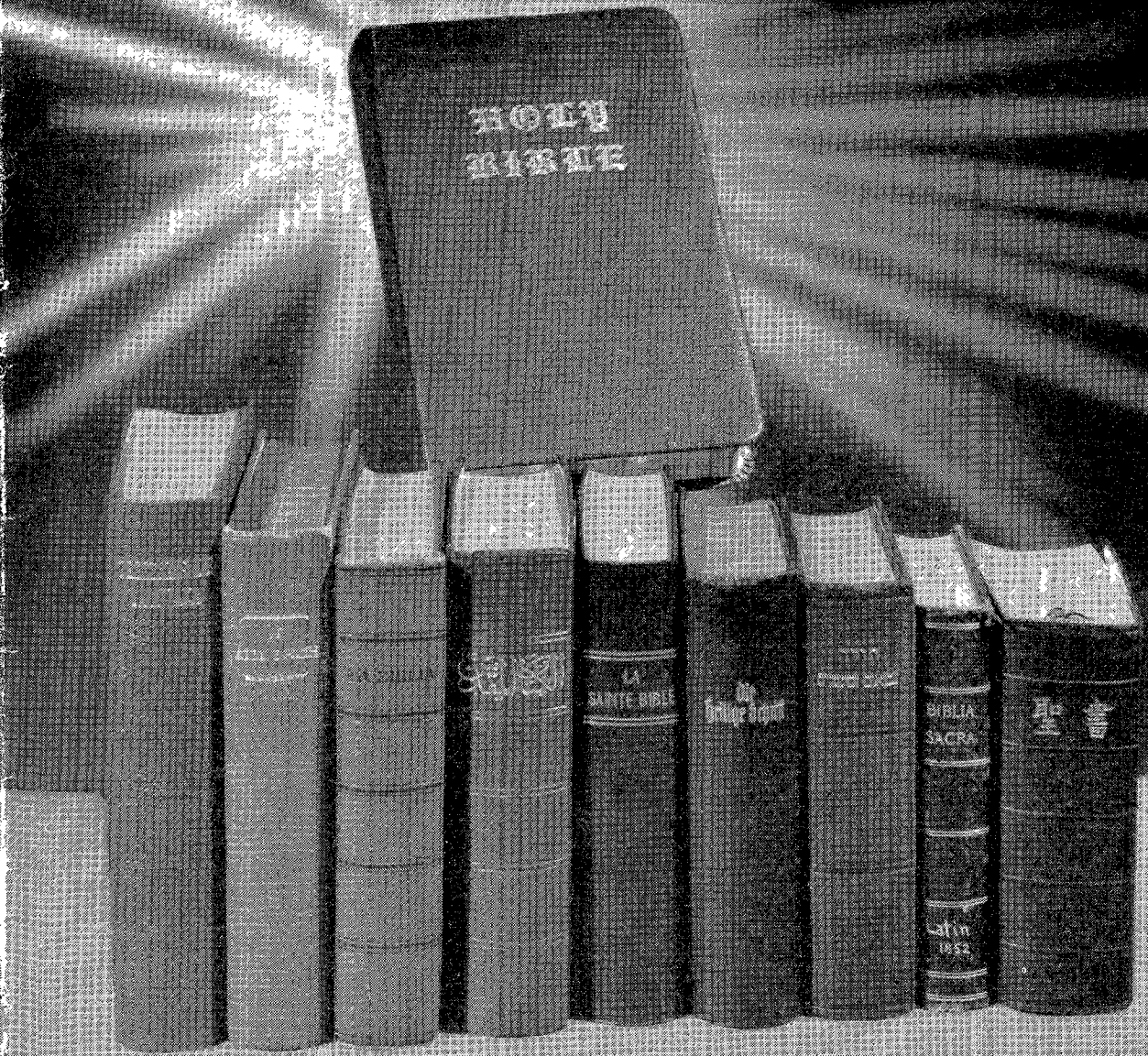


The Ministry

JUNE, 1959





Every Man In His Own Tongue

IT WAS back in the 1890's that a young couple set sail from Norway, via steerage, to the land of promise—America. The wife and mother, a flaxen-haired, pink-cheeked young woman barely out of her mature teens, cradled her baby boy in her arms, as with eyes wide with wonder and amazement she walked with her husband down the gangplank to Ellis Island, where they would be checked for entry into the United States.

Milwaukee, Wisconsin, was the final destination where the trio settled and life in America really began. As the years rolled by six more children were added to the family—four girls and two boys. Fatal illnesses took away the four girls early in life. The three boys lived on.

Mr. Jacobsen obtained employment with a mattress manufacturing concern. Skilled in his work and faithful in service, he rose to the position of foreman and received the munificent (in those days) weekly salary of \$15.00. But the Jacobsens were frugal people and even on so small a stipend they were able to make the down payment on a home of their own.

Those were glorious days in spite of disease and death. The family united with the Norwegian-Danish Methodist Church, and it was not long before they had a host of friends who were also either immigrants or the children of immigrants.

Then came the tragic day when death struck again. Mr. Jacobsen passed away, the victim of cancer. To Jennie Jacobsen this seemed more than she could bear. But life continued to assert itself and recovering from the shock she gave her

attention to raising her boys. The oldest had recently married the daughter of a Methodist preacher. It was not long before the second oldest joined the Navy and went off to sea.

Lonely, and having difficulty in keeping up the home, Jennie Jacobsen united in marriage with another immigrant from Norway, a carpenter. So there were three in the home once again—Jennie Jacobsen-Dalberg, and the youngest boy, Melvin.

Years passed by. Melvin lost faith in the church and finally married a Roman Catholic girl, much to the dismay of his Methodist mother. But even events such as these have pink-lined clouds, for, strange as it may seem, Melvin and Katherine became Seventh-day Adventists while living in Duluth, Minnesota. That was another unaccountable thing in the sight of the mother.

As with most new converts in the Advent movement, these young folk desired nothing more than to see their relatives in the same church. Mother Jacobsen-Dalberg was not at all assured that Saturdaykeeping was right. Sunday was so ingrained in her nature that it almost seemed sacrilegious to think of resting on any other day. When Mr. Jacobsen was alive the family observed the keeping of Sunday very strictly from six o'clock Saturday night until six o'clock Sunday night. No newspapers, no shining of shoes, no unnecessary work whatsoever was permitted. The day was devoted strictly to worship and religious exercises, combined with walks in the park in the afternoon when the weather permitted.

(Continued on page 47)



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Our Cover

OUR cover pictures God's Word in the African, Greek, Spanish, Arabic, French, German, Hebrew, Latin, and Japanese languages.

Some time ago one of our ministers wrote, "There is a mission field just around the corner." This minister was looking for a meeting place in a certain city to conduct a German evangelistic effort. One evening he stepped into a meeting hall and found one thousand Armenians assembled. To his great surprise he was told that there were ten thousand Armenians in that city. A week later he went to the same hall and found about one thousand Mexicans gathered for a meeting. Once more he tried it. This time he found the hall crowded with Swiss people. Yes, in many of our cities, towns, and country districts there are large unentered mission fields. At the present time many of these people are troubled, bewildered, and apprehensive about the future in behalf of their kindred in many sections of our perplexed world. How wonderful that we have the happy privilege of explaining to them from the Word of God the meaning of conditions in the world today and of bringing to them the good news of a soon-coming Saviour and the Christian's hope of a new world.

Once a year there is included in the program of the church a Sabbath service devoted to the furtherance of the message among the non-English-speaking people in North America. For 1959 this Sabbath is June 6. May God help us during this time of open doors and many opportunities to bring the message of salvation to our many neighbors who come to us from other language areas.

Cover Picture: A. Devaney

How Can We Get the Most Out of Our Bible?

OTTO H. CHRISTENSEN

Language and Literature Professor, Southern Missionary College



A PREACHER must so study the Word that he will be able to bring forth things both new and old, with the old in a new setting.

I once heard a college student give a sermon on an old subject, "The Inspiration of the Bible," but it was as fresh as a morning-glory, rich from his own experience. There are new approaches to old subjects if we will dig beneath the surface and look for them. A sermon is a message, not a series of stories and anecdotes. It may be illustrated by stories to bring out the flavor of its message. But a sermon, consisting merely of a series of stories and incidents, will soon fade away as a flower in the hot sun after it has been picked, if it does not contain a central message. The people need a message with a central theme that will remain fresh in their thinking while they are passing through the furnace of trial.

One of the most revealing statements in all the Bible was made by Christ to His disciples when He said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Jesus had to use parables because the people could not understand the things He had to say. So the record reads, "And with many such parables spake He the word unto them, . . . and when they were alone, He expounded all things to His disciples" (Mark 4:33, 34). But even they did not always understand the lessons from the parables that Jesus wished them to get. If only they could have grasped some of the profound things that were in His mind and which He longed to impart to them, but they were incapable of receiving them. They were still babes in the Word.

Paul rebuked the Corinthians for being babes and carnal, so that he was not able to present strong meat to them. He wrote, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal,

even as unto babes in Christ. I have fed you with milk, and not with meat" (1 Cor. 3: 1, 2). A baby is a charming thing as long as it is the age of a baby. But when a child approaches the age of ten or more and is still a baby, it is a monstrosity and evokes one's pity rather than admiration. A babe in Christ must grow or it will be a hindrance to the church. It will require the care and energy that should be expended in seeking the salvation of those outside the fold. Therefore, we must build up our people by giving them strong doctrine and not just the milk of the Word.

It is our responsibility as ministers to lead the flock into a deeper study of the Word that they may grow up in Christ and be strong men and women and share in the finishing of the work of God on the earth. In Hebrews 6:1-3 Paul urges such advancement in study on his own people, linking it with progress toward perfection.

But how can we lead the flock into green pastures of study unless we know the way and set the example? Sheep well fed will produce an abundance of good wool; church members led and inspired to feed on God's Word will grow and become soul winners. Shallow thinking and study makes for shallow sermons, and shallow sermons make for shallow Christians. Unfortunately, the program of some of our ministers is so filled up with this campaign and that activity and in "serving tables" that they have little time, if any, for some really independent study of the Word of God. We must look to the future and conclude what the results of this type of ministry will do to our church. Should the program of the ministry be so filled up with the business of the church that they have no time for filling or feeding their own soul?

The cause of God needs men of intellect, men of thought, men well versed in the Scriptures, to meet the inflowing tide of opposition. . . . It is not enough for our ministers to have a superficial knowledge of the truth.—*Testimonies*, vol. 4, p. 415.

We need men with thoroughly developed minds. *Thorough Bible study* will do this.

If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the Word of God, the dignified simplicity of its utterances, the grand and noble themes which it presents to the mind, are *calculated to develop* faculties in man which cannot be otherwise developed.—*The Review and Herald*, May 13, 1890. (Italics supplied.)

We should remember that we will be held accountable by God for the development of our mental talents. In *Testimonies to Ministers*, page 194, we read:

Our ministers will have to render to God an account for the rusting of the talents He has given to improve by exercise. They might have done tenfold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims.

Paul, in speaking of the depths of God's Word and plan, says, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual [suiting spiritual things to spiritual men]" (1 Cor. 2:10-13).

Prerequisites for Bible Study

But how can we discover some of these great truths? In other words, How can we get the most out of our Bible? What method can we use to accomplish this? There are three broad ways of study, each of which must be combined with the other to accomplish results. First, it is *absolutely essential to study backgrounds* if one wishes to understand all that is involved in the various texts of Scripture. In fact, it is impossible to completely understand the theological or spiritual concept of some of these truths without a knowledge of the background. Take, for instance, Colossians 2:8 where Paul speaks of "philosophy and vain deceit, . . . after the rudiments [elements] of the world." To what does Paul have reference? Again, in verse 15 he speaks of "having spoiled principalities and powers." To what is he referring here? Yes, we may make a shallow interpretation, but are we presenting the truth? Without a

background knowledge of Gnosticism verse 18 remains only an enigma with such expressions as "voluntary humility," "worshipping of angels," et cetera, not understood. Further, to understand prophecy a background in history, geography, and archeology is an essential prerequisite. A minister must be a student in these various fields if he would be a true interpreter of Scripture and lead his people into a deep perspective of truth.

The second method is by a *careful analysis of the context*. Many texts are frequently taken completely out of their context, and as a result a different intent is given to the text than the author intended.

He who looks upon Christ through frames and feelings is like one who sees the sun on the water, and so sees it quivering and moving as the water moves. But he that looks upon Him in the glass of His Word by faith, sees Him forever the same.—Nottidge.

Sometimes a superficial truth is deduced from the text rather than the truth of spiritual depth the writer presented. Let us note two examples. One text very often misapplied is 1 Corinthians 2:9. By not noting the context this is generally applied to the new earth. Possibly it may have a secondary remote application to the new earth, but this is not the way Paul uses it if the context of the whole chapter and book is considered. Paul is applying this quotation from Isaiah to the present life, to the great and wonderful mysteries of His Word and the plan of salvation which God has revealed to those who study it. And the writer was amazed when he first discovered that Isaiah also uses it in the same way Paul does, and not about the new earth. Yes, contexts are important.

Then there is the beautiful illustration given by Christ in John 12:24 where He speaks of the corn of wheat falling into the ground to die, that it might bring forth fruit. When first read this seems an isolated disconnected thought and is often interpreted as such. But again note the context. The discussion with Jesus by Philip and Andrew had a worldly conception of glory, and Jesus had a heavenly. The heavenly, which is the way He would glorify Himself—and it is also our true glory—is to give one's self to be completely sacri-

ficed that others might have life. It is selflessness versus selfishness, heavenly glory versus earthly. Of this we "all have . . . come short" (Rom. 3:23). This was the way He intended to glorify Himself to the Greeks, the Gentile world. Philip and Andrew hoped He would do it their way. Without the context this thought is lost.

The third method is a *direct study of the Word for its content*. Now, there are three ways of doing this. Let us note each one separately with particular emphasis on the last of the three.

The first way is by reading the Bible through rapidly for general Biblical knowledge and background. Unfortunately, this is all that many do and then take a sort of spiritual pride in the number of times he or she may have accomplished it. There is certainly some merit and blessing in reading the Bible through each year provided this is not the ultimate of Bible study, because it will not make us Bible students nor help us in our task of feeding the flock. "Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity."—*Fundamentals of Christian Education*, p. 473. For these we must dig deep. They are not found by surface reading.

