



The Ministry

MAY, 1959

THE Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

A Businessman's Prayer

HELP me, O Lord, to remember that three feet make one yard, sixteen ounces one pound, and sixty minutes one hour. Help me to do business on the square. Make me sympathetic with the fellow who has broken in the struggle. Keep me from taking an unfair advantage of the weak or from selling my self-respect for a profit. Blind my eyes to the petty faults of others, but reveal to me my own. Deafen my ears to the rustle of unholy skirts, and help me to live, day by day, in such a way that I shall be able to look across the table at my wife, who has been such a blessing to me, and have nothing to conceal.

AND when comes the sound of low music, the scent of sweet flowers, and the crunch of footsteps on the gravel, make the ceremony short, and the epitaph simple—"Here Lies a Man" . . . one who was of service to OTHERS.

—*Author Unknown*





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Our Cover

The shepherd idea is dominant all through both the Old and the New Testaments. Before men spoke of God as their Father, they sang of Him as their tender Shepherd. They looked forward to the coming of the Messiah as one who would feed His flock like a shepherd, who would carry the lambs in His bosom, and gently lead those with young.

Shepherding is not easy. It is hard and hazardous work, demanding courage and constant care. Paul, a tireless evangelist, a matchless theologian, was also a tender, watchful shepherd amid the variety and perils of his service. "The care of all the churches was continually upon him." He was an ideal pastor-evangelist. Each main field of ministry was his to a remarkable degree. Preaching, teaching, fishing, shepherding, all came into the evangelism of the great apostle.

The true shepherd is always thinking of what he can do for the sheep. He loves them. He stands guard over them. Each has a place in his heart—the rich, the poor, the somebody's, the nobody's, are all dear to him. Like Aaron the high priest, he carries his people on his heart.

Cover picture: A. Devaney

"Adorn the Doctrine"

W. E. MURRAY

Vice-President, General Conference



WE NEVER cease to wonder at the greatness of the apostle Paul as he endeavored to train others to be of service in the gospel ministry. He took endless trouble, and had the patience to bring to their attention many of the aspects of human life and details of Christian living. The instruction he gave was always based on sound, sincere principles. His desire was to build up the spiritual life of the individual worker and church member.

In the second chapter of Titus Paul makes the statement "shewing thyself a pattern of good works" (v. 7). There is no element in the preacher's life that is of more importance than his example. Here the apostle uses the word "pattern," and how full of meaning that word can be. The carpenter works from a pattern. The founder of metals uses a pattern to make his molds. The dressmaker would be lost without a pattern. And the apostle exhorts Titus in this chapter to be a "pattern of good works" in his work for God.

In the ninth verse of this chapter the apostle mentions a special class of people who were then coming into the church of God—the slaves. Sometimes I think that we who live in the liberty of the twentieth century, with all its privileges, can have only an inadequate idea of what it is to be a slave. In the time of the apostles slaves were numerous throughout the Roman Empire. Historians tell us that there were two slaves to every free man on the streets of Rome. Many of them had been taken as prisoners of war, torn from their loved ones and carried to a far country. There they were at the mercy of their Roman masters, who sometimes sold them to other masters perhaps more cruel than themselves. Some were chained to galleys and were then made to row under detestable circumstances. Many of these died of overwork and exposure. Others were attached to

households to take care of the children or to do the hard work of the farm or shop.

When giving instruction to Titus, Paul emphasized the need for helping these poor, destitute human beings, whose mental and moral conditions are hard for us to comprehend today. Just think what it must have meant to these slaves to hear the gospel of Jesus Christ, the gospel of love and freedom—the two things which they had been denied. What joy must have filled their hearts when they first saw the rays of hope in the message brought to them by the apostles. It was such a contrast to their hopeless state as slaves. Paul exhorted these destitute ones to be clean in their lives, in their homes, and about their persons. As they looked at the brands on their body—evidence that they were slaves of a certain master—they would be reminded that they were to show forth the marks of the Lord Jesus in their life and character. In this way the slave would find joy and consolation in the realities of the gospel.

The message given to these people also suggested that although they were poor, cast out, unfortunate slaves they could "adorn the doctrine of God our Saviour in all things." Some ways in which they could do this were mentioned. They were to be obedient to their masters and to please them in all things. They were not to be "answering again" to their masters, and "not purloining." The word "purloin" means to filch, to take something, possibly something small, that rightfully belongs to another. I presume that a slave who did not return the change after making a purchase for his master would be purloining. If he were sent to work in the fields and did not work faithfully, that would be purloining.

The essence of the apostle's message to all is that in doing faithfully and honestly the humble things of life—in the shop, in the kitchen, on the farm, in the office, or elsewhere—it is possible for the members of the church and workers in the cause

of God to "adorn the doctrine of God."

In the early days of the Seventh-day Adventist Church there was a great scarcity of funds to carry on the work. Policies and plans had to be made in branches of activity in which the church had very little experience. On one occasion when James White was in California he saw the need for a printing press on the West Coast. But there was no experienced help available to run a press. So, besides raising money among the believers for this project, he provided \$650 from his personal funds to bring five trained young people from across the country to work in the press. He had also contributed \$1,000 to this new enterprise previously. Elder White adorned the doctrine by giving of his means and also of his strength, as the following experience related by Mrs. White will show.

My husband stopped hauling stone, and with his ax went into the woods to chop cordwood. With a continual pain in his side, he worked from early morning till dark to earn about fifty cents a day. We endeavored to keep up good courage, and trust in the Lord. I did not murmur. In the morning I felt grateful to God that He had preserved us through another night, and at night I was thankful that He had kept us through another day.—*Life Sketches*, p. 105.

In this hard experience the servant of the Lord refrained from murmuring. How easy it is to murmur and complain, but by refusing to do this we can "adorn the doctrine."

Robert G. Ingersoll was one of the outstanding atheists of his time. He sent his Aunt Sarah one of his books that was a criticism of the Holy Scriptures. On the flyleaf over Ingersoll's signature were these words: "If all Christians had lived like Aunt Sarah, perhaps this book would never have been printed." This is a beautiful tribute to one who had evidently lived a consistent Christian life and so adorned the doctrine of God.

Disappointment is one of our most trying experiences. We set out on a course of action, determined to be something or do something. Then we find almost insurmountable obstacles in our path. But even in our disappointments we can "adorn the doctrine."

In the spring of 1865 a young man had been graduated from Harvard College and in the autumn he took a position in Boston as a school teacher. For a few months things went very well. Then trouble began.

The young teacher had difficulty with his students. He wrote to a friend that the class he was teaching was "the most disagreeable set of creatures without exception that I have ever met." Then he added concerning himself, "I am tired, sick, cross, and almost dead."

In the winter he was asked to leave the school inasmuch as he was not able to meet the requirements for a teacher. This was humiliating. It was a personal catastrophe. Besides being dismissed as a teacher, the headmaster told him that he had never known anybody to make a success of another calling who had failed as a teacher.

After six months of heart searching this young man decided to study for the ministry. He did not allow his disappointment at not being able to continue as a school teacher to spoil his whole life, and thus he adorned the doctrine of Jesus Christ. The young man was Phillips Brooks, whom we know became one of Protestantism's greatest preachers.

We are told that even when he was a preacher he still had the idea of someday being a teacher again. He is reported as having once sought a teaching position from Charles W. Eliot, president of Harvard, when he was at the height of his fame. Yes, Phillips Brooks wanted to be a teacher, but when circumstances pointed elsewhere, he was willing to follow, and the Lord was able to use him greatly in His service.

John Wesley went from England to what was then the mission field of Georgia. After he had been there for some time he clashed with administration authorities, some of whom were members of his church. As a result of these differences he returned to England, a disillusioned man. Discouraged, he sought counsel from his friend Peter Böhler about discontinuing the ministry. Böhler counseled him, "By no means." Wesley asked, "But what can I preach?" "Preach faith till you have it; and then, because you have it, you will preach faith," said Böhler.

With these words of courage Wesley was off on his great career of preaching. Peter Böhler had adorned the doctrine by encouraging a fellow worker. Wesley adorned the doctrine by holding on and proving that he had, indeed, been called to the ministry.

Fellow workers, let us make sure we also are adorning the doctrine by our attitude to the experiences that come day by day.

Convincing Evidences

ARTHUR L. WHITE

Secretary, Ellen G. White Publications

DIVINE credentials," "clear evidence," "positive evidence," are terms used by Ellen G. White in speaking of those who may claim to have divine enlightenment. Just now, forty years and more after Ellen White laid down her pen, new items of clear, confirming evidence of her gift of inspiration are being discovered and presented to the public in an unprecedented manner. Newspapers, magazines, and books all around us pile up evidence regarding her veracity. In matters now of interest to the general public we see point after point of her statements confirmed by medical science. Are we as pastors and Bible instructors capitalizing on the situation?

The public press boldly, yet tremblingly, proclaims the mounting evidence that gives profound and significant meaning to Ellen White's warning to the world in 1905 that "tobacco is a slow, insidious, but most malignant poison." In the United States last year thirty-five thousand funerals of the victims of lung cancer bore mute witness to this point. Little wonder we read such articles as appear in the March, 1959, issues of *Today's Health* and *The Reader's Digest*, with their forecasts regarding the frightening prospects of the immediate future.

Feverish cancer research adds evidence upon evidence to build up the confidence of some who a decade or two ago may have questioned in their hearts whether Ellen White projected herself too far into the field of medical science by writing in *The Ministry of Healing*, page 313, of "cancerous germs." (See *Time*, Oct. 27, 1958.)

Another point of positive and clear evidence is added by the addresses and articles of Cornell University's long-time teacher of graduate students and well-recognized nutritional authority, Clive McCay. He declares his new find in the writings of Ellen G. White on the subject of diet, penned "long before the advent of modern scien-

tific nutrition," to be unrivaled today as "an over-all guide." (See *The Review and Herald*, Feb. 12, 19, and 26, 1959.)

But this is just a brief review to those who are "the children of light, and the children of the day" (1 Thess. 5:5).

Today we have new evidence to add to the many evidences called to our attention during recent months. As we scanned our morning newspaper a short time ago we found an item entitled "Birth Defects Top United States Infant Medical Problem." In this article Dr. Thomas J. Rivers, Medical Vice-President of the National Foundation, rather nonchalantly sets forth some rather startling facts concerning the results of recent research. We quote here quite briefly, but enough to preserve the context:

Research in birth defects is closely allied to work already done by National Foundation scientists on the nature of the living cell. . . .

Every human being develops from a cell. How this cell grows into a person is still one of the prime mysteries of all biology. But National Foundation scientists have already learned much about a substance called nucleic acid which exists at the core of all human cells. Indeed, it forms the core of all living things, including viruses. It is this substance which is the key to heredity and the development of the unborn child. . . .

Somehow—though we do not know exactly how—this acid keeps the germ cell on its course, determining that it shall develop eyes, ears, nose, skeleton, internal organs and extremities. That is why nucleic acid is often called "the automatic pilot of life."

If the nucleic acid is defective, the direction it gives to the growth of the cell is faulty. This kind of "misdirection" can then result in an infant with a minor defect such as nearsightedness or color blindness, or with a serious defect such as clubfoot or an open spine.

Or again, the nucleic acid in the human germ may be normal to begin with, only to be damaged by some outside agent. X-ray radiation, for instance, may cut the nucleic acid strands or knock off some of the berry-like particles. Then the infant will be born malformed.

Strong drugs and narcotics, large doses of alcohol, lack of oxygen (hypoxia) and certain types of virus

infections may cause similar malformations in the growing embryo."

—Bristol (Tenn.) *Herald Courier*, Sunday,
Feb. 15, 1959.

This declaration regarding new discoveries just opening to research scientists sounds strikingly like words penned by Ellen G. White, and rather widely published by Seventh-day Adventists ninety-four years ago. I now quote from page 51 of the article "Disease and Its Causes" written for Number 3 of the *Health, or How to Live* (1865) series of pamphlets:

Physicians, by administering their drug-poisons, have done very much to increase the depreciation of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease and imbecility, which in very many cases can be traced directly back to the drug-poisons, administered by the hand of a doctor, as a remedy for some of life's ills.—*Selected Messages*, vol. 2, p. 442.

But perhaps even more thought provoking is the startling warning that appeared in *Time* magazine, October 27, 1958. In this issue, in the section entitled "Medicine," appears a disquieting two-column article headed "Drug Dangers," which sums up the findings and conclusions of Dr. Jesse D. Rising of the University of Kansas in *Postgraduate Medicine*.

Eleven points are made, naming various new and powerful drugs concerning which Dr. Rising cautions his fellow medical practitioners. Then follows the point of particular interest in this connection:

Worst of all, Dr. Rising warns, a doctor treating a

woman during pregnancy with anesthetics, X-rays, ACTH or cortisone-type hormones, may subject the fetus to oxygen shortage or some other threat. The result: "Physicians now face the horrible possibility that they, in addition to certain 'acts of God,' are responsible for many developmental defects." He lists babies born with one eye, abnormal hearts, cleft palate or mongolism, and Siamese twins.

"The thoughtful physician," Dr. Rising concludes, will not think of abandoning these useful (and often life-saving) drugs, but he "will not lightly prescribe [them, and] will exert every effort to understand . . . the harmful effects that may result from their use."—*Time*, Oct. 27, 1958.

These are words to ponder!

Ninety-four years ago a woman with no medical education or training, and with little more than three years of schooling, wrote that "deformity, disease and imbecility" seen almost everywhere were in very many cases the result of "drug-poisons."

What medical man of the world a decade ago would have been willing to endorse this? Today, medical authorities echo the inspired warning of about a hundred years ago.

We need not hesitate to place our confidence in the Spirit of Prophecy counsels. "The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days."—*Selected Messages*, vol. 1, p. 41.

Are we making the most of the mounting convincing evidences regarding the messenger of the Lord? When recounted they should thrill every church member and warm each heart.

The Gift That Builds

ANDREW C. FEARING

Associate Secretary, General Conference Ministerial Association

AT THE close of a class recently, an earnest and convinced student came to me holding in his hand the book *Evangelism* by Ellen G. White. "I regret to tell you this," he said, "but there was a time when I had some doubt concerning the value of Ellen G. White's writings. I wondered if God had spoken to us through her ministry. However, since I have been in this class, as

well as in other faith-inspiring classes in this institution, all doubts regarding Mrs. White as a special messenger of the Lord have vanished."

"What brought you confidence in place of doubt?" I asked. Holding the book *Evangelism* almost reverently, he explained, "It is this book. Could you write a book as perfect in counsel and as comprehensive in

its coverage of evangelistic techniques as this book *Evangelism*? Why, every sentence has value! Really, I am thrilled. Here's what I mean: You are an evangelist, and the Lord has been good to you and your work. You know how to do things in this modern day, but could you write a book like this?"

"No, no, of course not," I interrupted. "I could not prepare a paragraph that could match the beauty, the truth, the power, contained in this book. And what is

He that despairs measures Providence by his own little contracted model and limits infinite power to finite apprehensions.—South.

more, I am confident that all the evangelists in the denomination together could not produce one chapter comparable to any portion of this volume. Of course, this is a compilation of her writings on the subject."

Thoughtfully, the young man looked into my eyes as he continued, "And to think that this was written fifty to eighty years ago! How did Mrs. White know the science of modern evangelism that would fit the demand of today's complex problems? How could she understand the challenge of great metropolitan areas? It seems to me that everything needed for all phases of soul winning is here in this book. Nothing is missing. There is only one answer—she could not know this of herself," he said slowly. "God directed her to write so that we who live today could do His work efficiently and successfully. If our people would only prayerfully read her writings they would soon believe. I am going to study all her books as soon as I can."

To read all of Mrs. White's writings will indeed be a major task, but a spiritually profitable one. There are fifty-three books in current circulation, over 22,000 pages. Besides the published volumes there are some 4,500 articles from her pen that have appeared in various periodicals. Within these publications is found a positive, clear, simple, and vital presentation of Christian truths.

No Self-exaltation

One thing is certain, the writings carry their own credentials. Never have I known

a sincere praying man or woman who after reading such books as *Steps to Christ*, *The Desire of Ages*, *Christ's Object Lessons*, or *The Ministry of Healing* has remained doubtful as to the inspiration of these spiritual treasures.

