

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII

NOVEMBER, 1954

NUMBER 11

Thine Be the Glory

A. A. E.

R. A. A.



Thine be the glo-ry and Thine be the praise, Thine be the



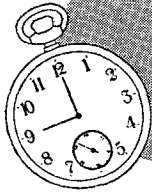
vic-t'ry through all of our days; Thine be the pow-er in



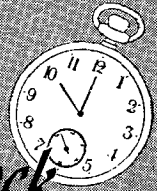
hearts pure and true: Thine be the glo-ry in all that we do.



Theme song used at the Ministerial Presession Council
in San Francisco.



The Parson's Time-Clock



Practically all the ministers we know are convinced that they are more overworked than the average businessman. This is no doubt true in some cases, but it is unfortunate that so many loving wives, or perhaps more often adoring ladies in the congregation, persuade the dear pastor that every time he has a full Sunday he should take a trip to Atlantic City for a rest.

It is not possible for most pastors to limit their activities to any number of hours or any period of the day. But most of them should consider how largely their time is at their own disposal as that of most other professional men, and all working-men, is not.

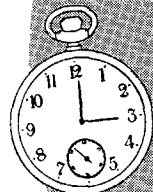
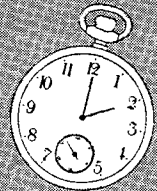
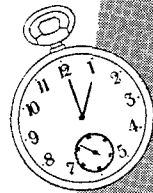
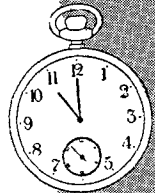
It might be a wholesome discipline for the "over-worked" clergyman to sit down and record just how he has spent every hour of every day for a week. The students in a class on the care of the parish at Yale Divinity School recently sent questionnaires to 300 "successful" ministers, meaning not necessarily pastors of large churches, but those who were generally regarded by parishioners and fellow ministers as leaders in their field.

The ministers, whose churches had an average membership of 700, with an average Sunday attendance of 345, responded thus to the query: "How many hours a week do you spend in the following"—Sermon preparation—12 hours; Reading for growth—9½ hours; Community concerns—4½ hours; Meeting with church officials—4½ hours; Counseling by appointment—4½ hours; Personal or family recreation—5 hours; Attention to correspondence—5 hours. The ministers averaged 34 parochial calls weekly, of which 13 were calls upon the sick, and 8 calls upon prospective members.

Here are some interesting unsolicited comments: "Rural people want to be counselled, but not by appointment. They want to be informal about it, and watch for their minister at the grocery store or on the street." "Meetings for ministers and denominational committees use up some of our best hours, and are mostly a waste of time."

The ministers who spend most time in sermon preparation are invariably pastors of the largest churches. Those who spend more than 20 hours in sermon preparation preach to more than 700 every Sunday; sermons that require 15 hours of preparation are heard by congregations of about 400; those requiring only 10 hours are heard by one-third of congregations of 600 members. Also, those who spend most time in sermon preparation spend most in reading for growth, and the preachers who get a sermon up in 5 hours spend less time in reading, and more than all the others in attention to correspondence.

In punching his time-clock, the preacher should not forget what Halford Luccock calls subconscious preparation. Beecher said that he usually began sermon preparation at nine o'clock Sunday morning. And many preachers may be able in a short time to bring forth "treasures new and old" from a whole life-time of thought and experience. But one had better be quite sure he is a Beecher before he depends upon extemporaneous preparation.—*The Churchman*.



THE MINISTRY

FOR WORLD EVANGELISM

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VOLUME XXVII

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AT A GLANCE

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NOVEMBER, 1954

In This Issue

FURTHER articles concerning the recent Evanston meeting appear on pages 4, 10, and 13. Be sure to see pictures and description of the Second Assembly medallion.

An inspiring article by L. E. Froom, on page 22, describes the most recent Seminary Extension Schools, held in Inter-America. The pictures on pages 24 and 25 record those busy days of study.

Our Cover

OUR cover this month is a bit unusual. To those in attendance at the Ministerial Council preceding the General Conference session in San Francisco this little praise chorus is well known, for it was our theme song during those intensive days. It will appear with the full report of that council in the first-quarter book of the new year, *Thine Be the Glory*.

Our ministers and gospel workers caught the spirit of this little song of resignation, and sang it from their hearts. Many are eager to give it wider use, so in harmony with numerous requests we publish it in this issue. The whole emphasis of these words is that whatever we do in the cause of Christ, whatever success attends our efforts to extend His kingdom, the glory belongs to Him and Him alone. With that in mind it seemed inappropriate to attach any names to this song. Initials suffice for copyright identification.

One of the cherished memories of the Ministerial Council was that of the voices of fifteen hundred ministers blended in a burst of praise to God as they lifted their hearts in adoration, singing these words with both spirit and understanding at the conclusion of that great consecration service, the picture of which appeared on the cover of the August issue of *THE MINISTRY*.

When we so relate ourselves to our crucified and risen Lord that He can have the glory in all that we do, when we so live for Him that those under our ministry can see "no man, save Jesus only," then His acceptance of that surrender will be signalized by the mighty outpouring of His Holy Spirit in the latter rain. God is very jealous for the glory of His Son and cannot give the fullness of His power to any except those who have fully crucified self and self-interest. Too often we who serve Him seem eager to share in that glory. That is why He has to withhold His full blessing. As we sing this song may it become our own personal experience.

Theological Contrasts at Evanston

ARCHBISHOP MICHAEL, of the Greek Orthodox Church, and Bishop Barbieri, of the Methodist Church, are among the six elected as the Presidium of the World Council of Churches. The six presidents will serve until the next general assembly, but these two in particular represent interesting contrasts in theological concepts.

Methodism arose in an hour when spiritual power was at a low ebb. The established Church of England two centuries ago possessed all the outward appearance of power plus the claims of so-called apostolic succession. But mere formality and history were not enough to meet the need of the human heart, and the Spirit of God broke through the barriers of decadent religion and gave birth to the Evangelical Revival, which swept the country like a prairie fire, calling men and women to repentance and challenging all, of whatever rank or avocation, to bear witness of their living Lord. Led by a well-trained, Spirit-filled ministry, it was largely a movement of lay preachers. All this, Bishop Barbieri—able leader of Methodism in Latin America—symbolized, and especially so as he rehearsed the story of religious intolerance in certain countries.

In striking contrast with the vigorous movement of early Methodism was Archbishop Michael, of the Greek Orthodox Church, symbolizing as he did the traditional church of the centuries. And the contrast was all the more vivid when he spoke as the voice of the whole Orthodox delegation and expressed his unqualified conviction that the only way real unity could be achieved is for all the churches to accept the traditional teaching of the Orthodox Church. He stated:

"The whole approach to the problem of reunion is entirely unacceptable from the standpoint of the Orthodox Church. . . . One cannot be satisfied with formulas which are isolated from the life and experience of the Church. . . . From the Orthodox viewpoint reunion of Christendom with which the World Council of Churches is concerned can be achieved solely on the basis of the total, dogmatic faith of the early, undivided Church without either subtraction or alteration. We cannot accept a rigid distinction between essential and non-essential doctrines, and there is no room for comprehensiveness in the faith."

Continuing, he said:

"The Orthodox Church cannot accept that the Holy Spirit speaks to us only through the Bible. The Holy Spirit abides and witnesses through the totality of the Church's life and experience. The Bible is given to us within the context of Apostolic tradition in which in turn we possess the authentic interpretation and explication of the Word of God. Loyalty to Apostolic tradition safeguards the reality and continuity of Church unity. . . . The unity of the Church is preserved through the unity of the Episcopate. . . .

"Thus when we are considering the problem of Church unity we cannot envisage it in any other way than as the complete restoration of the total faith and the total Episcopal structure of the Church which is basic to the sacramental life of the Church."

His speech was a carefully prepared document and was placed in the hands of the whole assembly. Rejecting the idea that unity can be attained only by repentance and a return to the truth of God's Word, he stated unequivocally that while there have been "imperfections and failures within the life and witness of Christian believers," yet "we reject the notion that the Church herself, . . . could be affected by human sin. . . . Her holiness is not vitiated by the sins and failures of her members."

And then concluding, he said:

"We are bound to declare our profound conviction that the Holy Orthodox Church alone has preserved in full and intact 'the faith once delivered unto the saints.'"

Reunion With Rome

In the light of these inferences of infallibility, it was not strange to our ears when we heard this same archbishop on another occasion state before the assembly his hopes for an early reunion with Rome. His actual words were:

"Here in America I have a very dear friend who has distinguished himself in the field of Roman Catholic theology, a man whom I have known for many years. I must admit that he examines the existing differences between our Churches with a genuine impartiality and a thorough independence of mind. When some years ago we met somewhere here in the United States, over a friendly dinner table, and we discussed again certain of the basic differences between our two Churches, Roman Catholicism and Eastern Orthodoxy, we found ourselves fundamentally in virtual agreement, and if the union of the two Churches depended on the

two of us, there would perhaps come very, very soon that gladsome joyous consequence."

In the same speech he mentioned certain churches who "through the use of propagandistic books, pamphlets, sermons, even through personal visits from house to house" seek to propagate their faith. "Where such efforts exist and are pursued today, they most certainly must cease," he said.

While we quote these statements, we would not give the impression that these views represented the thought of the whole World Council. Far from it. We asked many of the foremost leaders of the council concerning their attitude to such statements, and each reply was about the same; that is, that the Orthodox Church was only a segment of the council—a vocal segment, to be sure, but not in all respects representative of the council as a whole. In fact, one leader said to us, "It is better for them to speak out, for then we know how they think."

The Opposing Concept

A few sentences of Bishop Barbieri's address will point up the contrast even more. He said:

"We speak today of iron and bamboo and banana curtains" behind which "dominant imperial powers [have] built an impassable wall so that no liberal ideas, either in politics, economics, or religion could be imported. . . .

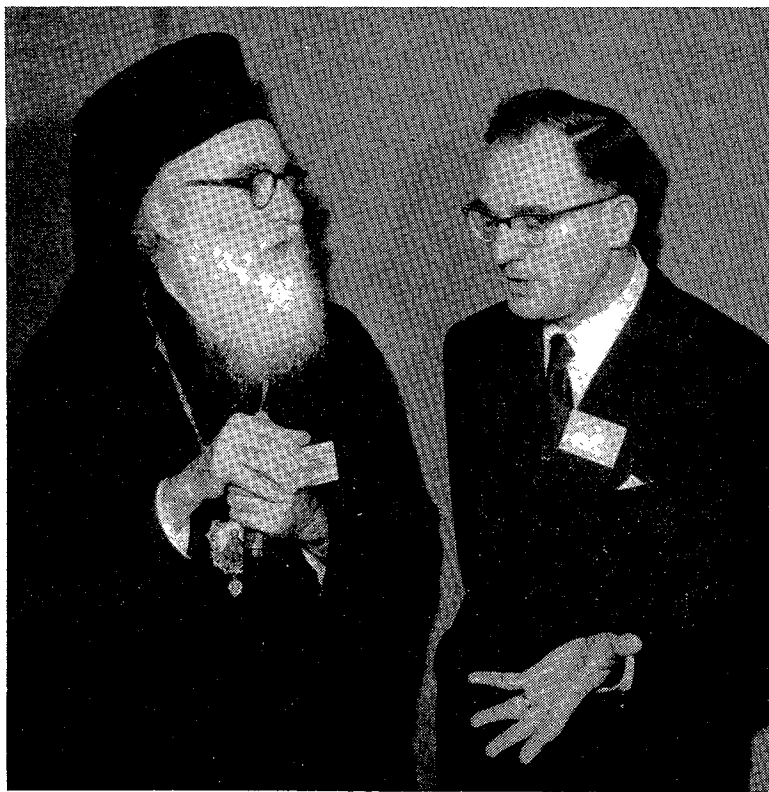
"Parallel to the despotic authority of the imperial political powers, the Roman Catholic ecclesiastical authority grew up and asserted itself on totalitarian lines, true to the underlying Catholic philosophy of 'Ubi Roma, ubi, Ecclesia,' i.e., 'Where Rome is, there the Church is,' by which there is no other way to become and to remain a Christian except through the agency and the ministration of the Church of Rome. Outside her fellowship there is either Paganism or Apostasy and both these

things, in the multiplicity of their manifestations, have to be eliminated by whatever means are at hand, if not by persuasion, then by force, if force can be exerted either directly or indirectly."

Emphasizing this, he declared:

"If we search deep and intelligently, at the bottom of every curtailment of religious liberties, we shall find the direct or indirect influence of the Catholic Church. She is the instigator, the inspirer and the prompter of much of the religious unrest and prejudice which crop up here and there. She is always seeking a favourable moment to cause discomfort and difficulties; and, in doing so, she does not hesitate to use the baneful principle that 'the end justifies the means.'"

Not tied in any way to the concept of apostolic succession, Bishop Barbieri is the vigorous voice of Protestantism in certain countries where liberty has been definitely curtailed. His presentation was a forthright analysis of the problems that our own as well as Methodist, Presbyterian, and other missionaries are meeting. He went further in his report than many might have felt



Archbishop Michael, of the Greek Orthodox Church, left, conversing with Bishop Barbieri, of the Methodist Church. Both are among the six newly elected presidents of the World Council of Churches.

prudent, but that was characteristic of this World Council Assembly. There seemed to be no hesitancy on the part of any to state his clear convictions. Bishop Barbieri is a champion of religious liberty, understanding clearly the real issues of our time.

Church and State

Bishop Dibelius, of Germany, another of the newly elected presidents of the World Council of Churches, is also a champion of religious freedom. Like many others in attendance at this great council, he has suffered much for his faith. A few sentences from his report to the assembly will reveal the clear thought of many of these men on these matters. Briefly reviewing the attitude of the state toward Christianity under the Hitler regime, he recalled how his church related itself to the problem of political direction. "It did not identify itself with the nationalistic movement," he said. In fact, a declaration was sent to the state in 1934 which left no doubt as to the attitude of the confessional church. It read:

"We reject the false doctrine that the state—above and beyond its special task—should and could become the only and total order of human life."

After quoting this firm statement, he declared:

"Independence from men and dependence on God alone can grow into the church only from within. . . . The temptation of Jesus is continued in the history of His Church. Only after the Church becomes independent from the worry over daily bread, independent from the danger of conceit, and independent from every aspiration toward external power, only then can it rest assured that the Spirit of Jesus Christ is with it still. Only then it may refer to itself, in humble confidence, the words of Holy Scripture: 'Then the devil leaveth him, and, behold, angels came and ministered unto him' (Matt. 4:11). . . ."

"If the Church lives thus, then it is at any rate—regardless of what its tradition and inner structure may be and regardless of how it may otherwise live—a living witness to the fact that there is still another world, a world over which the state possesses no power and which sets a limitation to its totalitarian demands. The totalitarian state is really totalitarian only when the Church, as a Church, no longer exists within its orbit.

"If God grants His grace, this shall nowhere happen; this must never happen.

"Of necessity there will be clashes with people and powers which are differently oriented. Clashes with the state will come—with the totalitarian state which demands the highest authority for itself. . . . The state cannot act other than politically.

Should the Church then permit herself to be drawn into this political front? Should she not rather say to the state: Perform your task! As for us, however, we will work for peace within the ambit of our own resources, retaining our loyalty to the word of Him who is our peace and our hope, thus holding fast to our independence from you, the state.

"Perhaps the state will not understand this; it can only think politically. Even among Christians, many will not understand this. But should not the Church, for the sake of her independence, remain steadfast at this point? For the Church in a totalitarian state, these questions are the daily bread. Daily the Church has to decide anew, and she must, if she decides against the wishes of the state, pay for the consequences that must result.

"No one who has not lived in a totalitarian state has any conception how heavily this burden rests upon the churches. . . . Inner freedom must be fought for and won by a wrestle within. This is as true for churches as for individuals."

In striking contrast with Archbishop Michael's statement, quoted previously, on the question of freedom for propagation of the faith, is Bishop Dibelius' clear statement on the issue of Christian literature:

"If in schools hatred against other races, other peoples and against other special groups is preached to the children, then the church must rise and proclaim with John the Apostle: 'Whosoever hateth his brother is a murderer' (1 John 3:15). If through state channels books are distributed in which religion in general and the Christian faith in particular are opposed, then the Church of Christ cannot remain silent. There is no need for deliberation here. The only need is decisive strength and bravery in faith. . . ."

No statement could be clearer, and yet one of the most impressive things about the World Council of Churches was the tolerant attitude of delegates toward one another. Despite the fact that at times their theology and philosophy seemed widely separated, yet they seemed eager to try to understand one another. At times there was sharp divergence of opinion, but there was also a spirit of friendliness and fellowship.

In contrast with the words of Dr. Dibelius of Germany was the statement by the Hungarian churches, who confessed with repentance before God and their fellow Christians that "they failed to express their faith by deeds."

"We remember with the feeling of shame that, . . . we, as churches, failed to make a united stand against this evil [fascist anti-semitism]. A few of our best leaders, at the risk of their own lives, had the courage to save lives, . . . while a considerable

number of our churchmen either uncritically accepted the theses of anti-semitic propaganda, or in a paralysed helplessness tolerated the shameful events. We are thankful to God for having graciously accepted this repentance of ours. . . . We must learn that Christianity is not so much the occupation of the soul as rather the soul of our occupation. . . .

