capacity that carries much lighter responsibilities. If he is incapacitated healthwise so that he can do neither public work nor visiting, he still need not feel that he has been set aside even by circumstances, for his very presence at the services of the church and his Christlike life and experienced counsel will have a positive influence for good.

When a man is ordained he is not set aside but rather set apart for the gospel ministry. He is set apart from the world to do a special work. He is set apart in the church for a special ministry. And each ordination service should serve as a reminder to every ordained minister present that he has been truly *set apart* to do a special work for the Lord, but never *set aside*.

R. A. A.

CHEERFUL PREACHERS

IS AN overly serious, glum preacher any more a credit to the cause of God than a joking minister? There surely is a happy medium toward which we should all strive.

As spokesmen for God, would it not be well for us to study our facial expression from time to time, making sure that we are cheerful as we bear the good tidings of salvation? Joy should be radiating from our faces as well as from our lives. Sometimes we have observed speakers get up in public and welcome a crowd, even saying, "We are happy to see you here tonight," while they wore a serious if not almost glum facial expression. Such a welcome would hardly come from the heart!

Sometimes those who were cheerful and radiantly hopeful in their earlier ministry have through the years unconsciously become more sober, almost to the point of causing the audience to wonder whether there is true joy in ministering for the Lord. Do we lack genuine, simple faith in our own life? Perhaps we are becoming overanxious about the work or about our personal success in the cause. If so, we need to develop again a firm faith in the promises of God, which, after all, is the best kind of theology.

It might be well to enter into the spirit of our young people, partaking of their aspirations and optimism, also quietly watching younger children, observing how wholeheartedly and joyously they enter into all of life's activities. We try to look pleasant when we sit before the camera for a portrait, but isn't the whole world like a camera? People are continually taking mental pictures of us and retaining them in their minds.

Above all, if the heart is right, the facial expression will be right. Saints have no need of the imaginary halo that the artist often pictures in his paintings. But if the saint has a halo in his heart, he will have the nearest thing to a halo around his head. Let us be cheerful preachers.

B. G.