Speaking of herself, Mrs. White humbly said, "I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of His Holy Spirit."—*The Review and Herald*, July 26, 1906.

Her spirit was ever one of great humility. While writing *The Desire of Ages* she said, "I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, 'Who is sufficient for these things?'"—Quoted in W. A. Spicer, *The Spirit of Prophecy in the Advent Movement*, p. 44.

A revival of spiritual blessing would come among us if our workers and church members would dedicate more of their time to studying diligently the counsels of the Lord. Whatever problem arises in human experience, whatever darkness clouds life's pathway, whatever knowledge is needed for the future—the principles for the solution, the light, the truth, are legible to all who will search these spiritual treasures.

"O taste and see that the Lord is good" (Ps. 34:8). We may speak with enthusiasm about the flavor of some particular food, we may describe its savoriness with many expressive adjectives, but another can never know whether one is telling the truth about the food until he tastes it for himself. If a man will read for himself, he will find sustenance for his soul. But is it not a tragedy that some people have not yet "tasted," and therefore do not know that the Lord is good in giving this people the Spirit of Prophecy—a general phrase often used to describe the combined writings of Ellen G. White. As custodians of

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.—Mme. Swetchine.

these writings a great responsibility rests upon our leaders.

They Point the Reader to the Bible

God took a mere girl, without formal education, strengthened her physically, and used her to call attention to the great truths of His Word. These counsels are as a great searchlight illuminating divine truth. A careful scrutiny of all her volumes gives ample evidence that every fundamental doctrine of God's Word is emphasized and taught as essential in the plan of salvation. Her clear enunciation of gospel truth as revealed in the canon of holy Scripture has given assurance that she served under divine appointment for the seventy years of her ministry.

Her writings are constantly pointing the reader to the Bible. "If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourself with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings. . . .

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the *Testimonies* simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. . . .

"The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all."—*Testimonies*, vol. 2, pp. 605, 606.

Writing of a brother in the church she said, "Brother J would confuse the mind by seeking to make it appear that the light

God has given through the *Testimonies* is an addition to the word of God, but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it."—*Testimonies*, vol. 4, p. 246.

Some have erroneously stated that Seventh-day Adventists have a second Bible in the writings of Ellen G. White from which they build their doctrines. This is not true. The Bible and the Bible only is the rule of authority in the church's doctrines. No other book or set of books takes

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—Spurgeon.

the place of the Holy Scriptures. The Bible stands supreme. Any other writing must conform to the Word of God or it is rejected.

"The Bible, and the Bible alone is to be our creed. . . . Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline."—ELLEN G. WHITE in *The Review and Herald*, Dec. 15, 1885, p. 770.

Seventh-day Adventists recognize, however, that the Lord has used Ellen G. White as a special messenger, and they believe that her writings are indited by the Spirit of God. While these writings do not constitute another Bible, they do present counsel that is not only valuable but essential in these last days of earth's history.

A Convincing Experience

Mrs. S. M. I. Henry, for many years a national evangelist for the WCTU, was a godly woman and a devout Bible student. She became a Seventh-day Adventist. However, she was somewhat disturbed with regard to the writings of Mrs. White. She recognized that her books were unusual in nature, of a different quality, deeply spiritual, and fundamental in Bible teaching. Nevertheless the question arose, What place do these writings have in the church?

During a special meeting in the city of Chicago, before a number of the leaders of the church she said, in effect, "Brethren, the time has come for me to know for myself whether these writings are of the Lord." Several of the men attempted explanations,

Steadfastness is a noble quality, but, unguided by knowledge or humility, it becomes rashness, or obstinacy.—Swartz.

but none of them seemed to clear the matter in her mind.

With an anxious look upon her face she said, "Brethren, let us pray. I have come to the place where this matter must be settled." They knelt down, and after several prayers had been offered, Mrs. Henry herself began to plead with God for light. Suddenly her pleading ceased, and after a moment's hesitation she began to thank and praise God. When she arose the look of anxiety had disappeared from her face. She was radiant with joy and gratitude, and said, "While I was praying with God, suddenly a huge telescope appeared before my vision, turning to the sky. This was all I needed. It is sufficient to make plain to me the place occupied by the writings of Mrs. White. With the naked eye we are able to see many stars in the heavens on a dark night, but," she continued, "with the aid of a telescope we can discern hundreds of thousands where the naked eye could see but one. The telescope does not add one star; it merely enables us to see those which are actually there and to see them more clearly and more beautifully. Yes," she went on, "the writings of Ellen White are like a huge telescope. They do not bring out additional truth and light; they do, however, clear spiritual vision and enable us to appreciate the truths already revealed in the Bible." *

A wholesome and human picture of Mrs. White has been given to us by the late William A. Spicer, a former president of the General Conference of Seventh-day Adventists, who knew her personally. It is as follows:

The possession of the prophetic gift does not make the human agent a strange and different kind of person. In personal life, my childhood memory very clearly pictures a kindly, motherly neighbor, for whom I used to do errands. She was a good mother in Israel. . . . Mrs. White loved the home duties, and might be heard singing to herself as she worked about the house. Naturally the constant de-

mands upon her time in the work of the cause left her less time for the common duties that other homekeepers generally have.

There was nothing of the pretentious about her bearing, no attitude of officiousness. There was no assumption of personal authority, or suggestion of personal wisdom about everything. But when the Spirit of the Lord impressed her to give counsel, there was an inflexible courage to speak the message needed, in the fear of God and in the spirit of Christ. Leading brethren might come for counsel regarding this problem or that. She might say that no light had been given her concerning it; the brethren would have to seek God, and do their best. Again, it might be, she had just the light needed. She had been shown the very situation presented, and had counsel from the Lord as to what should be done. Often this counsel would be found written out in those journals in which she would write, write, morning by morning and day by day, as the Spirit recalled to her mind things shown, perhaps in the night season.—*The Spirit of Prophecy in the Advent Movement*, pp. 31, 32.

Spiritual growth and blessing will always result from our searching the Scriptures, and truth will become clear under the illumination of these inspired messages, for they magnify the glorious truths of salvation contained in God's Word.

Such helpful books as the following show the place of this gift in the Advent Movement.

There Shines a Light, A. W. Spalding (96 pages).

The Spirit of Prophecy in the Advent Movement, W. A. Spicer (128 pages).

His Messenger, Ruth Wheeler (192 pages). Written for juniors.

The Abiding Gift of Prophecy, A. G. Daniells (378 pages).

The Fruitage of Spiritual Gifts, L. H. Christian (446 pages).

More recent books by T. H. Jemison, Denton Rebok, and Arthur L. White are especially helpful.

* A verbatim account of this experience, prepared by Mrs. Henry for publication, may be found in *Gospel Health*, January, 1898.

THE YOKE OF CHRIST

☞ The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. . . . Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. . . . Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory.—ELLEN G. WHITE, *The Desire of Ages*, p. 331.

Our Minister

C. L. TORREY

Treasurer, General Conference



WHEN I was a boy my parents lived in a little town sixty miles from the nearest Seventh-day Adventist church, and those were the horse-and-buggy days, when people didn't travel far from home.

A minister used to visit us about once in one or two years and it was an outstanding event in our home. We talked about this godly man for weeks after he left, recounting his words and his actions, and his deep interest in us. We also began to count the days until he would return on his next visit.

Later on, a minister moved to our town and began a series of evangelistic meetings. Of course, we attended them all. "Our minister," as we called him, and his wife were self-sacrificing people. They talked sacrifice and they practiced it in their own lives.

Everyone liked our minister except the preachers of other denominations, who lost some of their members to our church. Then our minister would be denounced, and Adventists in general would be ridiculed and derided. Of course, all this had its effect on my life, as I had to attend public school until a church school could be opened. Our preacher knew just what to say to soothe the hurt in our hearts and to encourage us to faithfulness in the face of taunts and sneers on the part of our non-Adventist classmates.

I have since analyzed the character of our minister, who baptized me and who had such an important part in encouraging me in the Christian way. First of all, he loved the Lord. One didn't have to be with him long to learn this. He gave all he could to the cause—his heart, his time, and all the money he could possibly spare beyond actual living expenses. He and his wife lived simply and frugally, not only because he needed to in view of his small salary

but because he wanted to give all he could to the Lord to help finish the work.

He loved the people and saw in each one a soul for whom Christ died. He worked untiringly, visiting and praying with all who would listen to him. He had no side lines, but rather gave himself fully to his evangelistic and pastoral work. I am sure his motto was "This one thing I do."

The light in his house burned late as he studied and prayed. His sermons were practical, and they helped us much as we applied them to our daily living. His sermons were always in the field of reality—the reality of Christ, the reality of sin, the reality of forgiveness, the reality of the earth made new, et cetera. Christ was the theme in all his sermons, and I remember how our hearts burned within us as he spoke to us regarding Matthew 24:14, and of his faith that the work of God would be finished according to His plan. It is true that our membership was small back in those days. We had only a few thousand in all the world, but his confidence was strong and abiding for the gospel conquest on a world scale.

He made a deep and lasting impression on his hearers because he lived as he preached. I never heard him argue with people about the truth he proclaimed. He was challenged to debate, especially on the Sabbath truth, but he said there was nothing to be gained in debates, for the people only became angry and bitter afterward. I am sure, however, had he accepted the challenge, he could have won the debate because of his outstanding personality and his knowledge of the Bible.

Our minister was not eloquent as we think of eloquence, but when he preached, it was with power, and the people thought he was speaking to them personally. By his sincerity and knowledge of the Word he won souls to Christ. There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a true

Christian. What a man is has more influence than what he says. Eloquence may be a gift or it can be acquired. If a preacher has this gift and is humble and consecrated, and uses it to the glory of God, it surely can become a powerful instrument in the hands of God to proclaim the message. On the other hand, I believe that a preacher who may not be gifted so far as eloquence is concerned but whose heart is dedicated to God's work, who is consecrated and sincere, will have the power of God rest upon him, and he will have success in his soul-winning work.

Our minister had a well-balanced program. He preached the Word, studied with the people, won them to the message, baptized them, encouraged them to be faithful and to win others. And he placed upon their hearts the financial responsibility of supporting the cause with tithes and freewill offerings. He instilled into our lives the joy of giving, and the members understood their duty and privilege to return to the Lord a portion of what had been entrusted to them, and they gave freely and willingly.

Satan is continually working to divert the minds of God's people from the responsibility of supporting the evangelistic endeavors of the church and the finishing of the work in all the world, and he directs their minds to the material things of life. Sometimes ministers, if not alert and watchful, become entangled in the tempter's wiles.

It is encouraging to study the growth of our work in the light of the consecrated efforts of our ministers in all the world. They are laboring in nearly every country of earth in hundreds of languages and dialects. We are now a mature organization over one hundred years old. Our membership has grown rapidly during the past few years in particular. What took sixty-three years to accomplish, with reference to our membership during the years 1863 to 1927, took only five years between the years 1950 and 1955, and the membership continues to grow until it now exceeds one million.

It is true that we are working in nearly every country in the world, but the task within those countries is still very great. Think also of the many counties in the United States and Canada—home-base fields—where so many souls have not as yet heard our message. Surely, as a people

we still have a great work to accomplish.

I learned back in the days of my youth that the Seventh-day Adventist denomination had adopted the Bible tithing plan. Our preacher knew all about it, and he put it into operation in our church. The plan was unique in that the money was paid into the conference treasury and used solely for the support of the ministry. Ministers of many denominations recognized, and still do, the value of the tithing plan, but they have not been able to secure the consent of their people to pay a tenth of their income to their church. Our ministers find it unnecessary to hold bazaars, raffles, et cetera, to provide money for their wages.

The freewill offerings that come from the Sabbath schools, Ingathering, and special offerings are sent through the regular channels to the General Conference treasury. In turn, the General Conference at each Autumn Council appropriates funds for the world work, to provide for ministers' salaries and related expenses in mission lands. As new members are won to the church and the offerings increase, additional funds become available for increase in appropriations. This enables the fields to strengthen and expand their work. Our system of finance as established by this people has proved a great blessing through the years.

I believe from my observations that the members of our church love to give to the cause. I heard a pastor express his fears that his members would become impoverished by giving too much, therefore they needed to be protected from what he termed "excessive giving." I have not known of any of our people who have suffered because they contributed to the cause of God.

Ministers, or pastors, occupy most important positions in carrying out the great commission. The Lord has laid upon them heavy burdens. They are the keepers of the flock. We have a wonderful message; it reaches into every country, knows no boundaries, has reached into hundreds and thousands of homes and touched and converted hearts, and won them to Christ, for it is the power of God unto salvation.

I want to pay tribute to our ministering brethren. Their loyalty and devotion to this cause and to duty has been an inspiration to our people. It is through their consecrated efforts and the blessings of God upon our work that the message has progressed so rapidly.

Consecration

TAYLOR G. BUNCH

THE second essential to success in the gospel ministry, as set forth in the statement on which this series is based, is consecration. This is necessary if we would make the proper use of book knowledge. Information, or knowledge, may be dangerous if it is not under the control of a godly character. It is for this reason that character building is the most vital element in the educational program.

The necessity of consecration in order to make the proper use of scholastic training is well stated in the following quotation: "The time demands greater efficiency and deeper consecration. . . . Send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified."—*Testimonies* vol. 9, p. 27. It has been said that efficiency is best defined by the word "ephesiancy," the Christian experience set forth in the book of Ephesians.

Efficiency is the result of training, education, and the acquirement of knowledge, and this is not merely suggested but demanded by the very time in which we live. But increased training also demands an ever-increasing consecration. In fact, the greater the knowledge and efficiency, the greater is the demand for the consecration, without which scholastic accomplishments miserably fail. The two must be combined and properly balanced in order to fulfill the purpose of God. The three greatest leaders in sacred history were Moses, Daniel, and Paul, and in them the qualities of efficiency and consecration were properly balanced. They possessed the finest education available in their generations, but because of their consecration they were free from selfishness, or self-idolatry, the root of all evil and that which nullifies the greatest scholastic attainments.

The paramount need of this type of

worker in these last days is emphasized in the following statement: "Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them."—*Testimonies*, vol. 5, p. 80.

It is evident that this prediction will be fulfilled chiefly during the latter rain, as is clearly indicated on page 300 of *Testimonies to Ministers*. Here we are told that unless certain leaders "are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." In those through whom the Lord will "finish the work, and cut it short in righteousness," efficiency will be the instrument of consecration.

To consecrate is to make or declare sacred, hallowed, or holy; to set apart, dedicate, or devote to a holy use. The Lord

blessed and sanctified the Sabbath when He instituted it at Creation, and thus made it different from the other days of the week. Likewise, the consecrated believer is different from his fellows. He is set apart for a holy service. He obeys the counsel given in Hebrews 12:14, R.S.V., which says: "Strive for peace with all men, and for the holiness without which no one will see the Lord." This is an absolute essential in a minister—he must be a "holy man of God."

Capsule Course in Human Relations

Five most important words: **I AM PROUD OF YOU.**

Four most important words: **WHAT IS YOUR OPINION?**

Three most important words: **IF YOU PLEASE.**

Two most important words: **THANK YOU.**

Least important word: **I.**

—Forbes

While justification is the work of a moment, sanctification, or consecration, is a spiritual growth and the gradual work of a lifetime. Beginning with the spiritual birth, we go on through stages of spiritual development until we grow up into "a perfect man, unto the measure of the stature of the fulness of Christ." The apostle again describes this process thus: "But all of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness, from glory to glory, even as derived from the Lord the Spirit" (2 Cor. 3:18, Weymouth).

We are to strive for holiness, or consecration, because without it "no man shall see the Lord." Jesus emphasized this when He said, "Blessed are the pure in heart: for they shall see God." Another important reason for attaining holiness is given in 1 Peter 1:15, 16 as follows: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." The Revised Standard Version puts it this way: "Be holy yourselves in all your conduct." Paul in his counsel to Timothy said, "a bishop [minister] must be above reproach" (1 Tim. 3:2, R.S.V.).