"We live in the joy of the presence of Jesus Christ in our midst and in the hope of His glorious coming. Therefore we gird about our loins and try to perform all services of our earthly stewardship in believing obedience.

"Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?"

"Blessed is that servant, whom his lord when he cometh shall find so doing" (Luke 12:42, 43)."

This important document is titled "The Witness of the Hungarian Evangelical Churches to the Christian Hope." It was accepted and passed at the Ecumenical Council of the Churches of Hungary on June 17, 1954.

Let us pray that many of these leaders will see the full beauty of God's truth.

Looking at this council through the framework of our prophetic message, we can readily discern the prospect of future problems, when many of these leaders will be brought face to face with the claims of the everlasting gospel as it swells into the loud cry. Today we as a people are respected; tomorrow we may well be despised and rejected. But while keeping a clear vision as to the future, let us not fail to discern our present opportunity to emphasize the reality and beauty of our message as the complete answer to the question, "In what way is 'Christ the Hope of the World?'" And let us not be too hasty in our judgment. The counsel of the Lord is unmistakable on this point. We read:

"In the advocacy of the truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts. . . . Others—even those whom we suppose to have passed the boundary of God's mercy—will be won to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness and have in ignorance worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief."—*Testimonies*, vol. 6, p. 122.

Responsibility of Spiritual Advisers

Many of those who make up the personnel of the World Council of Churches are called to give counsel to men in very high positions of statesmanship. I could not help

sensing the responsibility a minister of that kind must be under who is called to be the spiritual adviser to men who mold the destinies of a whole nation or perhaps a group of nations.

Sitting in the congregation of Dr. Elson in the National Presbyterian church here in Washington, D.C., a few weeks ago, that same thought impressed itself upon me. Not only was he preaching to a group of influential citizens in the business world, but in his congregation were many Senators, Army generals, and even President Eisenhower himself. In fact, the chairman of the building committee, who presented briefly to the congregation the progress of the plans for a new and enlarged church edifice, was a prominent Army general. How different must be the thinking of a preacher who is challenged day by day to give counsel to world leaders, from the thinking of some of us who are burdened with the legion of little cares and goals pertaining to our own congregations, made up as they are of faithful men and women drawn largely from the humbler walks of life!

President Eisenhower, before going over to Evanston to address the World Council of Churches, spent considerable time in close counsel with his pastor, Dr. Elson. What would be *our* attitude if such a world leader should come to us for counsel? The apostle Paul doubtless had reference to something of this kind when he urged the church to pray for all who are in authority. As a group of workers called to proclaim God's last message to the world, we do well to bear up before the throne of grace, not only those upon whose shoulders rests the heavy burden of state, but also the spiritual advisers of those who are daily challenged by the problems of this crisis hour of the world.

To discern the problem is not enough; we must be part of the answer to the problem—the balm in Gilead. This is what we discovered many of these earnest religious leaders are groping for. Challenged by a world in perplexity, facing possible annihilation of civilization, these leaders are seeking to find a way through, but without the clear prophetic guidance which this message contains for them. Let us pray that God will give us tact and wisdom to be able in the spirit of brotherly love to cause the light of the prophetic Word to shine upon their path.

R. A. A.

Competition and Rivalry

DUDLEY C. NEWBOLD

Chaplain, White Memorial Hospital



PERHAPS there is no stimulus so easily applied and so effective in getting things done as that which comes from competition. This grows out of the fact that in these days men are "lovers of their own selves, covetous, boasters, proud." And anything that tends to self-importance, caters to pride, or gives something to boast of, makes a powerful appeal to people "in the last days."

So successful is rivalry in the reaching of certain goals that religious denominations, as well as individual churches, make use of this means to reach worthy ends. To set Sabbath school classes competing with one another in the matter of attendance and mission giving will generally boost attendance markedly, and will stimulate large offerings. Of course, we want to see the work of God succeed, but we must guard against trying to do God's work in man's way.

Dividing a church into Ingathering bands and stirring up an intense spirit of rivalry among the groups will often cause them to raise amounts of money far beyond what would ordinarily be secured. In fact, enthusiasm to gain top honors for their bands will at times lead some members of the groups to neglect important family or business responsibilities or even resort to deceitful tricks in the soliciting of funds. And why? Because men are "lovers of their own selves," and each feels that he must at all costs maintain his ego status. True Christianity crucifies the ego, however.

How many times we have seen a congregation, in its effort to raise some important goal or project, place in the foyer of the church a large placard with the name of each member, with the amount of money assigned to him, and alongside his name the actual amount of money turned in to date. Sometimes the list is set up with the names of those who have collected the most at the top and other names listed in a graded scale down to the least according to the amounts given. Who wants the shame of being at the bottom or near the bottom of the list of solicitors or givers? Have we

ever wondered in what order those names might appear if we could see them in heaven's record? It probably would be a very different picture. "Many receive applause for virtues which they do not possess."—*Gospel Workers*, p. 275.

The modern equivalent of ancient trumpet blowing is to list members in the order of the gifts for Ingathering or to list the names alphabetically and put after each name stars in accordance with the number of Minute Man goals reached. The counsel of the Lord is clear and we do well to ponder these words:

"There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place."—*The Desire of Ages*, p. 650. But in the kingdom of Christ "the principle of preference and supremacy has no place. *The only greatness is the greatness of humility.* The only distinction is found in devotion to the service of others."—*Ibid.*

Another and very successful form of rivalry is that of setting young men competing with young women. Here the honor of one's sex is at stake. Each side determines it must win. I wonder as I counsel men and women who are in marital difficulties whether the seeds of bitterness, antagonism, and desire for pre-eminence sown in years past are not bearing fruit now.

Competition among division, union, and local conferences in the matter of baptisms, mission offerings, and book sales is not anything that tends to humility and brotherly love. And all too often covert rivalry exists between individual ministers in the matter of baptisms. Is it Scriptural to compare the fruitage of consecrated workers? Paul declared that while he sowed, Apollos watered, but it was God, and He alone, who brought results. There can be no true increase without the power of God. You have heard of the old Scottish minister who was discharged because during a whole year he had gained but one convert, and "that one only a boy." But what a boy—Robert Moffat! Is it any less a sin to "number Israel" today for the purpose of emulation than it was for David to do it?

Vocabulary of Competition

Our denominational language is often indicative of competition. One of the common expressions in our church papers is that this or that preacher was called to a position "of greater responsibility." The expression implies that there are some men who carry lesser responsibilities and consequently are not entitled to the honor, the wages, the privileges of their brethren and equal sustentation with them. One of the expressions commonly heard in ministerial institutes is, "I am at the bottom of the ladder. I can't fall lower—I am just an evangelist," or, "I am just a pastor."

Is it not sad that the men who deal directly with the eternal issues of the souls of men, who daily comfort the sorrowing and point the dying to Christ, who seek to turn the wayward to God, who go from house to house opening the Scriptures, are made to feel that their work is of minor importance? Because positions that have to do with the temporal things of the church are sometimes regarded as of greater honor than those that have to do with the spiritual needs of individuals, it is surely no cause for wonder that such positions are sought.

Surely the stigma of smallness should never be put upon men who give their whole time in going about doing good and in the simple terms of the gospel talking to men in public and private about the kingdom of God. This is the work that Jesus did. We must not despise the men who, like the apostles of old, give themselves to prayer and the preaching of the Word. Among the workers there should be no small, no great—"All ye are brethren."

"When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God's promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should. God cannot bless them."—Ellen G. White manuscript 24, 1896, quoted in *Aflame for God*, p. 454.

Rivalry does not belong to the kingdom of God. It had its beginning when Lucifer challenged God for His place and His throne. It turned the first-born son of earth into a murderer, and it reached its height

when Caiaphas, jealous of his place and position, condemned the Son of God to suffering and death. It will come to its end when everything evil meets the full justice of God, when jealousy, covetousness, and all the blighting effects of sin will be obliterated in the cleansing fires of the last days. God save us and separate us from that which caused the tragedy of Calvary and renders the gospel of none effect in the lives of many professing the Saviour's name. There surely could be nothing more tragic than for any of us to hear the words of our Judge, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23). Those words will not be spoken to men of the world, but to some who have been leaders in the church. Brethren, let us think on these things.

SPURGEON ON I HAVE noticed, dear "ANTI-CHRIST" friends, that when we ask for any deliverance as for Christ, we may pray very earnestly against an evil without any bitterness mingling with the prayer. It is the bounden duty of every Christian to pray against anti-Christ, and as to what anti-Christ is no sane man ought to raise a question. If it be not the popery in the Church of Rome and in the Church of England,* there is nothing in the world that can be called by that name. If there were to be issued a hue and cry for anti-Christ, we should certainly take up those two churches on suspicion, and they would certainly not be let loose again, for they so exactly answer the description.

Popery anywhere, whether it be Anglican or Romish, is contrary to Christ's gospel, and is the anti-Christ, and we ought to pray against it. It should be the daily prayer of every believer that anti-Christ might be hurled like a millstone into the flood and sink to rise no more. But if we can pray against error for *Christ*, because it wounds Christ, because it robs Christ of His glory, because it puts *sacramental efficacy* in the place of His atonement, and lifts a piece of bread into the place of the Saviour, and a few drops of water into the place of the Holy Ghost, and puts a mere fallible man like ourselves up as the vicar of Christ on earth; if we pray against it, because it is *against Him*, we shall love the persons though we hate their errors: we shall love their souls though we loathe and detest their dogmas, and so the breath of our prayers will be sweetened, because we turn our faces towards Christ when we pray.

* The High Church of England has virtually accepted the doctrine of transubstantiation.



The World Council's Challenge to Us

WHEN representatives of the World Council met in Toronto four years ago and chose the theme for the Second Assembly, "Christ—the Hope of the World," it "was a bold decision, because it was bound to take us into territory where there is much disagreement." These were the words of Bishop Newbigin as he introduced briefly the task of the council to study and evaluate the Report on the Main Theme. Continuing, he said, "I am persuaded that it was a very wise decision, because there is no part of our Gospel which more needs to be boldly proclaimed today than that which assures us that Christ is Lord of the future."

He referred to a cartoon he had seen titled "The Twentieth Century Looks at the Future." The cartoonist had pictured a young man gazing at a vast question mark. "That is surely a true picture of our age," he said. And yet hope must mean more than "a wistful longing for good things to come, without any assurance of their coming." The Christian's hope is something more definite than that, but—

"we Christians have too often been without a living hope. We have not faced the future with the assurance that it is wholly in the hands of our crucified and risen Lord. We have not looked forward with the eager prayer of simple Christian believers who have no illusions about their own power to shape the world—'Come Lord Jesus.' We have often let it appear that the Church is the guardian of old things that are passing away, while new and revolutionary forces press forward in the confidence that the future belongs to them. What an absurd reversal of the proper roles! Surely it is our Lord Himself who is summoning us before the world to bear witness again to the hope He has given us."

Concluding, Bishop Newbigin urged that members "be more anxious to learn from

one another's faith than to refute one another's errors." And also to enter upon the task of study in the spirit of earnest prayer that God's Spirit would illumine their minds and make the things of Christ clear to them.

The Report on the Main Theme

With that challenge the assembly went into its study of the report, which was the result of a very large group, some four hundred minds actually have worked upon it. It is an illuminating document. It contains much with which we can perfectly agree. In fact, some paragraphs read just like our own books. There were some who expressed concern for the future of the document, for they recognized that when it came into the groups for close study it might, because of theological differences, have to undergo violent changes. But the remarkable thing is that after two weeks of earnest study this Report on the Main Theme, comprised of some thirty thousand words, was left unchanged and has now been sent to the churches for study, the obvious intention being that at the next World Council Assembly some report of that study in their many thousands of congregations will be brought back.

It was not easy for leaders representing more than 160 different denominations to come together and draw up a treatise on such a theme as "Christ—the Hope of the World." It is difficult even for us, with all our spiritual advantages plus the guidance of inspired counsels, to produce a document on theology and prophecy that is wholly acceptable to all! But very careful work had been done by scholars over a period of three years, and the result was a comprehensive document that entered every field of Christian thought, touching some areas which we as a people would certainly have left untouched. This report was then placed before the delegation, which for purposes of study and discussion was divided into fifteen separate groups. Not only the theological content, but also the phrasing and minute wording were features for forthright discussion. Yet in spite of that the document emerged intact, and, as we have mentioned, is being sent to the different churches *with no change whatsoever*. This is particularly heartening when we sense that some paragraphs touch vitally on the great question of the Second Advent.

With that long and involved report go

two other brief documents to the churches; one going as an accompanying summary of the council, called "A Message From the Second Assembly," and the other, a "Statement by the Second Assembly on the Report of the Advisory Commission on the Main Theme," giving briefly the points of disagreement. The council felt it was wise to state to the churches that the report was not endorsed in every detail by every delegate. One of the criticisms was:

"We find that the note of joyous affirmation and radiant expectancy which should mark a statement of the Christian hope does not sufficiently illuminate the Report. We find certain important *omissions*: The present work of the Holy Spirit in the Church and the world; specific reference to 'signs of hope'; adequate treatment of the theme of creation and cosmic redemption." And further: "We are not agreed on the relationship between the Christian's hope here and now, and his ultimate hope."

In these brief statements it is easy to discern disappointment on the part of some that the Advent was mentioned as specifically as it was, and yet in the minds of others there was even deeper disappointment that it was not mentioned still more definitely. We can truly rejoice, however, that so much of the Advent message has been included.

Furthermore, this accompanying statement reads that having "engaged the full attention of the Assembly," it now goes forth to be "presented to the churches" "with the commendation of this Assembly, for their study, prayer and encouragement." "Because Jesus Christ died and rose again for the world and will come again to renew it and judge it in His glory and grace, this world is anchored to Him with unshakable hope," and the Christian church moves onward declaring the gospel of grace and awaiting "His coming in glory and triumph at the end of this age."

"A Message From the Second Assembly"

The other brief document, already referred to as "A Message From the Second Assembly," is sent "to all our fellow Christians, and to our fellow-men everywhere," and it goes as a greeting in the name of Jesus Christ. It aims to state clearly, simply, and concisely the great truth that—

"though we were the enemies of God, He died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His

risen and ascended power He has sent forth into the world a new community bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hands.

"This is the hope of God's people in every age, and we commend it afresh today to all who will listen. . . . Whatever men may do, Jesus reigns and shall reign."

Privileged as a few of us were to sit in with the select committee that made the final draft of this message, we found it interesting to observe the efforts of the chairman, Bishop Newbigin, in his attempt to preserve the eschatological features of this "Message." One particular paragraph was questioned very candidly. It reads:

"For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will meet us at the last saying: 'Inasmuch as ye did it unto the least of these my brethren, ye did it unto me.' Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily 'Thy will be done on earth as it is in heaven,' and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory."

It was obvious that the chairman wanted to retain that statement, and there were others present who shared his concern, one of whom was a Mr. Goyder, a layman from London. He was the one who made a speech before the crowded assembly at an evening session when the Archbishop of Canterbury was in the chair. His statement made news in both the secular and the religious press. Among other things he said: "I am not a Seventh-day Adventist nor a German theologian, but I represent the common people in our churches, men and women who long to see a more definite emphasis given to the Second Advent of our Lord, which is the real hope of the church." The applause at the conclusion of his forthright speech revealed that nobody was asleep. It was clear and convincing. We were not surprised to learn while conversing with him later that he had some knowledge of prophecy, his father having been "studying diligently for twenty years the particular prophecies concerning our Lord's return."

At the conclusion of that special committee meeting on the last Sunday afternoon,

a smaller drafting committee went to work to put the "Message" in its final form. How pleased we were, when it was placed in our hands the next day, to discover that in this supplementary document the Advent hope had been retained in almost the exact wording of the draft we had been studying! Stepping up to Bishop Newbigin, the chairman, I congratulated him on a very fine piece of chairmanship and expressed my particular pleasure that the features concerning the judgment and the Second Advent had been retained. "Yes," he said, "I am glad we were able to hold those, because the Second Advent of our Lord is the real hope of the world. And I am glad that we could keep that sentence in concerning the judgment, because that is what we are all facing, and both the world and the church need to know that."

An Unprecedented Opportunity

This "Message" concludes with a very personal appeal and a reminder that there are countless multitudes to whom Christ is unknown. Then the question is asked:

"How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it? . . . Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

"We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord.

"Therefore we say to you: Rejoice in hope."

Such a clear statement concerning our Lord's return as is contained in these important documents should make the heart of every Adventist preacher rejoice. For, coming as it does out of the most representative council since the Protestant Reformation, it places in our hands an opportunity we have never had before. It challenges us to proclaim God's truth for this generation with new power. We could well wish that more had been included. But let us thank God for all that is there and make the most of our chance.

Having attended this historic council and having felt the pulse of it all as it moved forward, sometimes over smooth highways, at other times over rough and rugged terrain; and having made friends with many

of the leaders, often conversing with them and expressing freely to individuals our own convictions on the subject, we came away with hearts rejoicing that in spite of obvious weaknesses and disagreements there was nevertheless a note of confidence, not only in the return of our Lord at the end of history, but, in the minds of many, even the thought that His coming is near.