A second way is a *study of the Word by topics*. For this an exhaustive concordance, such as Young's or Strong's, is an essential tool. No minister can be a real student of the Word of God without a concordance. This way of study is an excellent method. But in using this plan thoroughness is necessary. Observe every verse that deals with the topic under consideration. However, due caution must be used that texts are not taken out of their true context and false applications made. While I was canvassing during my academy days I once met a lay preacher who tried to see how much I knew of the Bible. His statements illustrate the point in mind. When I showed him *Bible Readings for the Home Circle* and how it provided answers from the Bible to our questions, he made the remark that one

could prove anything from the Bible. He said, "I can even prove from the Bible that it is wrong to split wood." When I expressed doubt he said, "Doesn't the Bible say, 'What . . . God hath joined together, let not man put asunder?'" This may sound amusing and naive, yet we must be cautious that we do not do likewise in endeavoring to prove our point. Truth does not need that kind of forced assistance. The concordance topical method, with proper care, is the only way you can find the true over-all teaching of the Bible on a given subject and thus give it a balanced presentation. It is well to do this also with the writings of Ellen G. White.

Meditate on the Word

A third way of Bible study, which is the most important of all, and a way that will give the greatest spiritual satisfaction to one's own soul, is to *meditate on a small portion*. Note the following:

Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought.—*Education*, p. 189.

This meditating on a small portion seems to be a lost art among us in the mad rush of our modern world. But God says, "Be still, and know that I am God" (Ps. 46:10), and "Commune with your own heart . . . , and be still" (Ps. 4:4).

As ministers to our flocks we must not be secondhand vendors. We must dig beneath the surface for ourselves. I once sat on the

THE MELODY OF LIFE

¶ THERE is no music in a "rest," but there is the making of music in it. In our whole life melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. Be it ours to learn the time and not be dismayed at the rests. They are not to be omitted. If we look up, God Himself will beat time for us. With our eyes on Him we shall strike the next note full and clear.

—JOHN RUSKIN.

rostrum with another minister as he presented the message for the day. He had a few brief notes for his introduction, but for the major part of his sermon he paged through one of our 50-cent books and presented the material. That was what the flock received as fodder that day. It was not his own. It was secondhand at best. Brethren, have we lost the art of study and sermon preparation? These are absolutely necessary if we want our sermons to contain a message that will really come from our hearts and reach the hearts of our hearers.

Ellen G. White in the book *The Ministry of Healing*, page 441, highly recommends the careful study of the sixth chapter of the Gospel of John for its great and vital truth, "I am the bread of life." In verse 56 Jesus says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Read the chapter and get its full message. The Jews couldn't understand how this could be. They were literalists. "How can this man give us his flesh to eat?" they said (verse 52). The disciples also stumbled over this statement and then Jesus explained His meaning. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (verse 63). It is His word we are to eat. Now, there are a number of words for "eat" in the Greek of the New Testament, but the one chosen here is the word *τρῶγον* (*trōgō*), which basically had the meaning "to eat raw vegetable, opposite to eating dressed food" (LIDDELL and SCOTT, *Lexicon*). We are to eat the Word—undressed and unprepared by others—so that God may speak to us through it and we may truly be "the messengers of the Lord of hosts." Too many are content to read (not study) sermons prepared by some of our good preachers instead of studying for themselves. Thus that which may have been meant for a suggestion and thereby a blessing has become a synthetic sermon and, at least from one angle, a curse. For

"my people are destroyed for lack of knowledge."

Knowledge of Original Language an Asset

Sometimes in this close study of the Word which we are admonished to do, even a word may greatly affect the meaning of the text. Here is where one of the Bible student's great tools gives invaluable assistance. This tool is a knowledge of the language in which the Bible was written. It is a well-known fact that no language can be fully translated into another language with its various shades of meaning without losing much of its original intent. Thus no minister can afford not to make use of this tool. Unfortunately, even though Greek is studied by every theological student in college, it is scarcely used afterward. However, with a little continued study and usage every minister could become quite proficient in its use. Do not let us neglect this tool. As ministers of the Word we should prize every means of making the Word of God clearer to our listeners.

Let us note one of many verses where a proper understanding of just one little word changes the entire meaning. In Hebrews 12:2 we read: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The little word "for" in English has many meanings. A look in any dictionary will reveal a variety of these. But what does it mean here? As far as the English is concerned the usual interpretation is "because of." But really, was there no higher motive for Christ's sacrifice than His own joy? Did God have to hold some reward before His Son to cause Him to make the choice? Was not His choice based on something much deeper than that? Here is where the original comes to the Bible student's assistance. For nearly every one of the meanings of the word "for" in the Greek original has a separate preposition. Therefore the original intent is clear.

HE DREW BY LOVE

☛ CHRIST drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart and lead to obedience.—*Evangelism*, p. 57.

If the author had intended it to read "because of," he would have used the preposition *διὰ* (*dia*), and if he meant it to have the idea "instead of," he would use *ἀντί* (*anti*). If "in behalf of" he would use *ὑπέρ* (*hyper*), and so on. Each idea has a distinct preposition. Now, what does the author use here? Here it reads *ἀντί* (*anti*), which in the first century had the connotation "instead of." The thought of the text then according to the original is "who, *instead of* the joy that was set before him, endured the cross." Like Moses, He chose "rather to suffer affliction with the people of God," than to enjoy what the world had to offer. When the devil offered Jesus all the kingdoms of this world if He would bow down and worship him, it was a real temptation. All the joys of this world were set before Him. He was in all points tempted like as we are, but He said, No. He chose to endure the cross for us, not simply for a reward but because it was the right thing to do, and nothing could swerve Him from right. How much more the text means when the original meaning is understood.

What riches await the student who prizes and makes use of this tool—the original language. Jesus will stand out much more clearly and the light of truth will shine more brightly. It was while studying the Bible in the original language that long-hidden truths were discovered by men like Martin Luther, Calvin, and others, and thus the spark of the Reformation was kindled. Says a church historian:

Every true progress in church history is conditioned by a new and deeper study of the Scriptures, which has 'first, second, third, infinite draughts.' While the Humanists went back to the ancient classics and revived the spirit of Greek and Roman paganism, the Reformers went back to the sacred Scriptures in the original languages and revived the spirit of apostolic Christianity.—PHILIP SCHAFF, *History of the Christian Church*, vol. 6, sec. 6, par. 3.

Regarding Zwingli, Dr. Newman writes:

In 1513 he felt the necessity of a knowledge of Greek for the sure understanding of the New Testament, and applied himself industriously to the study of this language. He always regarded this study as one of the most important steps in his preparation for the career of a reformer. New light seemed to him thence to dawn upon the sacred word.—ALBERT NEWMAN, *A Manual of Church History*, vol. 1, p. 127.

The same can be said for perhaps each one of the Reformers. We, too, are in need of a great reformation and revival among us in

these perilous days of spiritual lethargy. It will come when we make more earnest study of the living Word and apply it to our lives.

Our people have been regarded as too insignificant to be worthy of notice, but a change will come. The movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people of God to notice. . . .

Every position of our faith will be searched into and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us.—ELLEN G. WHITE letter 65, 1886.

May God help every minister to be a man of mental and spiritual stature, leading his people on into green pastures and by the still waters, because he himself has obtained strength from the living water and the bread that came down from heaven. As shepherds we must first partake if we are to feed the flock and prepare them for heavenly citizenship. Am I searching? Am I studying? Or have I been so busy here and there that my own fountain has run dry? Each one of us should prayerfully consider these questions, for someday we will stand alone before Him to answer for the flock over which He has made us shepherds.

Safe in the Dark

AN UNDERGROUND cell in an old English prison was greatly dreaded by the prisoners. At one time a man of refinement was sentenced to spend twenty-four hours in this place of horror. "The door was shut. The steps of the warden died away in the distance. Then all was still. The man sank down, paralyzed by fear. Strange and hideous shapes came out of the gloom and pointed at him. He felt that before long terror would drive him mad. Then suddenly there came the sound of footsteps overhead, and in a quiet tone the chaplain called him by name. Oh, never was music so sweet! 'God bless you,' gasped the poor fellow. 'Are you there?' 'Yes,' said the chaplain. 'And I am not going to stir from here until you come out.' The poor man could not thank him enough. 'Why, I don't mind it a bit now, with you there like that.' The terror was gone while his friend was so near, unseen, yet just above. And so beside us all is the unseen yet loving presence of our Friend, and darkness and danger have no longer any power to frighten us."—*Christian Endeavor World*.

The Place of Prayer in Getting Decisions

HAROLD L. CALKINS

Pastor, Southern California Conference



ONLY the work accomplished with much prayer, will avail in the end."—*The Desire of Ages*, p. 362. In no other work is this more true than in winning men and women to Jesus Christ. It is only through divine grace that the miracle of new birth can take place. No worker for souls can expect lasting results unless, through prayer, he lays hold on divine power. Even Christ of His own self could do nothing.

"The most important human factor in effective evangelism is PRAYER. . . . There have been great awakenings without much preaching, and there have been great awakenings with absolutely no organization, but there has never been a true awakening without much prayer," says R. A. Torrey in "The Place of Prayer in Evangelism."—*Fundamentals*, vol. 12, p. 97.

It was much prayer that led to three thousand decisions on the day of Pentecost. Prayer accounted for Paul's success as a soul winner. He said: "I make mention of you always in my prayers" (Rom. 1:9).

The great awakening under Jonathan Edwards in the eighteenth century began with his "Call to Prayer." It was those haystack prayer meetings that sent Adoniram Judson as a flaming torch to Burma. In his New York revivals, where 100,000 were reported to have united with the church, Charles Finney himself attributed his success to his prayer partners and to the spirit of prayer that accompanied his meetings. More recently Billy Graham credited the success of the entire New York effort to prayer. "The effectual fervent prayer of a righteous man [still] availeth much" in today's soul-winning work where the strength of man availeth so little.

If in the sanctuary services the priests moved about their solemn duties amid a cloud of incense, how much more important it is for the minister to do his work for God in an atmosphere of prayer. However, many keep so busy with church activities

and other good works that there is danger of their prayer life being neglected and their soul lost.

Biblical References to Prayer

The Scriptures are replete with examples of prayer and its effectiveness in soul winning. Here is a short list of such experiences:

Gen. 18:23-33	Abraham prayed for the saving of Lot in Sodom.
Ex. 32:31-33	Moses prayed for the salvation of the people after the golden calf experience.
Job 42:10	Job prayed for his friends.
1 Kings 18	Elijah prayed for restoration of worship of the true God.
2 Chron. 7:14	God promised to forgive sin and heal the land in answer to prayer.
Luke 3:21, 22	Jesus prayed at His baptism and the Holy Spirit anointed Him.
Luke 6:12, 13	Jesus prayed before choosing His disciples.
Matt. 14:23	Jesus prayed for His congregation.
Luke 5:15, 16	Jesus withdrew from the multitudes for prayer.
Luke 22:31, 32	Christ prayed for Peter that his faith fail not.
John 14:16	Jesus prayed for another Comforter to help His followers.
John 17	Jesus prayed for His followers to the end of time.
Matt. 26:36	Jesus prayed for Himself in Gethsemane before He made His sacrifice for the salvation of the world.
Luke 23:42	The simple prayer of the thief on the cross resulted in his salvation.
Acts 1:14	The disciples continued steadfastly in prayer before they received the Holy Spirit.
Acts 2:42	The early church had daily prayer bands in the homes.
Acts 3:1-8	Peter and John went to the Temple at the hour of prayer and the lame man was healed.
Acts 9:11-18	Paul prayed and his sight was restored.
Acts 12:5	The church prayed for its strongest preacher.
Acts 16:25-33	Paul and Silas prayed in prison and the jailer was converted.
1 Tim. 2:1	Paul said we ought to pray for all men.

Three valuable steps any preacher can take to guarantee the power of God's Spirit upon a service are suggested by F. D. White-sell in the following passage:

First, he can get up early enough on Sunday to pray at least an hour over his messages and the work of the day. He can pray for divine power and for the anointing of the Spirit as he preaches, for the melting of people's hearts and will, for the defeat of Satan, and for the salvation of souls and the edification of the saints. Second, he can meet with his deacons or Prayer Circle for fifteen or more minutes of prayer together before the service begins. Third, he can teach all his people to pray for him

(Turn to page 38)

Reaching Our Neighbors



From Other Lands

EWING GALLOWAY

"Sons of the Stranger"

WESLEY AMUNDSEN

Secretary, North American Missions Committee, General Conference



NORTH AMERICA is a land of "strangers." Someone has said, "We are a nation of many nationalities, many races, many religions—bound together by a single unity, the unity of freedom and equality." This can also be said of Canada.

When Columbus opened the doors to the New World, peoples of other lands, and religious leaders, restless under the oppressive rule of despots, began their migration to the land where "'every man should have liberty to worship God according to the light of his own conscience.'"—*The Great Controversy*, p. 295.

Thus, the "strangers" came to these shores. And they are still coming. They come to find a new way of life. They come to find, if possible, a new spiritual freedom. Each one is a "stranger within thy gates," O North America!

In the teachings of Jesus, He mentions the professed people of God upon whom special blessings are to be bestowed in the kingdom of heaven: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: *I was a stranger, and ye took me in*" (Matt. 25: 35). So closely related to the very life of Christ are such acts that He adds: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (verse 40).

There also follows the condemnation for disregarding the "stranger." For in the final decree in the last judgment, the righteous Judge "shall . . . say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: *I was a stranger, and ye took me not in*" (verses 41-43).

The Old Testament admonitions are in harmony with the teachings of Jesus. For it is written: "Love ye therefore the stranger: for ye were strangers in the land of Egypt" (Deut. 10: 19). "As ye are, so shall the *stranger* be before the Lord. One law and one manner shall be for you, and for the *stranger* that sojourneth with you" (Num. 15:15, 16).

There is an erroneous belief that immigra-

tion in North America has fallen off through the years, and that there are not as many foreign-speaking people in this country as there were formerly. Statistics indicate that there are three times as many immigrants entering the United States now as there were in 1946. The percentage is higher in Canada. There were 325,000 immigrants admitted into the United States in 1957, and approximately 200,000 entered Canada during the same period, making a total of half a million in one year. Over a ten-year period ending with 1957, the total immigration into these two great bulwarks of Western freedom was approximately 4 million. These are the "strangers" within the gates, whom we are commissioned by the Lord Jesus to love. And by loving them we endeavor to bring them under His banner, in order that they may have "one law and one manner."

The bulk of these "strangers" can be found in the great centers of population.

In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. They do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. They are pressed with suffering, want, unbelief, despondency. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in the lusts and pleasures that lead to ruin and death.—*Christ's Object Lessons*, pp. 232, 233.