Only a life of purity and devotion to the cause of God can bring success to the minister. These attributes will inspire faith and confidence not only in the preacher but also in the cause he is propagating. Tennyson put the following words in the mouth of Sir Galahad: "My strength is as the strength of ten, because my heart is pure." A member of the French court once said to the chaplain, "Sire, your sermons terrify me, but your life reassures me." Confidence is built on character and is the minister's greatest asset. Members who have implicit confidence in their spiritual leaders will go the second mile and even beyond the call of duty in service and sacrifice.

In his book *Preaching Without Notes* Clarence Macartney says: "At the right hand of every young minister . . . stands the adversary, ready to accuse him, to soil his consecration, sift him of his character, steal away his enthusiasm, and quench the light of faith. . . . Likewise every evasion of duty, every indulgence of self, every compromise with evil, every unworthy thought, word, or deed, will be there at the head of the pulpit stairs to meet the minister on Sunday morning, to take the light from his eye, the power from his blow, the ring from his voice, and the joy from his heart."—Pages 177, 178. In other words, the life of the preacher during the week accompanies him into the pulpit Sabbath morning to enforce or devitalize his message.

The counsel of Paul to "abstain from all appearance of evil" is especially timely for ministers in this age of suspicion and gossip, when as in the days of Noah "every imagination of the thoughts of his [man's] heart was only evil continually." Regarding the morals of a minister, Raymond Calkins says:

"Let the minister in even minor degree err in such matters and his career is automatically and finally ended. He must acquire and hold the reputation of an absolutely clean and incorruptible life. Even suspicion concerning it is fatal. What is lightly condoned in others is neither forgotten nor forgiven in him. . . . He must avoid in every detail in life the lightest breath of scandal. . . . A ministerial scandal of any kind is so rare that it is front page news. . . . People as a whole think of their ministers, and have a right to think of them, as being incapable of immoral conduct in any form. Therein lies the essen-

tial dignity of the ministry. Clean hands, righteous lips, and a pure heart. These then are the visible characteristics of the man of God.”—*The Romance of the Ministry*, pp. 36-38.

At a service of ordination to the gospel ministry, Dr. William Barton said to the candidates: “By what this counsel is about to do to you, it is vastly increasing your power for harm. Yesterday as laymen, you might have committed any possible sin and been sent to jail for it and not much attention would have been paid to you. But tomorrow any one of you can get your name on the front page of every newspaper in the United States. Not many of you have the ability, perhaps, to achieve high distinction or to bring to the church great honor, but the least conspicuous of you for ability can bring the whole church to shame.”—Quoted in *Some to Be Pastors*, by Peter Pleune, p. 152.

How true it is that “the power of preaching and the preacher lies in the depth of his spiritual life.” We cannot exalt ourselves and Jesus Christ at the same time.

We shall close with the Lord’s description of a true, pure, consecrated priest and minister of the gospel: “For my compact was made with the priest of Levi, says the Lord of hosts; my compact was with him, life and peace I gave him, ay and reverence—he did revere me, he did stand in awe of me. True instruction came from his mouth and no wrong issued from his lips; in peace and honesty he lived close to me, and he turned many away from evil. For the lips of a priest ought to treasure wisdom, and men should seek direction from his words, since he is the spokesman of the Lord of hosts” (Mal. 2:4-7*).

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

A Non-Adventist Leader Examines Our Beliefs

BOOK reviews on *Questions on Doctrine* continue to come to our desk. Aside from one or two prejudiced reviewers, all have been favorable, some outstandingly so. But it is especially gratifying when one comes from a recog-

nized authority such as Dr. Frank S. Mead. He is an incisive and stimulating commentator on the contemporary church scene, and for years has served as consulting editor to a number of large religious publishing houses and institutions. A Methodist by church affiliation, he is the author of a number of books, the latest being *Handbook of Denominations in the United States*. He has also been editor of such journals as *Christian Herald* and *The Homiletic Review*. Few men in the United States exert a wider influence in the field of religious reading. His evaluation should therefore prove an encouragement and inspiration.

In his review in *Religion in Life*, winter quarter, 1958-1959, he says:

Aside from being something of a publishing miracle (720 pages for \$1.50!) this is an elaborate work of doctrinal clarification, written by a group of Seventh-day Adventist writers, counselors and editors. Lacking the imprimatur of their General Conference, it is not “official,” but an explanation and expansion of their Fundamental Beliefs (pp. 11-18). There is nothing new about it, nor was there intended to be; it may win no converts, but it should correct many an error and unenlightened criticism on the part of those who have never quite understood what it is all about. For these it was written.

These Adventists, we gather, have more in common with conservative Christianity than most conservative Christians seem willing to admit; many of their items of faith have close parallels in orthodox Protestantism. But they take “one of two or more alternate views” on “certain controverted doctrines” (on salvation, immortality, baptism, hell and punishment, etc.), while on others they are still peculiarly Seventh-day (on the heavenly sanctuary, the investigative judgment, the interpretation of Revelation, and the unique position and contribution of Ellen G. White). The attempt to explain Mrs. White (she was neither prophet nor prophetess but a “messenger” with the gift of the Spirit of prophecy) will leave some still in confusion if not in doubt; but on the whole the book is refreshing in its clarity and candor. They know Whom they have believed, and what, and why. They show a freedom of interpretation and expression which will surprise many beyond the pale, commanding respect if not agreement. It is one of the ablest and most comprehensive books available in the field of denominational doctrine and, thank heaven and the editors, it is actually readable. Even the layman can enjoy it!

While Doctor Mead has reservations regarding some areas of our theology, yet his frank statement that Adventists have “more in common with conservative Christianity” than many have hitherto believed is important. We are sure our readers will appreciate this forthright appraisal, and the reviewer’s recognition that this book in no way compromises our faith.

R. A. A.

To "Every Nation . . ."—The Divine Command to a Universal Church

RUSSELL H. ARGENT

A WORLD-EMBRACING task confronts God's people today. And it is symbolized by an angel flying in the midst of heaven, proclaiming the gospel of peace to every people under the sun. The times are difficult, perplexity faces the church in many lands, but she must carry her God-given message to "every nation, and kindred, and tongue, and people" (Rev. 14:6). No society or class is omitted from the gospel commission. It knows no difference of race, color, or nationality.

Each person who joins the Advent Movement brings his own talents and background to further the message. The majority of workers know but one nation, have developed under one educational system, for good or ill, have absorbed the ideas and psychology of the environment of their youth. At times it is easy to forget that the world may look different from New Delhi and Tokyo than from New York or London.

God calls for men and women who do not share the prejudices of the world; who are able to see the value of new ideas and new methods, from whatever source, if they are correct; who do not believe that the high-water mark of civilization is necessarily the main street of their own town.

Often throughout history the purposes of God have been marred by the fallibility and small-mindedness of men. A strange and virulent disease at times grips the world, inflaming passions and turning men insane with jealousy and hatred. No nation or individual is immune. The oldest, the most civilized, is often the most affected. Imagination is distorted, perspective is altered, the irrational appears rational. The disease is known as nationalism.

Never has the need for world union seemed more important or been stressed so much as it is today. A vast, complex organization in New York is named The United Nations. World government, from a human viewpoint, is not only logical but imperative. Unite or perish is a sober fact of life in this twentieth century.

Yet, despite the crisis, despite the logic of

union, despite the lip service to the idea, the fact of union seems farther away than ever. Even the nations of the West, reared in a common heritage, sharing similar ideals, seem to find it impossible, even under the press of fear, to join in any close ties. Each nation prefers to face the world waving its own flag, quoting its own jingoistic slogans, and preaching its own brand of national propaganda.

Unfortunately, people as well as governments suffer from the disease. The symptoms are easily detected. The favored nation—their own—is made the yardstick of perfection. Any national characteristic that is different is deemed odd or ludicrous. Other cultures, other civilizations, are summarily dismissed. All knowledge and wisdom must be strained through a national sieve or poured into a national mold. Every land is subject to the infection. The result is prejudice and mistrust.

Even churches at times have been impregnated with the virus of nationalism. The result has proved the wisdom of the scripture: "Where there is no vision, the people perish" (Prov. 29:18). Falling back upon their own limited resources, growing insular and out of touch with the great heart of humanity, they have become narrow and bigoted, "a hole in a corner."

The early church had not even developed into a world movement before nationalistic prejudice threatened to intrude: "In those days, when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews" (Acts 6:1).

The Greeks resented the Jews' keeping the highest offices of the church for themselves. The Jews disliked the influx of Gentiles, who might dominate the church. Instead of harmony and strength there was division and weakness. In wrangling and bitterness the world task was neglected. They failed, for a time, with their restricted outlook, to understand the blessings of diversity—to see that God would call to positions of leadership men of varied talents, and colors, and languages, to proclaim His truth.

The Majesty of heaven veiled His glory and walked the streets of an Eastern village as a Jewish carpenter. Paul was a citizen of the Roman Empire and Luke was a Greek. National barriers crumbled and fell before the conquering power of Christian love. As Christianity swept westward God used men and women from many nations to fulfill His purposes. Wycliffe was British, Huss was Bohemian, Luther was German, Calvin was French, and Erasmus was Dutch. In the early Advent Movement the resources of many nations were plumbed. Lacunza was Spanish, Wolff was Jewish, Irving was British, Gaussen was Swiss, and Miller and Bates were American. Each brought his own national characteristics and background, which, laid upon the altar, became a mighty source of blessing for the world.

When Jesus mounted His last pulpit on Golgotha, He preached a sermon of boundless love which embraced the whole world. His arms were raised in blessing above all nations, for He had said: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The church of God must not bear the stamp of nationality but the impress of divinity. The cross of Christ transcends historical and geographical boundaries. Jesus is the all-loving One. Because He died for humanity, is now alive, and soon to return, all true Christians are one around the world.

If ever the church were to lose the vision of a united international movement, it would stagnate and dwindle like a stream in the desert. The river of truth must flow unchecked and unimpeded, broad and full and free, gathering momentum from other reservoirs all along the way, until at length, as a mighty flood and "like a sea of glory, it spreads from pole to pole" to encompass the earth. This vision alone will keep the Advent Movement from becoming nationalistic. Yes, the church *can* sing from the heart:

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

What Kind of "Voice" Are You?

MILTON LEE

Associate Secretary, Ministerial Association, South China Island Union Mission

THERE is no doubt that John the Baptist was one of the most successful preachers the world has ever known. Of him Christ testified, "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28). John's evangelistic success is very apparent in the Gospels' account of his ministry. This preacher had no budget for advertising his campaigns. He had no evangelistic equipment whatsoever. He conducted his effort not in the cities but in the wilderness of Judea. Seven hundred years before, the prophet Isaiah had introduced the Baptist merely as "the voice of him that crieth in the wilderness" (Isa. 40:3). But that voice must have had a wonderful drawing power, because even though it was necessary for John's hearers to trudge over dusty roads under the scorching desert sun in order to reach his retreat, the Bible records, "Then went out to him Jerusalem, and all

Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6).

We are told that John's work was "to make ready a people prepared for the Lord" (Luke 1:17). In *The Desire of Ages*, page 101, we read: "In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's second coming." God has committed to His ministers today the solemn work of preparing a people for His coming; therefore, do we not long to see the same results attend our preaching as those which followed John's? "Princes and rabbis, soldiers, publicans, and peasants came to hear the prophet. . . . Persons of all ranks submitted to the requirement of the Baptist, in order to participate in the kingdom he announced. Many of the scribes and Pharisees came confessing their sins, and asking for baptism."—*Ibid.*, p. 105.

Some may feel that conditions were different in John's day. He did not have to run competition with the theater, television, and numerous other gadgets of this scientific age, which occupy the attention of so many today. On the contrary, John's age was not without the allurements that attract the worldly wise. Listen to this: "In the time of John the Baptist, greed for riches, and the love of luxury and display had become widespread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin."—*Ibid.*, p. 100.

What kind of individual was this man who drew multitudes from the glitter of wicked cities to the barren and isolated wilderness? We who are seeking God for more power in our ministry would do well to reflect upon the life and character of the commanding "voice."

A Modest Voice

John's campaigns were successful because he emphasized the message rather than the messenger. He turned the eyes of the people not to the message-bearer but to the Sin-Bearer. "As John saw the people turning to him, he sought every opportunity of directing their faith to Him who was to come."—*Ibid.*, p. 108. Popularity could not turn this preacher's head, for he had "looked upon the King in His beauty, and self was forgotten."—*Ibid.*, p. 103.

Yes, "self was forgotten." Once John had beheld the Saviour in all His loveliness, his sole desire was to prepare the hearts of the multitude to accept the coming Redeemer. He would do nothing to attract the audience to himself. Even his dress was the simple attire of the ancient prophets. Before he spoke there was no flowery elaboration of his past accomplishments or of his qualifications as a speaker. In fact, few of his listeners knew who he was. This caused the Jews to send representatives to John with the question, "Who art thou? . . . what sayest thou of thyself?" (John 1:22).

Here was a unique chance for nationwide

recognition. What evangelist today wouldn't capitalize on such a chance for some free publicity? These "reporters" were sent by some of the nation's leading religious leaders with the question, "What sayest thou of thyself?"

John's answer reveals his selfless modesty. He did not even give his name. He merely exclaimed, "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John 1:23).

When I began my public ministry I, like many other fellow evangelists, felt that the speaker must be given a tremendous build-up in order to attract a crowd. There must be large posters, with a picture of the speaker occupying much of the layout space. There must be a eulogizing of the speaker's accomplishments. I often permitted my well-meaning Chinese co-workers to embellish my advertising with such comments as, "The speaker, though an American, speaks perfect Chinese, and understands the Ancient Classics." Such lauding of my qualifications not only bordered on hyperbole but placed me under a heavy nervous strain. I found myself spending hours memorizing each lecture, taking great pains to pronounce correctly, as well as to make sure that each word was tone perfect. This human attempt to live up to the build-up made me very self-conscious on the platform. My sermon presentation became stilted and cold. And at the conclusion of each meeting I felt discouraged and defeated. Such public evangelism was an "effort" indeed.

Then came a change. My wife frequently advised, "Don't work so hard on the mechanics of delivery. Forget yourself. Give yourself to the Lord and let Him speak." I have done this, and the resulting experience certainly has been rewarding.

There is no substitute for the voice of God speaking through the humble human instrument. This kind of preaching is the best advertisement known. That which attracts the masses to our evangelistic centers and keeps the people coming is the magnetic power not of the speaker but of the message! Emphasize the mes-

THE FREEDOM OF VOLUNTARY OBEDIENCE

¶ THERE are two ways to try to find freedom: one is to throw off all restraint and the other is to find freedom through disciplined obedience to high, chosen ends. You don't gain freedom from the policeman on the street corner by disobeying the law—when you disobey it you are haunted by the policeman every moment—but you gain freedom by obeying the laws for which he stands. The whole evolution of morals is to take the policeman off the street corner and put him within your heart. Then you obey from within, and hence are truly free. Those who try to gain freedom by throwing off all restraint are free—to get into trouble with themselves and others.—E. STANLEY JONES, *Abundant Living*, p. 291.

sage rather than the messenger. Say with John, "He must increase, but I must decrease," and your ministry will be fruitful.

A Certain Voice

The message of John was made forceful by the element of certainty and the note of urgency. "Repent ye: for the kingdom of heaven is at hand," he cried. It was a message that pierced the heart of each listener. No one could listen without feeling the convicting power of the Word and the necessity for immediate preparation.

"God does not send messengers to flatter the sinner. He delivers no message of peace to lull the unsanctified into fatal security. He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction."—*Ibid.*, p. 104.

Are we as ministers preaching a message of peace? Are we spending more time *polishing* our sermons than *sharpening* our sermons? Are we chiefly interested in clothing our sermons in the modern garb of philosophical reasoning, so they will *soothe* rather than *prick* the conscience? Do we use the devious psychological approach more than the straightforward "Thus saith the Word" approach? Do we prefer the after-sermon comment "You presented a fine discourse" to "The Lord spoke today"?

The hour has come for the Advent people to proclaim the message of the gospel with a *certain* voice. In 1909 Ellen G. White remarked, "If every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Testimonies*, vol. 9, p. 29.

A Consistent Voice

John not only preached. He practiced what he preached. No one could associate with the evangelist very long without sensing the fact that John himself was preparing for the advent of his Lord.