The last few meetings, especially the last day, were in some ways the most important of all. Many press representatives and hundreds of the accredited visitors had already left, but those of us who remained felt amply rewarded. To have sat with the drafting committee of the final "Message" was a rare privilege.

Some Things to Remember

No longer are Adventists a little, isolated group sounding their message in the ears of Christians and worldlings who do not want to know the meaning of the times. Instead, we never had a more favorable setting in which to proclaim the great truths that for more than a century have shaped our course. Confidently we can go to the Christian world, and, if we care to, we can take those paragraphs from the Report of the Main Theme, which set forth so clearly and definitely the Advent hope, and using them wisely we can call men and women of varied Christian backgrounds to a new study of the precious Word of God, declaring the thought of many speakers—"everyone who hopes in Christ is bound by His commandment to make known His gospel." "No one can keep the hope silently for himself without losing it," declared Dr. Schlunk in his opening address to the assembly. "The command of God the Redeemer requires of us the greatest speed. We do not know how much time we have left." Then quoting the words of our Lord, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28), the professor went on to emphasize that "for those who hope in Christ, however, the tumult of this world is a sure sign of Christ's coming. . . . The wintry gales that are now howling over the world are the signs of the coming springtime. The sicknesses of our time are the birth pangs of the new creation."

The very fact that millions of professing Christians will ere long be diligently studying these things in their churches should lay upon us the burden of prayer that God

will touch the hearts of preachers and congregations alike, that they may find the truth as it is in Jesus and be brought to surrender their hearts in full obedience to Him. To criticize these men while failing to understand their eagerness to follow truth is not only unkind, it is unchristian. Let us as workers begin to pray for a real revival in our own hearts while we bear up before the throne of grace those whose eyes seem blinded to the great apocalyptic message of eschatology. We have been told:

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness

as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464.

Only earnest, importunate prayer can bring it. "From the secret place of prayer came the power that shook the world in the Great Reformation."—*Ibid.*, p. 210. The Reformers of the sixteenth century discerned the clear issues of their day. They were men of importunate prayer. We have been called by God to complete the Reformation. May His Spirit lead us into earnest, heartfelt intercession for ourselves and His people scattered in every nation and in every denomination.

The Second Assembly Medallion



SOME of us who attended the World Council of Churches Assembly will not be permitted soon to forget that great meeting, for we have piles of papers, documents, and press releases. But among the many reminders is a beautifully executed bronze medallion which symbolizes that gathering. All the regular delegates were presented with one of these works of art, and so were also the members of the press, the latter group being supplied by the kindness of our friend, the chairman of the Press and Broadcasting Committee, Mr. Charles C. Parlin, a prominent New York attorney. With the medallion is a little folder descriptive of the symbolism.

At first glance the composite picture of so many different church designs might appear to us as illustrative of the second angel's message. But to those leaders working eagerly for church unity it symbolizes their ultimate hope, even though they themselves recognize that they are far from the ideal at present. It is true that the cause of the World Council of Churches is going through choppy seas. Knowing the interest of our ministers in all that happened at Evanston, we publish the accompanying pictures, together with the description contained in the folder, which reads:

IN 1948, at Amsterdam, the Dutch churches presented to the delegates a delft tile bearing the World Council of Churches symbol. Now, in 1954, at Evanston, the American churches presented to the delegates a bronze medal, executed by Medallic Art Company, New York; sculptor, Thomas G. LoMedico.

The Face Side

A ship with a mast in the form of a cross was often used in the early years of the Christian Era to represent the church of Christ. It is likely that this symbol has its origin in the gospel stories concerning the calling of Galilean fishermen as disciples and concerning the stilling of the storm on the Sea of Galilee.

This symbol is particularly appropriate for the

World Council of Churches. At Amsterdam the member churches pledged to stay together. They recognized that they were engaged on a common journey. This is a perilous journey, for these early years of the World Council's life coincide with one of the worst storms in human history. The passengers of the ship are of many races, nations, and denominations and find it hard to understand one another. The crew is inexperienced, for this is a new adventure in which established precedents are of little use. But above them and in the midst there is the mast: the cross. When they all look up to the cross they are made one, for their common Lord and Saviour Jesus Christ gathers them together. The nearer they come to Him, the nearer they come to one another.

It is not known how long the journey will last nor how many storms the ship will have to brave. One thing is sure. We know our destination. It is the kingdom of God. And it is the sure hope that that destination will be reached which encourages us on the journey.

The churches in their togetherness form the Oikoumene, that is, the fellowship of the *Churches of Christ*, which is worldwide and which seeks to serve all men everywhere. "Oikoumene" is the old Greek word that refers to the universality of the church with its many races, nations, and tongues and to the universality of its mission as it seeks to penetrate into all corners of the world and into all realms of life.

There are moments and there will be many more when the passengers on the ecumenical ship cry out: "Save, Lord. We are perishing." But if they have complete confidence in their Captain they will discover "that even the winds and the sea obey him."

The Reverse Side

"Christ, the Hope of the World," in the outside band, states the main theme of the Second Assembly. The inside space tells the story of Evanston in architectural symbolism. Pictured are churches representing the various communions. Only two are actual structures—in the right background is St. Paul's, London, and in the forward center the Orthodox tower is a composite of the cathedrals at Istra and Novgorod, both destroyed in World War II. (For photographs of the originals see *Lost Treasures of Europe*, Pantheon Books, Inc.) The others are merely types; at the left an American New England church and spire and in the foreground a simple chapel such as may be found in areas of reconstruction and among the younger churches. Mr. C. Harry Atkinson, executive director of the Bureau of Church Buildings for the National Council of Churches of Christ in the United States of America, assisted in laying out the design.

"Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing."—
Abraham Lincoln.

News and Announcements

Good News

THE fourth volume of *The Prophetic Faith of Our Fathers* is now off the press. This is the book for which our workers around the world have been waiting. While each of the other three volumes possesses its own vital contribution to the set, yet without doubt this last volume will be the most important, especially to us, for it brings the climax to the whole progressive development of the great theme of prophetic faith. Those of us who have been close to the author, LeRoy Edwin Froom, and have had the privilege of prepublication study of this intriguing volume are enthusiastic about its possibilities.

When the first of these four volumes came off the press, it at once challenged the thinking not only of our own denominational readers but also of students of other Christian groups. All were impressed with the tremendous contributions this made to the student of church history and of the development of prophetic interpretation.

It was not by accident that volume three was the first of the set to be published; that was by design. Since then we have been going backward. Volume two appeared next, then volume one, which unfolded the foundations of prophetic understanding, sweeping back even to some centuries before Christ. Now we have volume four, and in this, the largest of the four, containing some 1,280 pages, all the fruitful research that has made up the other volumes is gathered up and focused on this generation. In this we have not only a reason for the faith once delivered unto the saints, but also the imperative existence of the Advent Movement.

This is a book that every worker will study with enthusiasm and profit. It unfolds the various influences that were prominent in the early Advent Awakening. The intriguing story of the beginnings of this movement is helpfully linked with the past.

A special announcement concerning this volume appears on page 48, and we hope that every worker will see to it that his order is placed either through the conference or through the institution in which he serves. By comparison, this is one of the greatest book bargains that has ever been offered. Think of it—nearly 1,300 pages, profusely illustrated and revealing real typographical art, and all for only \$8.50! That is something we never see these days. Publishers in the U.S.A. reckon on at least one cent a page, and many times two cents a page in the more recent books that come to our desk. Even if we had to pay the full price, it would be cheap indeed. But the General Conference policy provides that 50 per cent of the cost of the Ministerial Book Club be met by your employing organization. That means that you get your individual copy for \$4.25. Three times that price would be more truly its cash value. The Review and Herald will dispatch your copy when the order is received through your Book and Bible House. Remember, this is the selection for the fourth quarter of 1954.—EDITORS.

Adventists and Unemployment Compensation

THE State Supreme Court ruled in Lansing, Michigan, that three Seventh-day Adventists were eligible for unemployment compensation despite their refusal to work on Saturday, the denomination's Sabbath. The court said that obviously Seventh-day Adventists have not removed themselves from the labor market by refusing to work on Saturday, because many employers hire them.

The suit was brought by Bessie Swenson, Aileen I. Lang, and Neva I. Van Sickle, former employees of the Battle Creek Food Company. Laid off, they were refused compensation by the State Employment Security Commission on the grounds that they were not available for re-employment, since they had said they could not work on Saturday.

Accusing the commission of "fine-spun" reasoning, the court said it should be more "realistic." It added that the commission's ruling would exclude thousands from unemployment benefits.

A similar ruling involving a Seventh-day Adventist's claim to unemployment compensation was made in April by the Ohio State Supreme Court. In a 4-3 decision, that court held that Mrs. Regina Tary, of Toledo, claimant in the case, would have been "seriously offended" had she agreed to accept a job requiring Saturday work. "The first moral obligation of a person," the Ohio Supreme Court decision said, "is to remain true to his religious convictions and to conform to what he believes to be his sense of duty."—Religious News Service.

The Pocket Testament League

IN JANUARY, 1955, the Pocket Testament League will launch the greatest Scripture distribution campaign of its career—taking the Word of God to

Africa. Once known as the Dark Continent, Africa has emerged stumbling into the light of civilization, only to be beaten backward by the staggering blows of almost insurmountable social, economic, and political problems. The growing spirit of nationalism, while it finds peaceful avenues of expression in some parts of Africa, has broken out in other places in such terrifying forms as the Mau Mau raids.

The Pocket Testament League campaign has been urgently requested by mission leaders as a vital supplement to the mission work now being carried on. Millions of Africans remain unreached by the gospel. Time is running out in Africa. With ordinary missionary methods it would take years to reach these people. Only mass evangelism and mass Scripture distribution can meet the need and do what must be done in Africa in the time that is left.

This Christian organization is appealing to churches and individuals of all faiths to back this great campaign with a mighty outpouring of prayer and financial support. Adventists have always felt the urge to place the Bread of Life in the hands of those who are famishing for the precious Word of God.

COMMUNITY RELATIONS

WE BELIEVE the article, "A California Church Solves Its Public Relations Problem," by Bill Oliphant on page 21, describes public relations of the first order. As Seventh-day Adventists, we workers as well as our laity all need to develop more interest in the activities of the communities in which we dwell. If a worth-while community project is sponsored, such as the building of a health clinic, should not the Dorcas Society or some other branch of the local Seventh-day Adventist church be in the forefront supporting the good cause? By taking active part in civic affairs, protecting religious liberty, et cetera, we render "unto Caesar the things which are Caesar's."—Ed.



Part of the regular Montgomery, Alabama, evangelistic audience. Earl E. Cleveland, associate secretary, General Conference Ministerial Association, and his team of workers are tremendously pressed to meet the invitations for Bible studies and personal counsel. The opening Sabbath morning service after the presentation of the Sabbath question for two weeks found more than nine hundred in attendance, more than four hundred of them returning in the afternoon for the Bible study. Workers say, "This is an outpouring of the Spirit of God." Already nearly four hundred have gone forward in baptism.



PASTOR *Shepherding the Flock*

The Work of a Deacon

JOHN D. RHODES

Pastor-Evangelist, Southern California Conference

SOME have the misconception that "now that the church has elected me to the work of a deacon I will have little to do." This idea is, no doubt, created by the fact that many of our deacons do so little. Any job in the church, done well, requires time and sincere effort. The deacon should not be a loafer. He has a work to do.

The work of a deacon is only slightly less in importance to that of an elder. The elders are to take the harder cases in church problems, but the work of the deacon is also a spiritual work, aside from his many manual duties—only perhaps on a lesser plane. (See *The Acts of the Apostles*, p. 93.)

In our church the high calling of this office is emphasized by the fact that the deacons kneel at the front below the pulpit at the time the elders kneel for silent prayer. As to the spiritual qualifications one might well reread Acts 6:1-8 and 1 Timothy 3:8-13.

I. THE DEACONS' RESPONSIBILITY TO THE CHURCH PROPERTIES.

In other Protestant churches there is often what is called a trustee board. These men hold the title to the church. They are also responsible for the total church property. In the Seventh-day Adventist Church the conference association holds the title, but the men chosen as deacons are nonetheless responsible for the church properties. The outline below suggests some of the areas of responsibility.

1. *The Church Monies*

- (a) In our church the deacon counts the money of the loose offering and gets a receipt for it from the church treasurer.
- (b) The head deacon is a member of the church finance committee and helps set the annual budget.
- (c) He is to administer funds budgeted for his use to alleviate needs of widows and orphans (in counsel with church board if item is excessive at all).

2. *The Church Building*

- (a) The head deacon is a member of our

church improvement committee and helps bring to our board suggestions for improvements and repair that can wait till board meetings.

- (b) The deacon is the overseer of the janitor work. If the janitor fails, the deacon is to see that laymen get the job done.
- (c) He is to see to such needed repairs as broken windows, plumbing, lighting, and heating.
- (d) He is to see to the care and distribution of *Church Hymnals* and other songbooks.
- (e) He is to see to the distribution of offering envelopes in whatever manner his particular church uses. He is to remove any paper or litter in the envelope and hymnal racks.
- (f) A deacon should be appointed to lock up after each regular church meeting.

II. THE DEACONS' RESPONSIBILITY TO CHURCH COMFORT.

1. Opening, lighting, and heating of building before services.
2. Maintaining of proper heat and ventilation for varied temperatures in the weather.
3. Seeing to it that all supplies are complete, such as toilet tissue, soap, towels.
4. The tightening of any loose opera seats if the church has these, and seeing to it that no splintery seats exist to tear ladies' hose.

III. THE DEACON AT THE REGULAR WORSHIP SERVICE.

In our church we have the following order of service. It is given only as a suggestion. We have our deacons sit forward and kneel with our elders as they enter for silent prayer. At the time of presentation of offerings we instruct the elder merely to make a brief offering appeal, after which he is seated. This is the cue for our deacons to begin to take the offering. (The elder should never say, "Will the deacons please

stand?" They should obviate the necessity of this cliché.) After taking the offering the deacons stand at the rear of the sanctuary and await the nod of our organist, who modulates from his offertory to the Doxology. Then, as the congregation sings, the deacons come forward and the elder comes to the desk and gives his prayer of dedication. Each deacon may then go and sit with his family.

IV. THE DEACON AND HIS DUTIES AT A BAPTISM.

1. Watch bulletin for baptisms to come, and check with pastor as to dates and number to be baptized.
2. Heat building, water, and dressing rooms to comfortable temperatures.
3. Prepare adequate dressing rooms, or booths, by using portable screens, et cetera, if church does not have adequate facilities.
4. Fill baptistry with water, making sure it does not overflow.
5. Assist men in putting on their robes, and also assist them into the water.
6. Help men disrobe (after baptism), wring water from robes, and prepare them for the deaconesses to take home for servicing.
7. Mop baptismal area, drain pool, and see that no towels or wet things are left around baptistry.

V. THE DEACON AND HIS DUTIES AT A QUARTERLY SERVICE.

1. Prepare rooms for service of preparation, arranging seats for both men's and women's rooms.
2. Prepare buckets, warm water, and basins, for both men and women. (It is well to add sweet-scented Pino-cide disinfectant to water.)
3. Be sure to provide suitable basins and soap so that men and women can wash their hands before going in to take communion.
4. Clean buckets, basins, and rooms after service, seeing that all towels are boxed and given to deaconesses for laundering.

VI. DEACONS AT THE COMMUNION TABLE.

1. See to it that table is placed as it should be before service.
2. See to it that there are enough chairs for officiating elders.
3. As they enter for the communion service, remain standing facing the table, and sit down when elders sit down.
4. Since most men are fumlbers, it is well to have the deaconesses remove the table cover.
5. Receive emblems, and distribute both bread and wine to congregation.

6. Return both bread and wine service to elders, who will in turn serve deacons and then one another.

7. Since each pastor may vary in his way of carrying on the details of this service, it is well to have it clearly in mind just what to do.

8. Assist deaconesses in replacing table and carrying the utensils to place for washing.

VII. THE DEACON AS A SPIRITUAL VISITOR.

1. He is to visit and determine needs of widows, orphans, and shut-ins.
2. In our church we have a quarterly visitation day when deacons and elders go by twos, as in Bible times, to visit the ones determined by the pastor as in need of visitation. On this day the pastor may join an elder in taking communion to a shut-in. He may take tape recordings to those who cannot get to church.

VIII. THE DEACON AND THE CHURCH BOARD.

1. All deacons are members of the church board and should attend all board and business meetings possible.
2. Deacons should at the meeting ask for suggestions to better their work and make suggestions for the general betterment of the church.

IX. WHAT IS A DEACONS' BOARD?

1. In large and middle-sized churches it is well for the deacons to meet periodically in their own board meeting, at which time the head deacon presides. He announces time and place of meeting.
2. At these meetings the particular work of a deacon is discussed and suggestions made that might demand the larger attention of the general church board.

X. WHAT IS A "HEAD DEACON"?

1. The head deacon is usually chosen by the nominating committee. He is chairman of the board of deacons, if one exists.
2. Should a head deacon assume all these responsibilities himself? No. He should delegate responsibility. Some of his deacons are perhaps gifted in various ways. He might not make needed repairs, for instance, on the building, but he might have a deacon capable of handling such problems. A deacon may work nights and not be available for lockup after prayer meeting. Then the head deacon should delegate another to care for this work.