The message must be given to the thousands of foreigners living in these cities in the home field.—*Evangelism*, p. 571.

The questions raised by Paul regarding the preaching of the gospel is applicable today: "How shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15).

French Quebec, Canada, has approximately 5 million people who have not yet heard the last warning message. "How shall they hear without a preacher?" Who will go to them with the message for these times?

Elder E. J. Klute, pastor of the small Polish church in Chicago, writes: "Since I am the only Adventist Polish minister in the States, I feel a

great responsibility for the 6 million Poles scattered throughout North America." One lone man to warn 6 million people! and he has so very, very little with which to do. Hardly any tracts. No Bible correspondence lessons; no radio broadcasts; no evangelistic organization.

In New York City, Elder Eduard Magi, who is not in the best of health, looks after three language minority groups: Estonian, Ukrainian, and Latvian. There are more than 200,000 Ukrainians in New York City and adjoining New Jersey. The story of the faithfulness and sacrifice of the small Ukrainian church of fifteen members in that great city, trying to foster a radio program for the Ukrainian people, is told in a recent *Review and Herald* article.

There are vast areas of untouched foreign-language groups in cities, and in coal- and iron-mining sections of North America. Louisiana is just now becoming alert to an extensive French-language population within its borders. Texas and New Mexico contain more than a million and a half Spanish-speaking people.

There are foreign-language peoples in many conferences where none are reported. For example: Birmingham, Alabama, has two radio broadcasts a week in Greek and Italian. Foley, Alabama, radio stations broadcast in Polish and German.

There are 868 radio stations in the United States broadcasting in 40 languages; 283 stations are broadcasting in Spanish, 157 in Polish, and 149 in Italian. Other languages are in lesser radio outlets.

There are also 810 foreign language publica-

tions, not including books and magazines, in the United States, printed in 40 languages.

It is possible to conclude from these statistics that there must be hundreds of thousands, yes, possibly millions of "sons of the stranger" in North America who listen to radio broadcasts and read foreign-language newspapers.

Nor are we to overlook the growing Indian population. It has been supposed that the North American Indian was dwindling away. Statistics prove otherwise, for there are now more than half a million Indians in the United States, and approximately 160,000 in Canada. What about these original Americans? Are they to have an opportunity to hear the message? Or shall we leave them in ignorance? One interesting observation is that there are 31,716 Indians, mostly Siouans, in North Carolina, among whom a small beginning is being made. The Pacific Union Conference has a progressive program for reaching the Indian peoples of that field, and success is crowning their efforts.

The business of reaching the "sons of the stranger" with God's last message of mercy, belongs to all of us. We are to reach out a hand to those whose language we cannot understand. We are to provide spiritual food for their hungry souls. We cannot evade our responsibility. If the Son of God would leave His Father's house to come in search of the "one lost sheep" what do you suppose the Lord expects of His undershepherds? "Am I my brother's keeper?" (Gen. 4:9). "The sons of the stranger" are our brethren. As we do unto them we do unto the Lord Jesus.

Working for Immigrants to American Shores

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association



THE greatness—the intellectual, scientific, and spiritual achievements—of one of the world's leading nations, the United States of America, is due primarily to the perennial flow of immigrants from its genesis to the present day. The same, though on a smaller scale, is true of Canada, Brazil, Argentina, Australia, New Zealand, and a few other nations. The immigrants have brought to the country of their adoption their way of life, their culture, science, industry, and

religion. In the environment of a democratic form of government they have blended their skill and culture, thus helping to make these nations the most progressive and advanced in the world today.

Pastor F. K. Erlecke, of New York City, has obtained a list of the foreign-speaking areas in Greater New York and the northern part of the State of New Jersey. Italians, including the first generation born here who still speak their mother tongue, number 1,633,000. They publish a daily newspaper with a circulation of 70,000. German-speaking people, such as Germans, Aus-

trians, Swiss, and some from the Baltic States, number a little more than 800,000. Next comes the great influx of Spanish-speaking people. There are about 800,000. It is calculated that about 660,000 of these are from Puerto Rico. Two Spanish daily newspapers are published. Those speaking Russian and similar languages number about 350,000. From Poland there are about 320,000 and from Hungary 110,000. The Jewish inhabitants of Greater New York number 2,191,000.

This describes dramatically the cosmopolitan nature of Greater New York. In certain parts of the city you hear the majority of the people speaking Spanish; in another part, German, and so on. Judging the intentions and present policy of the nation's Government and Congress, immigration will continue for many years to come.

The Immigrants: A Challenge

The immigrants present a great challenge to us as Seventh-day Adventists. The servant of the Lord has given us special counsel that we should labor for them in their own languages and that many would accept the message and join the church. This statement has been fulfilled before our own eyes. We have here in America flourishing Spanish churches. In the Greater New York Conference alone there are more than 1,300 members, and on the Pacific Coast are nearly 3,000 Spanish-speaking Adventists. We have some strong German churches that turn into the treasury good tithes and substantial mission offerings.

An Example Worth Imitating

Many other denominations, and especially the Roman Catholic Church, have given great attention to the development of their religious activities among the foreigners. I read recently in the Philadelphia *Inquirer* that the Catholic Church has set up an organization in Puerto Rico that seeks out those who are going to live in the States, learns their destination, and particulars are sent to the priest of the city or town where they are to settle. As soon as the immigrants arrive the priest visits them and invites them to attend the church services. They are also offered financial help if necessary, as well as assistance in finding employment, and thus the newcomers are integrated into the church activities.

As I read this I thought how fine it would be if, in the larger cities where we have foreign work already established, our ministers, through some agency, could trace the immigrants of their

particular nationality who come to the city, and establish a friendship with them in their new country, and thus bring many of them into this great message. People who make a new country their home are usually more susceptible to the gospel than they were in their home countries. The new environment, the foreign language they hear all about them and often do not understand, make them feel somewhat lonesome and lost. If at that crucial time a loving Christian minister comes and offers his help in whatever way he can to make their life more pleasant in the country of their adoption, they are then in a spiritual and emotional mood to give heed to the message.

It has been proved that a person speaking a foreign language can be more easily persuaded to accept the gospel when it is presented in his mother tongue. He may not fully comprehend the Advent message in the new language.

Seventh-day Adventist Immigrants

What about our church members who emigrate from Europe to America and Australia? When in Europe last year, I heard that during the year 1951 more than one thousand Seventh-day Adventists migrated, most of them to the United States and Canada. Some went to South America and Australia. But it is a sad thing that only about half of them came in contact with our churches in those countries. It is a pity that so many hundreds are lost. It would be expedient and beneficial if we could follow a system similar to that of the Roman Catholic Church. When our pastors know that a family is planning to migrate to another country, they should find out exactly where the family is planning to settle and then write direct to the local pastor or conference in the new country, telling of the expected arrival of the church members. Thus the pastor or conference officers would be looking for and waiting to welcome the new family to the church, and help them in the bewildering experience of settling in a new country. This would avoid the tragic loss of church members in the turmoil of immigration.

There are still great opportunities in our country, as well as in other countries that receive immigrants, to foster the work among these people by having ministers with a good command of their language. The results will be surprising. Many will be brought to the knowledge of the truth, and they, full of zeal for their new-found faith, will bring others into the church, thus hastening the day of the triumph of this last message and the appearance of Jesus, our Saviour.

Evangelizing Our Spanish Neighbors

ANTONIO ARTEAGA

Pastor-Evangelist, Southeastern California Conference

WITHIN the boundaries of nations of this old earth, several tongues are spoken. The United States is no exception. One can find in every State people who daily use a "foreign" language, a language other than English; and many others understand no other tongue than that of their homeland. Among these tongues Spanish is used more than any other. More than 4 million people use every day the language of the conquistadors, even though a great number of them have been educated in the English language. Many can understand enough to get along with their English-speaking neighbors, but the tongue of their forefathers is music to their ears.

In our efforts to bring the gospel of Christ to these millions of Spanish-speaking people, we need to take into consideration the language problem of some, the language preference of others, and their religious heritage. Almost 90 per cent of them belong to the Roman Catholic Church, most of them having been baptized in their childhood into that faith. At the present time we are very thankful to our Lord for the thirty-six Spanish Seventh-day Adventist churches that we have, scattered from New York to California, but there is still a great task before us. There are numberless cities where we have no church, no place where those thousands of Spanish-speaking neighbors can be invited to hear the message of salvation in their mother tongue. Even in those places where we do have a church, there are thousands who have not heard the name of our church, much less the message that it has for them. Truly we can say, "So much to do, so little done."

Adapt Evangelistic Methods

One of the main problems in our evangelistic work is to know how to adapt the truth that never changes to a world that is always changing. In the Southeastern California Conference we tried for years to evangelize the Spanish-speaking population, using more or less the same methods as are used among the English-speaking people, but the results were not encouraging. The attendance at the meetings was poor and the baptisms were few. Fi-

nally we came to the conclusion that these methods just would not work. But, thanks be to God, He has many methods. During the past four years we have been using one that has brought the best results yet known. This method has been used in South America by Elder Walter Schubert and is now being used by many others in different countries. From our own experience we can say that it really works and brings results. Of course, not everyone can follow the exact pattern, but the principles can be followed by anyone who is willing to try something different.

We have found that sermons about future armed conflicts, or the end of all things, fail to bring many listeners. Most people are already scared; they prefer to hear a little about peace rather than about pieces. And so many are living in homes already shattered by divorce or delinquency, they don't want to hear that the whole world is going to be "shattered" too. However, all are interested in a happy home and in a long life, so we start by telling them how to live happily on this earth before trying to interest them in living in the next one.

Plan According to Local Need

When we come to a new place to hold an evangelistic effort we set out to gain all the information we can about the place and the people. Then we start preparing our handbills and our propaganda material according to the local need. If we have a church, we hold some revival meetings there before we organize the members for the evangelistic campaign. The first four or five lectures should be of a practical nature. We announce in our handbills such topics as "The Secret of Happiness," "How to Make Your Home a Heaven on Earth," et cetera. For each lecture we use a separate handbill, or two topics, at most, are announced on one bill. We never announce that we are giving a *series* of lectures, otherwise they may think it isn't important to come to the first lecture and they can attend a later one.

The first topics are calculated to win the confidence of the people by helping them to solve everyday problems. Thus the ground is pre-

pared for the introduction of the Bible and for the controversial topics that come later. In this way the Lord has blessed us with ten times more in attendance than with the former method of beginning the meetings with Daniel 2, and in most places the results in baptisms have been much greater.

It is not wise to offer public prayers in the first eight or ten meetings because our audience may not be prepared for that. But later they are very glad to have us pray for them. By this we do not mean that we begin our evangelistic efforts without praying. Far from it. We have much prayer, but it is in the church and in the homes of the members.

Methods of Procedure

Some nature films are presented to begin our meetings at first and we also use semiclassical music rather than religious hymns. Because of this it is better to hold the meetings in a public hall rather than in the church. The hall for the meetings must be a good one. It may cost more, but if we want to reach all classes of people, we have to pay the price.

We should be wise in the way we present the speaker. "Pastor" might be misunderstood or raise some prejudice. A good general never announces everything in regard to himself and his plans. Our Lord gave us an example when in the beginning of His ministry He commanded His disciples and others not to tell the people that He was the Christ until the proper time came.

In the beginning of our efforts we do not ask for offerings. After the people really become interested in the message, they give liberally. It is better to lose a little offering in the beginning and win souls. In one of our evangelistic efforts we spent \$2,500 more than the offerings we received. But in the following six months after the effort, the tithe increase was more than the expenses, and the church was blessed with an addition of forty-five by baptism and one hundred Sabbath school members.

Let us consider our order of subjects very carefully. There is not much use in presenting topics for which the people are not prepared. But after the presentation of the first four lectures they should be ready to hear about the Bible. They must know something about this Book before we can present to them what it teaches. Therefore, two or three lectures about the origin of the Bible, its history, and its great importance in the home, are given. Some might think that in a country like the United States everyone knows where the Bible came from, and what it is for. But don't be too sure about

that, for there are many who, although they have the Bible, have never heard anything convincing about its divine origin.

After confidence in the Bible is established we present the easy-to-accept subjects. Such topics as "The Origin of Sin," "The Plan of Salvation," and "The Second Coming of Christ," are given, and finally the controversial doctrines, such as "The Ten Commandments," "The Sabbath," and "The State of the Dead." Using such methods, we have been blessed with good attendances from beginning to end, and the results have been greater than ever before.

Tear Down the Walls

Tear down the walls! God made of one
All men who live upon the earth;
He is our Father, we His sons,
Whatever be our human birth.

Tear down the walls that separate
And breed estrangement, pride, and hate;
The poor, the oppressed, the rich, the great
Are brothers in one human state.

—Edgar Cooper Mason

Cooperation and Help of Members Needed

Of course, we cannot say that all the problems have been solved. The evangelizing of the Spanish population in the United States is not an easy task. In some places the Spanish people are more or less confined to certain specific areas. But there are thousands scattered all over the cities and in the country, and it is not easy to reach each family where they are. Unless our English-speaking members and pastors are willing to help us it will not be possible to reach them all. Some might ask just how they can cooperate in order to bring this precious message to their neighbors. No doubt there are many good ways to do it. A few months ago a family of six joined our local church. Their interest began when several members of the English-speaking church showed them great love and kindness. In fact, they told them very little in words about our doctrines, but said much by their deeds, so when we met this interested family they were ready to receive the message and were eventually baptized. Yes, love in action is perhaps the best way to help.

Another good way is with literature. In some of our English churches that I have visited, I have seen much literature, but none in foreign languages. Should not each church provide lit-

erature in as many languages as are spoken in its city, if such literature is available? Thus when the literature band goes to work they can take the message, as the Bible says, "to every . . . tongue, and people." Another way would be to encourage the members in the English churches who speak other languages, to work for those whose language they understand. In a certain city there was a little group of Spanish believers. We thought if we could win some more, we could organize a church. These members knew English, however, and it was suggested that they join the English church. No doubt the suggestion was well meant, but if all our Spanish people who know English do that, how are we going to help those who *do not* understand any English, and those non-Adventists who for some reason will not come to a meeting unless it be with their own people?

Everyone who speaks or understands Spanish should feel a burden for those thousands who have not yet heard this message. Whenever there

is an interest in their city they should give their moral support by joining those little groups in order to encourage them. I believe that the pastors of our English churches can do much to encourage these members to do this.