Ellen G. White says: "John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time."—*The Desire of Ages*, pp. 100, 101. Do we who daily proclaim the imminent reappearing of our Lord give visible evidence that we ourselves are making the necessary preparation to lead the flock into the kingdom? Have we given cause for criticism by our unnecessary extravagance in dress, in the way we furnish our homes, or in the cars we drive? Do we profess to be pilgrims awaiting permanent residence in the heavenly Canaan, yet belie this profession by investing more and more in the perishable, material possessions of this earth?

The Baptist's message was backed up by temperate living. Day by day he gained victory over passion and appetite, and the Lord blessed him with a strong physical constitution and a clear, discerning mind. "All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word."—*Ibid.*, p. 101.

A Courageous Voice

This man was a courageous preacher. He rebuked the hypocrisy of the proud scribes and Pharisees who sought baptism as a means to increase their influence among the people. "He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings."—*Ibid.*, p. 103.

It is not easy to point out sin. But this is a work the conscientious minister cannot neglect. In an hour when some in the churches are asleep, it is necessary to call sin by its right name. The alarm to awake must be sounded.

May God grant us an outpouring of His Spirit that will enable us to unite our voices in one great, irresistible call, "Repent ye: for the kingdom of heaven is at hand."

CHRISTIANITY

❖ CHRISTIANITY is not a voice in the wilderness, but a life in the world. It is not an idea in the air but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve months of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain, every-day goodness.—BABCOCK.

SEMINARY -- Enriching the Ministry



The Middle East—Cradle of Strife!

CHARLES B. HIRSCH, Ph.D.

Professor of History, Washington Missionary College and Potomac University



EVER since Noah's ark docked somewhere in the vicinity of Mount Ararat, the leading nations of the world have managed to focus their sights on that geographical area that is today commonly referred to as the Middle East. The attention bestowed has at different times varied in ratio to the pressing exigencies of the period. Intermittently, however, this area throughout the centuries has found itself the center of international intrigue, unrest, and strife. Its beginning followed the great Deluge, when it served as the womb of our present conglomeration of races and nations.

A student of the Scriptures recognizes that here was the setting for the events of Biblical history. The tower of Babel, the Exodus from Egypt, the Babylonian captivity, and the Ten Commandments are a few of the high lights of this ancient desert land, where such personalities as Isaiah, Jeremiah, Daniel, Darius, Nebuchadnezzar, Solomon, and David were to contribute in such a positive way to the historical record of the time. Early evidence of the ferment that was to characterize the chain of events among these peoples was the activities of the Sumerians, the Hittites, the Philistines, the Babylonians, and the Medes and Persians. Behind the ferment were two pressing factors: first, this "land of the two rivers" contained the crossroads of trade and commerce, and second, the most productive soil of the region was located in the more encompassing Fertile Crescent. These were two very good reasons why the neighboring kingdoms were so willing to risk bloodshed and life for the control of this land and its peoples.

Of all these nations, tribes, and kingdoms

that left an indelible record of their deeds for posterity, the most lasting contribution was made in the field of literature, by a group of people who probably suffered more than any other of their time, the Jews. Their contribution? The Old Testament of the Bible! It was in this record that the first of the world's three greatest religions—Judaism, symbolized by the star—was to be preserved for posterity. And from Judaism there was to arise a new religion—Christianity, symbolized by the cross.

When Jesus Christ, the Son of God, was fulfilling the prophecies of Isaiah in the early part of the first century, the lands of the Middle East, where He had spent most of the days of His earthly life, had been once again subdued. This conquest was accomplished by the greatest empire in the history of the then contemporary world—Rome. Where once, under the aegis of Alexander the Great, the Hellenistic civilization had reigned supreme, the shield of the Roman now was to protect peace—peace in a land where tumult was the rule instead of the exception. And in peace, through the work of Peter, Paul, and the other apostles, the new religion began to gain converts. Within the next few centuries Christianity spread rapidly, undergoing severe persecutions but managing finally, with some alterations, to become the chief religion of the Western world. The influence of Christ's followers within the desert lands was limited, and in the seventh century it was further kept in check when the third of the world's greatest religions to come from the cradle of civilization—Mohammedanism, symbolized by the crescent—appeared on the world horizon.

With Mohammed and his followers Islam was not only a source of religious nourishment but also was to become a way of life, politically and economically. So much did the material

aspects of this religion appeal to the people that in a short time it spread with the speed of fire through an arid forest. Soon it not only engulfed the countries of the Middle East but blazed its way through Northern Africa, through Spain, and as far as the vicinity of the Loire River, where it was checked by the French under the leadership of Charles Martel. During this rampage the slaughter of mankind reached new proportions, and again the land of the Tigris and Euphrates was experiencing the shedding of blood.

In the meantime, while Islam was asserting herself as supreme, her kin by *jus soli* as well as *jus sanguinis*, Christianity, was moving to a similar position in the West. Soon these two forces were to challenge each other on the field of battle in the land of their birth. The Christians were striving to wrest the control of Jerusalem from the infidels. Thousands upon thousands were to march or ride into the fray. Fewer were to return. As the ramparts of the Saracens held fast, the efforts of numerous crusades were eventually to meet with failure. Human blood again contributed to the fertility of the soil of the Middle East. By the fourteenth century, when the Ottoman Empire was in the ascendancy, the Moslem hordes were penetrating the Balkan Peninsula, and with the fall of Constantinople in 1453 they continued westward through the underbelly of Europe until they were knocking at the gates of Vienna. Here, through the determined efforts of John Sobieski, king of Poland, they were forced to about-face and find their way back to the land of their origin.

Sobieski's victory in 1683 was to open a new chapter in the history of the Middle East. Where previously the Turks and Mohammedans had played the offensive against the Western powers, the latter, after shaking off the barnacles of feudalism and developing into strong nation states, now challenged the grip of the Middle East power. Russia, the last to throw off the vestiges of feudalism, and Austria were among the most covetous at this time. The former was anxious for a warm-water seaport, while the land of the Hapsburgs was looking to the Balkans as an area for expansion. This interest resolved itself into what became known as the "Eastern Question," namely, the efforts of the European powers to retard and halt Russia's inroads into the Ottoman lands.

With the outbreak of the French Revolution and the rise of Napoleon, the Moslems had a temporary respite from Russian and Austrian attention. The French, led by the "Little Corporal" aimed at cutting British communica-

tions with India by invading Egypt. Napoleon's troops did advance as far as Palestine, Syria, and Lebanon, but the British proved to be the victors. There were also two other positive results of this French venture. One was the discovery of the Rosetta stone in 1799, which was helpful in unraveling many of the mysteries of the past, and the other was to awaken the British to the strategic importance of the Middle East to British expanding interests. The web of the Middle East intrigue was now attracting the leading powers in world affairs, and as a result, the Ottoman Empire was slowly beginning to disintegrate.

In the middle of the nineteenth century the Czar of Russia was to refer to this empire as the "sick man of Europe," with the hope of sharing in the will before its death. The Ottoman rule, with pressure on the outside from the European states and internal pressures due to corruption and nationalistic feelings, was finding it difficult to keep control of the reins of empire. It was only the fear of the Western European powers that the area might fall under the control of the Russians that enabled Turkey to continue its existence on crutches.

Other parts of the Middle East, too, were beginning to notice the growing interest of foreign powers in Southwestern Asia. The opening of the Suez Canal in 1869 heightened the increased French and British surveillance. The German's *Drang nach Osten* policy had positive goals in the southern end of the proposed Berlin to Baghdad railway. World War I was to climax the growing tensions.

The world crisis that followed the assassination of the Austrian heir to the throne in the Balkans did not exclude the eastern end of the Mediterranean. Vested interests, especially in regard to oil fields, had already been established, and the powers of the Triple Alliance and the Triple Entente merely extended their range of activities in the Middle East. The fact that the peoples of the Middle East were at odds with one another, politically and religiously, merely added to the existing instability. Again conditions seemed normal. Strife was in the land!

When the final shots subsided and the treaties were signed, the Moslems found themselves experiencing a military occupation under the British and the French. Adding more fuel to the fires of the already troubled Middle East were the claims of the Zionists, which were becoming increasingly vociferous. These factors, among others, aided the nationalistic aspirations of the desert countries during the years between the two world wars. When World War II raised

its ugly head over the horizon, the Arabic nations, though inclined toward the Axis powers, experienced little bloodshed because of the strong military influence of the allies in that area. The fighting that did occur was relegated to the peripheral sections of Egypt and Libya. The years following witnessed the emancipation of the Moslem countries and in addition the founding of a new nation—Israel. This was a situation that was to further incite the antagonisms of Middle East politics and intrigue for the years ahead.

It should be noted at this point that the state of Israel today does not include from inside its borders many of the holy places of Old Testament times. A graphic illustration of this is readily available by comparing a map of Palestine found in most Bibles with a map of what is politically defined as Israel today. Many of the places that mean so much to Jewish heritage and tradition are controlled by the Moslems—the arch foes of the Jews. Ironically, some places that might be considered holy places within the confines of this modern state of Israel do not have much significance to the Jews. One such place is Nazareth. Another is the Sea of Galilee. These are connected with Jesus Christ and the Christian message.

One might pause here to ponder what Abraham's thoughts might have been had he been able to foresee the future of his children's children. Through his two sons, Ishmael and Isaac, his seed was to multiply beyond count. Through Ishmael the Arabic peoples came to inhabit the sands of the desert, and through Isaac the Jews were to be scattered to the four ends of the globe. If man persists and succeeds in finding his way into outer space, the Diaspora will become more infinite, with the possibilities of the return of all the Jews to the land of their origin becoming negligible.

Could Abraham have visualized the ultimate events, including the bloodshed and hatred engendered by the actions of his sons' children, might he not have refused to take Hagar as his second wife, through whom Ishmael was born? What might he have been tempted to do on Mount Moriah when his other son, Isaac, was seemingly to be sacrificed on the altar? Fortunately for Abraham, and man, the future is revealed only as the Creator wills it. The father of the Arabs and the Jews was spared the heartaches that would certainly have been his had he had the opportunity to look beyond the horizon of his lifetime to the present.

In our contemporary world the "cradle of civilization" intermittently continues to monopolize the news of the world. There is little devia-

tion from its centuries-old pattern. Communication media such as radio, television, and the press find little rest from news of developments in this area. The repeating theme of strife and unrest that has so enshrouded this section of the world continues; but why, of all the geographical and political sections in the world, has this one been so greedy for universal attention? True, the greatest powers in the world today—the United States and her allies, and the Union of Soviet Socialist Republics and her satellites—have exhibited more than a winking interest in this area because of its wealth in oil and its strategic location. This interest, however, is not much different from that exhibited by the great nations and empires since the early beginnings of our earth's history. Wherein then, we might ask, lies the significance, if any, in this persistent theme of the Middle East's history?

A survey of the Holy Scriptures reveals little in the way of prophetic interpretation regarding this bridge that joins three continents. Other than the prophecies concerning the Jews and Palestine, the Bible seems to offer little light. Numerous scholars as well as would-be scholars have attempted to tie the Middle East, or parts of it, to prophecies yet unfulfilled, but these interpretations are only too often based on conjecture, or evidence that is insufficient to support such claims. Ellen G. White in her publications makes mention of Egypt and Arabia in their historical settings, but careful study of her writings will reveal no specific reference to the Middle East in the light of prophecy.

It might thus be concluded that whatever Biblical light there may be on the matter, it has not yet been fully revealed to man. Nor is this strange, for the real purpose of prophecy is not to make men expert in predicting the future, but as students of the Word to be able to interpret the present. Our Lord laid down this principle when He said, "And now I have told you before it come to pass, that, when *it is come to pass, ye might believe.*" Only when prophecy is being fulfilled can we fully understand it. In our search for evidence of divine meaning in the events of our day, certain questions naturally come to mind. Can it be that the Omnipotent has a specific role, perhaps as yet unrevealed, to be played by these people? Could the Jehovah of the Jews, the God of the Christians, and the Allah of the Mohammedans be using the birthplace of these three great religions as a constant reminder to the world that He is God and the Saviour of mankind? If so, then there is no part of the world that could serve such a purpose as does the Middle East. Some answers are easier to find than others, but through diligent

study of the Scriptures in the light of reliable historical records we can arrive at a definitive answer, but then only if the time has come for such a revelation to be made known. We must never forget that our times are still in God's hands.

While this strategic spot will doubtless continue to hold world interest both politically and economically, yet some of the best informed and most thoughtful students of Scripture and history claim that it is impossible to localize this area of the Middle East as the center of final decision on human destiny. Let us study current events with an open mind and also with a humble and prayerful spirit, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Public-Relations Aids

HOWARD B. WEEKS

Secretary, Bureau of Public Relations

SOME time ago I asked a group of workers, "How many of you have seen this little booklet prepared by the Public Relations Department?"

The puzzled glances exchanged, the shrugs of incognizance, suggested that the booklet was entirely new to them.

The fact was, it had been issued two years before and had been mailed directly to every Adventist minister in North America—twice!

This suggested several things. One was the possibility that pastoral wastebaskets are the repositories of a lot of unopened mail. A second thought was that newer workers coming into the ranks actually have not received materials sent out earlier.

After checking the situation at several other workers' meetings it seemed a good idea to publish a list of materials related to pastoral public relations to let the workers see what is available and ask for what is of interest to them.

Here is a partial list of the things one may write for:

Booklets

Evangelism in the News, a 32-page booklet outlining public-relations techniques and plans for evangelistic campaigns. Single copies, no charge.

The Pulpit and the Press, a 32-page booklet showing how sermons can be reported as news. Many actual examples given on various subjects. Single copies, no charge.

Public Relations for Schools and Colleges, a 32-page booklet dealing comprehensively with public-relations plans, policies, and techniques for Seventh-day Adventist schools and colleges. Price—20 cents.

Church News Manual, basic guide for the church publicity program. Price—60 cents.

Revised calendar and statistical sheets for these manuals may be ordered without charge.

Information Materials

Information File on Seventh-day Adventists, a 126-page reference volume designed especially for busy communications people who need to have facts in a hurry. Tab indexed. Revised inserts provided annually. Price—\$1.

A Quick Look at Seventh-day Adventists, a 4-page, two-color folder giving concise information about the denomination. Illustrated with drawings. Revised each year. Price—\$16 per thousand.

A Public Relations Bibliography, a compilation of book and pamphlet titles on public relations that should prove helpful to pastors. No charge.

Films

Making It Work, a 20-minute black-and-white film illustrating techniques in press-secretary work. Novel photographic treatment. Designed for workshops, but interesting for general audience. Available from conference PR offices.

Ye Are My Witnesses, a 30-minute full-color film for congregational use. Dramatizes problems in church and individual contacts with public. Suggests some solutions. Ideal as nucleus for Saturday night program featuring discussion of local PR needs and plans. Available from conference PR offices.

Kits

Ingathering Publicity Kit. Single copies, no charge.

Evangelistic Advertising Kit, includes five mat forms, photo copy of basic handbill or card art work with instructions for adaptation. Descriptive folder available, listing prices on separate items. Per set, \$6.

Brochures

Church Exhibit Plans, an 8-page brochure outlining considerations on planning an exhibit, some suggested designs, and sources of materials. Single copies, no charge.

Fund Raising, a mimeographed outline of procedures. No charge.

Roadside Signs

Two sizes, 22" x 30" and 35" x 48", with and without Scotchlite. Write for descriptive brochure and order blanks.

Publications

Tell, an 8-page monthly Public Relations journal. Free to pastors.

PR Tabulator, an institutional public relations bulletin, issued semimonthly. Annual subscription price, \$1.25.

The Evangelical World Prospect

Exclusive Interview

Christianity Today is indebted to Dr. Billy Graham for this significant interview in which the distinguished evangelist relays personal impressions of the status of the Christian impact upon our generation and of spiritual trends throughout the world. No evangelist in Christian history more than Dr. Graham has proclaimed the gospel of Christ to multitudes on a world scale by mass meeting, radio and television. He expressed the following views on the eve of his evangelistic crusade in Charlotte, North Carolina. Questioners included distinguished members of the Board of Directors of *Christianity Today*, Dr. Harold John Ockenga of Boston's Park Street Church and Dr. Robert J. Lamont of Pittsburgh's First Presbyterian Church, and Editor Carl F. H. Henry.