XI. THE DEACON AS AN USHER.

1. I do not believe that in a church of any size the deacon should usher, for this is a good training ground for other men not

yet qualified for the high calling of a deacon. Ushers can be new converts, or even those not yet baptized.

2. For those who do practice the work of an usher, the following suggestions are in order:

- (a) An usher should function at Sabbath school, both to seat strangers and to take visitors' children to respective divisions. They should function right behind the lady hostesses.
- (b) During the worship, ushering deacons should help people get seated as soon as possible after intermission.
- (c) Seat late-comers, keeping an eye open for available seats.
- (d) Assist parents by opening doors when they leave with crying children.
- (e) Open doors for pastor and elders as they leave sanctuary at close of service.
- (f) In some congregations—at the discretion of the board—people are ushered out by rows.

3. Ushers might be junior deacons, merely given the title, but not ordained. (A good place for teen-agers to function.)
4. Ushers may be distinguished by some badge or a boutonniere.

XII. THE DEACON (OR USHER) AND HIS DRESS.

1. Where possible, a dark suit is most appropriate or a plain suit of solid color.
2. Avoid, if possible, wearing sport coats and slacks, and never wear sport shirts with open collars to officiate in such a high work.
3. Wear, if possible, a white shirt and plain tie.

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An Appraisal of Our Church Building Program— Part III

Planning the Building Program

E. D. CALKINS

*Pastor and Building Consultant
East Pennsylvania Conference*

TO PLAN a building for the exalted purpose of worshipping the Lord is a rare privilege. It should be undertaken reverently and intelligently. He who erects a building has an obligation to his neighbors, his constituency, and his God. Every building becomes a reflection of his concept of the character and ideals of the Lord.

The first step in a building program is to ascertain the need. Your congregation may need a new building because it has used rented quarters, or because the present building is too small, unrepresentative, unsafe, or inadequate. Such a study might well be made by the church board in cooperation with your conference consultant or other officer. Recommendations to the church body should be made by the board at a duly called business session, in which the entire problem could be discussed and a decision reached.

Working committees, which might consist of a locating, a plans, a finance, and at a later time a building committee, could be appointed at the business meeting or by the church board. These committees could report their recommendations to the church in due course of time. A well-informed membership will give more intelligently—a fact which certainly must not be overlooked when building.

To enlist the entire cooperation it may be well for the pastor to present in sermon form some of the needs for an adequate house of worship (or school). Urge every department of the church to submit suggestions as to its need. Let every member contribute freely to the preliminary planning, preferably before the appointment of committees. This helps to avoid hurt feelings and assures support of the program.

How large should a committee be? That may vary with the type of work and size of church. We conducted a successful building program with a building committee of three, which has the advantage of dispatch, although it may lack in broad representation. Generally from five to nine members will be found desirable.

An inspirational meeting might well be held for all who have been selected to engage in committee work. A written statement of the duties and responsibilities of each committee, and of

the entire congregation, should be given to all. All items needing attention could be noted and properly assigned.

Organizing to Raise Funds

To assemble funds consecrated to the high purpose of creating in material form the spiritual experience of the soul is a high and sacred experience. Work on this phase of the program should not be delayed, as the acquisition of funds is generally an acute factor in the determining of the size and progress of the program. Many churches find it necessary to raise funds for several years before work is actually begun by the locating or plans committee. A tentative goal may be established for the entire project, as well as a time schedule.

A publicity program will be necessary, conducted either by a special committee, or as a part of the work of the finance committee. The pastor may choose to speak on such subjects as "The Church Building, an Expression of Christian Ideals," "The Church Typical of the Homeland of the Soul," "Witness of God's House."

Thorough organization of the church for the raising of funds is most imperative. In one program we divided the entire membership (350) into 30 bands as nearly equal financially as possible. We called a meeting of the leaders and outlined the plan. Each was given a large envelope containing the list of his band members, a mimeographed sheet of instructions as to how to call, what to say, et cetera, a number of "gold bond" shares in different denominations (\$100, \$50, and \$25), a ledger sheet on which to keep a complete record of "shares" sold, and the offering envelopes to be given to the members of the band. Each member placed his money in the offering plate in his envelope, and also reported the gift to his band leader. The handling of finance was thus reduced to a minimum.

Band leaders were counseled to team together, or to select someone from their band to accompany them on visitation. This plan played the dominant role in the fund-raising program. Very little promotion was given during the worship hour. Announcements were contained in the weekly bulletin, and occasionally special mention was necessary from the pulpit. On two occasions during the project we conducted a special church service. In our particular location we found it expedient to have laymen conduct the entire worship program, speaking on such general topics as the need, God's ideal, the blessings of sacrifice, urgency of the task, et cetera. A special offering

received at the close of one such service amounted to more than \$4,000.

After counseling with the conference adviser, the finance committee may desire to give study to the advisability of a public solicitation program. Special projects may also be suggested. Various departments of the church may desire to raise a special fund for pews, the furnishing of some department, the church roof, or some other item.

The committee will also want to familiarize itself with the General Conference policy governing building programs, which requires that 75 per cent of the funds be on hand before building operations are begun. Some type of goal or progress device may prove to be helpful, depending upon the attitude taken by the congregation, and how it is used.

It will be necessary for the committee to prepare a plan of finance to be submitted to the conference committee for approval. Such a listing will include:

1. the estimated cost, and
2. the financial plan.

The latter might be divided into:

- a. cash on hand,
- b. pledges (list by years),
- c. other incomes,
- d. value of volunteer labor and donated materials,
- e. conference appropriation requested, and
- f. plans for raising the remainder.

Concerning church finance, Ellen G. White wrote:

"The lax way which some churches have of incurring debts and keeping in debt, was presented before me. In some cases a continual debt is upon the house of God. There is continual interest to be paid. These things should not, and need not, be. If there is that wisdom and tact and zeal manifested for the Master which God requires, there will be a change in these things."—*Testimonies*, vol. 6, p. 102.

Faith and Sacrifice Necessary

I do not entirely know what the Lord's plan is for raising all the money that appears to be necessary to erect houses of worship, but I do know that "these memorials are to stand in many places as witnesses to the truth. . . . Wherever a company of believers is raised up, a house of worship should be built. Let not the workers leave the place without accomplishing this."—*Ibid.*, p. 100.

"In preparing a house of worship, there must be a great exercise of faith and trust in God. In business transactions those who venture nothing

make but little advancement; why not have faith also in an enterprise for God, and invest in His cause? . . .

"The liberality of the Jews in the construction of the tabernacle and the erection of the temple, illustrates a spirit of benevolence which has not been equaled by Christians of any later date. . . .

"Can Christians living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews?"—*Ibid.*, vol. 4, pp. 77-79.

"There are some cases, however, in which a young church may not be able at once to bear the whole burden of erecting a house of worship. In these cases let the brethren in other churches help them. In some cases it may be better to hire some money than not to build. . . .

"When the Lord sees His people restricting their imaginary wants, . . . the work will go forward with power."—*Ibid.*, vol. 6, pp. 101-104.

If your congregation of one hundred members denied themselves one nickel ice-cream cone or candy bar a day, or one thirty-five-cent sundae a week, it would amount to \$35 a week for the building fund. With self-denial boxes for each home, the health of the membership could be increased as well as the building fund!

I am reminded of a story told by Albert A. Chambers in a fund-raising sermon. A self-sacrificing French doctor was about to retire after a memorable life of service to his fellow townsmen. They had not always been able to recompense him for his work, but upon this occasion it was proposed that a concrete expression of their appreciation and affection be presented to him.

On a given day a large barrel was placed in the city square where everyone was to bring a pitcher of wine from his cellar. All day long the people came bearing their pitchers. That evening, at a special celebration, speeches were made by the mayor and leading citizens as the barrel of wine was presented.

Later the doctor drew a little wine from the barrel and tasted it. He was shocked. It tasted like water. He sipped again. It *was* water. He called the mayor, who was dumfounded. He in turn called the councilmen, and an investigation ensued. The truth came out. Everyone had reasoned that he had only a small amount of wine in his cellar and that no one would know if he contributed a pitcher of water. The story was the same everywhere—each one gave water!

This tale may more often find its tragic fulfillment in giving toward a special church project, but let us not forget that Jesus blessed and multiplied the few loaves and fishes. He will do so again for your congregation.

(Concluded next month)

Competition and Ingathering

MERRILL L. ENRIGHT

Pastor-Evangelist, Southern California Conference

A MAJOR problem to pastors at Ingathering time is how to encourage every church member to have an individual part in reaching the church's Ingathering goal. In order that this may be done successfully it is important that each member be encouraged to reach his own personal goal. In fact, that is the secret of success in any church project. But many times we may be tempted to glorify certain individual members above others who may have worked even harder and longer without reaching their particular goals.

For example: certain fortunate people may be given business territory to solicit. And many of these businessmen have made it a regular part of their program to give an annual gift to our work. Within a few minutes these members receive the regular checks from these merchants, which amount to several Minute Man goals. The next Sabbath these members are crowned with honor and are held up before the church as wonderful examples. Then they promptly relax, while others are working for their goals the hard way, going from door to door night after night and all day Sunday, maybe for weeks, and even then they may fail of reaching their goals. They have worked harder but have received no commendation.

It is well for us to remember that Jesus did not praise the givers of large amounts of money who had advantages and reached their goal for personal glory, but instead He praised the poor widow who gave all of *herself* for God's kingdom.

There may be nothing really wrong with printing the list of all who have reached their goal, but if in doing that we fail to mention as we give out the Minute Man ribbons that there is a much greater reward awaiting all who are doing their best to advance God's mission program, even if the Minute Man goal is not reached, then we as leaders have certainly failed to comprehend the Lord's method of rewarding success. Certainly, the poor widow did not reach the Temple goal for the individual member, but she did more: she exceeded it and received the commendation of her Lord. The Master does not gauge success by outward appearances, for He looks upon the heart. And have we not all sensed that sometimes hearts have been hurt by our efforts to accomplish worthy ends by unworthy methods? Competition too often destroys the spirit of fellowship which, in the final analysis, is the fruitage of the gospel.

THE MINISTRY

A California Church Solves Its Public Relations Problem

BILL OLIPHANT

*Assistant Secretary, Pacific Union Conference
Department of Public Relations*

EVERY organization has public relations of some sort, whether good or bad. The progress the organization makes in the community, the esteem it enjoys, depends upon the type of public relations it has.

Good public relations or, more simply, the good will of the community is equally as valuable to the church as it is to the big factory in town. But the factory has a budget and an expert to take care of its relations with the community. However, the local church is not able to solve the problem in this way.

Thus the members, from the pastor down, are responsible for the degree of good will the church enjoys. It is not enough for the members to go to church Sabbath after Sabbath and for the pastor to stand before his congregation and deliver a sermon. What the members do or fail to do outside the church will largely determine whether or not the church ranks high in the esteem of the public.

Sometimes little incidents, such as a member hanging out her laundry on Sunday, can react against the church. An incident might have occurred in the little California town of Escondido that could have done much to make the work of the church more difficult because of offense to the public, and resulting hard feelings. But this didn't happen there, because the pastor [J. V. Scully, now a departmental secretary in the Southeastern California Conference—EDITORS] realized that the good will of the public was vital to the success of his church. It developed this way:

One day the pastor of the Escondido Seventh-day Adventist church called in his board members and laid a proposition before them. The church was too small, and he wanted to build an addition to it. But the board was cautious. This would call for a great deal of work donated by the congregation, because there just were not enough funds in the treasury. Most of the church members would have to contribute their work on Sundays. What if the neighbors objected to their working and making noise on Sunday? This could cause hard feelings in the community that it would take a long time to overcome. With hard feelings in the town, the church would have a very difficult time making a success of any evangelistic campaign for a long time.

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But the pastor was ready with an answer. He had the public relations problem neatly solved. They would take a poll and find out what the reaction of the community would be toward their proposed working on Sunday and then make plans for the new addition accordingly.

In a few days the poll was under way. The residents of the community were surprised and greatly pleased about the consideration being given them. Smiling pollsters called at the neighbors' doors and walked away with the good will of Escondido in their pockets.

The feelings of the people were pretty well summed up by the editor of the Escondido *Daily Times*:

"We like the goodwill shown by the Seventh-day Adventists in their construction of an addition to the church here. Since their Sabbath is Saturday, they would like to work on the addition on Sunday. So, rather than just go ahead and perhaps have some of the neighbors who worship on Sunday angry, the Adventists polled the neighborhood, asking if the residents would mind the work.

"That's the sort of tolerance which makes for understanding between churches . . . and people."

SEMINARY EXTENSION SCHOOLS

Seminary Extension Schools in Inter-America

LE ROY EDWIN FROOM

One of the Team of Instructors From the Seminary

TWO more successful Seminary Field Extension Schools have just been held in the British West Indies, in the Inter-American Division. These were conducted in sequence—the first one on the inspiring mountaintop at the West Indian Training College, near Mandeville, Jamaica; the second in the verdant valley in which the Caribbean Training College is situated near Port of Spain, Trinidad. In Jamaica some fifty preachers, teachers, and Bible instructors were in attendance, including twelve theological students and Bible instructor seniors from the college. In Trinidad a slightly larger group of workers participated.

The same teaching team of three—W. G. C. Murdoch, director, Melvin K. Eckenroth, and the writer, with Arthur L. White as a special instructor—gave identical courses in the two schools, including essentially the same chapel-hour instruction and approximately the same evening lectures, the latter being attended by the respective communities as well. Vernon E. Berry, the Inter-American Division representative, efficiently handled the administrative details and coordinated all activities. Also R. M. Mote, of the college in Jamaica, and Percy Manuel, president of the college in Trinidad, gave valuable help in the respective schools. The two student groups and faculty are pictured on pages 24 and 25.

Helpful administrative backing and the presence of leading officers made for abiding results. And the students have not been surpassed anywhere in eagerness and application. A full but balanced program ensured the greatest returns from the time allocated for the session. A rather rigorous schedule was followed in each school.

In each instance Dr. Murdoch opened the first chapel hour with the words, "In the beginning God." He stated that our great desire was to have God occupy the pre-eminent place in our search for knowledge, because we recognize that, when we have God at the beginning, then everything that follows is "very good." He made

an appeal to the students to prepare their hearts for the studies that lay before them, because we believe that heart preparation should take precedence over all else.

Old Testament Fundamentals Restudied

Dr. Murdoch endeavored to make his chapel hours times of deep spiritual refreshing, and presented some of the great virtues, such as faith, hope, love, patience, and courage. He stressed the truth that these traits of character must be more and more manifest among God's people as we near the close of time. The messages we give to the world may be unassailable, but if the messenger does not possess these Christian qualities in his own life, his message will be of little avail. Seventh-day Adventists living in these last days, he urged, should be examples to the world of what genuine Christianity can do for us in refining our characters, ennobling our lives, and sanctifying our services. Let us listen in for a moment on the opening class in Old Testament Backgrounds:

"We have come to a new day in the study of the Old Testament. The interest of Biblical scholars everywhere has been aroused in the messages of the Hebrew prophets to a degree unparalleled in many years. The 'documentary hypothesis,' which has held such popular sway for so long, is now being very seriously questioned, and already many have discarded it. The popular practice known among theologians as 'conjectural emendation' no longer holds the dominant place that it did. Everywhere there is now greater reverence for the Masoretic text, and the general reliability of the Old Testament is now assumed. The discoveries of archeology have done much to substantiate the Biblical records and have thrown great light upon the life and times of the patriarchs and prophets.

"We have come to a day of marked revival in the study of the Hebrew language and literature. This is most encouraging, and is long overdue. As Seventh-day Adventists we have always been consistent exponents of the Old Testament, and we believe that revived interest in this section of the Bible is one of the signs of the last days."

His class in Old Testament Backgrounds cre-

ated much interest. Present trends in Old Testament study were surveyed, and fundamental doctrines were restudied in the light of modern research. Such topics as creation, the Sabbath, the fall of man, life after death, and the Flood received special attention. The times of the patriarchs and prophets were surveyed in the light of the most recent archeological discoveries. Faith in divine revelation was greatly strengthened and respect for the Word of God was increased as a result of the ground covered in this class.

Sound Evangelistic Methods Studied

Next we step into the Evangelistic Methods class. "The welfare of the Advent Movement depends upon fidelity to its evangelistic mission." With this statement Professor Eckenroth began the study of finding a basic methodology for our evangelism, established upon Scriptural and Spirit of prophecy principles. The course centered in the basic necessities of evangelism, the proper approach in prejudiced areas, and the distinctive message that we are commissioned to bear. The concluding portion was on fundamental principles involved in "drawing in the net," and obtaining larger numbers of thoroughly converted adherents to the faith. Attention was also given to consolidating our gains. A primary key to sound evangelistic method, he held, is recognition of the "vertical" as well as the "horizontal" character of the message we are commissioned to bear.

The evening lectures, which alternated with the pictured recitals of the development of prophetic interpretation, emphasized Christ-centered preaching of the third angel's message. The centrality of Jesus Christ in all of our faith and practice is the rallying point around which both ministry and laity are to gather.