The work for the Spanish people is not in vain. The Lord has blessed the efforts and the workers in this conference. Twelve years ago we had only 130 Spanish members in all the conference. Today we have close to 800 baptized members and more than 900 Sabbath school members. Twelve years ago the tithes and offerings from all the Spanish members were only \$13,000. Last year our tithes and offerings were over \$90,000. This progress has been achieved because of God's blessings, because our conference administrators have given us their full cooperation, and because the workers have gone all out to win souls.

May all who can, help us to bring the message for these times to the millions who constitute a great mission field right at our doors.

Reaching the Foreign Born in the Large Cities

EDUARD MAGI

Pastor of Estonian, Russian, and Ukrainian Churches, New York
and a Director of Refugee Rehabilitation



ONE bright Sunday morning I stood on a New York street corner and watched the people pass by. I did not know any of them. No one said, "Hello," "Good morning," or "How are you?" Everyone went his own way. This would not have hap-

pened in my old country where I was well known. But as I stood there and watched, I felt very lonely. Then I gazed across to the other side of the street and there I saw a man I had not seen for years—not since we were young men and had played our violins in the orchestra of a Christian association for young men.

We met now on this busy street with great joy! I learned that he had been in New York City almost thirty years and was an active member of an Estonian national society. He had a small family and a good job and income. But he did not belong to any church and had no place to go that bright Sunday morning.

As we talked and good memories of the past were exchanged, I asked, "What are you doing

here on this corner?" The answer was, "Watching the people as they pass by." And in a low voice he continued, "And I feel like a lonely tree in a big forest." We both had the same feelings that morning, and many millions of the foreign born may feel the same as we did.

The Stranger in Our Midst

In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them.—*Christ's Object Lessons*, p. 232.

World War II drove many millions from their homes and countries, and a very large number have reached the shores of the free land of America—also Canada and Australia. Most of them have stayed in the large cities or close to them. The writer, in cooperation with the General Conference, has helped more than 1,720 persons to immigrate to this country. These people would make several large churches if they had all stayed in one city.

What do we do for these millions of strangers who come to our land? Do we know how they feel here? Can they be absorbed into the great melting pot of the United States?

Foreigners are conservative people. They do not want to break their national and spiritual connections. They usually stick together. They seldom attend American public or gospel meetings. This the writer noticed while the Carnegie Hall and New York Center efforts were being held, even though these meetings were widely advertised in their national papers.

A foreign-born person may learn the English language to help him in his work or business, but he is not so interested in going to an English-speaking church. He likes to hear a sermon in his mother tongue, and he feels his prayers reach God sooner when he prays in his own language. Therefore the gospel may have to be taken to the foreigner by a national worker and given in the national tongue.

While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors.—*Evangelism*, p. 569.

Much remains to be done within the shadow of our doors—in the cities of California, New York and many other States.—*Ibid.*, p. 571.

Public Meetings and Radio Work

Public meetings do not seem to appeal very much to the foreigner. He does not want to break the family, national, or society ties by going where his national friends do not go. If he does, he may become an outcast from his own nation, and no one wants to lose his only connection with the old country and his friends there.

But every foreigner is interested in tuning in on radio programs being broadcast in his mother tongue. He can listen undisturbed. Others cannot criticize his attitude or actions. He is free to listen to God's Word. Therefore it would be good if we could put on many more foreign broadcasts not only here but in every other country.

The little Ukrainian church in New York City started a broadcast last fall. Eight of the fifteen members have supported the program with \$3,000, and the local conference has given \$750. Every broadcast costs \$150, and so it is not an easy task to keep this program going. However, the members feel they must do something for their fellow nationals. The response has been satisfactory. Letters are coming in asking for literature and visitation both in New York

and New Jersey and even in Connecticut. I feel that the radio broadcast is one of the best means to bring the message to the foreigner in this country. If the Voice of Prophecy program could be heard in more foreign languages, the doors to the homes and hearts of these strangers would be open to receive the message.

Literature Work

From city to city, from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language, for to all the world the gospel is to be preached.—*Testimonies*, vol. 9, p. 34.

Publications for the foreign born should be produced, if possible, by someone from the language area concerned. He would know what would appeal to the mentality of his countrymen and therefore should be able to do this work efficiently. Translations of books already in print, including the writings of Ellen G. White, may be done by such persons and the writing of small literature such as tracts and Bible correspondence lessons might also be accomplished by them.

Home Visitation

New residents are always happy for a visitor, and the doors are opened gladly when a national friend comes to see them. Soon the table is laid, and over a warm drink and some national food the conversation starts, usually on personal problems or experiences at first. However, the wise gospel worker will soon lead up to the point and aim of his visit. Questions are asked about the literature previously sent to these homes. The radio broadcast and church connections may be discussed, and a lonely soul will soon find that there is a place where he may go and feel at home—the true church. This was the method of the believers in the early church and should not be neglected today.

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. . . . In the cities of America there are people of almost every language. These need the light that God has given to His church.—*Testimonies*, vol. 8, p. 36.

The foreign-born church members are good supporters of the work. In some conferences they make up 50 per cent of the membership, as in the Greater New York Conference. They are cooperative and eagerly take part in every campaign.

Foreigners love America. To them it is a land of freedom and friendship, and their children

soon are in the swim of things and become a part of their adopted country. It is a little more difficult for the older ones to do this. However, their sensitive nationalistic feelings will disappear when they feel they are loved, that their cooperation is needed, and their work is appreciated. And in spite of their accent, which never

completely disappears, they will be happy to call themselves Americans.

The foreign work in America will never end so long as this country has open arms for the nations of the world. Let us wake up, and support the work for the strangers within the shadow of our doors.

Reciprocity in Evangelism

ITHIEL E. GILLIS

Manager, The Voice of Prophecy, Glendale, California



W E OF the Voice of Prophecy are confident that we could be of vital assistance to evangelists, pastors, and lay workers—and they to us—through their much wider knowledge and use of our several Bible correspondence courses in the dozen or so languages available. The United States and Canada are peopled with those who have come from every country of the world, to start life over again. Many of them are more or less bewildered, heart hungry, and a bit homesick. They will welcome food for the soul and the good news of an even better land to come, in which they will be forever secure against separation and sorrow, suffering and loss. We are confident that if our ministers and other workers and lay members would introduce to these folks the Bible courses offered by the Voice of Prophecy in their various mother tongues, the harvest of souls would be infinitely increased.

In the Hungarian language we have the Faith, 20th Century, and Light of the World Bible courses. Our students are in the United States, Canada, Brazil, and twenty other countries the world around. Many of them have already been baptized. At present we have 265 active correspondence students, and 55 readers who are studying with local Bible instructors in preparation for baptism. We know of 44 persons who have accepted the Advent message through studying our Hungarian lessons since 1955; 25 in the United States, ten in Canada, four in Brazil, and one each in Germany, Yugoslavia, Peru, Sweden, and Switzerland. We have also many students in Australia.

Twelve sets of tapes of the Hungarian 20th Century Bible Course have been made and are available to our ministers and other workers.

These will be most helpful for work with those Hungarians who do not yet use the English language freely, and will surely be fruitful in winning souls. Those Hungarians immigrating now are interested in Bible study, and the demand for Bibles in the Hungarian language is so great that for several months the American supply has been completely sold out. Many of our students are preparing for baptism. The address of the Hungarian Bible School is P.O. Box 767, San Bernardino, California.

One elderly Hungarian widower married a widow who was an Adventist, but he was not much interested in English Bible study. He became ill and had to spend some time in a hospital, where a minister visited him and read to him from a Hungarian New Testament. He was so interested that he asked the minister to leave the Testament with him, and he read it through in a short time. He eagerly studied the Faith Bible Course in Hungarian, requested baptism, and became a faithful follower of the Lord Jesus and an earnest worker among his friends. The Bible course in his own language helped him make his decision.

The German language course consists of thirty-six lessons, and has been in use for fifteen years. There are currently forty-five active students, mostly older people who, during their life in America, have never acquired a good use of the English language. The younger folks who are now coming from Germany to the United States and Canada are eager to learn and use the language of their adopted country, therefore, few of them enlist in the German Bible course.

As in any evangelistic effort only a comparatively small number follow through with the studies—many of them drop out by the way. During the past five years, the first two lessons in German were mailed to 3,559 persons; only

62 completed the course and received diplomas. Among them was a retired minister who was led by the Spirit of God to embrace the Advent message.

Our Spanish Bible school at the Glendale, California, headquarters, takes care primarily of students in Mexico, the United States, and Europe. About 70 million Spanish-speaking people may be reached by the broadcast of "La Voz de la Esperanza." Yet we are just beginning to touch with our finger tips the great number of souls that, undoubtedly, God would have us reach in all these places. In our senior and junior Bible schools we have well over 4,500 active students, and 131 baptisms were reported to us for the year 1958, with at least 40 more preparing for baptism.

It is very expensive for a person living in Spain to write and ask for lessons. It takes almost a month for a letter to come to us from there by surface mail; and the postage for a letter sent by air mail is sometimes equal to a quarter of a day's wage! Yet every day dozens of letters come to our office by air mail. Owing to difficulties in transmission of mail sent in recent years, all our mail to Spain is now sent registered. This is very expensive, but it is the only way we can be sure it will reach its destination.

There are millions of Spanish-speaking people who have not heard a word of the message. We need to teach these people, and our most effective means is by the radio broadcast and the Bible school. Hundreds of letters come to our office every week from people who are thirsty for the water of life, and are anxious to know more of the gospel. Just a few words from one such: "I am happy for the lessons I am studying and for the peace and joy they bring to my heart. I thought everything was bad and confused; but when I learned that Jesus loves me, my life was completely changed."

We have only one correspondence course in Russian, the *Worldwide Bible Course* of thirty-six lessons, and this is ten years old. In our best times we received about 1,000 applications a year; of whom 25 per cent enrolled, but only about 10 per cent became active students and followed through the course.

Most Russians of the older generation left their homeland with little or no education, and they still cannot write, though many of them have learned to read. They are interested to get and to read the Bible lessons. A number of students who never filled in and returned a single question sheet, at the end of the course asked for personal contact and some have been baptized. For this reason we continue to send our lessons to a large group of "passive" stu-

dents—but only on their request. We have mailed out more than 200,000 lessons, and graded 26,000. At present our active enrollment is low, mostly because of meager means for reaching the Russian people. We have no radio program in Russian; few Russian-speaking workers to follow up interests; no periodicals, and not enough literature to compensate for the lack of personal contacts. Our only means of follow-up work is through personal letters, answering the questions of students who can write or can get someone to write for them. In five years the faithful director of our Russian Bible school has written more than 2,000 such letters.

In spite of the many difficulties, we have issued diplomas to about 600 graduates, and have 44 reported baptisms, most of them overseas. In America the Russian converts join the American churches and the Russian Bible school seldom gets a report of these. In fact, that is true of all our Bible course students, English as well as other languages.

We have at the present time 350 enrolled Russian students in North America, and 200 in other countries. There are many Russians living in Canada and in the United States. Large numbers of these could be won to Christ if the Bible course in their own language were introduced to them and they were encouraged and helped to study the lessons themselves.

Since World War II, the Korean war, and other engagements and military assignments in the Far East, hundreds of Oriental brides have been brought to the United States and Canada. Many of them are lonely, bewildered, and heart hungry, and will eagerly accept Christian friendship and Bible study if it is introduced to them in their own language. The Japanese and Chinese Bible schools follow up every interest turned in to them. This is our only contact with most of these people.

Space will not permit us to report at length on the work done by our Greek, Italian, Portuguese, and other foreign-language Bible schools. A new series of Bible lessons in the Polish language is now in preparation and will soon be available. Advertisements in foreign-language newspapers, distribution of enrollment cards by church members, names of relatives and friends sent in by students—all of these bring us new opportunities to send lessons, tracts, pamphlets, and books to these strangers that are within our gates.

Please write for information and tell us of your opportunities and needs. We believe we can help you, and we are sure you can help us to reach many more with the gospel message.

Reaching the Foreign Born Through Radio

NICHOLAS ILCHUK

Speaker, Ukrainian Voice of Hope Radio Broadcast



IT WAS George F. Zook who said, "Certainly no discovery since the invention of printing is comparable with the radio in significance and implication for the transmission of knowledge." In North America there are thousands of foreign-born people living in our midst. They may be able to speak English to some extent, but, if they are to receive the light that God has given to this church, it must be transmitted to them in their own language. Radio is perhaps the most important modern discovery by which God's last threefold message may be effectively and quickly proclaimed in the many languages of these tens of thousands of people who have come to us from other lands.

Evangelistic work for these people in our large centers and cities holds special problems. It is difficult to reach them with handbills or with our literature. As a rule they hesitate to attend public meetings with which they are not well acquainted, especially religious meetings. But in the privacy of their homes they will readily listen to their radios. Anything in their own language has a very special appeal to them and they will go out of their way to listen. In the quiet and leisure of their homes they can carefully weigh what they hear, and thus it has greater impact on their thinking.

Foreign-language broadcasts may not draw as much fan mail as do the English broadcasts, but this should not be taken as an indication that these broadcasts are less successful. For various reasons foreign-born people are somewhat hesitant to write. Generally they are very cautious. But when they do write it is usually an indication of a good interest. Some have written to us after they had been listening to our program for many months, telling us that all that time they had never missed a single program.

Our work for the foreign people will be more successful when we become thoroughly acquainted with their background, their history, their customs, their culture, and their religious faith and traditions. Even in this country they

adhere very strictly to their religious beliefs and their various customs. Our broadcasts must not have the slightest trace of antagonism or criticism. If Christ is lifted up in all His beauty and loveliness, these people will be drawn to Him. If the message is proclaimed with sympathetic understanding and with Christian love, our listeners will be lead to accept it.

Of utmost importance, too, is the selection of music. Some time ago on our broadcast we used a choir number that was really a gospel song written to a familiar Ukrainian national melody. We received more letters of appreciation in connection with that number than any other. Our music must have something in common with the people we are trying to reach. It is a mistake to suppose that any translated song or hymn will do. It must be something that will strike a chord in the hearts of the listeners. If it is necessary to translate songs and hymns, they should be carefully selected and the translation should be good. Too often a program and the message is marred by careless and loose translations, even though the musical rendering may be perfect.

Then there is the matter of the language itself. While it is true that the Spirit of God can use simple means, it is hardly excusable if we use a language incorrectly. Jesus was understood by all and the common people heard Him gladly, yet we would not suppose that He used incorrect grammatical construction, or that He mispronounced words. There is no surer way to lose the respect of listeners than by misuse of their language. A few errors, a few mispronunciations, may so depreciate you with intelligent people that they will pass your program by in disgust.