DR. HENRY: Do you sense any world-wide moving of the Holy Spirit today?

DR. GRAHAM: Yes, I do. Most everywhere, Christian leaders have told me that it is easier to win people to Christ than ever before.

DR. HENRY: Any particularly noteworthy areas?

DR. GRAHAM: I think that possibly in Latin America I have sensed the greatest spirit of manifestation of what I call genuine revival in the Protestant church. The Protestant church in Latin America has suffered a certain amount of persecution from various sources. This has brought about the emergence of a strong, virile, and dynamic leadership that I have not sensed in any other part of the world.

DR. LAMONT: What of the missionary witness?

DR. GRAHAM: I found practically no extreme liberalism in Latin America. There is no modernism. The Gospel is preached by most of the denominations in its purest form, compared with other mission fields I have visited.

DR. OCKENGA: Do you see Latin America as a promising field for a reformation in our century?

DR. GRAHAM: I couldn't answer that. I do know that Catholicism in Latin America takes a different thrust than it does in the United States. A Catholic theologian recently told me that unless there is a reform within the Catholic church, in many countries there will be a revolt against the Catholic church, and that only the Protestants and Communists would profit by it. In many countries one senses anti-clericalism. I think that there is something new

in Latin American countries. Brazil, Chile, Guatemala, perhaps even Mexico might be Protestant within another generation.

DR. OCKENGA: Have you any particular anxiety about the course of foreign missions today?

DR. GRAHAM: I am alarmed over the thought prevailing in some denominational missions that they should not penetrate any further into Hinduism, Buddhism, or other religions. The idea is that we should peacefully co-exist—hold what we have, and evangelize as we can. Pioneer missions is something some denominational leaders are no longer interested in. To do pioneer missions work a man not only has to have a dedication but he has to have a message. Unfortunately, a lot of our seminary graduates today just don't have the message.

DR. LAMONT: As far as your appraisal of the new independent indigenous churches is concerned, is there any marked evangelical leadership in these younger foreign churches?

DR. GRAHAM: I would say that in the overwhelming majority of the places I've visited, at least in many cases, nationals are more evangelical than the missionaries.

DR. HENRY: You have spoken of the comparative ease with which converts are now being made and you have said this happens in many religions today. How do you discriminate the presence of the Holy Spirit in this general religious moving? What are the criteria of the presence of the Holy Spirit?

DR. GRAHAM: I think there is a hunger of the soul and an inquiring of the mind after some philosophy, some ideology, or some

religion that will satisfy. The talk of scientists about annihilation of the human race is penetrating the thinking of the world. Many people are beginning to reflect on the possibility of racial suicide and they wonder, "What have I to hold on to? What do we have that can save us?" I think that's one element. But I also feel that beyond that is the sovereign presence of the Holy Spirit in penetrating power that perhaps is using this religious inquiry in allowing an acceptance of the Gospel all over the world, perhaps in such scale as we have not seen before in history.

DR. OCKENGA: Could you elaborate on that point?

DR. GRAHAM: I think that we are seeing on the one hand this tremendous spiritual emphasis and religious interest, and on the other hand materialism is gaining in many different ways. When God does great work, powers of evil also rise.

DR. LAMONT: The Bible says wickedness shall grow worse and worse. But at the same time, is it not possible that the church is going to grow better and better? Don't you think that at the same time it's possible for the saints to become more sanctified?

DR. GRAHAM: I am not sure that I would say that in America saints are more sanctified. I'm not so sure but what they are less sanctified. I think that television, for example, is having a detrimental effect on Christians. I think that they are no longer sensitive to sin. I think that television has brought the night club into the home, along with violence and sex—things that Christians looked upon 10 years ago with abhorrence. They have gradually become desensitized, and I can cite case after case in which Christians now watch television without feeling any twinge of conscience.

DR. HENRY: Do you mean that the secular thrust has penetrated more deeply in America than the spiritual thrust?

DR. GRAHAM: The spiritual thrust, it seems to me, has been almost numerical. There is this great influx into the churches and this great interest, but so much of it is superficial.

DR. HENRY: What would you say is the greatest need of the Church today?

DR. GRAHAM: I believe that the thing we are missing today is not organization, it is not facilities, and it is not communication. The great need in the world today

is for Spirit-filled men who really produce the fruit of the Spirit. I had a Hindu student say to me in Madras, "I would become a Christian if I could see one." And when he said that to me he was looking at me. That was one of the greatest sermons ever preached to me.

DR. LAMONT: Last year, the growth in American church membership failed to keep up with the population increase. What is your comment?

DR. GRAHAM: The increase in population over the increase in church membership was small. In my opinion, there is no indication of a trend here. I don't think there should be any discouragement over this at all.

DR. OCKENGA: As population increases and Christianity vies for the additional people with other major religions, we'll probably have fewer Christians proportionately. How do you reconcile this with your viewpoint of a greater hunger for spiritual things?

DR. GRAHAM: Well, the job of the Christian Church in the proclamation of the Gospel is not necessarily to win the world, but to confront the world with the Gospel of Christ and to give the world an opportunity to receive or reject Him.

DR. OCKENGA: Does the Bible teach, in your opinion, that the whole world is going to be converted?

DR. GRAHAM: No. I think the Bible teaches to the contrary. The Scripture says that the cup of iniquity will become so filled that the only alternative is judgment.

DR. HENRY: What spectacular gains are evangelicals making today and what can we look for next?

DR. GRAHAM: The growth of Bible schools and colleges, and accreditation of our academic efforts are evidence of great strides being made by evangelicalism. Then there is the tremendous discussion about evangelical theology. Ten or fifteen years ago evangelicalism was almost dead. It was in a rut. Now great discussions are going on, and liaison is being established between various shades of thought within evangelical circles. I think Fuller Theological Seminary is an evidence of that. I think that *Christianity Today* is an evidence of that. I think perhaps our crusades are additional evidence.

DR. LAMONT: How about the large denominations?

DR. GRAHAM: I see evangelical wings within the denominations having a revival. There is unquestionably a new emphasis on evangelism.

DR. HENRY: Do you find any evidence that in the Protestant churches there is a *new* note of authority—a note of authority sounded afresh? What rediscovery of the Bible do you sense in the pulpits of America?

DR. GRAHAM: I feel that there is in process a return to Biblical preaching. I would say that the greatest emphasis at the moment is probably being given to the social concern of the Old Testament prophets such as Amos and Hosea, that in studying those Old Testament prophets some of our brethren have come up with the realization of judgment. I think we are hearing a note of judgment being preached today a little more, perhaps, than we did before. And I think the lordship and the centrality of Christ and the Cross is being emphasized in the pulpit today. But probably not the substitutionary aspect of the Cross that we would like to see; sometimes the Cross is held up as a sentimental thing to which we are to come. But I feel that there is a great shallowness in preaching today, and I feel that the Church is lacking in great preaching. For example, when they have a conference in any of our great interdenominational meetings, you will notice how often they have about the same list of speakers. At least they are trying to get the same speakers, because there are so few great preachers in America today. And I think one reason is because the minister today seldom does any creative thinking. He's not studying. And many of our seminaries are not emphasizing the need of preaching. We are turning out administrators. We are turning out personal counselors, particularly along lines of psychological counseling. I think our need is to return to great preaching, great Bible preaching! And I think that people will come to hear great preaching.

DR. HENRY: Do you sense within the organized Church a drive toward ecumenism as fully as a move for evangelism?

DR. GRAHAM: The emphasis on the ecumenical movement, it seems, is primarily in the hands of the leadership of the denominations. I do not think there is very much ecumenicity on the parish level. I think the minister down in the grass roots is becoming far more interested in evan-

gelism of one sort or another—perhaps not using my definition of evangelism but some sort of evangelism. And I think he recognizes that there is a need within his own congregation and in his community. To many, evangelism is the penetration of the Christian influence within the social structure of a community.

DR. HENRY: In Germany after World War I, spiritual leaders were saying that unless we bridge the gap to the university mind and to the laboring forces with the Gospel, it was dubious that any significant Christian advance would be registered. How do you feel about that?

DR. GRAHAM: I feel that is absolutely true. And I think we are making practically no spiritual penetration into the laboring class.

DR. HENRY: Does the destiny of Christianity in our generation hang in any significant way upon the layman?

DR. GRAHAM: Wasn't the early Church primarily a lay movement, and haven't we perhaps made a tragic mistake in this distance that we have built up between the laity and the clergy? And haven't many churches made the mistake of depending on the minister to do their work for them, when actually all laymen are called to be workers? Many laymen feel that their job is to sit in the pew on Sunday and perhaps contribute a few things, when actually their job is also to be ministers.

DR. LAMONT: If you were a pastor of a large church in a principal city, what would be your plan of action?

DR. GRAHAM: I think one of the first things I would do would be to get a small group of eight or ten or twelve men around me that would meet a few hours a week and pay the price! It would cost them something in time and effort. I would share with them everything I have, over a period of a couple of years. Then I would actually have twelve ministers among the laymen who in turn could take eight or ten or twelve more and teach them. I know one or two churches that are doing that, and it is revolutionizing the church. Christ, I think, set the pattern. He spent most of His time with twelve men. He didn't spend it with great crowds. In fact, every time He had a great crowd it seems to me that there weren't too many results. The great results, it seems to me, came in His personal interviews and in the time He spent with His twelve.

DR. LAMONT: Would you say that Krushchev's conversion is an impossibility?

DR. GRAHAM: No! No man is beyond the mercy of God.

DR. LAMONT: Ought Christians to pray for him?

DR. GRAHAM: Yes. We are to pray for all men.

DR. LAMONT: How best can Communist leaders be reached with the Gospel?

DR. GRAHAM: Through prayer.

DR. LAMONT: Would you like to go to Russia to preach?

DR. GRAHAM: Yes.

DR. LAMONT: Is there any prospect?

DR. GRAHAM: There is no contact at the moment.

DR. OCKENGA: Has there been a shift of emphasis in your preaching?

DR. GRAHAM: I have preached a great deal of judgment, and still do, but I would say there has been a shift toward emphasis on other aspects of the Gospel. Especially has there been a shift to the Cross, which I believe is central. In fact, now I feel that if I preach any message on any subject in which the Cross is not central, I have not truly preached the Gospel.

DR. OCKENGA: Would you name another aspect of the Gospel in which you are now placing emphasis?

DR. GRAHAM: Within the last year, I have been emphasizing the cost of discipleship. I care less and less how many people come forward—whether anybody comes forward or not. The important thing is whether I have made clear the Gospel and the cost of following Christ. We're saved by grace, but discipleship also means making Christ the Lord of our daily lives, and this costs dearly. And I believe that one of the em-

phases needed in evangelism is to spell out the cost of following Christ. Many people fail to count the cost. Yet it seems to me that the times that I have preached and made it more difficult than any other time, that is the night we have our greatest response.

DR. HENRY: What has heartened you most?

DR. GRAHAM: During the past year, the tremendous response which we had in California was unprecedented in all our travels over the world.

DR. HENRY: Numerically? Is that what you mean?

DR. GRAHAM: Yes, in a way. Everywhere we went the crowds came. The people came forward, as if they had been waiting. This is to God's glory.

DR. LAMONT: What is the largest numerical response you have seen in America?

DR. GRAHAM: At our San Antonio rally in July, some 3,000 came forward. That was the largest number to come forward at an American meeting.

DR. OCKENGA: What does that signalize?

DR. GRAHAM: That signalized to me that television has given us a penetration that radio has never accomplished.

DR. HENRY: What are you hoping for next?

DR. GRAHAM: I'm giving some thought to taking less time in a crusade and going to some cities for just a week, so that we can get to more cities now, while this great harvest seems to be ready. Invitations for such meetings seem almost unlimited but the decision to accept must be of the Holy Spirit. For this I request your earnest prayers.

Reprinted by permission, *Christianity Today*, Oct. 13, 1958

SMALL CONGREGATIONS

❏ Do NOT become discouraged when there are only a few present to listen to a discourse. Even if you have but two or three hearers, who knows whether there may not be one with whom the Spirit of the Lord is striving? The Lord may give you a message for that one soul, and he, if converted, may be the means of reaching others. All unknown to you, the results of your labor may be multiplied a thousand-fold.

Do not look at the empty seats, and let your faith and courage sink; but think of what God is doing to bring His truth before the world. Remember that you are co-operating with divine agencies—agencies that never fail. Speak with as much earnestness, faith, and interest as if there were thousands present to listen to your voice.

A minister went to his church to preach one rainy morning, and found that he had only one man for an audience. But he would not disappoint his hearer, and he preached to him with earnestness and interest. As a result, the man was converted, and became a missionary, and through his efforts thousands heard the good news of salvation.—ELLEN G. WHITE, *Gospel Workers*, p. 167.

EVANGELISM -- Winning Men for God



Evangelistic Techniques in Britain

KENNETH LACEY

Evangelist, British Union Conference



THE writer has recently had the privilege of conducting city-wide campaigns in two of Britain's largest cities, Birmingham and Manchester. We thought the readers of *THE MINISTRY* and our fellow evangelists in other lands would be interested in the techniques and methods that have lately proved successful in this country.

The cities mentioned have a combined population of about one and a half million and are heavily industrialized, Birmingham being the center of the automobile industry, and Manchester, of the cotton trade. In Birmingham we had the joy of baptizing 101 in the first year, 57 in the second year, and 24 in the third year, a total of 182 added to our three Birmingham churches. In Manchester, which has proved to be a much more difficult city, we have thus far baptized 80 believers as a result of our first year's work. We are now in the midst of a second series from which, with God's help, we anticipate another good harvest.

We would like to emphasize right away that the source of our inspiration has been that wonderful blueprint, the book *Evangelism*, by Ellen G. White. We do not hesitate to testify that the closer we have followed this blueprint the greater has been our success.

First, we have proved that it pays to book the best and largest hall in the city. Anything else is too small for the message we have to proclaim—and too expensive. The best halls will cost more, but they advertise themselves and thus save money in the long run. In both Birmingham and Manchester we were able to book the best theater right in the heart of the city, known to everybody, and well served by public transport. Now, while this is an important factor, there is another that we have found

to be of equal importance. If we would obtain large results, we must not only start in the right hall but must remain in this primary hall right through to the first baptism, or at least until the gospel message has been given in its fullness. Every change of location takes a heavy toll of one's audience. In Birmingham we were able to remain in our central theater for twenty-eight and twenty-four weeks respectively, and in Manchester, for twenty-one weeks. It should be understood that we used the theaters only on Sundays, and that in Britain we hold, at the most, only two or three meetings a week in our campaigns.

We live in a changing world, therefore our techniques must be kept up to date. Some years ago our evangelistic audiences were made up largely of converted people seeking further light, but today we find that the majority of the men and women who come to our meetings are without church affiliation. This is a challenge, and demands that we preach Christ, make strong appeals for conversion, and have altar calls and after-meetings. Thus again we follow the blueprint, making Christ the center of our message. There is no experience comparable with that of winning a soul for Christ and then helping him to "grow in grace, and in the knowledge of our Lord and Saviour" (2 Peter 3:18).

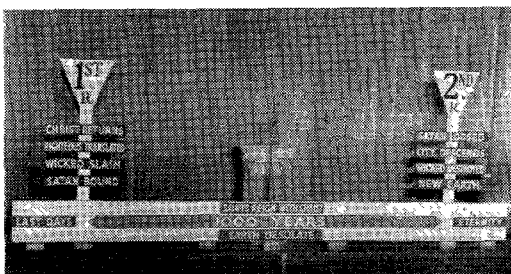
It has been our custom in the past to present the Sabbath truth on the sixth or eighth Sunday, but when we postponed the presentation of this truth until the twentieth Sunday, we more than doubled our baptismal figures. After all, if we give men an opportunity to fall in love with the "Lord of the Sabbath," they will gladly "remember the Sabbath day to keep it holy." A truly converted man or woman finds no difficulty in accepting the full gospel.

Our experience has shown that nothing quite

takes the place of the printed sermon copy and the coupon incorporated in the program for securing names of interested people. In both Birmingham and Manchester we received well over one thousand names. Folks are not so interested in what someone else may have written about the subject of the evening, but they do want the actual message given by the evangelist. This has the greatest appeal and should be printed, not duplicated. We have also learned to appreciate the "premium card" and "free gift volume" technique, and usually introduce this feature on the second or third Sunday of the series.