A third facet, in the broad field of practical theology, studied in certain chapel periods, concerned ministerial conduct. There was candid examination of ministerial ethics, and the perils and dangers peculiar to men of the ministry were frankly faced. Alerted to the subtleties of the enemy, all unitedly determined, by Christ's enabling grace, to keep unspotted from the world.

In one interesting chapel period toward the close, the faculty united in panel discussion of how the content of their individual fields and courses could be integrated to the maximum degree during an evangelistic campaign. The effective giving of our message is the ultimate goal of all our study, whether in the area of "content" courses, or in the specific field of methodology.

MESSAGE ENVISIONED

VERNON E. BERRY

Educational Secretary, Inter-American Division

All through the ages we now can descry
The marching faithful with torch held high,
On to the stake, the rack, the dungeon drear,
Their hearts aflame with vision clear.
Now we march along with them—in age, in youth—
We join God's mighty cavalcade of truth.

We see His guidance in the years untold,
The glorious Bible prophecies unfold.
His witnesses of truth—of light divine—
We've seen in greater glory ever shine.
Yes, we've felt the kindness and the power
Of His timely message for this crisis hour.

Thus we await the day when angel song
Will swell the music of the ransomed throng.
Grant us to labor on, nor ever cease
To search for sin-sick hearts who need Thy peace,
To preach with greater power in every way
The message we have seen anew today.

Inheritors of the Truths of the Centuries

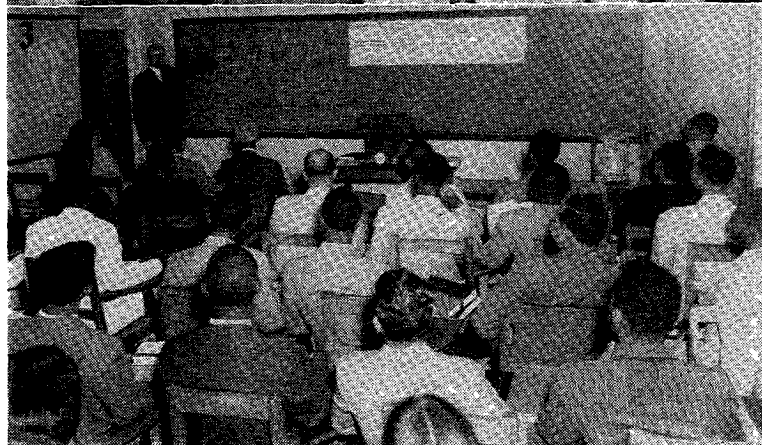
In the third course, on the Progressive Development of Prophetic Interpretation, by the writer, it became evident that fully as valuable as the necessary content instruction in these extension schools is the indirect widening of horizons, the lifting of the sights, and the broadening of the workers' concept of the firm foundations of the Advent faith, as well as the fundamental soundness of the bulwarks of our foundational prophetic interpretations and doctrinal positions. Consciousness of the oneness of our positions with the basic expositions of the Protestant Reformers, and with those of the sound early church leaders, strengthens faith and deepens conviction. We are seen to be the inheritors of the truths of the centuries, and the raisers up of the foundations of many generations.

The inherent strength of our positions, and the consequent appeal to thoughtful minds who wish to have the full facts and to know the relationships of our movement to the church of the past, are beyond calculation. A grasp of these facts gives a tremendous advantage to our workers in forestalling opposition, detecting and parrying subtle fallacies, and affording the greatest appeal to minds that might not be reached by any other medium.

In each school a series of eight illustrated evening lectures by the writer reinforced the

(Continued on page 44)

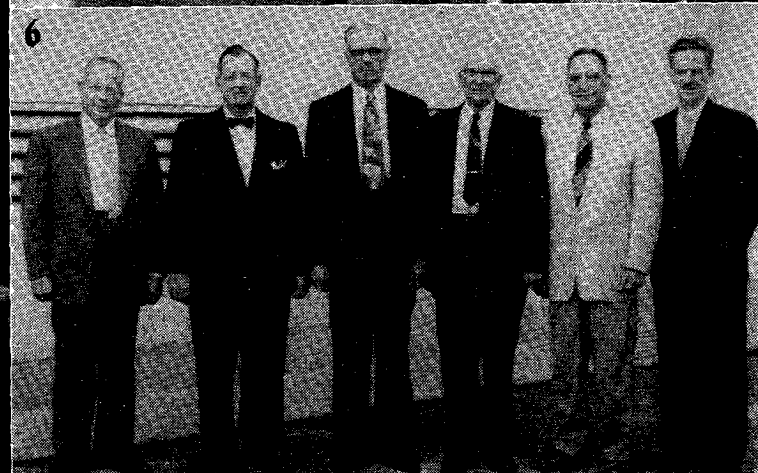
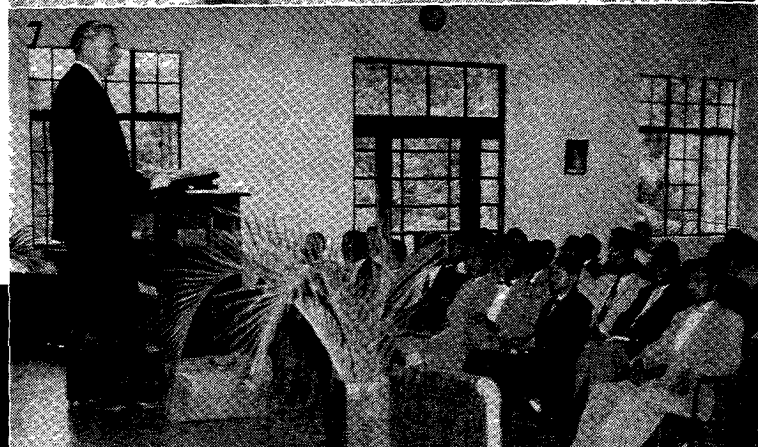
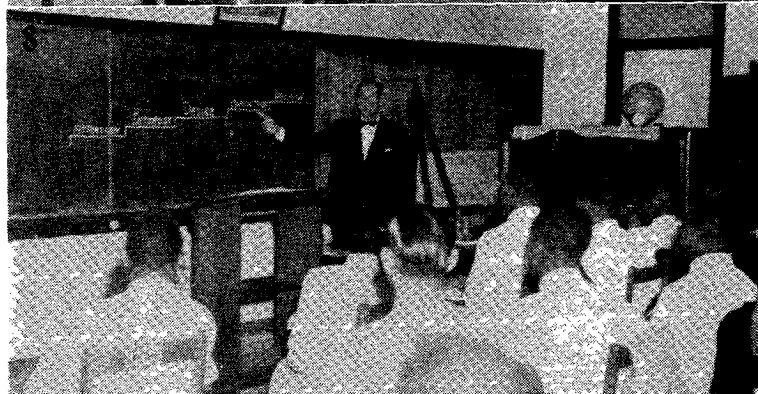
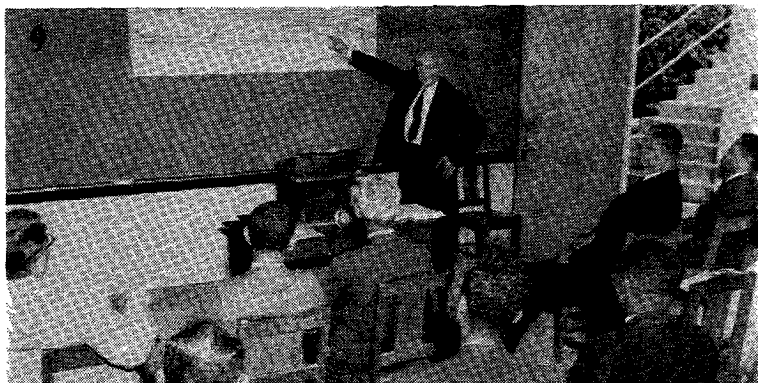
Inter-A EXTENSION in Ac



1. Jamaica Extension School group s
Indian Training College at Mandev
maica. 3. Director Murdoch with I
grounds. 4. Faculty and student group
at the Caribbean Training College.
Herbert Fletcher, representative of t
with parent Seminary. 6. The facu
From left to right: guest instructor A
roth, Evangelistic Methods; W. G. (i
ment Backgrounds; LeRoy E. Froom
phetic Interpretation; Vernon E. Ber
office, coordinator; Percy Manuel, pro
College. 7. Dr. Murdoch giving one o
Extension School. 8. M. K. Eckenroth
to decision. 9. L. E. Froom discussing
upon the Reformation principles.

American SCHOOLS tion

studying in the library of the West
ville. 2. The student group in Ja-
is class in Old Testament Back-
at the Trinidad Extension School
5. Memorial Shield presented by
the Jamaica students, to be placed
ty of the two extension schools.
Arthur L. White; Melvin K. Ecken-
C. Murdoch, director, Old Testa-
n, Historical Backgrounds of Pro-
ry, of the Inter-American Division
resident of the Caribbean Training
f his chapel talks at the Trinidad
illustrating the five steps leading
; the Counter Reformation attack



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PULPIT *Pointers for Preachers*

A Plea for Preaching

ALFRED S. JORGENSEN

Teacher of English and Bible History, West Australian Missionary College

PREACHING is heaven's ordained means of saving men and women from the power of sin and death. If ever a program was divinely sponsored, the program of Christian preaching is! "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Christ came as a preacher. Again and again we read of His "preaching the gospel of the kingdom" (Matt. 4:23). His disciples were ordained to be preachers. "And as ye go, preach," was the command of Jesus to them (Matt. 10:7). Later, in the gospel commission, He authorized them to "preach the gospel to the whole creation" (Mark 16:15, Centenary translation). Preaching was the means whereby multitudes in the first century came to a knowledge of salvation.

The effectiveness of preaching, as a saving agency, was not limited to the apostolic era. The Protestant Reformation was, among other things, a revival of preaching. The Reformers put the sermon in the place of the mass, and by the public proclamation of the Word of God thousands retrieved an evangelical faith from the traditions and superstitions of the Roman system.

The Wesleys and Whitefield and their associates were powerful, persistent preachers. It is not too much to claim that the preaching of the Evangelical Revival saved England from a fate similar to that which overtook France in the bloody days of 1789.

Preaching—let us never forget it!—has always been one of the foremost strengths of the Advent Movement. Our work advances in the wake of the preacher. The pioneers were preachers. Long before we possessed a conference office, or a college, or a sanitarium, or even a printing press, the fathers of our faith were advancing the cause of present truth by their voices and their pens. God pity us if we ever see in our work a diminution of preaching either by our neglecting it or by our putting other things in its place.

Take away preaching and what would we have left? A splendid organization! Magnificent institutions! A loyal membership! Yes. But how long would the organization endure, the work advance, and the hearts of the membership beat true without the continuance of preaching? That is the test; and it reveals the vital contribution preaching makes to the onward progress of the work.

God's Mouthpiece

Preaching is such an effective means of soul-saving endeavor because it provides the Holy Spirit an opportunity to speak to the hearts of men. Preaching is quite a different thing from lecturing. The preacher is a messenger for God, and in all his public efforts, as a mouthpiece of the Divine, he is delivering a message from heaven. He speaks, not in his own name, but by the authorization and in the power of Him who has called him to be a preacher. He is a man possessed by the Spirit of God, a man through whom the Spirit speaks and works. This was the experience of the prophets and the testimony of the apostles.

There is a sense, therefore, in which the preacher speaks under the inspiration of God. His mind is enlightened by the Spirit of God. His task is to interpret the Word of God to the immediate need and circumstances of the hour. His duty is to proclaim the vision as he sees it; it is the privilege of the Holy Spirit to convict the souls of those who hear as to the truth of the message that has been proclaimed. Hence, through preaching, the Spirit is able to break down the strongholds of sin in the human heart and to win its allegiance to Christ.

And it works! Thousands of people the wide world over rejoice in the truth of God brought to them by the living preacher. Visit our churches. Hear the testimonies of God's people as they witness to the part that the preacher has played in turning them "from darkness to light, and from the power of Satan unto God" (Acts 26:18).

Now we cannot gainsay the fact that far too frequently preaching appears to go disappointingly hard. Often the preacher is forced to eat the black, bitter bread of neglect! How then are we to account for the apparently meager results that too often crown our public efforts?

Are we, for instance, justified in explaining the seeming ineffectiveness of our preaching in terms of the age in which we live? It is true, admittedly, that we are living in times that parallel the days of Noah and of Sodom and Gomorrah. The antediluvians scorned the preaching of Noah, "a preacher of righteousness," and only eight were saved in the ark. Lot was reviled for his earnest entreaties, and but three members of his family escaped. It is also true that our Lord suggested He would find but little faith upon the earth when He returned. We can expect, therefore, that as we approach His coming there will be a decreasing interest in spiritual things on the part of many.

But we must never overlook the fact that the heart of man has not changed. As the psalmist declares, "He fashioneth their hearts alike" (Ps. 33:15). Men today are basically the same as in the days of Wesley, and Luther, and the apostles. The modern man needs the gospel as much as anyone has ever needed it in ages past. And the fact is that he will listen—as men have always listened—when he is rightly approached, and when the Word is proclaimed with convicting power. Let its message carry the genuine note of authority, and the common people will listen gladly.

"A Firmament of Chosen Ones"

Furthermore, do we not have the assurance, both of the Scriptures and of the Spirit of prophecy, that the Lord still has a firmament of chosen ones who will accept the truth, and that before the close of probation thousands will be converted in a day?

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion."—*The Great Controversy*, p. 390.

"All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches."—*Testimonies*, vol. 9, p. 110.

"The Lord has His representatives in all the churches. . . . Many there are who have faithfully walked in the light that has shone upon their pathway. . . . All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the

very verge of the kingdom, waiting only to be gathered in."—*Ibid.*, vol. 6, pp. 70, 71.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . . Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612.

The best days of preaching, it would seem, are not in the past, but yet to be! Indeed, we have very good cause to anticipate a revival of preaching that will not only confound the enemies of truth but astound us as well.

The ministry of the Word is not going to fade out as this age comes to its end. The Christian dispensation came in with a glorious wave of preaching and the end is to be better than the beginning. Ought we not, therefore, to accept the modern situation as a challenge to us, as preachers, to match the demands of the hour with a spiritual experience and a Spirit-filled ministry?

What a privilege it is to be a preacher! What an honor to be invested with authority as ambassadors for Christ! Let us magnify our calling. Let us, with resolution and purpose, pursue it to the very end.

Sermon Outline

As a Man Thinketh

J. F. HUENEGARDT
Los Angeles, California

1. How does a situation such as that described in Jeremiah 17:1 come about? (James 1:14, 15.)
2. How are habits formed?
 - a. First the thought (James 1:14, 15).
 - b. Harboring the thought.
 - c. Yielding to the thought.
 - d. Repetition of the act cuts the groove in brain.
 - e. Thus habit is formed. Paul speaks of a law of sin (Rom. 7:19-21, 23).
 - f. Sin becomes a law, as habit is formed. "The sin of Judah is written with a pen of iron, and with the point of a diamond" (Jer. 17:1).
3. Luther once said, "You cannot prevent the crows from flying over your head, but you can prevent them from building a nest in your hair." In this sinful world you may not be able to prevent evil thoughts from flitting through your mind, but you can keep them from multiplying and from hatching out their kind. Habit becomes a law; sinful habits create the law of sin in us.
4. Have you ever attempted to break a habit in your child or in yourself? It is only by the

(Continued on page 46)

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Now you can show motion pictures giving the Adventist message right down to the last scripture quotation. Produced by the Voice of Prophecy, these films feature H. M. S. Richards in a series of Bible studies on fundamental doctrines. Each film is complete in itself, presenting a Bible study evolving from a human interest story. These 28-minute motion pictures accurately present Adventist beliefs with frequent reference to the Bible. There is inspiring music too by the King's Heralds and Del Delker. For special low rental cost on the series of seven films, see below.

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UNCLE CHARLEY'S VISIT

Nobody liked Uncle Charley, but when he dropped in to see the Thompsons—well, his relatives were mighty surprised. Teaches the Divinity of Christ.

CALLING CQ

Bill Davison didn't think much of religion or prayer until he received a startling message on his short wave radio. Portrays the power of prayer.

INQUIRING REPORTER

Jack, the breezy inquiring reporter, never thought much about the other fellow. But he asked a question one day that changed his pattern of life. Outlines the requirements for being a Christian.

THE NEW EARTH

"I got no ambition to play a harp," said truck driver Joe Smith. But his ideas about heaven were unexpectedly altered. Teaches that heaven is a real place.

THE LAW

Jim Daley was sentenced to death, and in his cell he asked some pertinent questions about the law of God. Explains why the Ten Commandments are important.

THE SABBATH THAT CHRIST MADE

A helpful minister explains to a confused young couple why many Christians believe the seventh day to be the Lord's holy day. Clarifies the Sabbath question.

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MEDICAL EVANGELISM

Objective Approach in Soul-winning Work

ESMERALDO A. DE LEON

Chaplain, Manila Sanitarium and Hospital

WE LIVE in the days of research and study. Educators today are using all ways and means humanly possible to secure data about an individual or group of individuals in order to equip themselves with a more objective approach to the various problems and needs of those whom they are working to educate. The shifting of emphasis in the method of education during the first quarter of the century from subject matter to the child, and the continuous and progressive studies in various fields to enrich knowledge and understanding with the aim of dignifying the human person, are significant to the workers in the cause of God. Indeed, it was for the human individual that the very Son of God came to suffer the ignominious death on the cross.