Topics for the broadcast must be given considerable and careful study. In our Ukrainian broadcasts we feel it is better not to deal with the more controversial points of our message on the air. It seems the results have been better when these have been presented by means of the Bible course and other literature, and by personal contact. Well-illustrated practical topics on the home and many aspects of the Christian life are always greatly appreciated. When

listeners feel that you understand them and their problems, they will write, they will ask questions, and they will ask for prayer. Then we can reach them with the message, for their hearts are open to receive it.

I find radio work for the Ukrainian people the most interesting type of evangelistic work I have ever done. God's Spirit has been moving upon the hearts of these people in a most remarkable way. At one of our public radio rallies leaders of another church gave us a standing invitation to hold meetings in their church. Letters from listeners have been most encouraging and heart warming. Some are asking how and where they might meet our people.

Our broadcast would be welcomed in many other cities and centers if we had the funds to take advantage of the open doors. Just how much longer we will have the opportunity to continue this work, we do not know, but we do know that time is running out. "Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked."—*Testimonies*, vol. 8, p. 36.

The value of foreign-language radio work should not be underestimated. Some may think



Elder Ilchuk and his radio group.

that it is not so important or necessary in America. But how can these many thousands of strangers within our gates learn the blessed story of salvation, unless it is given to them in their language? God has set us as watchmen on the walls of Zion and we must give the warning to all men. His plan includes every nation and kindred and tongue and people. How can the gospel work be finished anywhere unless it is finished everywhere?

The Strangers Within Our Gates

D. A. McADAMS

Associate Secretary, General Conference Publishing Department



THE Seventh-day Adventist Church is a church of missions. In 1874, John Nevins Andrews, the first Adventist missionary, was sent to Switzerland. Since that eventful year literally thousands of missionaries have left the shores of North America and other home bases of the world field. At the present time nearly 300 new missionaries are sent out each year. Since 1901, 8,000 workers have gone overseas.

The church members around the world have contributed \$237,835,000 for overseas mission work. We thank God for the great mission spirit of this church, but, friends, *what are we doing for those from other lands who live in North America?* In the United States alone there are 810 publications printed in 40 different languages, and 868 radio stations broadcasting in 40 languages. Many organizations are

putting forth strenuous efforts to reach and serve those living in this land whose mother tongue is not English. Should we as a church show less interest in the eternal salvation of these dear people than the merchants and others who want their business and good will?

Here in the United States, Adventist literature is printed in 27 different languages. Surely every minister and church member would want to place some of this message literature in the homes of all non-English speaking people residing within their territory.

There is nothing so heartening to those of other nationalities as to see books, tracts, and magazines in their native tongue. It creates an immediate interest when they read.

The strangers within our gates must learn of the love of God and the plan of redemption. What better way is there for them to do this than through the medium of our literature combined with warm personal friendship?

What Did You Say?

G. B. NELSON

Administrator, Glendale Sanitarium and Hospital

AS A WORKER who is not a minister, not a theologian, I would like to say something to the ministers and theologians. In so doing I trust I will not be thought presumptuous, and I hope my words will be accepted without their giving offense to anyone.

As denominational workers we have developed a peculiar vocabulary. There are expressions that have become part of our language that to others are sometimes meaningless, often confusing, sometimes amusing, sometimes disgusting. Let me mention a few.

Contact is a much-used word with us. It means to touch, and denotes a literal place relationship—not conversation. Let us use the word accurately.

Then, there are the terms *union* and *local*, as they relate to conferences. Not long ago a relative of a patient in the Glendale Sanitarium was eating lunch in the employees' cafeteria. Several members of the union conference committee came to the cafeteria for lunch, and during the meal talked about working in the union, going to the union office, with references also to the "local." Later, the patient's relative, who at that point was thoroughly confused, asked one of our employees about our relationships with labor unions. She said she had understood that Seventh-day Adventists did not belong to labor unions, but while she was eating lunch in the cafeteria several prosperous-looking gentlemen came in, all of whom seemed to be acquainted with our employees, and they were talking constantly about the *union* and the *local*. Fortunately, a proper explanation was possible in this case, but how many others do we confuse with our peculiar jargon?

The abbreviation *G.C.* for General Conference should never be used. To the medically trained person, *G.C.* is an abbreviation for gonorrheal infection. Its careless use in reference to the General Conference and its employees is beneath the dignity of intelligent, edu-

cated ministers. Put up your antenna, use your dictionaries, and acquire a sensitivity to the values and the great potential of beautiful, accurate language.

There is another matter I wish to discuss. I understand the wonders of the great truth of the acceptance of the Gentile into the spiritual family of Abraham, even though he is not a Jew after the flesh. I understand, as a nontheologian, something of Paul's instruction regarding this matter. I understand the importance of making this truth plain. But I wish I could cause you, my ministerial friends, to sit in a mixed audience of people of all ages, and with the mind of a nonminister, listen to one of your associates talk about circumcision—talk, and talk, and talk—using the word over and over without regard to the thoughts and ideas it must create in the minds of young people and sensitive people. To you of pure minds, to whom the spiritual meaning is, or should be, the only meaning that intrudes itself into your thoughts, there is sometimes a failure to realize that your "plain talk" is offensive and objectionable to many people. I understand the setting in the Scriptures that called for the use therein of terms such as the one under discussion. But some of those circumstances do not now exist in the minds and feelings of some of your hearers.

There are ways of referring to the great truths without turning any away by reason of sensitivity or through the stimulation of wrong ideas. There are scores of ways to present any truth in a setting of great beauty. Find them, and use them. Don't embarrass our young people, and confuse our children, and disgust our visitors. Teach the message without fear. Teach it with skill, with profound wisdom, and with great perceptivity, so that none will be repelled, and all will be drawn gently but firmly by the beauties and wonders of the love of God and the magnificence of the plan of salvation.

SATISFIED

¶ The only man who is satisfied with his sermons is the one who has a low standard of preaching.—Robert E. Keighton, *The Man Who Would Preach* (Abingdon Press).

I Met Billy Graham

LLEWELLYN JONES

Public Relations Secretary, Victoria Conference, Australia

I MET Billy Graham. I was introduced to him as the Adventist press and public relations officer. We talked together. Yes, he readily remembered his association with Pastor Roy Anderson and the brethren at the New York Center. We told him of the prayers of the Adventists in Victoria for the crusade. He said he was pleased that we could be at the press conference. So simple was the sincerity of this man who has stirred Melbourne as never before, that I readily believed him, and was pleased to be there and to join in the questioning that followed. His whole demeanor, the way he spoke to the assembled reporters, the way he answered their questions, impressed me that here was a man humbled by the presence of God. I thought, Only good can come from this man's work. But we know the devil will find cause to complain.

As a result of this international evangelist's work thousands have found the Saviour, while many who have loved the Lord are seeking a greater understanding of the Bible. Here indeed is a Bible-believing preacher.

I admired the ease with which he turned questions into opportunities to quote Scripture by way of reply. I wondered whether some of us have perhaps neglected this art in more recent times. A reporter asked, "Do you think that nearly everyone in the world will be saved?" "No," was the unhesitating reply. "Why?" "Because Jesus in the Sermon on the Mount spoke of two roads." Then followed an explanation of the broad way to destruction, and the narrow road to life. His answers were always backed up with "The Bible says."

How did he regard himself? Did he see himself as a messiah? Did he think of himself as infallible in his teaching? His replies were impressive. "The thing in which I am interested is in seeing people permanently interested in Christ," he said as he turned to an exposition of the gifts of the Spirit. "The work of the evangelist is to say, 'Come into the kingdom.' I must leave the deeper instruction to those with the gift of the pastor, the teacher." Thus he revealed his attitude to different doctrinal teachings. As I listened I felt the challenge, for I am one of those pastor-teachers. Then I thought,

Who should be better prepared to complete this work begun by the Holy Spirit than the man with the Advent message?

In Billy Graham's own inimitable way he speaks of himself as a spiritual obstetrician and the pastors with whom he leaves the converts as spiritual pediatricians. Of course, the big problem is how well the pediatricians manifest the same earnest interest in these new-born babes as the one who brought them to birth and led them into the kingdom of grace.

The success of this campaign is overwhelming. Think of it—135,000 people, a record exceeding the largest football crowd, and the greatest of any previous crusade! Yes, all those people heard Dr. Graham at his final meeting at the Melbourne Cricket Ground. Doubtless much of the success for these large attendances has been due to the superb organization and public-relations campaign conducted months before he began the crusade. But, important as organization is, that which contributed most was Billy Graham's ardent, consecrated personality and his direct preaching of the simple gospel. It is evident that the response has revealed a deep spiritual hunger in young and old in all walks of life. Surely this is the time for God's people everywhere to awaken to the tremendous challenge to preach the Word as never before.

Leaving the news conference it was with pleasure and by courtesy of the Signs Publishing Company that we gave to the Reverend Walter Smyth, the visiting Crusade Director, a copy of the book *Steps to Christ* for the evangelist. He assured us that he would see that Dr. Graham received it. The book was a small token of the good will of the Adventist people of Melbourne. Those of us who know the appealing message of this book will recognize its value to one whose mission in life is to lead the multitude in the steps of the Master.

Yes, I met and talked with Billy Graham, and came away convinced that what the Bible says is indeed the authority men and women are seeking today. As those who truly love the Word of God, workers in the Advent cause are of all people most privileged to meet the soul hunger that was evident in this great crusade.



GIVE us some new ideas! Make them practical ideas—workable ideas! That's the plea in every type of enterprise. Here are some ideas in the field of the local church in the realm of the visual.

Visual Ideas

CHARLES

New Bulletin Board Idea

Church out-door bulletin boards have not changed in *idea* for many years. There has been much improvement in lighting and materials but little change in kind. In this day of movement and color, the old conventional type of bulletin board does not command the attention of passers-by.

With this in mind I began toying around with the idea of incorporating motion and color in the bulletin board. The result is pictured . . . [on this page]. We built a conventional bulletin board frame but in the place where the lettering usually is, we installed a piece of glass which had been sandblasted. This made an excellent screen. Then in the back of the bulletin board we mounted a 35mm projector holding 16 slides which change every 7 seconds. The resultant picture, projected on the glass screen in color, has attracted wide attention to our church and its program.

We take our own pictures for projection and thereby are able to illustrate many phases of our church life and activities. For example, one sequence which we ran for two weeks pictured our 6 choirs. During the holiday seasons like Christmas and Easter, the art masterpieces can be used. Each subject is kept on about two weeks and then is changed. Other subjects illustrated were: Sunday School Classes, Vacation Bible School, Women's Work, Young People's Activities, etc.

To this bulletin board we plan to add two other wings, one on either side of the center section which holds the screen. These wings will be mounted at a thirty-degree angle flowing away and toward the back of the center piece. The right hand wing or board will carry the weekly sermon topics in conventional lettering and the left board will contain the permanent schedule of the services of the church.

* Reprinted by permission from *Helps-for-the-Month*, January-February-March, 1959. Charles E. Lunn is pastor of the University Heights Baptist church, Springfield, Missouri.

Visualizing the Budget

The perennial task of every church is the presentation of its budget. There are many ways of doing this, but one of the effective ways is with your 35mm projector. We prepared a series of glass slides and projected the budget figures on the screen at all worship services. A member of our Finance Board discussed the various items of the budget and then answered questions of the congregation. By thus presenting the budget in a worship service in a dignified way we put across the idea that budget matters are a part of worship.



Motion and color are incorporated in this bulletin board, using a piece of sand-blasted glass in center with automatic projector in rear.

The Screen

Let me say a word about our screen in the sanctuary. It is a motorized screen mounted in the chancel arch, remotely controlled by a switch. At a flip of the switch, the screen comes down out of the arch and automatically stops at a given position. After the projected part of the worship service is over the screen is returned to the chancel arch automatically. Our organist

That Work*

E. LUNN

plays "cover-up" music while the screen is going up or down.

We use a seven-inch lens on our projector, so that we can project from the balcony and thus eliminate setting up equipment in the center aisle. To avoid all possible mechanical distractions a signal light controlled at the pulpit cues the projectionist quietly when to start and stop operating and change slides. With this kind of planning the spirit of worship is not broken, and the program can flow along as a whole without interruptions. . . .

Illustrated Hymns

Some years ago I began to take 35mm pictures of scenes which might be used to illustrate favorite hymns. Now I have pictures enough to illustrate a dozen or so hymns. You will probably have additional resource materials. With tactful suggestion, the camera fans in your church will get into the spirit of the project and bring you pictures they have taken; and sometimes will bring you a whole sequence to illustrate an entire hymn. My own shots are supplemented with the art masterpieces and other scenes which can be purchased commercially. I have illustrated such hymns as "Abide With Me," "Fairrest Lord Jesus," "O Beautiful for Spacious Skies," etc. A soloist who clearly enunciates the words, sings in the dark as the pictures unfold. . . .

Pastor's Training Class

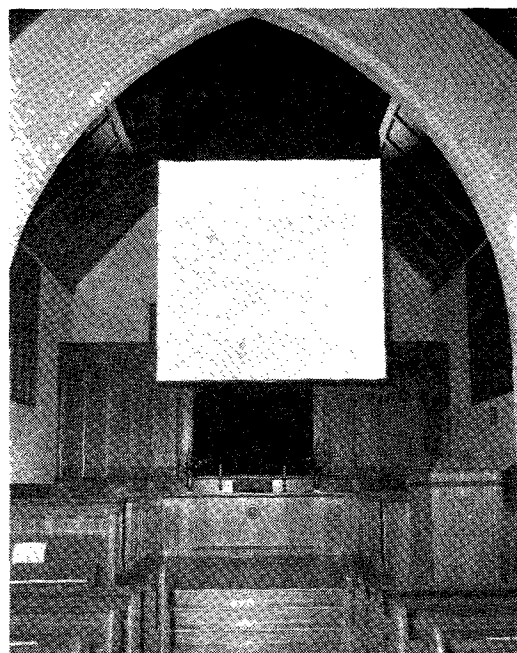
Twice a year, prior to Easter and Christmas, I conduct a Pastor's Church Membership Training Class for Junior boys and girls and any of their parents who wish to attend. This class can be made more interesting and informative if the lessons are illustrated. An excellent series of filmstrips for this purpose has been prepared by Church-Craft under the title, "What the Bible Says." This is a series of ten filmstrips presenting the basic doctrines of the church. Instead of this series one could use other carefully selected slides and filmstrips to illustrate these doctrines.