Many of our evangelists in this field use films and black light. However, in Birmingham and Manchester we used neither, preferring rather to be known as preachers of the Word only. We used visual aids, but always in the light, the writer having a strong aversion to preaching in the dark.

In Manchester we experimented with two ideas that were new to us. In the first of these we tried to follow this counsel: "The truth presented by the living preacher should be published in as compact a form as possible, and circulated widely."—*Evangelism*, p. 130. In an endeavor to follow this counsel we included the following announcement in our advertising material: "If you are unable to attend this great service, you may still obtain a free printed copy of this vital message. Write: Sunday Series, Palace Theater, Oxford Street, Manchester." In response to this announcement we received more than 600 requests for the sermon copy, which we sent through the mail faithfully week by week. Unfortunately, with our small staff and some 1,400 campaign names to visit, it was not possible to follow up these extra 600 names as we would like to have done. Nevertheless, after presenting the doctrines we were glad



Millennium visual aid used by Kenneth Lacey.

to discover that 60 still requested more literature, and 6 of these were finally baptized. We are convinced that many more would have been baptized if only we had had the time to visit and study with them.

Our second experiment dealt with the introduction of Sabbath services. Hitherto it has been the practice to introduce the folks to a Sabbath afternoon service, and then later to the Sabbath morning program. Here in Manchester we started right in with the full morning program and were thrilled on the first morning to find 65 nonmembers present for Sabbath school at ten o'clock and 85 present for the church service at eleven o'clock. This experience has emphasized the truth that many of the problems that appear insurmountable to us only exist in our own minds. Let us go forward in faith, boldly experimenting with the counsel God has given us, that His kingdom may be extended and His coming hastened.

"I can forgive, but I cannot forget," is only another way of saying, "I cannot forgive." Forgiveness ought to be like a cancelled note—torn in two, and burned up, so that it never can be shown against one.—Henry Ward Beecher.



Part of the 101 baptized in the first year in Birmingham.

Planning an Evangelistic Campaign—Part II

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

THE minister who is contemplating a campaign, whether it be a church effort or a medium-sized or large hall effort, ought to study first of all the philosophy of the people, their habits, and their religious beliefs. After having ascertained these he should think carefully to find an adequate approach to the minds of those he expects to listen to him. This will tax his mental resources, but with much prayer and meditation he will find the best subject for the introductory sermon, one that will meet the longings of the human heart.

Every item of the campaign should be thought through carefully, and plans made for the most attractive and the most ideal advertising for the meetings. Everything ought to be seen through the eyes of the people he wants to win. He should be able to sense their favorable or unfavorable reactions and to proceed accordingly. This study may force him to a method of approach in his public or personal work that may not have been used before. However, the evangelist need not be afraid of originality, because counsel is given that in some places we may need to use new and untried methods.

Revivalism and evangelism should not be confused. Both are indispensable, but they ought to be distinct in method of approach, in purpose, and in the type of sermons presented.

Revivalism, in reality, means to revive again the indifferent, those who have grown cold in the faith, to rekindle a new love in their hearts for the Lord Jesus and to inspire to a new allegiance to His church. This is the time for the children and the young people who have grown up in the message to make a definite decision for baptism.

Evangelism is the church stretching out with the gospel to those who know it not. It means meeting the modern man of the world—the man prejudiced against our faith, with doubts and indifference toward God, the Bible, and religion. The recent changes in the attitude of men to religious beliefs has come about chiefly because of an increasingly diluted form of Christianity that does not satisfy the needs and

the longings of the human heart. As a result, men and women live according to their personal inclinations and thus become indifferent.

With very few exceptions evangelism must be recognized as being unpopular. The evangelist's approach should be geared to win a sympathetic understanding toward his church. This requires that a series of evangelistic meetings continue much longer than a series of revival meetings.

In revival meetings the minister is usually talking to people who know much of God's Word but do not live according to it, whereas, in evangelism one has to take the necessary time to build a sure foundation for people of various religions and philosophies of life. They must be brought little by little to a real conversion and acceptance of the gospel.

Pondering on this thought makes one humble, and we can only exclaim, "Who is sufficient for these things?" (2 Cor. 2:16). Ellen G. White says, "For the conversion of one soul we should tax our resources to the utmost."—*Testimonies*, vol. 6, p. 22.

Two Successful Twentieth-Century Religious Movements

There are two religious organizations of opposite convictions, the Roman Catholic Church and the Jehovah's Witnesses, who today are gaining more new members than any other religious group. Strange to say, they have in common one cardinal doctrine of their own making. The Roman Catholic Church asserts that there is no salvation outside of that church. The Jehovah's Witnesses state that among all religions, sects, and cults, they are the only ones who are the sole depository of truth, which has come to them from God for this time of the end, and they admonish the people to join their ranks if they want to be saved.

This common belief, each asserting they are the only true saving church, or movement, on earth, is the element that has somewhat contributed to their astounding growth. You may ask why. Millions of sincere Christians are looking for more light because they do not find help,

strength, or security in the diluted Christian teachings of their liberal-minded churches today, and they are therefore driven to the people who boldly affirm, "We are the only true church that can save!" Sad to say, these bold statements are accepted without adherents' questioning whether these claims can be vindicated.

Is it not true that both of these religions make a claim that can be refuted by the Word of God? And, in contrast, is it not true that according to the prophecies of Daniel 9 and Revelation 14 a movement was to begin (and did begin in 1844) that was to restore the "truth cast down to the ground" and prepare a people throughout the world to meet the Lord at His second coming? Is it not true that as Noah was the representative of the only true church on earth in the antediluvian world and as John the Baptist heralded Christ's first appearing, the Advent Movement, which began according to prophecy, is to carry Christ's last message of hope to a dying world?

As we preach the three angels' messages of Revelation 14 many will be convicted by the Spirit of God. Let there be no diluting of the gospel of Christ because we do not want to appear bigoted and narrow before others. We are not to seek popularity, but to present an authoritative message of truth in all its fullness. People want security. So let us take the Word of God and give them a solid foundation of "Thus saith the Lord."

One Great Obstacle in Modern Soul Winning

Years ago people opened the Bible asking, What do the Scriptures teach? They accepted the Bible as the Word of God and the deciding factor of authority. But today we find that many say the Bible is not the Word of God but only the best source of knowledge about God and His truth. They affirm that the comprehension of truth is only relative. Others state that reason is the chief authority of religious belief, and not the Bible alone. Still others say that the inner witness of the Holy Spirit in man is the last word of truth, and not the Scriptures. Some accept the New Testament and reject the Old Testament.

There are those who say the Bible is so filled with scientific and historical errors that it cannot be considered in its entirety as a book written by men through the guidance of the Holy Spirit. They deny the divinity of Christ and His miracles. Atheists believe the Bible is just a man-made book and that the Christian religion is just as much a business as were the former pagan religions. Still others say the Bible can-

Faith for Today Film Catalog Now Available

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not be taken literally, but only in the allegorical sense.

The Roman Catholic Church teaches that the Bible is not the only source of truth. Tradition also is truth, they say, and tradition explains the Bible. They also claim that only *that* Church can interpret the meaning of the Bible, and they teach that the faithful must accept no other interpretation but that given by the Roman Catholic Church. They also say Protestants have an incomplete Bible because the apocryphal books do not appear in the Authorized Version.

Now, imagine a public evangelistic meeting with an audience holding such a variety of opinions concerning the validity of the Bible. After the service many would return to their homes rejecting what they had heard because of their erroneous concept regarding the authority of the Holy Scriptures from which the speaker took his message.

There are thousands today who are perplexed as to who has the right to interpret the Bible and as to how it should be interpreted. Truth is rejected as error because of a wrong understanding concerning the authority of the Scriptures. Therefore, in our ministry would it not be wise to deal first with subjects on which the majority of the listeners can agree and which they will understand, such as "The

(Continued on page 36)

SHEPHERDESS -- Her Vital Partnership



Ideals for Mothers

WILLIAM A. FAGAL

Program Director, Faith for Today Telecast

ONE of the most interesting stories of the Bible is regarding the mother of James and John, the sons of Zebedee. "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20: 20, 21). When the disciples heard this request they were indignant, for each one of them longed for the highest place in the Lord's kingdom.

This story teaches a truth regarding mothers. Every ideal mother longs for the very best for her children. Sure that they are gifted, she usually is a bit unrealistic about their talents and abilities. Her pride and her love prompt her to deny herself for them.

Victor Hugo tells a beautiful story about a mother. When the French people were starving just after the French Revolution, a captain and a corporal were walking through a devastated field. Noticing a stirring in a brier patch, the captain loudly ordered the corporal to run his bayonet into the briers. Before he could do so, an emaciated mother with her two children walked out. It was evident that all three were starving. The French captain reached into his knapsack, took out a long loaf of bread, and handed it to the mother. Immediately she broke it into two pieces and gave one to each child. The astonished corporal turned to his captain and said, "It is because the mother is not hungry, sir." The wiser captain replied, "No, it is because she is a mother, corporal."

Unselfishness and thoughtfulness seem to go with ideal motherhood. Sir Wilfred Grenfell, the famous Labrador doctor, recalled something about his mother in his book *Forty Years for Labrador*. Speaking of the time when he was

a youth attending Marlborough College, in England, he says, "My dear mother used to post me a little box of flowers each week. The picture of my mother, with the thousand demands and worries of a large school of boys on her hands, finding time to gather, pack, address, and post each week with her own hands so fleeting and inessential a token of her love has a thousand times arisen in my memory and led me to consider some apparently quite unnecessary little token of my love as being well worth the time and trouble."

Probably all of us can remember unusual, unselfish, and thoughtful things that were done for us by our mothers during childhood and young manhood. I shall always remember the boxes of food that were sent to me by my mother when I was away at college. I shall always be amazed at the speed with which she was able to get my laundry back to me when she could save me a few pennies each week by doing it herself rather than have me send it out elsewhere.

There is no doubt that the best mother is one who is a Christian, one who rears her children to love the Lord. Many of us can understand and appreciate the words of Augustine St. Claire who in speaking of his mother to his cousin said, "The Bible was my mother's Book. By it she lived and died. . . . Why, cousin, that mother has been all that has stood between me and utter unbelief for years. She was a direct embodiment and personification of the New Testament, a living fact to be accounted for, and to be accounted for in no other way than by its truth."—HOWARD TILLMAN KUIST, *These Words Upon Thy Heart*.

There are those who think the church can do a great deal to guide the young people of a community and put a spiritual stamp upon the lives of those who come within its doors. However, I

am reminded of an old Spanish proverb that says, "An ounce of mother is worth a pound of clergy." Without a doubt, all clergymen will agree. The church could not possibly have the influence upon a child that its mother will have. Others look to the school to mold and shape the lives of the children, but someone else has wisely said, "One good mother is worth a hundred schoolmasters." How true!

A mother who knows Christ and who has brought up her children to love Him will al-

ways be remembered with thanksgiving and appreciation. As the writer of the Proverbs has said in Proverbs 31:28, "Her children arise up, and call her blessed." During this month when Mother's Day is being celebrated in many lands, may God make every mother a God-fearing, ideal mother to her children. And may all of us who have known the blessings of a good mother remember at this time of year her unselfishness and the godly example of her teachings, and may we rise up to call her blessed.

Socials for the Entire Church

MRS. F. G. ROPER

(Presented to the Texas Conference Shepherdess Group)

SUCCESSFUL church entertainments can help us reach our goals. "We may bring hundreds and thousands of children to Christ if we will work for them."—*Councils to Parents and Teachers*, p. 172.

The church social is the occasion when we turn back time, and children, parents, teachers, and preachers draw very close in a congenial atmosphere. Sleeping, cold churches change into friendly hard-working groups by becoming aware of their individual responsibilities toward making all members of the group happier.

At an all-church social, do not be satisfied short of the aim: "Everybody is to have a good time." Every time you gather together try pinning this slogan on every person present, whether the social is in a school, a recreation hall, the city park, or beside some lake. Then plan the details so well that even the young people will not be tempted to stray away.

I saw tomorrow look at me
From little children's eyes;
And thought how carefully we'd plan
If we were wise.

—MYRTLE BURGER

Always use your most competent leaders, and if possible have more than one person lead out. Appoint an entertainment committee to work out all the details. Weeks before the date of the social a suggestive list of games and skits should be handed to the leaders for their approval or revision. These events should be arranged so that the active and quiet games will alternate.

Begin at seven-thirty if that is the time that has been set. Do not sit around waiting for others to come, but greet the prompt arrivals with action. With careful planning, a game that is interesting, worth while, and action filled can be provided.

All church socials must be varied, yet simple enough to be inexpensive. They must not be exhausting to the leaders. Our denominational book of games is excellent (*Recreational Plans*, prepared by the Missionary Volunteer Department of the General Conference, Review and Herald Publishing Association, \$3.00). If your church is to succeed in making its social life so satisfying that its members will not want to go to the world for entertainment, you will soon be "scraping the barrel" for ideas. There are many things in library books that can be adapted to our needs, and the entertainment committee will do well to search the catalog under "Recreation" in consultation with the librarian. Sections numbered 793, 394, and 259 include books on indoor entertainment, holidays, and other ministrations and work.

In the past fourteen years we have conducted evangelistic meetings in the vicinity of more than forty churches. Concerning the recreational activities of these churches we might make the following observations:

1. Some had well-organized programs for all.
2. In many, the cry of the mothers was, "Give us more entertainment."
3. Many socials were failures or near failures.

My Prayer

Dear Lord,

The last minister's wife—so I am told—
Was a woman most beautiful to behold,
With a voice like a songbird she led the choir
Dressed in the most fashionable attire.
Whenever the parishioners made a request
She tackled the problem with relish and zest.
I'm sure the angels look down on her life
And say, "She's an excellent minister's wife."
I'm sorry 'tis I who takes the place
Of a woman so talented, with so much grace.
I have so little to offer Thy sheep.
My gifts are small, but my love is deep,
And whenever someone makes a request,
With a prayer in my heart, I'll do my best;
Hoping that someone finds Thee in my life
And calls me an excellent minister's wife.
Amen.

—Tessie P. Hill

From *Church Management*, Sept., 1953.
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They were poorly organized and the children were boisterous.

4. Everywhere there were too few trained leaders, and very few of the churches had training programs.

5. Occasionally we heard the remark, "The young people won't come, so why have a social?"

Every social should have joy and fun among its objectives. We often reach other goals while creating the merry heart that doeth good like a medicine; we learn how to get more pleasure from nature, from music, and from art. Each program should be varied, and you may wish to include humorous skits that require little from those who are just relaxing. One smile-producing item is to call to the front a group of married couples. Each husband is required to cut off the length of string he believes will exactly reach around his wife's waistline. More folks than Junior, who loves to see his parents in the limelight, will be interested when the wives demonstrate how accurate their husbands were.

The group may enjoy watching a chalk artist, but the pleasure is increased by audience participation. Form an art class of volunteers. They will probably create relaxing amusement for the audience while learning a few art strokes.

A musician with imagination can make you smile as he and the audience compose some musical story, possibly incorporating something

of local interest—all of this after he has taken you on a magic carpet into the world of music and back.

Do not overlook recognition, especially for the winners in your all-church hobby shows. The committee can purchase some little articles to be given as prizes.

Some games will not appeal to every age group; but most people enjoy light refreshments. If our people are educated on the subject of heavy sweets, they will cooperate in making our socials examples of Christian living. Let them ring true to our message. But a small amount of good refreshing punch will be appreciated at the social. And there is a place for the prayer of gratitude at refreshment time, as well as at the close of a happy evening.

Many people are curious to see the inside of their pastor's home, and a visit will create a bond with the pastor's family. Last year we worked out a plan to invite the entire church home to dinner by having one Sabbath school class visit us each week. When the pastor's wife prepares the main dishes it provides an opportunity for her to acquaint her guests with our distinctive health recipes. We encouraged the older members, as well as the juniors and young people, to bring friends with them, and we also invited neighbors and their children when the people of their own age group came.