It is to be recognized, moreover, that true education and redemption are one. They came from the same Source and have the same ultimate objective—the restoration of the image of God in man. It is conceivable, for this reason, that the method which has been proved to be fruitful of good results in the former may also be effective and fruitful in the latter.

Jesus was the Master Soul Winner. He was objective in His approach. He was equipped with facts about the individual before He made the approach. He knew the needs of every one of His many prospects, indeed, even the very personal problems of everyone with whom He came in contact. His keen understanding of the different needs and problems of each of the twelve disciples, their varied backgrounds, temperaments, and occupations before their conversion, was a clear example of the objectivity of the Master's approach to the work of soul winning. Then His "Go, call thy husband," "Go and sell that thou hast," and "Except a man be born again," are excellent manifestations of Jesus' objective knowledge of the different moral and spiritual needs confronting His prospects.

But inasmuch as the soul winner cannot read

minds as Jesus did, it behooves him to discover some ways and means by which he can be objective in his approach to soul-winning work if he is to follow the exemplary method of the Master Soul Winner.

A Helpful Questionnaire

After some years of hospital work I am humbly passing on some of the results of my study for the information of fellow workers in the institutions and in the field. I hope and believe that these findings will be of help in both personal and public efforts. A questionnaire is given to every patient to ascertain his religious beliefs and problems that are within the sphere of the functions of the chaplain's office. This is done by a nurse assigned to work in the office of the chaplain. She also aids the patient in answering every question in the questionnaire. Space will not allow me to present the whole form here, but some of the pertinent items of the questionnaire are as follows:

Do you believe in a God that is (personal?) (nonpersonal?) (Not sure?) (No God?)

Do you believe that God created (man?) (the world?) (Not sure?) (Man and world by evolution?)

Do you believe in a personal devil that is (handsome?) (ugly, with horns, spikes, tail?) (No devil?) (Not sure?)

Do you believe that the world is (rushing to its end?) (to continue as it is?) (Not sure?)

Do you believe in the Second Advent of Jesus that is (personal?) (spiritual?) (Not sure?)

The individual has merely to underline his answer. If we are seeking objective information our questions should be perfectly clear and definite.

Information obtained through the questionnaire has been most helpful to us in our personal work among the patients, and I believe it can be equally helpful to a personal worker in the field. It is an accepted principle in soul-

winning work that decision is to be secured following the presentation of a new truth, and this decision should be followed promptly by a strong appeal for obedience. Equipped with knowledge of the beliefs of his prospect, the personal worker can approach his work with more objectivity. In the series of studies that he will give, he is aware of the truths that will be new to his prospect. He will make preparation to meet the definite needs of the hungering soul for the bread of life. Like a trained physician, who after a careful diagnosis prescribes treatment that will restore to health his patient suffering from some deficiency disease, the soul winner will make provision to meet the urgent moral and spiritual deficiencies of his prospect. In the progressive course of the learner of truth the worker knows with certainty the decisions to be obtained, and thus can be timely in his appeal for action to obey.

Furthermore, a tabulation of the findings will help in a public effort. This is, of course, true only if the results of the study represent a cross section of the worker's field. My own findings may be taken as an example. I believe that they are a representative cross section of the field in both unions in the Philippines, for three reasons: (1) there were about 2,000 individuals studied; (2) the cases studied were from almost all the different sections of the archipelago; (3) they were men and women from almost all walks of life in the Philippines.

For purpose of illustration a brief tabulation of the findings is presented, with figures in percentages. Religious denominations represented in the tabulation are as follows: Roman Catholic, Methodist, Church of Christ, Philippine Independent Church, and those without religious affiliation. (Since not all questionnaires were completely filled in, the columns below will not necessarily each total 100 per cent.)

| BELIEFS | RC | METH. | CC | PIC | WRA |
|--------------------------|-----|-------|-----|-----|-----|
| In God that is | | | | | |
| Personal | 64 | 87 | 82 | 69 | 85 |
| Nonpersonal | 25 | 13 | 18 | 15 | 10 |
| Not sure | 21 | 0 | 0 | 6 | 5 |
| In the creation of | | | | | |
| Man | 100 | 100 | 100 | 94 | 38 |
| The world | 100 | 100 | 100 | 94 | 29 |
| Not sure | 0 | 0 | 0 | 6 | 5 |
| In devil that is | | | | | |
| Handsome | 3 | 13 | 27 | 17 | 15 |
| Ugly, with horns | 48 | 50 | 45 | 35 | 27 |
| No devil | 0 | 0 | 0 | 30 | 2 |
| Not sure | 0 | 0 | 0 | 0 | 0 |
| In Second Advent that is | | | | | |
| Personal | 15 | 65 | 72 | 30 | 24 |
| Spiritual | 39 | 13 | 18 | 6 | 7 |
| Not sure | 46 | 26 | 10 | 58 | 69 |

| | | | | | |
|----------------------|----|----|----|----|----|
| In a world that is | | | | | |
| Rushing to its end | 38 | 50 | 81 | 30 | 29 |
| To continue as it is | 20 | 24 | 19 | 24 | 7 |
| Not sure | 42 | 26 | 0 | 40 | 64 |

It is easily seen from this tabulation that the public evangelist cannot be less objective in his discourse than the personal worker. With knowledge of the different beliefs of his audience, he is better acquainted with their basic moral and spiritual needs. He is in a position to determine the subject that will most appeal to them and satisfy their pressing necessities. He knows those points of truth in any given subject that need more explanation and emphasis than others, and those that simply need to be mentioned in the course of presentation. He is as sure in his method as the Word he preaches is sure. He can with apostolic certainty declare, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air" (1 Cor. 9:26).

Retreat for Doctors and Workers

FLORA OSLUND
Secretary to President, Upper Columbia Conference

[Although we do not ordinarily report local workers' meetings in our journal, owing to lack of space, we have requested this report, since it emphasizes the fellowship between our doctors and workers. More and more of our conferences are inviting the doctors in their areas into these workers' meetings—a practice to be commended. We can all be workers together.—EDITORS.]

LIKE mighty sentinels keeping watch through the night, the tall trees swayed gently in the breeze as they looked down upon the dark and peaceful water of the lake. Distant mountains hid the remaining portion of the sun as it splashed one last brushful of resplendent color across the western sky. The Sabbath day was ushered in.

This was one of the never-to-be-forgotten scenes to remain with more than four hundred persons from the Upper Columbia Conference who gathered at Camp Mi-Voden on the beautiful shores of Hayden Lake, Idaho, August 12-15, to enjoy the Seventh Annual Retreat for Doctors and Workers. Together with wives and children, the ministers and doctors of the conference met together for a few brief days to cement medical and missionary relationships for the further advancement of the cause of evangelism in this field.

Wise counsel was given by the three guest speakers for the occasion, Miss Dorothea Van Gundy of the International Nutrition Research

Foundation, Elder Carl Sundin of the Medical Extension Department of the General Conference, and Dr. Mervyn Hardinge, professor of Pharmacology at the College of Medical Evangelists.

How the combination of medical and ministerial professions can prove to be a blessing one to the other in the winning of souls to Christianity, was Elder Sundin's theme as he spoke at the first meeting of the session. Miss Van Gundy gave an interesting illustrated lecture on the relation of physical to mental and spiritual development. Sabbath services were held in the outdoor chapel under a canopy of blue sky. Dr. Hardinge addressed the large audience, stressing the need for humanity to return to God's original plan of diet and health principles.

A symposium on "Cooperative Evangelism," under the direction of C. Lester Bond, was held on Sabbath afternoon. Those taking part were W. A. Loveless, Dr. Omer Drury, Mrs. Teresa Potter, Dr. W. F. Platner, Dr. Wilbur Goertz, Dr. Charles Smick, and Ray Van Voorst. Entertainment for Saturday evening was provided by Dr. Edward Bond, as he showed several films.

Recreational hours were spent in many and varied activities, including swimming, water skiing, surfboard riding, boating, and the playing of horseshoes. We are sure that all those who attended the retreat received a spiritual blessing as they united with God's people in the great outdoors.

Should Alcoholic Beverages Be Classified as a Food?

W. A. SCHARFFENBERG

Secretary, International Temperance Association

ANOTHER vicious doctrine that is being palmed off on the American people by the alcohol beverage interests is that alcohol is a food. Beer, wine, and whisky, say fellow travelers of the alcohol beverage interests, should therefore be placed in every food store, grocery, and supermarket in the country.

The liquor interests realize that there is a well-organized movement that is gaining momentum and calling for a ban on all taverns, bars, and cocktail lounges in the country. Bills are being introduced in State legislatures, calling for more controls, restrictions, and prohibitions regarding the operation of cocktail lounges, bars, and taverns. This has given the liquor interests grave concern. They are therefore launching a vigorous campaign promoting

the idea that beer, wine, and whisky are a food. "Beer," the brewers say, "is a beverage, but like milk, it is a food."¹

The following statement will serve as an illustration of how the brewers are palming off the idea that beer is a food:

"Leading scientific and professional men have attested to the value of beer as a food. The information published here, the major part of which has been furnished by the Brewing Industry Foundation, should be widely reproduced and circulated. Brewers and beer distributors can do much toward making this possible."¹

"Writing on the subject 'Beer as a Food,' Dr. Howard W. Haggard, Director, Laboratory of Applied Physiology, Yale University, said recently: 'A food is a substance which, when eaten, supplies the body with nourishment and with energy for warmth and movement. Beer satisfies this definition and is in every sense a food. . . . The consensus of all foreign opinions is that beer is a nutritional food. . . . Upon analyzing the nutritional values of beer, we find that beer compares favorably with many of the common foods. . . . Beer is essentially an extract or broth of cereal grains which have been first treated to render their carbohydrates soluble. Beer therefore contains most of the food values of grain products, that is—carbohydrates, minerals and some protein. . . . People of all times have regarded beer as a food. Their belief has been substantiated by modern science which has shown that beer contains as much of the nutritive elements as are found in many common foods. Beer is a beverage, but, like milk, it is a food.'"¹

The brewers therefore launched an intensive campaign to reach the American home. They came to the conclusion, as the following editorial indicates, that "the key to this market is the food store."

"The majority of brewers enjoying ready access to metropolitan markets have by now made more or less definite decisions, in formulating their post-war plans, for intensive merchandising campaigns designed to promote bottle beer. It is now widely recognized that peace-time beer sales will be greatly influenced by the success with which brewers will be able to reach their greatest potential market—the American home. The key to this market is the food and grocery store, an outlet that is receiving increased attention by marketing experts."¹

I recently came across an article entitled "How Retailers Can Sell More Beer," by Vernon H. Van Diver, president of Van Diver and Carlyle, Inc. Mr. Van Diver talked about selling more

¹This is the fourth article of a series of studies calling the attention of our evangelists to the subtle teachings that are being promulgated by the alcoholic beverage industry, that will, if not boldly met, undermine one of our basic denominational doctrines—total abstinence.—EDITORS.

beer—and emphasized the fact by saying, “I mean a lot more!” He said, “It’s easy, if you go about it the right way. The place to sell more beer and ale is in the home—that means sell women. Women do 90% of the shopping.”

He suggested that the salesman “work with the grocery store and the super market.” “Promote beer,” said Mr. Van Diver, “as a beverage at meal times,” for “beer is a food.” He further suggested that the grocer be encouraged to “give women a little booklet showing typical family meal combinations with beer—delicious mouth-watering combinations,” and, of course, directions should be included as to how to serve them.²

A number of supermarkets and chain stores are now promoting the consumption of beer as a food on a large scale. Mr. George J. Perkins, a buyer for one of the large chain groceries, declared recently:

“It is an inevitable outcome that the entire beer industry looks to its future for greater volume through the food stores. The sales potential of beer through these outlets is unlimited.”

Expounding further, Mr. Perkins describes this potential.

“Over 200 million people, the highest traffic of any type of retail establishment in the country, move through the food store each week. This easy, convenient, widespread availability which only these outlets can offer, will bring you the greatest potential in untapped beer sales.

“Whether you like it or not, people are going to drink more beer at home, the center of our social life. There is no better way to get this beer into the home than through the women who do their regular weekly ‘must’ shopping in a food store.

“People don’t necessarily have to drink beer, but they do have to eat, and there is no better way by which you can get beer into the home, than through the food store. If we are to get more people to drink more beer, then every effort must be made to get this beer into the refrigerator of every home.

“The average family spends most of its time at home, and if beer is made more accessible, more beer will be consumed.

“In recent years many communities, because their leaders recognized the advantages to be gained in increased distribution, set up separate licenses for beer, wine and liquor respectively. By having separate licenses they increased not only beer distribution through the medium of food stores and other outlets, but the city’s revenue increased proportionately by the thousands of new outlets which came into being.

“Increased beer sales in these communities have been the result, not only from the increased outlets, but also from the increased consumption of

beer. This was not due to people drinking more beer, but from more people drinking beer, because of increased distribution.”

Mr. Perkins concludes:

“There is absolutely no reason why only 57 million people in this country drink beer today, except the lack of mass distribution. With maximum distribution, consumption of beer can well be doubled. In these days of a shrinking dollar, the greatest potential for new beer business can be had through the food store.”³

According to the brewers:

“Only sixty-one thousand of the nation’s one-half million food stores sell beer. Four to eight per cent of the total sales of the food stores handle this product. If we take the four per cent estimate, it means that there is a total potential volume of one billion, two hundred and eighty million dollars to retail outlets alone. More people are buying beer in food stores today, than ever in history, because it is easy to buy and is convenient in stores where housewives go almost daily.”

This statement was made by a saleswoman who urged that the retailers be encouraged to set up and promote beverage departments in their stores—beverage departments that would give demonstrations as to how to mix beer, wine, sodas, etc.—and that sales be promoted through real showmanship, salesmanship, spotlights on displays, special promotion, multiple sales, sales on related items, and all the good merchandising technique that can be used.

This trend is a cold-blooded, heartless plan to alcoholize American homes. Bringing beer, wine, and whisky into the grocery stores and drugstores, according to the words of these men, “has been a protective arm for the alcoholic beverage industry.”⁴

Remember that phrase, “a protective measure.” This comes from the editor of the *Tavern News*. Beer in grocery stores and drugstores has become a protective measure for the alcoholic beverage industry—is this not a significant statement?

But listen to this statement:

“The man or the woman who is reluctant about going into a liquor store or tavern for fear of being seen through critical eyes can lay in such a store of alcoholic beverages through other convenient sources as he or she desires for consumption in the privacy of his or her own home.”⁴

This indicates that there are a lot of people, even today, who are ashamed to go into a liquor store to purchase liquor—but they apparently do not object to buying it in a grocery store or drugstore. Therefore a deliberate effort is being put forth to convert every grocery store or drug-

store into a bottle store. If the day should ever come when the taverns and public barrooms are banned, the liquor interests will have become well entrenched in the food stores, groceries, and supermarkets.

An indication of the progress the liquor interests have made will be found in checking the records. It is estimated that before the last war about 75 per cent of all alcoholic beverages consumed in the United States was consumed in taverns, barrooms, and cocktail lounges, and that only 25 per cent was consumed in the home. Now it is estimated that 25 per cent is consumed in the tavern and barroom and 75 per cent in the home.

What Is a Food?

A food is a substance that nourishes the body in four ways: it supplies energy or calories when burned or oxidized; it provides materials for building and upkeep of body tissues; it furnishes means by which body processes are regulated; and it provides material that may be stored as glycogen, fat or protein, or normal body structure. For a substance to be classed as a food it must nourish the body in all of these four ways. *Alcohol is not listed in the index of any textbook used in the teaching of foods and nutrition in colleges or medical schools. It should not be classified as a food.* It may, however, be classified as a nutrient—but a nutrient is not actually a food.

A nutrient is a substance that does any one or part of the four things listed under a food. Alcohol may be considered a nutrient, for it produces heat. It is a very poor nutrient, and the consumption of alcohol is the greatest cause of nutritional disturbance in the United States. It is a very poor nutrient, for even in small doses it intoxicates, dilates the blood vessels, thus increasing the loss of the caloric heat which it produces, and is the principal cause of many nutritional diseases.

Alcoholic beverages should therefore not be referred to as a food. In textbooks for medical students alcohol is discussed under drugs, and not under foods. Alcohol is a depressant, anesthetic narcotic, a stupefying, habit-forming drug.

"The Bureau of Internal Revenue has passed the word to the nation's brewers to stop making a lot of 'caloric claims' about their products."⁵

The following editorial indicates that even those connected with the liquor traffic question the advisability of promoting the idea that beer contributes to the healthy growth of human cells and is good for one.

"The United States Brewers' Foundation is putting scientists to work to prove that beer is 'one of the most healthful fluids a person can drink.'

"'Beer,' said Frederick C. Miller of Milwaukee, head of the foundation's special committee on research, 'contains minerals, vitamins and proteins. The scientists will prove scientifically that beer also contributes 'to the healthy growth of human cells.'

"This we have never doubted for a moment. A belt line profile census of bartenders would convince anyone. The 'cells' are known collectively in trade circles as the Milwaukee stomach or the German goiter.