Historical Pictures

Throughout the year I take 35mm shots of our church life—pictures of Sunday School Classes, Choirs, picnics, class parties, Vacation Bible School, special events, etc. Then on the anniversary of the founding of our church each year I show the pictures of a particular class or event. . . .

Annual Report

Some of these same pictures . . . help me to bring an interesting report to the Annual Church Business Meeting. For example, when I report how many pastoral calls were made during the year, there is flashed on the screen a picture of myself at a hospital bedside or in the home of a convalescent. During the report of a number of weddings, a picture of a bride and groom whom I have married during the year is shown. The report concerning funerals can be illustrated by a picture of the empty tomb or any other resurrection scene. Scenes of activities in the Church Office will give the membership a new appreciation of what is going on there. These are only a few of the many visual ideas which will work in a local church. You will think of many others.



The motorized screen is mounted in the chancel arch, remotely controlled by a switch. Note the dark cloth sewn to the screen cloth on top.

What's Your SQ?

J. ERNEST EDWARDS

Secretary, General Conference Home Missionary Department



MAN, you are dying, and you are not saved!" cried the neighbor attending his friend who had lapsed into a coma.

In her desperation the distraught wife, unable to reach a doctor, had pleaded with her neighbor to do something for her unsaved companion. The insistent message penetrated the consciousness of the dying man, who gasped, "Jesus, save me!"

On Sabbath afternoon, while engaged in home visitation, we visited the home of this woman and heard the unique story of her husband's dying experience. As she closed her recountal there came from her lips an agonizing question, "Do you think Jesus will save my husband?" I read to her from the Bible the account of the thief on the cross who was accepted by the Saviour at the last moment. Then we had prayer together.

As I left that home my heart was overwhelmed with a burden of sober thoughts. I said to myself, "What is my *spiritual quotient*? Am I prepared to meet my God? Does my life in every particular please Jesus? Would my motives in every experience bear the scrutiny of heaven?" I began looking inside to examine closely my life, and I was reminded of the words of Paul, "Examine yourselves, . . . prove your own selves" (2 Cor. 13:5). I recalled my conversion as a young man, when the work of God was begun in my life, and I asked, "Have I gone forward steadily since?" And I remembered my call to the ministry. I thought, "Have I grasped every opportunity to make full proof of my ministry?" These were soul-searching moments for me.

Then I asked myself, "What about my sins—are they all forgiven? Yes, but the Spirit of Prophecy tells us, 'The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ.'"—ELLEN G. WHITE in *The Review and Herald*, June 10, 1902.

As I reminisced I realized that a measure of the Spirit had been given me, yet I questioned, "Am I continually seeking more of God's Holy Spirit, or am I satisfied? Am I determined by prayer and by faith to receive more of Heaven's power?"

That night I read the chapter "Self-Examination" in the book *Gospel Workers*. The following words burned their way into my mind:

Let ministers make the actions of each day a subject of careful thought and deliberate review, with the object of becoming better acquainted with their own habits of life. By a close scrutiny of every circumstance of the daily life, they would know better their own motives and the principles which govern them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to reach perfection of Christian character. Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives.—Page 275.

In my reading some time later I came across some suggestions on how our spiritual maturity might be tested, and I want to share with you some of the tests of spirituality. Educators have developed a method of measuring intellectual maturity. For years they have been giving intelligence quotient tests, but no technique has been found to measure spiritual maturity, as suggested in Ephesians 4:13, "Unto a perfect man, unto the measure of the stature of the fulness of Christ."

A Few Simple Tests

I am not attempting to formulate an approach, nor a method of testing spiritual quotient, but I would like to offer a few simple tests to help us to evaluate our spiritual maturity, our character development, and our preparation for heaven.

The first question that comes to us as we think of our spiritual life is, Do I spend much time in prayer and Bible study? When I pray am I mechanically saying words that, although beautifully phrased, have perhaps had little thought given to them? Do I spasmodically seek God's guidance and only petition Him when

in trouble? Let us remember the experiences of Enoch and John the Baptist, for they represent what ours should be. We need to study the lives of these two men far more than we do. Ellen G. White says, "The greater and more pressing his [Enoch's] labors, the more constant and earnest were his prayers."—*Ibid.*, p. 52.

Do I quietly commune with God in the secret place each day? Family and public prayer have their place, but in my devotional life do I listen to what God tells me, instead of just pouring my desires into God's ears, telling Him my troubles, and instructing Him what to do and how to run things in the church? Do I turn to Him as to a friend, ever eager to do the things that please Him? Do I just read the Bible to impart—study it to prepare sermons? Or do I read my Bible to edify my own soul, and to know Jesus, whom to rightly know is life eternal? The Bible "is the voice of God speaking every day to the soul."—*Ibid.*, p. 253. "It is our only source of power."—*Ibid.*, p. 250.

The servant of the Lord relates the following experience:

God's messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman, "I will tell you what it is. Your man is very thick with the Almighty."—*Ibid.*, p. 255.

As we look within our own lives we may ask ourselves the question, "Am I 'thick' with the Almighty?"

Do I Choose the Right Thing or the Expedient?

Another test of our spirituality is in our practice: *What do I choose every day—the right thing or the expedient thing?*

Are we tempted to brush aside, talk down, and argue away the right thing, because it may be unpopular or perhaps militate against personal prestige or may be misunderstood?

The three worthies faced by the ninety-foot statue on the Plain of Dura could have gotten by by tying the laces of their sandals when the band began to play. They could have bowed a second with a mental reservation, declaring, "This doesn't mean anything." But they would not have been standing true. They would not have represented God aright, nor would they have been living up to their convictions, nor obeying God's commandment. We must be true to principle, unwavering in our obedience, taking a determined stand irrespective of great loss of position, influence, or our following.

Have you ever thought of the humiliating experience of Zacchaeus who had to hunt through Jericho to find those he had defrauded? The preaching of John the Baptist and the reports of the sermons of Jesus convinced him that he was a sinner. He began to retrace his steps and to restore that which he had taken from those he had wronged. In doing the right thing he was misunderstood. He was met with suspicion and distrust. Probably the publicans called him a fool. Can you not hear them remonstrating with him, "You are making it difficult for all of us!" But his inner conscience had to be respected. That took priority over the opinions of his colleagues.

Get the Best Angle

We turn to another question: *Am I becoming less critical of others?* A photographer of great skill was directed to take a photograph of an old historic church. He walked around the church, surveying it from every angle, estimating its photographic possibilities with infinite care. A friend who had accompanied him said, "You take a lot of trouble on the angle."

The skilled photographer answered, "In every situation there is nearly always one right angle from which to shoot, one spot to set up the camera from which to get the best picture. Almost any person, building, or scene can be made into a beautiful picture if shot from the right angle."

The problem of life is to find the right angle. Some look at God through their troubles; some look at troubles through their God. And the difference in the viewpoint makes the difference in one's life! What angle are we shooting from? Are we always alert to see the good qualities in our fellow worker or intent on seeing the disagreeable ones?

Do you recognize that the opinions that differ from your own may be honest differences? That those who differ from you may have prayed just as earnestly for guidance as you did, and that they have just as direct access to the Holy Spirit as you do? Do you trust group guidance as surely as personal guidance?

Are you considerate of the feelings of others when it is necessary to correct them? We are told in Ephesians 4:15 that we should speak "the truth in love." When we need to administer correction do we seek the Lord for wisdom and grace that in trying to be faithful we may not be severe? (See *Gospel Workers*, p. 496.)

The church as a whole will never receive this [the latter rain] until its members shall put away from among them, envy, evil-surmising, and evil-speaking. . . . The Lord is testing and proving their love for

Him by the attitude they assume toward one another.—ELLEN G. WHITE in *The Review and Herald*, Oct. 6, 1896.

Those who are truly converted will press together in Christian unity, not necessarily uniformity. Unity comes from the inside; uniformity from the outside. Unity is spiritual, while uniformity is mechanical. Unity matters immensely; uniformity scarcely at all.

Remember God calls us to prepare a people for translation, to lead forward a congregation united in adherence to Bible principles and fervent in service, although the members may not be uniform in their concepts and service activities.

(To be continued)

How We Are Saved by Grace

Titus 2:11—All who enter heaven will be saved by grace. (Stages in a Christian's life history, from sinner to saint.)

1. *Condemnation: Rom. 5:18*

The judgment unto condemnation took place in the Garden of Eden. God was the judge, man was the condemned, and there was no advocate in between. This condemnation passed upon the whole human race.

2. *Substitution: Isa. 53:4-6; Heb. 2:9*

History's most phenomenal judgment took place when Christ our substitute tasted death for every man. The whole human race died in Him. God was the judge, Christ was the condemned; and again there was no advocate between. In John 12:31, 32 Jesus, speaking of His death, included the statement, "Now is the judgment of this world." It was the judgment unto justification. Jesus condemned sin in the flesh; but not the sinner, provided the sinner would accept salvation.

3. *Appropriation: John 3:16-21; John 1:12, 13*

What was accomplished for us when Christ was judged in our place only becomes ours by personally receiving Christ as our Saviour from sin. This appropriation is an act of faith (Rom. 6:8, "believe"), and an act of the will in consecration (Rom. 6:11, 13, "reckon," "yield"). All those who refuse to appropriate Christ are "condemned already." They don't have to wait for the judgment to find out. By personally receiving Christ we experience the judgment unto justification.

4. *Justification: Rom. 3:24-26; Isa. 53:10-12*

Justification is imputed righteousness. See *Gospel Workers*, pages 161, 162. "Christ imputes to us His sinless character, and presents us to the Father in His own purity."—ELLEN G. WHITE in *The Review and Herald*, July 12, 1892. There is no human achievement in (1) Christ's sinless, perfect life, and (2) His atoning, substitutionary death. See *Christ's Object Lessons*, page 311.

5. *Regeneration: Titus 3:4-7*

Regeneration accompanies justification and conversion. Justification is the work done for us by God's Son; regeneration is the work done in us by God's Spirit. Justification changes our relation to God; regeneration changes our attitude toward God. Justification removes the guilt of sin; regeneration removes the will to sin. Justification removes the record of disobedience and provides the remission of sins that are past; regeneration implants the principles of obedience and the practice of righteousness.

6. *Sanctification: 1 Thess. 5:23, 24*

Sanctification is Christ's righteousness imparted to us. Sanctification is the *behaving* part of the gospel; justification the *believing* part.

a. Sanctification is the science of holiness. By receiving Christ daily, the Christian is privileged to possess the attributes of the character of God. See *Testimonies*, vol. 7, p. 276.

b. Sanctification "is the implanting of Christ's nature in humanity."—*Christ's Object Lessons*, p. 384.

c. It is "the cheerful performance of daily duties in perfect obedience to the will of God."—*Christ's Object Lessons*, p. 360.

d. The human attitudes required:

(1) Faith, Gal. 2:20.

(2) Surrender, Rom. 6:13 ("yield"); *The Acts of the Apostles*, p. 51.

(3) Agreement with God, Amos 3:3 ("agreed"); John 17:17 ("Thy word"); *Testimonies*, vol. 5, p. 743.

(4) Humility and submission to the Holy Spirit, 1 Cor. 6:11 ("by the Spirit"); Rom. 8:9; *The Acts of the Apostles*, pp. 49, 50.

(5) Perseverance in overcoming our faults, Rom. 8:13 ("mortify"); Phil. 3:14; *The Acts of the Apostles*, p. 532.

e. The basic principle in genuine sanctification is "a daily dying to self and daily conformity to the will of God."—*Life Sketches*, p. 237.

f. A life step by step in step with God (Eph. 3:8-20).

g. Holy Spirit provides the power. Rom. 8:26.

h. An interesting test of Christian character is found in *Christ's Object Lessons*, page 384: "The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within."

i. Both justification and sanctification deal with Christ's righteousness becoming ours. In the first it is imputed; in the second it is imparted. In both experiences it is received by faith.

7. *Glorification: Rom. 8:16-25, 30*

As joint heirs with Christ (*The Desire of Ages*, p. 26) we inherit the ultimate glory as described in these texts. Thus we journey in our experience from Paradise lost to Paradise regained by the grace of God, through the imputed and imparted righteousness of Christ.

Synopsis of sermon by J. A. Buckwalter

SEMINARY -- Enriching the Ministry



A Revolution in the Early Chronology of Egypt

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THIS is a companion article to the one entitled "A Revolution in the Early Chronology of Western Asia," which appeared in *THE MINISTRY* of June, 1957, pages 4 to 8. In that earlier article it was, first of all, explained that an accurate chronology is an indispensable condition for a correct understanding of history, ancient or modern, and that an erroneous chronological scheme distorts history and leads to completely wrong views of what actually happened in the past.

It was also shown that the chronology of Archbishop James Ussher, used in the margins of many English Bibles since 1679, was based on incomplete sources and can no longer be considered as reliable, for which reason it is no more of any practical value. Furthermore, it was pointed out how an understandable enthusiasm created by the remarkable discoveries of the last century led the early archeologists and decipherers of ancient texts to put an uncritical trust in the reliability of ancient documents, with the result that a chronological scheme was developed in the second half of the last century that put the beginnings of history in the Mesopotamian valley in the seventh millennium B.C. Discoveries made during the last fifty years have completely changed this picture and have forced the historians of antiquity to lower the early chronology of Mesopotamia in some instances by thousands of years and in others by centuries.

This revolution in the early chronology of the ancient world has not been limited to Western Asia, but has also taken place in the realm of the chronology of ancient Egypt, as this article will show. It may not be superfluous to point out that no attempt will be made in this brief

article to deal with prehistorical dates assigned by scholars to hypothetical periods that preceded the invention of script and the emergence of a controllable history in Egypt.

*"The Oldest Fixed Date in History"*¹

In many works dealing with ancient history, like history textbooks and Bible dictionaries, statements are found claiming that the year 4241 B.C. marked the introduction of the Egyptian calendar and the first fixed date in the history of the world. This claim was first made in America in 1905 by James Henry Breasted, the great American Egyptologist,² then repeated by him in other works, among them in a textbook on ancient history used in high schools and colleges.³ Since this date has been widely accepted among scholars and educated laymen, it is necessary to explain its basis and validity. The reader must therefore be led into a brief discussion of the ancient Egyptian calendar.