If your church would like the pleasure and training received from one semiformal occasion each year, let them plan an Ingathering victory banquet, or possibly a mother-daughter or father-son dinner. Do not neglect church picnics once or twice a year, near the water if your group likes water sports and you have adequate lifesaving protection. Watermelons are an easy refreshment to serve.

The entertainment of the church, with all the bearing it has upon the present and the future of our young people, is a challenge to every shepherdess who would inspire the social committee in her particular church to satisfy the members so that they will not desire the entertainment of the world.

When we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure.—*Christ's Object Lessons*, p. 363.

BIBLE INSTRUCTOR



Basic Training for Personal Evangelism

LOUISE C. KLEUSER

THE term "personal worker" requires a new emphasis in an hour when there is true need for this type of worker. It is being increasingly recognized that soul winning is the very life of our work and that it is basic training for Seventh-day Adventist workers. However, this developing interest includes men as well as women.

Personality Necessary

Personality is expedient in personal evangelism. Training for it is the best way to develop personality. The personal soul winner does not have the backing of a trained choir to prepare an atmosphere that will help the heart and mind to be receptive to the message. Unlike the pulpit evangelist, the work of the personal evangelist is with individuals or small groups. He must proceed without fanfare and without the help of gifted assistants. His work at the fireside, in the homes of the people, is solely his responsibility. But he is God's contact man, a gospel salesman. He either wins his man for the Lord or loses him; there is a tremendous amount at stake. However, there are successive thrills as day by day he helps to decide eternal destinies. This calling of the Lord is a wonderfully satisfying service.

Conversational Skill

Bible teaching in such a personal way is not just talking with people. Much of the Bible instructor's energy must be spent in meditative listening; not the listening of the professional psychiatrist but a detecting of the still small voice of God. The personal worker does not always talk with the one to be helped, whose flow of words about apparently small things may pour forth like a wild cataract over a precipice; he talks with God, pleading for the right words for his next remarks.

The role of personal worker hardly suits the "naturally quiet" or "wallflower" types, for it requires rare conversational skill. It is far afield from the ordinary cheerio chatter, often aptly defined as "small stuff," or the various platitudes of many who run errands for the Lord while lacking a message from His throne. The true personal worker must present his mission in the assuring conversational tone of a kind friend who has something very wonderful to reveal to the listener. This cannot be accomplished merely with vivaciousness and sparkle, for the worker has a "life and death" message. It may need to be presented as urgently as the bleating of a lamb's mother when distress is evident, or it may need to reveal the characteristic strength of a lion when decisions are involved. The conversational skill of a real personal worker is fascinatingly powerful and surprisingly effective. It is developed through much prayer, Bible study, and experience.

Urgency and Authority

The personal worker is more than a peddler of doctrinal facts; he handles the precious gems of truth. His casual doorstep chats, his fireside Bible studies, are not just aimed to get people "into the truth." Each is freighted with the worker's heart burden to save lost men and women out of this "untoward generation." His mission is that of ambassadorship, for which he carries a heavenly portfolio. He may be handling grave truths, but these are most attractive to him. So the profession of the personal evangelist is very inspiring, despite some of its unpredictable elements, when anguish for souls is timely.

Preparation and Background

In addition to a pleasing, soul-winning personality and teaching skill, the personal worker

needs a profound knowledge of his message. In the informal setting of a fireside Bible reading there is no telling what queries may be produced. The public evangelist is usually spared the possible embarrassment that may result from conflict in the mind of a listener. But not so the personal evangelist; he must be heard from on that very point. Therefore, it behooves him to be informed to the extent of either knowing or being able to find the answer. The worker must be a good student of the Book as well as of human nature. In evangelism it is necessary that he teach convincingly. If he is to win to Christ the type of people that first investigate well what they later accept, he must be thorough and organized in every phase of his work. This in itself inspires confidence in the instructor's ability to teach a special message from God.

Patience and Poise

Personal evangelism today faces a vast array of competitive forces. Among these we might list many modern projects, devices, and inventions that claim attention, yet too often detract from solid Bible investigation. We might here merely mention radio and television with their "spots" and sports and shallow propositions. But there are many other distractions, such as the upset of otherwise adorable babies, the tantrums of spoiled children, the whims of adolescents, and the prejudice of wives, husbands, and relatives in general. One is ever conscious of the casual "dropping in" of neighbors and friends at the most inconvenient time in a Bible study. How necessary, then, that the personal worker be kind, patient, understanding, and well poised!

Sharpening Our Tools

The reader will readily see that the personal evangelist holds an important place in the work of our closing message. His work is an artistic science—the science of the ages to come. It is a most satisfying lifework, hardly to be compared with any other, yet it is basic in the training of all Seventh-day Adventist workers. This work is built on contacts with individuals, ev-

erywhere and always. Helping others to develop a character to live with Jesus forever does much for the worker personally—it shapes his own character daily. The skills of personal evangelism are never exhausted, and those who have already entered this calling will be wise to sharpen their tools occasionally for the most delicate work of soul winning.

Planning an Evangelistic Campaign

(Continued from page 31)

Secret of Happiness," "Health," and "The Home"? Other subjects that help to solve personal problems such as fear, anxiety, and insecurity are also well accepted and win confidence. Next, let the minister build faith in the Bible—prove that it is the only infallible source of truth and salvation; present logical, historical, scientific, and archeological proofs that God has revealed Himself to the world through the medium of His Holy Spirit to the prophets and apostles, who were instructed to put these revelations into writing.

The following subjects could be presented in an expository manner: tradition and reason; the history of the formation of the canon; the debated apocryphal books; the question of Bible interpretation; the erroneous accusation of the existence of adulterated Bibles; the power of the Bible. Once having established a living faith in the Bible as the only source of infallible gospel truth, then the minister can proceed as he thinks best to preach the different phases of the message for these last days.

As a result of laying a foundation on which the people can build their faith, more will be willing to listen, to weigh the value of the messages, and soon thereafter to accept the truth of God. A minimum of three lectures is required to cast out doubts and build the faith of the hearers on a solid and permanent foundation—the Bible.

In the next article we shall consider the value and significance of teamwork in evangelism.



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M. DOROTHEA VAN GUNDY

Nutritionist, International Nutrition Research Foundation

THE United States Department of Agriculture has a bulletin entitled "Eat a Good Breakfast—Start a Good Day." In the inside of the folder there is a paragraph that reads: "One thing is certain—going without breakfast is a bad start for the day. Some studies show that workers who skip breakfast get less done in the first working hour than those who tuck away a good meal before work. And as the morning goes on, the hungry ones grow less efficient. After lunch they do better; and then they slow up again. What happens to these workers happens to homemakers, too," and to everyone else who skips breakfast.

The Department of Nutrition and Physiology in the Medical School of the University of Iowa has carried out an extensive research program to study breakfast and its effect on the health and efficiency of various age groups. There were studies made on basic breakfasts, no breakfast, and also various types of breakfasts, to determine their value. On the basis of altered breakfast habits on physiologic responses, it could be concluded that the omission significantly decreased the mental and physiological efficiency of the subjects during the late morning hours. When breakfast was included in the day's meal plan, there was a significant increase in both these areas.

When breakfast is skipped, by ten-thirty or eleven o'clock in the morning the blood-sugar level often falls below the fasting point. This condition, known as hypoglycemia, or hyperinsulinism, is characterized by nervousness, inefficiency, irritability, and other symptoms. These are similar to what a diabetic would experience after receiving an overdose of insulin.

Work output of an adult suffers as the hunger increases. Accidents due to inattention or carelessness increase in the hour or so before noon.

Physical strength lessens, as was shown by grip and endurance tests on people of all ages.

A breakfast that is extremely high in concentrated carbohydrates, such as syrup, jelly, jam, or sweet beverages, could well have the same effect as no breakfast, because it can easily give extra stimulation to the cells secreting insulin and thus lower the blood sugar below fasting normals.

Going without breakfast or eating the wrong kind of breakfast may then be back of the urge to eat between meals. Most of the between-meal snacks are sweet—candy bars, cookies, cake, or ice cream. Such sweet snacks raise the blood sugar, which takes away the hunger for the time being. However, usually in a short time the blood-sugar level falls to a lower point than before the sweet snack was eaten, and we have the urge to eat again.

There are many people who munch all day on sweets. This means that their blood sugar is going from high to low and back again to high, continually up and down throughout the day. This is not as it should be. Meals should be eaten at regular times, with five- to six-hour intervals to allow the stomach to have rest periods. Not a morsel of food should pass the lips between meals. (See *Counsels on Diet and Foods*, pp. 179, 228, 229.)

Why do people go without breakfast? Habit is a factor. The body becomes accustomed to doing without breakfast, just as it becomes accustomed to eating big dinners in the evening or just before going to bed. Another reason is that when too much food is taken in the evening, particularly late at night, the stomach is not ready for food at breakfast time. If you have been a breakfast skipper it will probably take you some time to re-educate your body to accept a good meal in the morning. However,

this can be done by cutting down on the food at night and increasing the food intake in the morning.

One of the quickest ways to bring about this change is to omit the evening meal entirely and eat nothing before going to bed. I'll guarantee your stomach will waken you in time for a good breakfast the next morning. I know of some evangelists who eat practically nothing all day long, and then eat their heaviest meal after their evangelistic meeting in the evening. Of course they are not ready for breakfast in the morning, because the food they ate the night before has probably not left their stomach in time to give it any rest. It takes time to educate the body to accept a different schedule.

A much better nutritional program would be to have a good breakfast in the morning and dinner about two or three in the afternoon, and then nothing to eat before meeting in the evening. Until they have re-educated their stomach to no food at bedtime, they may have a hot vegetable broth, warm tomato juice with food yeast added, or hot herb tea with honey and lemon.

What shall we serve for breakfast? Probably the most popular American breakfast is bacon and eggs, and many contend that this is the best breakfast nutritionally. To find out exactly what is the best pattern for breakfast, the Iowa study, mentioned earlier in this article, made balanced studies to show the nutritional efficiency of various types of breakfasts. The breakfasts compared were as follows:

1. A basic cereal and milk breakfast versus basic bacon, eggs, and milk breakfast.

2. A heavy bacon, eggs, and milk breakfast versus an increased cereal and milk breakfast.

The basic breakfast was defined as one that provides 25 per cent of the daily food requirements. The heavy breakfast represented about 40 per cent of the total day's food intake. To appraise the efficiency of the various breakfasts upon physiological response, especially designed equipment was used to measure reaction time, neuro-muscular tremor, maximum work output, and other responses.

From these experiments the following sound and practical conclusions were drawn: The content of the breakfast was relatively unimportant as long as it contained adequate protein and calories. In all age groups studied, the response was the same whether the breakfast was built around cereal and milk or around bacon, eggs, and milk. One fourth to one third of the day's nutritional needs should be included in breakfast.

Ellen G. White has this advice to offer in *Counsels on Diet and Foods*, page 173: "It is the custom and order of society to take a slight breakfast. But this is not the best way to treat the stomach. At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day. The habit of eating a sparing breakfast and a large dinner is wrong. Make your breakfast correspond more nearly to the heartiest meal of the day." This instruction was given to Seventh-day Adventists in 1884. Isn't it interesting that nearly seventy-five years passed before nutritional research proved that a good breakfast is better than no breakfast, or a slim one?

It would be well worth your while to reread the whole chapter on "Regularity in Eating," pages 173-182 of *Counsels on Diet and Foods*.

The first meal of the day seems to be the one that is hardest to make interesting and yet nutritionally adequate. However, there are many foods that can be served at breakfast, and a well-balanced basic pattern should include fruit, cereal and/or toast, and protein.

Let us discuss briefly these various food classifications. The fruit may include two fruits; both of them may be fresh during fruit season, and in the winter one may be fresh and one cooked or canned. Fruit may be mixed to provide an interesting variety. Berries with sliced peaches, for instance, or bananas sliced with oranges give a change of flavor. Sprinkle applesauce with raisins or chopped dried fruit, such as dates. Add orange or lemon slices to prunes or other dried fruit. Baked apples are always popular for breakfast, and so is applesauce.

Cereal may be one of the many cooked varieties, and a heavier breakfast may include toast.

LOVE WITHOUT PARALLEL

¶ THROUGH all the ages God has manifested for the human race a love that is without a parallel. He so loved man that He bestowed on him a gift that defies computation. That the abundance of His grace might be revealed, He sent His only-begotten Son to our world, to live a man among men, to spend His life in the service of humanity. . . . Christ was the channel through which the Father poured into the world the rich stream of His grace. God could not give less than the fullness, nor was it possible for Him to give more.—ELLEN G. WHITE, *Signs of the Times*, Jan. 2, 1901.

However, for a lighter or reducing breakfast, either cereal or toast may be used. Both of these should be made from whole grain, and may be made from wheat alone or a combination of different cereals. It is not always necessary to serve cooked cereal in a bowl with milk or cream; try using it sometimes with ground or chopped nuts, made into patties and browned in the oven.

If dry breakfast foods are used, they should be made from whole grain. We can safely say that most of the prepared breakfast foods on the market are not nearly as nutritious from a vitamin and mineral standpoint as cooked breakfast food. There are, of course, a few exceptions.

The habit of putting sugar on cereal (either cooked or dry) is not good. It is just a habit, and can be easily changed with a little determination and self-control. If you are especially fond of sugar on cereal, try using raisins or dates or other fruits. They will satisfy your sweet tooth while furnishing you some vitamins and minerals as an extra bonus.

Getting protein into the breakfast seems to be quite a problem with some, but it may be accomplished in a great many ways. Dairy milk is popular on the breakfast menu. From a protein standpoint soy milk or nut milk is of equal value with dairy milk. One may easily acquire the taste for soy milk by mixing it with cow's milk or nut milk. These are good on cereal or when used as a beverage. Eggs are equally popular on the breakfast menu, but if used they should be thoroughly cooked.

Did you ever try soup for breakfast? This provides an interesting change, gives one a hot beverage as well, and may furnish added protein. Split pea, lentil, green lima, or soybean soup would provide excellent protein.

Extra protein may be included by adding soy grits or soy flour to the cereal—one to two tablespoonfuls for each serving. Food yeast is an easy way to get extra protein into the breakfast menu. This may be added to cereal, to the beverage, or used in the spread for toast. Food yeast is approximately 50 per cent protein, and also adds B complex vitamins.

You might take a tip from our New England

friends, who serve Saturday night's baked beans for Sunday morning breakfast. Other types of legumes could be included in place of the baked beans.

Add extra protein in the form of soy flour to muffins, corn bread, or waffles. Any of the commercial vegetable-protein foods may be served for breakfast, such as Nuteena, or Proteena.

Speaking of vegetable protein, the Iowa studies showed that the effect on the blood-sugar levels following the meals was the same whether the protein was of plant or animal origin. In other words, the blood sugar behaved the same following breakfasts containing the same amount of vegetable protein as animal protein, or the combination of the two.

Let the family gather at the breakfast table. Ellen G. White gives counsel that should be applied at breakfast time as well as any other time. She says: "Let the table be made inviting and attractive, as it is supplied with the good things which God has so bountifully bestowed. Let mealtime be a cheerful, happy time. As we enjoy the gifts of God, let us respond by grateful praise to the Giver."—*Counsels on Diet and Foods*, p. 231. This kind of atmosphere will give the family a good start for the day, and will build mental and emotional health.

In studying over the instruction given the Seventh-day Adventist denomination by inspiration, and comparing it with today's nutritional research, we can summarize as follows:

1. Begin the day with a good breakfast. The evening meal, if eaten, should be light.
2. It should be well planned to include a variety of cereals, adequate calories, and good protein.
3. Meals should be at regular times each day.
4. Nothing should be eaten between meals.

If you would like to have other ideas and suggestions in regard to balancing the breakfast menu, send a long, stamped, addressed envelope to the International Nutrition Research Foundation, Arlington, California.

Most breakfasts include a beverage of some kind. The topic to be discussed next is "Beverages—When and What Kind?"

OUT OF GREAT TRIBULATION

¶ NO WORDS can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the Epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man, He puts him in the fire.—MACDONALD.



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TODAY the race for first place among nations and men has become feverish and ruthless. The conviction spreads more and more that those only are happy who reach the top. Thus, for some, life goes on in joyless activity, in expectation of the hour when, at long last, they will become a chief, a president, a general, and be at the top of the ladder. Alas! Death, which was left out of the picture, very often destroys the cherished dreams with one blow.