"What the brewers are now doing is falling into the trap of advertising specialists who think that the way to sell something is to prove that 'it's good for you.' It's getting so that a man can't eat, drink, smoke or do anything for the pleasure of it. Everything is rationalized as healthful or mentally stimulating or as a protection against flat feet or dandruff. Time was when a man took a cool glass of beer, blew off the foam and let it pour down his throat for no reason at all except that he liked beer. Nobody tried to sell beer on the basis that it was 'good for you'; it was just 'good.'

"Time is coming when Americans will stage mass revolution against these appeals to health. Signs of the revolt can be seen by careful observers even now. Most kids reach maturity with a deep-seated hatred for a food or beverage that a doting mother stuffed into them because 'it's good for you.' Don't let this happen to beer! If we want vitamins, proteins and minerals, we'll take pills washed down by a whisky chaser."⁶

Yes, the time is coming, and we predict soon, when the people will stage a mass revolution against these appeals to health. When Senator Edwin Johnson of Colorado and Representative Bryson introduced bills in Congress calling for a ban on the advertising of alcoholic beverages, they were merely representing the feelings of a large number of people who feel the time has come to act. In a closed session of the Committee on Interstate and Foreign Commerce, to which the bill had been referred, nine out of sixteen voted favorably on reporting the bill to Congress for enactment. This indicates that people are becoming aroused.

In the next article of this series we will discuss the strategy that the alcoholic beverage industry is using in order to enlist the support of the clergymen in fostering a program of moderation.

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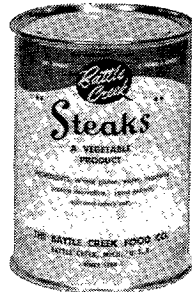


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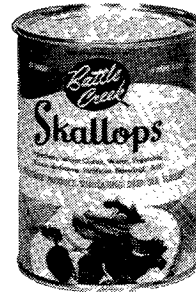
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F ORUM

Frank Ministerial Discussion

More About the Movies

DEAR EDITOR:

MY DISCUSSION tooth is whetted to sink into a problem. In the very intriguing Forum of the April issue of *THE MINISTRY* an able observer and writer asks herself, and all of us, "What About the Movies?" There are several reasons why I want to speak up. Some of them agree with the writer's views; some do not altogether.

How often I have wished there were some way to get straight across to youth the solid, secure fact that the greatest earthly adventure is the Christian's lifelong search for truth! In the human pattern of thinking, joy and zest are in seeking rather than securing. Thus, Christianity offers the basic stimulus that makes life worth living. We never arrive at a dead end.

Perhaps to accomplish this for youth we do need, as this writer avers, to junk some of our theorizing. I would even displace some of hers. Do we need, for instance, to point out to normal youth that there is no inherent evil in the material aspects involved in motion pictures: the four walls of a theater, a picture that moves, and so on? They know that as well as we do. Moreover, they know only too well that there is both "good" and "bad" in the average picture. What they may not understand is that some things we cannot call "bad" with one sweeping gesture, are still not good.

Our problem is the abstract, it seems to me, and would we not do well to deal with it as such? Everyone is seeking satisfaction for the things of the spirit. The motion-picture attraction pretends to meet this need, but in so doing it is an impostor. Young people like to be "smart." It certainly is not smart to be taken in by an impostor. Average motion-picture entertainment makes an impact upon our thinking that is out of bounds in the quest for truth. This is a broad statement, but it is backed up by many who would testify from hard experience. The motion-picture world of unreality,

not to mention the more tangible evils, builds our mental storehouse upon nothingness. And when we come face to face with the stern reality, "As he thinketh in his heart, so is he," and know this with our hearts, we realize what it has done to us. And not only us, for the truth never grows out of date that we *are* our brother's keeper. Will not youth understand better when we indict motion pictures upon this basis, and understand still further when we interpret for them the height and depth and length and breadth of *truth* as applied to everyday life?

I would take issue with anyone who says there is no particular influence in the theater building itself. This provides a good illustration. There is certainly no original sin in brick and mortar and stone and steel, but these same things fashioned into a theater are another matter. Likewise, everyday situations of human existence are not necessarily bad, but their dramatization with strong appeal to sensuality or showmanship brings up another question. To a person who has renounced movie addiction, the interior of a theater can mean a rendezvous with the past—all too vivid. It may have no lasting negative effect; it may even strengthen the appreciation of his deliverance; but it is still *influence*.

There is an undeniable atmosphere in the theater that *belongs* to the place where the creature is glorified above the Creator. The theater is symbolic of *parade*, whether it is Shakespeare or Hollywood—and it is a woeful mixture of human virtues and vices. It always seems a triumph to me when a theater is taken over and made into a citadel for God.

The writer whose article has so interested me deplores the type of films being shown in our schools and other places. She is in a position to observe this trend in a much wider sphere than mine. I agree that we should refresh, not our standards, but our own relationship to the standards. I cannot see that truth ever changes. What was wrong twenty years ago must be wrong now. Truth does not have to be modernized. The fascination of truth seeking is that we never lose

[This forum dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Expositions of points of view which may differ from those of contributors to the Forum are always welcome.—EDITORS.]

any of it, we keep on gaining more, and our capacity accommodates itself to our findings. What could make life more wonderful! If we ever learn how to really lead youth up onto this high road, surely we will wonder why we ever had to wrestle with problems like the movies. But perhaps that is another subject.

Yes, we ought to help youth, and older ones also, to learn how to guard the sacred sanctuary of the mind. We must help them to realize that the only way to really *live* is to measure everything by the inviolable yardstick, Does it belong to truth? We must teach them the broad scope and meaning of truth as far beyond what we understand as doctrines. God wants us to live in the true way; the impostor wants us to *think* we are living while we are being deceived. Of course leaders cannot lead in the right direction if questionable films are shown under their sponsorship.

Some have clamored for the General Conference Missionary Volunteer Department to set up a previewing committee and help to clear the air. We always listen carefully to suggestions from the field, and we explored this one. We found by trial that if we were to go into the matter satisfactorily it could easily take the full time of one individual; and in this late hour who wants to give all his time to previewing motion pictures? The writer of THE MINISTRY article suggests that even ordained ministers are not necessarily immune to influences of feature motion pictures. Is it right then, and expedient, for them to give a great deal of time to this? The writer answers this question only by inference, as I have done, and no solution is yet forthcoming to the problem of choosing proper motion pictures for showing to Adventist audiences.

This gives me an opportunity to step into the discussion with an alternative—maybe it would prove to be even a solution. Can we not do some-

thing to stay the plague of "spectatoritis" that has now invaded even our homes through television? Do we *have* to go along with all the foibles of an age just to be labeled as modern? Without awkward struggling to maintain our position as "a peculiar people"—and God said we are His private possession or treasure—could we not endeavor to gently turn the tide? Why do we show so many films that the search becomes a major problem? If we don't watch out, some non-Seventh-day Adventists are going to outdistance us in doing something about more communal activity and group participation features. Already some discerning leaders are successfully introducing arts and crafts as recreation for large groups of senior youth. We do not like to be the tail when we should be the head. But what can we expect if we become a generation of sitters, victims of chronic "spectatoritis"? Fellowship with one another, development of individuality, and attention to physical well-being are the safe paths into which youth should be led.

Is this a youth-created problem? Can it be that our leaders are so occupied with busyness that the line of least resistance is followed? It is easier to show a film than to plan a good Missionary Volunteer meeting, or a Christian recreation hour patterned for moderns. Is this a boomerang of our own making? I just wonder.

MILDRED LEE JOHNSON.

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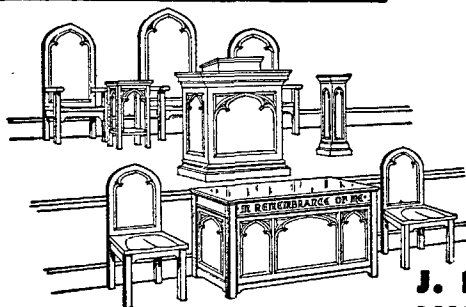
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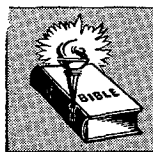
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BIBLE INSTRUCTOR

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Mountain View, California

[Bible instructors should become acquainted with the teachings and practices of the Catholic Church on confession and forgiveness. Emphasis must be placed on godly sorrow for sin, not penance. There must be a thorough understanding of justification by faith, not works. Christ is our only Mediator. Intercession by Mary and the saints is not taught in the inspired canon. The indulgence also belongs to the traditions of Rome. We should build up simply but solidly each point in the necessary steps toward conversion.—L. C. K.]

I. INTRODUCTION.

1. God's standard for man is perfection in Christ (Matt. 5:48; 1 John 2:6).
2. All have sinned (Isa. 64:6; Rom. 3:23).

II. RIGHTEOUSNESS ONLY IN CHRIST.

1. Sinner may come to God direct (Isa. 1:18).
2. Gulf spanned by sacrifice of Christ (John 12:32).
3. No other mediator than Christ (1 Tim. 2:5; Heb. 10:19-22).

III. REPENTANCE, NOT PENANCE.

1. God's love and God's Word lead to repentance (Rom. 2:4; Acts 2:38, 41).
2. Repentance a free gift (Acts 5:31).
3. Necessary for removal of sin (Acts 3:19).
4. Must always be sincere (Luke 18:13).

IV. CONFESSION IN GOD'S PLAN.

1. Confession must be made to God direct (Ps. 32:5).
2. Must be made through Christ, not Mary, saints, or priests (Heb. 4:15, 16).
3. Faults are confessed one to another (James 5:16).
4. Forgiveness results without works (1 John 1:9; Heb. 13:15).

V. JUSTIFICATION NECESSARY FOR FORGIVENESS.

1. Forgiveness promised by God (1 John 1:9).
2. We must believe God, to be justified (Mark 11:24).
3. Justification is God's gift (2 Cor. 5:21; Gal. 2:16; Rom. 4:6).
4. God justifies through Christ (1 Peter 1:18, 19; Rom. 8:33).
5. His atoning Sacrifice offered *once* (Rom. 5:1; Heb. 9:28).
6. Justification for sins that are past, not future (Rom. 3:23-26).

VI. FREEDOM FROM SIN AND CONDEMNATION.

1. True confession results in transformation of life (Ps. 32:1, 2; Ps. 51:1-14).
2. Works of Satan destroyed by Christ (1 John 3:8, 5, 6).
3. A new creature in Christ (2 Cor. 5:17; Rom. 8:1, 2).

VII. SINNING AFTER BEING JUSTIFIED.

1. God provides the only Advocate (1 John 2:1).
2. Restoration effected by acknowledgment and forgiveness (Ps. 51:3, 11, 12).
3. No place for penance; a free gift (Ps. 51:16, 17).
4. Seek God's help to stop sinning (Ps. 19:12-14).

VIII. SUMMARY.

1. Conviction comes through God's Spirit.
2. Repentance is godly sorrow for sin, without penance.
3. Intercession through Christ, not Mary or saints.
4. Confession to God, not priest.
5. Forgiveness pronounced by Christ, not priest.
6. Justification by God; no place for indulgences.
7. Continual daily confession of sin.

IX. APPEAL: Heb. 10:22, 23.

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ONE of the outstanding blessings of my entire life has been the God-fearing mother the Lord gave me. Before I was old enough to appreciate it fully, my mother, busy as she was with six children, read to us the whole Bible several times.

At an early age I learned the invaluable lesson that anyone who reads the Old Testament thoughtfully must discover: God has for centuries contacted and guided His people through chosen men called prophets. To obey the voice of God's prophets meant happiness and prosperity. Disobedience brought misery and disaster. This, to me, is the outstanding lesson of the Old Testament. Practically all the stories led sooner or later to this one all-important lesson.

To me, one story of the Old Testament has always stood out in bold relief. It is the stupendous scene enacted in the Promised Land just after the expectant and happy millions of Israel had set foot on the soil of Canaan. The defeat at Ai had cleansed the camp of self-confidence. An unforgettable lesson in dealing with sin had taken place and Joshua was well established as the divinely authorized leader.

With enemies on all sides, the Israelites—not just the men of war, but men, women, girls and boys, and infants in arms—proceeded to a historic spot of great fertility and beauty in central Canaan to celebrate a prearranged religious service of great significance. Moses had twice given the detailed instructions for this great convocation. Joshua, their new leader, so respected Moses, the prophet of God, that he followed his instructions to the letter.

All the children of Israel were there, six tribes on the mount of blessings and six on the mount of cursings. The priests, with the ark of God, stood in the valley between. A long blast of the trumpet brought a solemn stillness to the tremendous throng. Joshua stood beside the ark containing God's law and read all the blessings that would come to Israel if obedient. Over

a million voices responded simultaneously in a solemn "Amen." Next, the fearful curses were read, all of which Israel could expect to come upon them as a result of disobedience, and once again more than a million voices answered, "Amen."

Following this the law of God was read, together with the statutes and judgments that had been given them by God through Moses. No camp meeting or modern gathering of any kind has approached the solemnity of this impressive scene. Moses said, contemplating it, "Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God" (Deut. 27:9).

Upon Mount Ebal two monuments had been erected, an altar of unhewn stones and a pillar of stone plastered over so that all the laws of Israel might be engraved upon it. Israel was without excuse. All had heard God's laws and might go to the pillar to refresh their minds.

Every seven years this reading of the law was to be re-enacted, and God gave the reason: "And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 31:13).

Contemporary Israel

We believe that we are contemporary Israel. As Israel anciently was the earthly custodian of God's commands, so we in this last generation are the keepers of God's law. Besides God's Ten Commandments we have been given many "statutes and judgments" in the writings of the Spirit of prophecy. In these writings are held forth blessings of health, happiness, and personal success as well as a place of esteem among the nations of earth—upon conditions of obedience. On the other hand, we are repeatedly warned that ignoring or refusing these instructions will bring misery, failure, and sickness in our personal lives, and, before the world, confusion and contempt.

It falls upon each of us to make absolutely certain that the messenger is sent of God and that the instruction is Heaven-inspired. As in the Old Testament God used indisputable miracles to establish the genuineness of His prophets, so in our day He has done the same. When Israel in discomfiture or disaster pleaded that they did not believe the prophet was of God, they were not excused. Neither can we be excused today if we refuse to investigate God's miracles in connection with the Spirit of prophecy, and as a result treat its messages as of little consequence.

Believing in the inspiration of the Spirit of prophecy takes a great weight of responsibility off the individual Christian. I will explain this statement by the illustration of the architect. The architect makes the blueprint. He is responsible for the finished building. The carpenters may have ever so many misgivings, but their job is to painstakingly follow the blueprint. Through the Spirit of prophecy God has given to us a flawless blueprint for Christian homes.

Israel of old was a nation apart, and they were repeatedly warned to remain so. Israel today is not so well integrated, but consists of individual homes or communities scattered throughout the world. If ancient Israel's danger of contamination was great, ours is a thousandfold greater. If they needed detailed instruction from God as to how to order godly homes in a theocracy, how much more do we in the isolation of our scattered homes today!

Our Divine Blueprint

Let us examine the blueprint God has sent from heaven for Christian homes in this distraught world in which we live today. I'm sure no one would question the need of a blueprint to bring out of this world of self-indulgence, crime, perplexity, and insanity a perfect character.

"The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.

"The elevation or deterioration of the future of society will be determined by the manners and morals of the youth growing up around us."—*The Adventist Home*, p. 15.

This brief quotation should deeply impress us with the tremendous importance of the homemaker's position.

Our blueprint is down-to-earth and practical. It begins by asserting that "the lessons of Jesus Christ are to be carried into every phase of practical life."—*Ibid.*, p. 381. One basic and ever-present problem in every family is the family budget. The blueprint is specific:

"Economy is to be practiced in all things. Gather up the fragments, that nothing be lost."—*Ibid.*

"They are to educate their children that there is need of living in accordance with simple habits in their daily life, and to avoid expensive dress, expensive diet, expensive houses, and expensive furniture."—*Ibid.*, p. 386.

"We should pay up squarely as we go; gather up the dropped stitches; bind off your raveling edges, and know just what you can call your own."—*Ibid.*, p. 379.

"All should learn how to keep accounts. Some neglect this work as nonessential, but this is wrong. All expenses should be accurately stated."—*Ibid.*, p. 374.

We are also instructed how to apportion the family budget.

"To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder. It is far better to have less expensive clothing and furniture than to stint the supply of food."—*Ibid.*, p. 377.

The blueprint gives very practical instruction concerning the problem of family health. It especially stresses guarding the health and strength of the mother so she may be able to perform her important duties. While we are admonished to be liberal with the cause of God, we are not to neglect our homes. "Be sure to provide the facilities that will lighten labor and promote health."—*Ibid.*, p. 24.

This counsel is given for the young woman contemplating marriage:

"It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness instead of leaving her precious treasures in the hands of stranger nurses and physicians. . . .

"The principles of hygiene as applied to diet, exercise, the care of children, the treatment of the sick, and many like matters should be given much more attention than they ordinarily receive."—*Ibid.*, p. 87-90.

Healthful foods and their preparation are dealt with in the blueprint in great detail.