The ancient Egyptians used different calendars throughout their history, among which the solar calendar was the most important. It forms the basis of our modern calendar, after having been corrected by Julius Caesar and Pope Gregory XII. The solar calendar of the ancient Egyptians consisted of 365 days and was divided into twelve months, or into three seasons of four months each. The first of these three seasons was called *'akhet* "inundation," the second *peret* "winter," and the third *shemu* "summer." Each of the twelve months had thirty days, which gave to the three seasons a total length of 360 days to which were added five extra feast days at the end of the year. These extra days, called *epagomenae*, formed no part of any month.⁴

However, the Egyptian solar year with its 365 days was approximately one quarter day short of the astronomical year, which has a

length of 365.2422 days. Since the Egyptians made no adjustment and never included a leap day as is done today, their calendar year did not coincide with the seasonal year, with the result that their New Year's Day moved back one day every four years in relation to the seasons. This move continued throughout Egypt's ancient history, with the New Year's Day falling back fifteen days in a lifetime of 60 years or a hundred days in 400 years and so on, wandering through all the seasons in the course of 1,460 years, for which reason that year is also called the Wandering Year.

How the Egyptians came to the conclusion that the year had 365 days is still uncertain as well as the time that this calendar was established. Eduard Meyer, the great German orientalist and historian, became the father of a theory that has been widely accepted by scholars

I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes. God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage.—*Testimonies*, vol. 3, pp. 497, 498.

and laymen.⁵ To the most vocal promoters of this theory belonged Breasted.⁶

They presumed that the Egyptian calendar was based on an astronomical observation of the annual heliacal rising of Sirius, which in ancient times occurred during the dynastic period of Egypt between July 17 and 19,⁷ after Sirius had been invisible for some time. Its annual reappearance was always celebrated as the feast of Sothis (the Greek name of Sirius). This event approximately coincided with the beginning of the inundation of the Nile, which lasted in ancient Egypt from July until October. Since the first season of the calendar was called "inundation," and the beginning of the inundation practically fell together with the day of Sothis, it was thought by Meyer and Breasted that the calendar had been introduced on a day of Sothis. However, after the introduction of this 365-day calendar had been made with no further calendrical adjustments, the New Year's Day slowly but gradually moved away from the feast of Sothis, and after having traversed all seasons of the astronomical year in the course of 1,460 years returned to its point of departure, the day of Sothis. This period of 1,460 years is called the Sothic cycle.

From the information provided by Censorinus,⁸ a third-century Roman grammarian, it is

apparent that a new Sothic cycle began between A.D. 140/141 and 143/144 according to the computations of Meyer⁹ or in A.D. 139 according to Borchardt.¹⁰ Going back 1,460 years, the previous Sothic cycle would therefore have begun about 1320 B.C., the one before this about 2780 B.C., and so on. Fifty years ago, when most scholars believed in long chronologies of the ancient civilizations, it was thought that the Egyptians had been using their calendar long before 2780 B.C., for which reason it was felt that the beginning of the calendar had to be pushed back at least one more Sothic cycle, which would have started about 4240 B.C.

These reasonings and assumptions are the basis of the claim, mentioned above, that the Egyptian calendar was introduced in 4241 B.C. The reader will recognize that conclusions based on entirely hypothetical premises cannot provide facts, for which reason it was certainly misleading to speak of the year 4241 B.C. as "the oldest fixed date in history." It is therefore easy to understand that the validity of this claim has been challenged in recent years, and that it has finally been abandoned, although this is not universally known, for which reason some authors are still using this incorrect date as if it were based on facts. How it was assailed and overthrown can briefly be related.

Long Chronology Shortened

It has already been stated that the year 4241 B.C., as the year in which the Egyptian calendar was supposed to have been introduced, was partly based on the belief that the beginning of Egyptian history lay in the fifth millennium B.C. or earlier. As long as the Mesopotamian chronology was traced back to the sixth millennium B.C. or the seventh, it seemed reasonable to put the chronology of ancient Egypt also with the dim past. However, when new discoveries forced scholars to lower the Mesopotamian chronology, Egyptologists also had to re-examine the basis of their long chronology, with similar results.

For a long time the Egyptian chronology was mainly based on information provided by Manetho, an Egyptian priest of Sebennytos in the Delta, who wrote a history of Egypt in the third century B.C. Since no other uninterrupted scheme of Egyptian chronology was available, Manetho's data were largely accepted, and the beginning of the Egyptian dynastic history was put in the fifth millennium B.C. But Manetho's data have been recognized as incorrect, and the high chronological dates based on Manetho have materially been lowered.

To give the readers an idea of the trend that

has governed the chronological thinking of historians of antiquity and Egyptologists during the last sixty years, a comparative table is presented here that shows how dates for some representative dynasties of Egypt have recently been lowered. The reader will also notice that this lowering process applies only to the dynasties one through seventeen while those of the later periods have remained stable. The following three works, authoritative at the time of their publication, have been chosen to illustrate the trend of lowering the earliest chronological dates of Egyptian history during the last sixty years:

1. W. M. Flinders Petrie, *A History of Egypt*, vol. 1 (London, 1894), pp. 236, 252; vol. 2 (London, 1905), p. 325.
2. James H. Breasted, *Ancient Records of Egypt*, vol. 1 (Chicago, 1906), pp. 40-47.
3. Alexander Scharff, *Geschichte Aegyptens* ("Aegypten und Vorderasien im Altertum," München, 1950), pp. 191, 192.

	1894 (Petrie)	1906 (Breasted)	1950 (Scharff)
Beginning of 1st dynasty	4777 B.C.	3400 B.C.	c. 285 B.C.
Beginning of 4th dynasty	3998 B.C.	2900 B.C.	c. 2600 B.C.
Beginning of 12th dynasty	2778 B.C.	2000 B.C.	1991 B.C.
Beginning of Hyksos rule	1998 B.C.	c. 1675 B.C.	c. 1670 B.C.
Beginning of 18th dynasty	1587 B.C.	1580 B.C.	c. 1570 B.C.
Beginning of 26th dynasty	664 B.C.	663 B.C.	663 B.C.

We owe it to Meyer and Breasted to have made the first reduction in the long Egyptian chronology that was in vogue during the nineteenth century and to have reduced it into a much more solid scheme by which the beginning of Egyptian history was put in the second half of the fourth millennium B.C.—about 3400 B.C. Collecting every bit of chronological evidence that monuments and papyri offered, they reconstructed a chronology which for a time stood up quite well against further attempts to lower it any more, and it has been accepted widely. Since the beginning of the dynastic history of Egypt was put according to their scheme some six hundred years before the start of the Sothic cycle in 2780 B.C., they saw no reason to abandon the year 4241 B.C. as the date for the introduction of the calendar, thinking that this event had taken place in prehistoric times.

In recent years a further lowering has been accomplished. Alexander Scharff, a German Egyptologist, pointed out in 1927 that Meyer's chronology of the early dynasties of Egypt could hardly be correct and was still too high. He based his arguments on archeological synchronisms between Mesopotamia and Egypt and on bibliographical statements of certain Egyptian officials who in their tomb inscriptions have given us the names of the kings whom they

served. Scharff found that one of these officials would have lived at least 114 years if Meyer's chronology of the fourth and fifth dynasties was correct, or 226 years according to Borchardt's chronology.¹¹ The result was a lowering of the early chronology by several centuries.

In 1940 Scharff also attacked the so-called earliest fixed date in Egyptian history—the introduction of the Egyptian calendar in 4241 B.C. He pointed out that the lowering of the chronology of the early dynasties of Egypt from the fifth millennium B.C. into the third destroyed one of the main arguments of Meyer and Breasted to put the introduction of the Egyptian calendar at the beginning of a Sothic cycle in the fifth millennium B.C. He showed that the lower chronology makes it more plausible that this event took place in 2780 B.C. instead of 1,460 years earlier.¹²

It is an awful condemnation for a man to be brought by God's providence face to face with a great possibility of service and of blessing, and then to show himself such that God has to put him aside, and look for other instruments.—McLaren.

In the meantime Otto Neugebauer, of Brown University, a noted scholar of ancient mathematics and astronomy, had shown that the Egyptians probably did not get their 365-day calendar from observing the length of time that elapsed between one heliacal rising of Sirius to another, but rather by observing the annual rising of the Nile over a number of years. Documents coming from the earliest Egyptian dynasties show that the Egyptians kept exact records of their annual inundations, so that it is conceivable that by taking averages from one inundation to the other for several years they could easily have learned that a year had the length of 365 days.¹³

This new theory of Neugebauer has found wide acceptance. Although it remains a hypothesis like that of Meyer and Breasted, it shows that there may have been other ways by which the Egyptians obtained their calendar. Hence, it is not necessary to believe that the beginning of the Egyptian calendar must have coincided with the start of a Sothic cycle, which removes also the year 2780 B.C. as a fixed date. However, it is necessary to point out that the solar calendar of the Egyptians must have been introduced during the third millennium B.C., since hieroglyphic texts of the fifth dynasty provide evidence for its existence at that time.

The Earliest Really Fixed Date of Egyptian History

Among papyri found at Kahun was a letter from a priest written in the 120th year of the twelfth dynasty. In this letter subordinate priests were notified that the feast of the rising of Sothis would occur on the 15th day of the 8th month in the solar calendar, which showed that there was a difference of 225 days (7 months and 15 days) between the New Year's Day and the feast of Sothis. Meyer and Breasted, basing their computations on this information, dated the beginning of the twelfth dynasty about 2000 B.C. In 1945 Lynn H. Wood, of the Seventh-day Adventist Theological Seminary, re-examined this evidence by taking into account also texts dealing with lunar observations made during the same dynasty. He showed that the beginning of the twelfth dynasty could be pinned down far more securely than it had so far been done, and dated it in the year 1991 B.C.¹⁴ This new date was immediately accepted by Egyptologists and historians.¹⁵ Five years later Richard A. Parker, then of the University of Chicago, published his *The Calendars of Ancient Egypt*. Using different methods, he reached the same date—1991 B.C.—for the beginning of the twelfth dynasty.¹⁶ This date can now be considered as astronomically fixed, and at the same time as the earliest unassailable date of Egyptian history.

Such accurate dates are not available after the twelfth dynasty until we reach the last centuries of the pre-Christian era. For a long time the dates of the regnal years of the kings of the twenty-sixth dynasty were considered as definitely established. Recently, however, Professor Parker has shown that an error of one year may be involved in several of them,¹⁷ which once more emphasizes that even so-called established dates may be uncertain.

The Present State of Our Chronological Knowledge

After having shown that the older views concerning a long chronology can no longer be held and are considered outmoded by informed Egyptologists and historians, the question arises: What is the present state of our chronological knowledge? The answer cannot be given in one sentence. Our knowledge differs with regard to the several historical periods of ancient Egyptian history, as the following brief statements indicate (these statements should be read in connection with the table of dates given at the end of this article):

1. *The Proto-Dynastic Period* covers dynas-

ties one and two. The art of writing began during this period. Historical information about it is still very scanty, and any dates that may be given are likely to show errors of a wide margin. At the present time the beginning of the first dynasty is being dated by informed historians of antiquity between 3100 B.C.¹⁸ and 2850 B.C.¹⁹ Tests made by means of the Carbon 14 method on ancient wood found in Egyptian tombs seem to support the higher of the two dates given.²⁰

2. *The Old Kingdom* is the age of the pyramid builders from the third dynasty to the sixth dynasty. While we are reasonably well informed concerning the building activities of these kings and their administrative system, the chronology of this period is still far from settled and dates given below may be off by a century or more.

3. *The First Intermediate Period* is the name given to the time of political chaos that lay between the Old and Middle kingdoms. Several rival dynasties ruled over parts of Egypt, and much uncertainty exists with regard to the history and chronology of this period.

4. *The Middle Kingdom* began during the eleventh dynasty and lasted to the end of the twelfth. For the kings of the twelfth dynasty we have fixed dates of their regnal years.

5. *The Second Intermediate Period* marked another breakdown of the unified government of Egypt and the intrusion of foreign rulers known as the Hyksos. While the beginning and end of this period are pretty well known from historical data and can chronologically be fixed within reasonable margins, no dates within that era can be established in the present state of our knowledge.

6. *The New Kingdom* from the eighteenth to the twentieth dynasty is the empire period when Egypt was politically strong and ruled over foreign countries. Dates during this period in which the Exodus took place are reasonably certain, although minor errors up to twenty years may exist in some of them.

7. *The Late Egyptian Period* is to a great extent poorly represented in historical documents, and the chronology of the twenty-first to twenty-fifth dynasties is still somewhat uncertain, although the errors involved are probably not great. The twenty-sixth dynasty is established, as already stated, and dates given for its kings are accurate within a year. The later period is quite well known.

The dates presented herewith are the lowest currently accepted by scholars. However, it should be clearly understood that with the exception of the twelfth-dynasty dates, none

can be considered as final. Yet, a certain stabilization in Egyptian chronology has occurred during recent years, and it appears that all further adjustments necessitated by future discoveries will be of a minor nature.

Dynasties 1 and 2	c.2850-c.2650 B.C.
Dynasties 3 and 4	c.2650-c.2480 B.C.
Dynasties 5 and 6	c.2480-c.2350 B.C.
Dynasties 8 to 10	c.2350-c.2052 B.C.
Dynasties 11 and 12	c.2052-c.1778 B.C.
Dynasties 13 to 17	c.1778-c.1570 B.C.
Dynasty 18	c.1570-c.1320 B.C.
Dynasty 19	c.1320-c.1200 B.C.
Dynasty 20	c.1200-c.1085 B.C.
Dynasty 21	c.1085-c. 950 B.C.
Dynasties 22 and 23	c. 950-c. 750 B.C.
Dynasty 24	c. 750-c. 715 B.C.
Dynasty 25	c. 715-c. 663 B.C.
Dynasty 26	c. 663- 525 B.C.
Dynasties 27 to 30	525- 332 B.C.

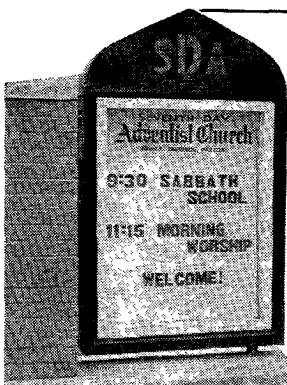
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Always Abounding

WOODROW WILSON once gave an interesting impression of his contact with D. L. Moody. He says, "I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as myself, and sat in the next chair to me. Every word that he uttered showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."

The secret of Mr. Moody's power was that he was "always abounding."—*Tales Worth Telling*.



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I Like Being a Minister's Wife

ABDA ROSADO

RETURNING home from church a few Sabbaths ago, I found myself putting into words a thought that had been in my mind for several years, but which I had never expressed. I said to my husband, "Do you know, I like being a minister's wife." And he responded enthusiastically, "I think that is wonderful!" Since then I have been reflecting. Just why do I enjoy the role of a minister's wife?