Does the spirit of ambition threaten to deprive some of our workers of the joy that results from humble and faithful work in God's cause? We should remember that if our work for the Lord is accomplished in a spirit of contentment and accompanied by genuine consecration, there is none greater.

A man's work can be noble, not by virtue of the *position* he holds but by the *spirit* which he reveals while in it or while he is striving to attain it. A high position gained by ambition and a thirst for success is not to be compared with the humble work done in secret by countless men and women whose names may never appear in print, who probably will never be members of a committee, large or small, and who may go through life without attracting much attention. These humble ones, no doubt, will remain unknown to history, but in the last day Jesus will say to them: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:23).

The natural man does not understand these things. Only a knowledge of the gospel can bring to light the true values of life. We learn that it is not necessary to reach what some term the top of the ladder in order to find joy in God's work. From the very first day of starting his career the minister may have the assurance of having a part in the most sublime work ever entrusted to mortals.

A few weeks after I had entered the ministry I gave a Bible study to a woman who, shortly before, had become acquainted with the Advent message. Before we parted she asked me

several questions and the following were included.

"Just what is your career? How many years does it take to reach the top?"

These questions were asked out of a sincere desire for information. Therefore I felt equally free to state: "Madam, I am happy to inform you that I have already reached the summit of my career." As the woman, quite astonished, looked at me without understanding, I went on to explain.

"You see, in our organization, the most important and the most noble career is that of the ministry. There is no work more thrilling and satisfying to the man of God than that of opening mortal eyes to the light of the gospel. Everything else is but organization and administration. Of course, this part of God's work has to be taken care of, too, and so presidents, secretaries, executives, et cetera, are elected. However, the preaching of the gospel, be it in public or private, is to us the highest and noblest career to which a human being can devote his life. I had the privilege of studying God's Word with you today, and thus I have performed the highest function in the career of a preacher of the gospel. Do you understand, now, what I meant a few minutes ago when I said I was already at the height of my career? Oh, yes, we may be called to positions of responsibility which are often heavy and complex. But never can these be more important than the preaching of the gospel to those who do not know it and who may be looking for it."

Yes, brethren, in the unavoidable wheels of administration, in our relation to the function of church activities to which we may be called in our career, let us remember, and find joy in the fact, that the highest, the most noble privilege of the worker for God is that of setting forth the gospel to the Nicodemuses and Samaritans of our day and those whom God may send across our way.

Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

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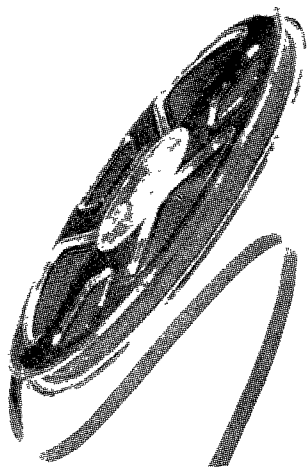
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NEWS -- From Current Journals



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

¶ The Veterans Administration disclosed in Washington that 35,827 veterans of World War II and 12,392 veterans of the Korean War have undertaken training under the GI Bill of Rights to become clergymen. It is said that the 7.8 million veterans of World War II who took training under the GI bill, and the more than 2 million veterans of the Korean conflict (1950-53) who have thus far entered colleges or trade schools, have prepared for virtually every occupation from astronomy to zoology. The ministry ranked just below medicine and law in the number of veterans who undertook preparation for the professions with the aid of grants from the Government under the GI education program.

¶ Worshipers at a mass in the Roman Catholic church at Lannion in Brittany were shocked when a woman's voice echoed through the building exclaiming: "Oh, my Sunday dinner!" The parishioner had just found in her handbag, carefully wrapped in greaseproof paper, a piece of beef that she thought was cooking in a stew in her kitchen. Chilled by a sudden suspicion, the lady ran home immediately and found her prayerbook floating with an assortment of holy pictures among the vegetables in the stewpot where she had popped it in her haste to get to church!

¶ Closed-circuit television has been installed in the basement of the Brookdale Baptist church in Bloomfield, N.J., to accommodate overflow worshipers and to make it possible to postpone building a large adjoining structure. Late-comers for whom there is no room in the 700-seat main sanctuary now worship in the 250-seat lower auditorium, where they can both see the pastor on three 21-inch TV screens and hear him preach in stereophonic sound. "When we fill the downstairs, we'll put a tent out in the lot—that's the cheapest," the pastor, Dr. Charles W. Anderson, told the congregation. "I don't want to put a half-million dollars into bricks," he declared. "I'd rather put that money into Christian lives—to go out and reap a harvest of Christians around the world." The church, he pointed out, helps support 41 missionaries overseas.

¶ Father P. J. O'Kelly of Roman Catholic St. Mary's Training College in Belfast, Northern Ireland, suc-

cessfully flew an airplane which he had built himself. The aircraft, which cost Father O'Kelly about \$1,500, is powered by a Volkswagen car engine.

¶ Haakon Stjarne, father of the young Swedish woman missionary who was murdered by bandits near Addis Ababa last September, cabled Emperor Haile Selassie asking mercy for one of the bandits who has been captured and sentenced to death. In his message to the emperor the father begged that the bandit be given a chance to hear the gospel of Christianity and to redeem himself.

¶ Lutheran World Relief announced in New York that it will cooperate with World Church Service, overseas relief agency of the National Council of Churches, in joint efforts to alleviate the need for food and clothing in Chile and Brazil. These countries are the first Latin American nations to be served by the agency since it was established early in 1946.

¶ Dr. Richard A. Nelson, a staff physician at the Seventh-day Adventist Tokyo Sanitarium-Hospital and a licensed minister of the denomination, has become the first Caucasian doctor to pass Japanese medical qualifying examinations given in the Japanese language. Under a law adopted six years ago, any physician desiring medical practice credentials in this country must take examinations in Japanese. Out of 417 persons taking the tests, Dr. Nelson was among 203 successful candidates. Since arriving in Japan three years ago, he has learned more than 4,000 special Japanese characters of a strictly medical nature. Born in Japan of Adventist missionary parents, Dr. Nelson was educated in the United States. He is a graduate of the church's College of Medical Evangelists at Loma Linda, and Los Angeles, Calif.

¶ Births, marriages, and deaths must now be registered in Indian Christian churches according to two calendars as the result of a new government order. The usual Gregorian date will have to be accompanied by the corresponding date in the official Saka era which starts from 78 A.D. Adopted last year for official use, the Saka calendar was introduced by an Indian emperor to mark the date of his accession. The Indian Minister of Home Affairs calls it the "national calendar." He has directed that those responsible for recording vital statistics must note the Saka date in their books.

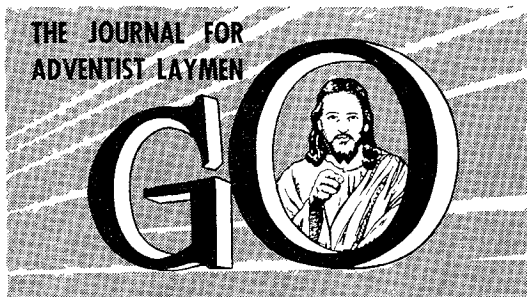
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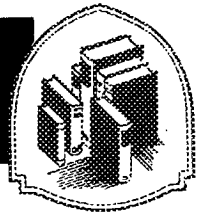
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BOOKS -- For Your Library



***These My People*, Lillian Dickson, Zondervan Publishing House, Grand Rapids, Michigan, 1958, 121 pages, \$2.00.**

Although this is only a small book it is full of adventure and achievement. Lillian Dickson, the author, is a Presbyterian missionary whose unselfish interest in the mountain people of Formosa speaks directly to the heart of the reader. Although her style is modest, the focus not being on the missionary family of James and Lillian Dickson and their two children raised in the mission field, her book breathes the true spirit of the missionary.

Having personally worked with the Ami and Taiyal tribes for several years, I can vouch for the dire needs of these lovable people. As in the case of the Dicksons, the missionary to these tribespeople faces an almost impossible task, yet he must know assuredly that there are no impossibilities with God, and that He has given the command to go to these tribes with the gospel news.

While the reader must wonder at the fortitude, ingenuity, and consecration of these missionaries, every chapter of this inspiring book becomes a personal challenge to do more right where we serve, and with the scarce and simple means at hand. Without question, this is a book mission appointees should read, and we would do well to place it in the hands of many youth. Missionaries struggling through their personal problems in other fields of the world will be encouraged by the determined efforts of the Dicksons. Their conviction to the call of missions is indeed a challenge to every gospel worker.

N. L. MEAGER

***Archaeology and the Pre-Christian Centuries*, J. A. Thompson, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1958, 139 pages.**

This archeological gem is a Pathway Book of interest and importance. The author, J. A. Thompson, instructor in the Baptist Theological College of New South Wales, holds degrees from several universities in science, the arts, and theology. In 1947 he became director of the Australian Institute of Archaeology in Melbourne, where he lectured in the School of Semitic Studies. During 1950-1951 he was an Honorary Fellow of the American Schools of Oriental Research at the Jerusalem school and worked at the archeological sites of Roman Jericho and Dibon.

Archaeology and the Pre-Christian Centuries continues the author's research begun in his previous volume *Archaeology and the Old Testament*.

It carries the story of the postexilic period up to the days of Herod the Great. Dr. Thompson states: "This second volume is now sent forth to join its companion in the hope that both may prove a help to students in learning their first lessons in *Biblical Archaeology*."

As we examined this work we were greatly interested in the titles "Babylon the Great," "Archaeology and the Prophet Daniel," "Decrees of Cyrus," "Judah's Neighbours," "The Development of Aramaic as an International Language," "Religion of the Jewish Colony," "Community of Qumran," and "The Isaiah Scrolls," and in other research of definite interest to Seventh-day Adventist students.

This book is well worth a place in the minister's library. We heartily recommend it to our Bible instructors, who will be able to use its material in illuminating the prophecies of the Bible.

LOUISE C. KLEUSER

***Creative Giving*, Hiley H. Ward, The Macmillan Company, New York, 1958, 170 pages, \$3.75.**

Creative Giving is a challenging book in which such habitual tithepayers as Seventh-day Adventists will find a wealth of information, and plenty of thought-provoking argumentation. The book is well documented and has both a general and a scriptural index. Ministers will find a good deal of quotable material in it, and even where Mr. Ward's conclusions may be unacceptable, he makes the reader think. He also will make you re-examine one or two opinions "most surely believed among us," which is a salutary thing.

Those whose habit it is to collect commendations of Seventh-day Adventists will find five or six references, among them the following: "Perhaps the most intelligent position on tithing today is held by the Seventh-day Adventists as they try to follow the Old Testament as well as the New Testament. Thus tithing, in its general Levitical concept, fits into their beliefs; so does the Sabbath observance."—Pages 77, 78. "Figures do not lie. The Seventh-day Adventists, which expect all of their 44,000 'workers' to tithe, lead all other denominations in giving to the work of the denomination by three to one. When the denomination was organized in 1863, the tithe was only \$8,000, as compared with \$36,648,876 in 1953. This figure does not include another \$23,000,000 which Adventists gave in the same year in freewill offerings in addition to the tithes."—Page 80. "Seventh-day Adventists, who always head the list in per capita giving, apply the idea of minimum

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living not only to food but also to appearance, which is also an emphasis of small fundamental groups springing from Wesleyan, Puritan, and pietistic traditions. Seventh-day Adventists 'believe that they should not knowingly wear anything, or use anything, to attract attention to themselves. Their sole desire is to attract attention to their Lord. They find in the Bible explicit injunctions against dressing lavishly and extravagantly, against the use of gold and precious stones, and other trinkets for the purpose of adornment.' Realizing that the most real things are those not seen, Adventists prefer to concentrate on a sense of destiny, a second coming of Christ, rather than on personal adornment."—Pages 160, 161.

Mr. Ward is a professional editor with a theological background, and it will be an undiscerning reader who will not gather sermonic material from this presentation.

The author's thesis is that in the grace-filled Christian, giving is creative, radiant, sacrificial, total, and involves self, money, home, habits of eating, travel, dress, time, occupation, et cetera. He decries "all unchristian ways, now in vogue, of raising money for God's work" (p. 142), and specifies lotteries, raffles, compulsory fees for sacraments, and even recognition of certain gifts from the pulpit, published honor rolls, et cetera. Although not an advocate of proportionage and spontaneous giving, which may mean "living at a minimum," he maintains that "a Christian is a creature of the future as well as of the present. What he gives and how he gives have eternal significance."—Page 161.

Readers unacquainted with Landsell's monumental volumes *The Sacred Tenth* will enjoy the brief but interesting history of tithing in this book from the time of its rejection by the Jews in A.D. 70 through its religious tax and secularization phases. The rejection of tithing by the Reformers and by the Roman church is dealt with clearly, and I like the author's insistence that "there is no magic in tithing." The opposite view is held by too many legalistic Christians, who should know that redeeming grace leads us to total giving, which requires total consecration of infinitely more than any material possession.

HARRY W. LOWE

Emblems of the Holy Spirit, F. E. Marsh, Kregel Publications, Grand Rapids, Michigan, 1957 edition, 257 pages.

The author is well known as a Bible student. While his works indicate careful and authoritative thinking, they never lack inspiration. In *Emblems of the Holy Spirit* the following figurative representations of the Spirit are broadly treated: The Dove, the Seal, the Anointing Oil, the Fire, the Rain, the Atmosphere, the Wind, the Rivers, the Dew, the Water, the Clothing, and the Earnest. We agree with some eminent Bible scholars that these emblems have been represented with clearness and beauty. Here also is sound exposition as well as comfort and stimulus. The book meets the need of alert laymen as well as advanced scholars. The

reader becomes impressed with the imperative necessity of a more entire self-abandonment to God's power. Fervent, prayerful study will bring rich blessings to the worker who will not only read *Emblems of the Holy Spirit* but actually study it. It is a rare work and yet simple of comprehension. We can recommend it to our workers. Documentation and footnotes help to explain some unique and important linguistic and doctrinal points. We found the book orthodox. LOUISE C. KLEUSER

The Miller Five, Esther Eby Glass, Herald Press, Scottsdale, Pennsylvania, 1958, 117 pages, \$1.75.

The Ministerial Association recently received a very interesting little book that our Shepherdess groups can well recommend to parents and to teachers of our church and Sabbath schools. *The Miller Five* is a charming story of a family of children from sixteen to six years of age. In the fourteen chapters the Miller household presents in a most realistic setting high school problems, teen-age jealousies, brother troubles, and personal convictions. The events that challenge this family are homey, well illustrated, and certainly true to an actual home situation.

Mrs. Esther Eby Glass, a Christian farm woman of Lancaster County, Pennsylvania, with children of her own and an aged mother, takes the reader right into the family circle. She and her husband interestingly, and at times amusingly, guide the impulsive ways of childhood into the straight and narrow way, making sure that their natural initiative has a part in the final decision on whatever home or school problem may need attention. Since life in the Glass home knows no monotony, and graphically portrays situations all modern Christian homes face, the book is most instructive. The reader will thoroughly enjoy the discovery of each child's talents and individualistic temperament, and most of all, the concrete example of wise Christian training.

This book is adapted for reading in the family circle, and also provides subject matter for a profitable discussion of practical Christian principles. The Ministerial Association heartily recommends it for the Shepherdess library. LOUISE C. KLEUSER

The Fathers Without Theology: The Lives and Legends of the Early Church Fathers, Marjorie Coleville Strachey, George Braziller, New York, 1958, 235 pages.

Miss Strachey is not a patristic scholar, but she can write, and her ability of simplification has produced an interesting little book that presents her reader with a series of human-interest footnotes to the contributions of the leading theologians and clergymen of the ancient church. The earthy side of their writings is not neglected, and intriguing insights into conditions within certain sectors of the early Christian communities in the second and third centuries can be glimpsed.

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WE HAVE a vital message of truth for the communities in which we live, yet in many places our voice is exceedingly weak and our location obscure.

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These signs say we have something worthy of attention, not only for those traveling through our towns and cities but to our own fellow

citizens. The thousand churches that have already erected these signs have found the effect upon the townspeople gratifying.

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A. C. F.