Principles of Child Training

For the past few years magazines have given considerable space to articles on child training and psychology. Theories held ten years ago are wholly repudiated today. Christian parents following God's blueprint need not be carried away with erroneous ideas of modern psychology. Our blueprint says, "Every Christian home should have rules; . . . teach them [the children]

to respect and obey the law of God."—*Ibid.*, p. 16. The matter of child training and discipline in the home are clearly outlined in the plan.

"As they become parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come."—*Ibid.*, p. 44.

"Much depends on the father and mother. They are to be firm and kind in their discipline, and they are to work most earnestly to have an orderly, correct household, that the heavenly angels may be attracted to it to impart peace and a fragrant influence."—*Ibid.*, p. 17.

"By gentle discipline, in loving words and acts, mothers may bind their children to their hearts."—*Ibid.*, p. 21.

"It is no small matter for a family to stand as representatives of Jesus, keeping God's law in an unbelieving community. . . .

"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached."—*Ibid.*, pp. 31, 32.

"The minister should instruct the people upon the government of children, and his own children should be examples of proper subjection. . . . As the minister and his wife faithfully do their duty in the home, restraining, correcting, advising, counseling, guiding, they are becoming better fitted to labor in the church."—*Ibid.*, p. 359.

Speaking of the mother the blueprint indicates:

"She may, for want of time, neglect many things about her house, with no serious evil results; but she cannot with impunity neglect the proper discipline of her children."—*Ibid.*, pp. 267, 268.

"When parents permit a child to show them disrespect in childhood, allowing them to speak pettishly and even harshly, there will be a dreadful harvest to be reaped in after years. When parents fail to require prompt and perfect obedience in their children, they fail to lay the right foundation of character in their little ones."—*Ibid.*, p. 361.

"Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond with willing obedience to the rule of love. Commend your children whenever you can. Make their lives as happy as possible."—*Ibid.*, p. 18.

We have explained only briefly three phases of Christian homemaking: the budget, health, and discipline. Is it going too far to say we shall be blessed if we heed this instruction and cursed if we disobey?

What does the blueprint outline for us in regard to our housekeeping, our leisure time, our religious training in the home, the education of our children, and our duty to our husbands? We do not have to go to some engraved pillar on a distant mountain to read God's

statutes. Far more accessible to us are the books of the Spirit of prophecy in our own libraries. We do not need to be called together every seven years in holy convocation so that the very young may learn. We have the books daily at our finger tips.

God will surely hold us responsible. If we closely follow the blueprint we can confidently leave the results to the Master Architect.



From Current Journals

NEWS....

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

¶ Important provisions affecting religious and charitable groups are included in the new tax bill which President Eisenhower has signed into law. The new law raises from 20 to 30 per cent the amount a taxpayer may deduct from his income by reason of charitable contributions. However, it provides that the additional 10 per cent must be limited to gifts to "a church, a convention or association of churches, or a regularly established educational institution; or a hospital." The new tax bill also provides that clergymen who are not provided with a residence or living quarters by the church group they serve will now be able to deduct the cost of such housing from their income tax.

¶ Officials of Christian Youth Cinema, Inc., announced in Philadelphia that the organization has purchased the Cheltenham Theater in suburban Germantown and will operate it as the nation's first religious film house. The Reverend Harry G. Bristow, Jr., founder and director of the Cinema group, said no admission charge will be made at the theater's nightly showings of religious movies. He added that one of the project's main purposes is to combat juvenile delinquency. The Christian-film organization also plans to establish an audio-visual institute and an audio-visual Sunday school at the motion-picture house.

¶ There is increasing emphasis on preaching in the Russian Orthodox Church, Dr. Gustav Heinemann, president of the Synod of the Evangelical Church in Germany, reported in Evanston, Illinois. He said that Orthodox priests in the Soviet Union were giving more attention to sermons than in the past. He reported that the church in Russia was free to worship but not to engage in other activities. Religious education, he added, therefore is confined to worship services and the home. Welfare work and religious propaganda, through public addresses and distribution of literature, are ruled out. Dr. Heinemann said he had the impression that the ratio of young people attending church services was about the same in Russia as in other

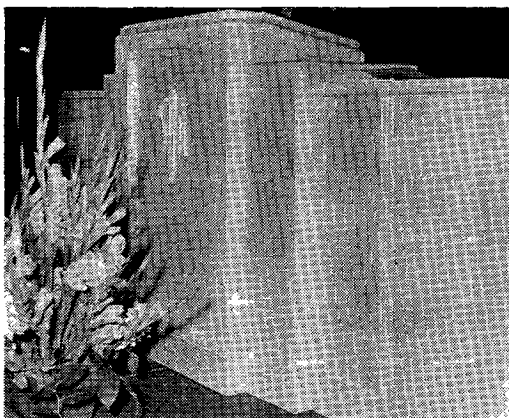
parts of the world. Women are in the majority in congregations, he added. He reported that most of the churches he visited in June and July were crowded.

¶ A record number of 310,000 requests for information about Roman Catholicism have been received by the Knights of Columbus during the past year as a result of its advertising program. Supreme Knight Luke E. Hart reported to the 72d annual meeting of its Supreme Council in Louisville Kentucky. More than 1,600,000 persons have responded to the advertisements in six years.

¶ Colombia, Peru, Ecuador, Venezuela, and Paraguay were named at Evanston, Illinois, as the principal Latin-American countries having religious restrictions "with a tendency to remain as they are or to increase." At the same time, Methodist Bishop Sante Uberto Barbieri, of Buenos Aires, Argentina, noted a decline in restrictions in Argentina and Mexico. And he classified Chile, Uruguay, Bolivia, Brazil, Central America, and the Caribbean republics as having "complete liberty of action for all religious bodies with some special privileges for the Roman Catholic Church." He charged that that church is trying to maintain a 300-year-old "religious iron curtain" in Latin America, and that in a country like Colombia "we have seen religious liberties restricted in a way unknown since colonial times." The Protestant churchman added that "we regret to have to say these things in an hour when we would like to have a brotherly approach with every Christian in the world. But there is no hope of a common Christian front in the world until the day when the Roman Catholic Church retraces her steps and extends to us the right hand of fellowship."

¶ Protestant fundamentalism was assailed in Evanston, Illinois, as a threat to religious liberty by Dr. Reuben E. Nelson, of New York, general secretary of the American Baptist Convention. He scored a religious conservatism of the right which "equates Christianity with reactionary politics." "Whatever our religion may be," he said, "if religious conviction causes us to abdicate the throne of our intelligence and let someone else decide what we are to think, and do, and be,—then we are ready

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recruits for 'the man on the white horse' who may someday ride down the streets of our cities offering to do our thinking for us." Dr. Nelson contended that "the basic premise of infallibility is to be found equally in Roman doctrine and Protestant fundamentalism."

¶ Christianity is not a foreign religion but as Indian as any other, Prime Minister Pandit Jawaharlal Nehru told the Council of States during a debate on Goa and other Portuguese possessions in India. The demand of India for the return of the possessions, situated on the west coast, has been resisted by Portugal, which colonized them in the sixteenth century. Goa, focal point of the dispute, houses one of the major shrines in Christendom—the tomb of St. Francis Xavier, Apostle of the Indies, who landed there in 1542 and died ten years later off the coast of China. The fate of this shrine has caused much apprehension in Portugal. Mr. Nehru said that Christianity had come to India long before it went to Portugal or to Europe. It has been in India for the last 1,900 years.

¶ A Quebec superior court ruling that Jehovah's Witnesses do not practice a religion or constitute a religious denomination will be appealed to higher tribunals—including the Canadian Supreme Court, if necessary—it was announced in Toronto by W. Glen How, the sect's attorney. The judgment was rendered by Justice Eugene Marquis. Justice Marquis held that the Jehovah's Witnesses are a sect "whose beliefs are so different from Catholicism, Protestantism and Judaism and opposed to all these religions" that its members cannot be said to "practice a religion or constitute a religious denomination."

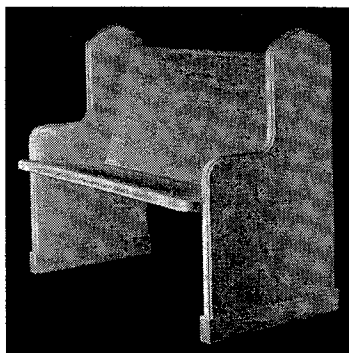
¶ IN BRIEF.—A Canadian bishop told the World Anglican Congress in Minneapolis, Minnesota, that Anglicans in Canada are "losing the battle of the cradle and immigration" to Roman Catholics. He said it is being predicted that Canada will be a Catholic country by 1970. . . . A prayer and meditation room in the Capitol authorized by Congress will be ready for use when lawmakers return to Washington for the next session in January. . . . The Senate approved an amendment to the Social

Security Act extending coverage to clergymen and members of religious orders on a purely voluntary basis. It also voted amendments making foreign missionaries and Christian Science practitioners eligible on the same basis. . . . Clergymen who are not provided with a residence or living quarters by the church group they serve will now be able to deduct the cost of such housing from their income tax. This is one of the provisions in the new tax bill signed into law by President Eisenhower. . . . The World Council of Churches is not intended to be the non-Roman rival of the Vatican, an all-embracing world church, or a negotiator of mergers between churches. It is, according to the council's general secretary, Dr. W. A. Visser 't Hooft of Geneva, Switzerland, "an instrument at the service of the Churches to assist them in their common task to manifest the true nature of the Church . . . and must therefore never be considered as an aim in itself." . . . Ten Protestant churches cooperated in a unique series of "Musical Evenings Under the Stars" this summer in Alhambra, California. Seats for 4,000 were largely filled for the Friday evening gospel concerts in the city park's "miniature Hollywood Bowl." . . . Roman Catholics did not take part in the Second Assembly of the World Council of Churches at Evanston, Illinois, because they are convinced that Christian unity already exists in the Catholic Church and that the only way for non-Catholics to achieve unity is to enter the Catholic Church. . . . Plans for a unified Moslem missionary drive in the areas of Africa now dominated by Christian missionaries were made at a recent conference in Mecca between the premiers of Egypt and Pakistan and the king of Saudi Arabia, it was disclosed in Cairo.

Seminary Extension Schools

(Continued from page 23)

oral classroom studies. More than twelve hundred impressive pictures, gathered from the archives of both the Old World and the New,



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highlighted the lectures with impressive historical settings and artists' portrayals. These visualized our priceless heritage and portrayed our unique place and mission on earth today. The series, well attended by the community, served to document and authenticate the fundamental positions of our prophetic faith, and showed how we are the custodians and heralds of the restored and consummated truths of the ages.

Confidence in the Spirit of Prophecy Strengthened

Special attention was given to the Spirit of prophecy throughout the school, both in the regular classwork and in a special section of chapel talks and evening lectures. Arthur L. White, the special instructor, gave a number of studies designed to strengthen confidence in the operation of this priceless gift. Better acquaintance with Ellen G. White and the operation of the prophetic gift in her experience contributes to this end. Through Kodachrome pictures, interesting recitals of divine guidance, and exhibits of original documents, Ellen White was presented not only as Heaven's special messenger to the remnant church but as a Seventh-day Adventist mother, neighbor, and friend. The series was based on the premise that the better we know Mrs. White, and the clearer our understanding of how the Lord used her and communicated messages of guidance, illumination, and protection through her, the sounder is the basis for confidence in her mission and the better the understanding of the counsels given.

At the weekends the members of the teaching team, transported by car and even by plane, each spoke from two to six times. Thus the blessings of the school were extended far and near. In some of these churches, it might be added, the singing was both unique and inspiring. Especially was this true of the singing of the students in the larger evening assemblies. One favorite was an effective arrangement of "What a Friend We Have in Jesus," with vocal obbligato. It lifted the soul, and is a gem worthy of widespread use. The score will be reproduced in a later issue of *THE MINISTRY*.

In both schools the impressive closing exercises included an earnest consecration service, a helpful "baccalaureate" sermon, and an inspiring "commencement" address in connection with the presentation of certificates. Heartfelt responses by student representatives closed the exercises, along with the presentation of a commemorative shield for the parent Seminary.

The farewell feature in Jamaica was a sacred

serenade. The teachers had just retired, when strains of sweetest music came floating through the air, like the songs of the angelic messengers nineteen hundred years ago. Quickly donning dressing robes, we found the student group outside our cottage. With further songs and with words that came from the heart, they told of their gratitude and appreciation for those who had come from afar to lead them to higher ground in study, understanding, and service. It was a scene that will long linger in the memory. And as the melody of "God Be With You Till We Meet Again" died away, followed by a response by Elder Murdoch, they left us. The first school was over. Our work there was done. Another tie of mutual love, understanding, and inspiration had been formed between the home base and an important overseas bastion.

In Trinidad, on the evening preceding the closing exercises, the entire student body of the Caribbean Training College united with our Seminary Extension School students in a blessed consecration service. A marvelous demonstration of the Holy Spirit's power was evidenced, as the two student bodies and their faculties surrounded the altar for consecration prayer, heart-searching testimony, and praise. It was a moving sight, a spiritual finale. The following afternoon, before the closing exercises, the Seminary students and faculty shared a beautiful fellowship around the Lord's table, thus tightening the bond of devotion to our Saviour. Elder Eckenroth led in these exercises, with the other members of the Seminary teaching team sharing in the prayer appeals. As a final farewell symbol of spiritual unity, all joined hands as we sang, "Blest Be the Tie." After the impressive closing exercises and the presentation of an appropriate plaque to the parent Seminary, the Trinidad school came to a close.

It is evident that one of the greatest contributions of the Theological Seminary to our *world field* is this succession of strong molding extension schools, each reaching from fifty to eighty workers in their own divisional territory, and each grappling with local ministerial problems and conditions, with the minimum of expense and the maximum of results. They continue long enough to ensure abiding results. They are devoted to one supreme objective, without other interests to divert or diffuse this concentrated study. They teach men to study and to think things through, and they give appropriate recognition for the work done. Their success depends upon strong, united teamwork, the practical nature of the courses presented, and a deep spiritual undertone. Nothing less will suffice.

As a Man Thinketh

(Continued from page 28)

grace of God that you can do it. There is only one way that will lead to success: Think the thoughts of God, and you will progress in choosing this way. "Let the wicked forsake his way, and the unrighteous man his thoughts. . . . For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:7, 8).

5. Our mind must be renewed. It is now conformed to the world (Rom. 12:1, 2).
6. Mind focused on Christ (Col. 3:1, 2).
7. A different spirit in man; now spirit of Christ (Eph. 4:23, 24).
8. New spirit necessary for sanctification (1 Peter 1:13-15).

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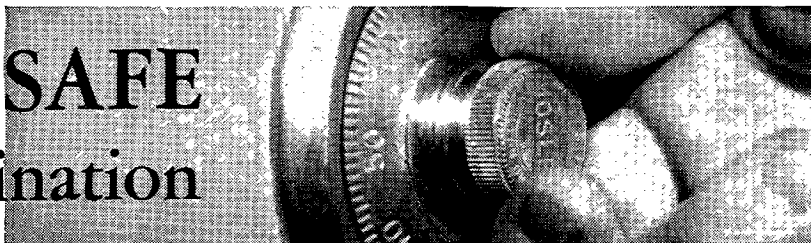
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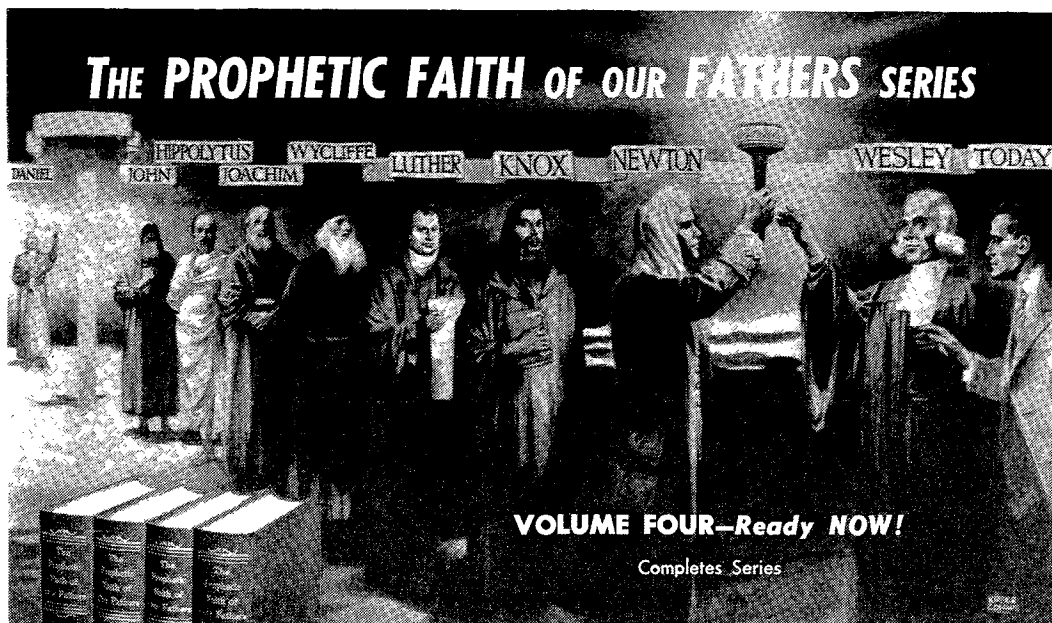
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