I am also a minister's daughter. I always thought that when I married I would like my husband to be like my father—considerate of his wife and children, always willing to do something at home to ease their burdens and make life more comfortable, and, of course, zealous in his church duties. This is not because of his monthly pay check but because of his sincere love for souls. Loving every member in the church as his own, enjoying their times of good fortune and weeping with them in times of sorrow, he is a true shepherd of his flock.

Like any other young person I had my temptations and yielded to some of them. But the seed sown in my childhood was fruitful and I decided to walk in my Saviour's steps. While attending our own school in Cuba I met my husband, and although we did not become interested in each other until the last year of school, I had been making my observations and comparisons, and when we decided to join our lives in service for God we were certain He gave His approval.

And so I began my married life as the wife of an intern. How I enjoyed my work! I well remember our first church. We loved everybody, and I think everybody loved us. What joy came to us when among others a young girl who had been very slow in making her decision told us that she was ready to be baptized. Because we had taken an interest and given Bible studies in the home, both mother and daughter were baptized on the same day.

Then the time came for us to leave for the

United States, for my husband desired to further his education, an ambition I could encourage wholeheartedly. It was with heavy hearts that we said good-by to those whom we had come to love. Forget them? No, they still have a place in our hearts. It seemed that these people had become a part of us when we guided their decisions for Christ.

Living at Angwin, California, was a wonderful experience. This time I was considered a ministerial student's wife and I made good use of my time. While taking care of our two babies I took piano lessons, was a member of the Young Mother's Club and of the Ministerial Students' Wives' Club. I looked forward to a larger work for our church members and prepared myself for it.

The time came when we found ourselves on our way to another pastoral appointment, this time in southern California. Here we found a group we could organize into a church. Again I have memories of sincere church workers who responded to every appeal. And how willing they were to learn how to help us win new members.

Later we responded to a call to raise up another church group. It seemed that every name meant a person to train for God's work, and how precious these new Adventists were to us! They found a place in our hearts and have stayed there.

As I look back in the mood of realism I know that I have had my disappointments and moments of discouragement. When after months of visiting and giving Bible studies, the interested person does not seem to grasp the importance of his salvation, it is with tears that the workers are driven to their knees to seek greater power from above. But frequently after such a Gethsemane experience in behalf of others there follows a season of praise.

The memory of an experience in the ministry that touches my heart perhaps more than any other concerns the loveliest girl in the

church, who decided to marry a nonbeliever. All the counsel, prayers, reading, and pleading to make her see her mistake was of no avail. Our hearts were heavy as we attended this wedding. Too well we remembered the counsel to the church that such a home might become one where the shadows would never be lifted. More recently we learned that this young husband, now bereft of his wife, is receiving Bible studies. It seems that some lessons must be learned in the valley of sorrow. How joyous the occasion when the pastor's family and the entire church may rejoice over a young couple who are truly united in Christ.

Then there was the time when a sweet little girl of six, the joy of her parents' hearts, suddenly became ill and died on Christmas Day. We left our little ones in the midst of our simple holiday celebration, to comfort the bereaved parents. My husband whispered, "Abda, keep your composure." But in spite of my controlled emotions I soon found myself embracing the grief-stricken mother and mingling my tears with hers. Such experiences the minister's wife never forgets, nor their purifying effects on her life. After the tears were dried it was easier to talk about it all and to help the mother decide which little dress should be taken to the funeral parlor. There are many things to discuss in such an hour, such as arrangements regarding the expense of the funeral, and it must all be done without unnecessarily jarring the strained nerves of the sorrowing parents.

The women in the church look to the pastor's wife for an example in godly living. When I have been tempted to be a little careless on the matter of dress, conversation, or the furnishing of my home, I have thought of the disappointment our faithful members would feel if I should fail to set the right example. It is perhaps natural for young women to crave for the pretty things the minister's purse cannot provide. Usually the minister's wife must settle the choice on the basis of what will wear best. But in such hours I learned to bring my thoughts and deeds into subjection. I knew I should be what the Lord expected of me—a devoted Christian and an exemplary minister's wife.

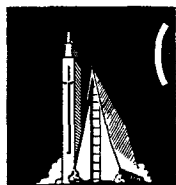
The Lord has given the minister's companion

divine counsel, which if followed would bring the proper influence to the ministry:

I saw that the wives of the ministers should help their husbands in their labors and be exact and careful what influence they exert, for they are watched, and more is expected of them than of others. Their dress should be an example. Their lives and conversation should be an example, savoring of life rather than of death. . . . The great inquiry should be: "How can I save my own soul, and be the means of saving others?" . . . Their influence tells, decidedly, unmistakably, in favor of the truth or against it. They gather with Jesus, or scatter abroad. An unsanctified wife is the greatest curse that a minister can have.—*Testimonies*, vol. 1, p. 139.

The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice and has a love for souls, she can with him do almost an equal amount of good. A sister laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot. A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. . . . She should never urge her wishes and desires. . . . All these natural feelings must be overcome. She should have a purpose in life which should be unfalteringly carried out. What if this conflicts with the feelings, and pleasures, and natural tastes? These should be cheerfully and readily sacrificed in order to do good and save souls.—*Ibid.*, p. 452.

Now while my husband is completing his Seminary work, and after many a struggle on my part to help supplement our earnings and provide a Christian education for our children, my heart wells up in gratitude and I say sincerely, "I like being a minister's wife!" I find myself maturing in my Christian experience, and thinking of the joys of the ministry rather than the hardships. I question whether any profession provides greater satisfactions. The rewards for helping souls accept Christ and join the church by baptism provide a foretaste of heaven. To keep growing as workers while helping others to grow into Christ is a lovely work. My message to the future minister's wife is that you have joys ahead which will increase with the years of your service. Esteem your high and holy calling, young women of the ministry, and offer God's cause the best of your lives.



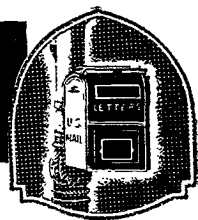
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LETTERS TO THE EDITORS



An Appeal From the Philippines

We have recently closed our evangelistic effort in Cebu City under the leadership of Pastor Spangler and so far have baptized 174 souls. Our goal is to have a baptism every two weeks and we believe this is possible. . . .

As Ministerial Association secretary I have a burden to lead out in a greater evangelism program. Hence my determination is to see a campaign launched in every city still unentered in our union mission. As an example I want to run a campaign of my own. . . . I am convinced of the fact that I am not too old to do this important work, and I expect a great harvest of souls despite the fact that I am nearing sixty. . . .

Having been in administrative work for the past ten years I have no evangelistic equipment and I must start all over again. I need some modern helps—slides, projector, visual devices, et cetera, and I am wondering whether there are any evangelists in America who have old but still usable equipment that they would share with me to help me in my evangelistic campaigns. I would like to buy some new equipment, but I am greatly handicapped because of limited funds. Any aids that you can spare and I can use will be appreciated.

I am sure I can win hundreds of souls in the southern Philippines with the help of God and with the use of modern methods that I have learned in recent institutes and modern evangelistic campaigns. In my younger days when I had limited evangelistic knowledge God crowned my efforts with success, and I do not see why I should not fare better today with better preparation, wider experience, and greater convictions. Besides, God performed a miracle and delivered me from a serious malady which convinces me that I have not outlived my usefulness. . . . So anything that the friends in America can send me to help me do "exploits" for the Master in the sunset of life, I will greatly appreciate.

A. Z. RODA
356 Gororoo Avenue
P.O. Box 3
Cebu City
Philippines

On the Dead Sea

We like to think of *THE MINISTRY* being read by our workers in *all* parts of the world but we didn't expect to hear of it being read on *the waters of the Dead Sea*. Pastor D. K. Down, an Australian evangelist, working in India at the present time, sent us the picture below of himself reading the magazine on the Dead Sea, and tells us how it came to be.

"Long before we started on our trip to the Middle East and the Holy Land we read about the buoyant qualities of the Dead Sea and we had seen a picture of somebody doing as I have done in this picture. I thought it would be interesting to repeat the performance.

"On this tour I had several copies of *THE MINISTRY* with me. . . . They contained some archeological articles that I found very helpful as I visited the places mentioned. That is how I happened to have *THE MINISTRY* with me in which was the article dealing with the Dead Sea scrolls. What could be more appropriate than to be reading that when I had my picture taken, and so it came to pass. But, believe me, it is not so easy to balance on this sea as it looks. The water was so buoyant that it was difficult to keep in the upright position and I did not feel as serene as I look, and it was with some difficulty that I saved *THE MINISTRY* from a baptism in the Dead Sea!"



There is no greater fool than he that says, "There is no God," unless it be the one who says, he does not know whether there is one or not. —Bismark.

EVANGELISM -- Winning Men for God



Evangelistic Experiences in Thailand

S. T. SOH

Evangelist and Public Relations Secretary, Thailand Mission

TWENTY-ONE MILLION people—the majority worshipping at the shrines of Buddha. What a challenge to Christianity! This is the picture in the beautiful land of Thailand (Siam).

Buddhist philosophy tends to make its devotees self-satisfied, and that is why it is so difficult to touch the hearts of the people with the love of Jesus Christ. But the challenge of these millions has been accepted by our workers in Thailand. For the past six years evangelistic efforts have been held by our national workers. God has blessed their efforts, and souls are being won for the kingdom of Jesus Christ.

We feel there is no work more thrilling, soul-satisfying, and rewarding than evangelism, and there are many opportunities in Thailand for the worker for God to engage in this work.

The evangelist often witnesses a tremendous struggle between two great spiritual powers in the hearts of the people when they try to follow the message of truth. Our methods of approach may differ in many ways from those of our workers in other areas of the earth, but it is the same saving message that we carry to the people. And God blesses our work.

Come with me to Chiangmai, a beautiful province located in the north of Thailand, and meet a fine young woman who forsook all for Christ. Miss Noi had come in contact with Pastor and Mrs. E. B. Smith and Brother Sapon. She became interested in the message and began coming to church. When we held an effort in Chiangmai she came to our services and also to the Sabbath evening meetings in the home of one of our members. We expected she would be a candidate for baptism.

One night, as I looked around before beginning to preach, I didn't see Miss Noi in the hall. I wondered what could have happened to

her. A little later a boy came in with a letter and a package of books. The letter was from Miss Noi, and when we opened it we were surprised and grieved at what we read. She wrote: ". . . I am a lost sinner. Here are the Voice of Prophecy lessons, books, and the Bible which you gave me. I turn them back to you so that you can give them to someone who can accept Jesus as his Saviour. I cannot accept Him. I am lost. Please forget me and don't come to see me."

The next morning we got in touch with her and made an appointment to see her in the hall that evening. She came, looking very sad, and told us that on that Sabbath evening when she returned home and passed her aged father's room, she heard him sobbing. It broke her heart to see her father weep because of his interest in becoming a Seventh-day Adventist. Her father, who is a staunch Buddhist and hates Christianity, told her she must give up Christ or he would disown her in spite of his great love for her. This was too much for the girl. "I love him," she sobbed. "I cannot bear to be disowned. I cannot leave him. I had better give up Jesus."

We talked to her for a long time and encouraged her as best we could to hold onto the Saviour. I reminded her of the greater love of Jesus Christ for her and of His promise in Matthew 19:29—"Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." While she was weeping I was praying, and I suggested to her that she pray to Jesus and ask Him to help her make her decision.

I could see the difficult struggle she was having in her heart to decide between her father

and Jesus. At long last she prayed sobbingly and brokenly, "Dear Jesus, please forgive me. I accept Thee now as my Saviour. Please give me the courage I need, and protect my father as I have to leave him for Thy name's sake." It was a crisis but she endured.

Yes, to accept Christ means much sacrifice for these people, but what a thrill it gives us to see them surrender and triumph through God's grace.

The next day Miss Noi packed her few clothes, left her father, brothers, sisters, and friends, and took a train down to Bangkok. Now she is serving Jesus in the Bangkok Sanitarium and Hospital as a nurse and Bible instructor.

Come with me once more, this time to Bhuket, an island surrounded by the Indian Ocean and fringed with beautiful beaches and palm trees. There an effort was held in a theater in one of the villages. The theater was packed every night, and among the crowd I noticed an old man with a thick black mustache. He attended my meetings night after night and always sat in the same seat, listening attentively. One day I asked a friend to take me to visit the old man. He said, "Oh, no, don't visit him. It would be a waste of your time. He is an undesirable character. Every one in Bhuket knows him and is afraid of him. He is the worst man in the village. It is no use seeing him. You will never win him." However, I did see this man and gave him Bible studies. Then I was called away to hold meetings in Chiangmai, and the work in Bhuket was carried on by Pastor C. R. Jepson.

The following year I returned to Bhuket and was pleasantly surprised to see the old man—Tan Sui Eng—in the church. I visited him in his home that afternoon, and he told me of his victory over opium addiction. "After I heard you preach in the theater night after night, and read all the books and the Bible you gave me, I found that opium is not good. It is of the devil. God didn't want me to smoke. So I made up my mind not to touch it any more. It was a terrific struggle for me. You see, I am an old man of sixty-five years, and I was addicted to opium for twenty years. It seemed too difficult for me to give up. But I felt I must obey God, and so I decided not to smoke. But the desire for opium kept burning me up. I had to walk days and nights in my flooded fields, and many times I had to lie under the water in my fields to cool off my burning body. I promised the Lord I would rather die than smoke again. One day I was unconscious, and my wife and son were so worried that they went and bought

some opium for me. When I regained consciousness they put the opium right close to my mouth and begged me to take it to save my life. I said, 'No, I would rather die than disobey God.' Thank God He gave me the victory."

After Brother Tan Sui Eng was baptized I went to see my friend who had said that he was the worst man in town. "Now what do you think of Tan Sui Eng?" I asked. He replied, "Oh, he is the best man in town now. A mighty witness for God and His re-creative power."

Evangelism is the most thrilling and rewarding work, and we believe that even here in non-Christian lands preaching followed up by personal visitation is the most effective means of winning souls to Christ. The grace of God is more than a theological expression. "It is the power of God unto salvation to every one that believeth."

No matter how seemingly hopeless conditions may be, God's Word is still the hammer that breaks the rock. Pray for us that our witness may be in the strength of Him who is our victory.

The Place of Prayer in Getting Decisions

(Continued from page 9)

as he preaches. They can lift him by prayer and should be taught that it is their responsibility to do so.—*The Art of Biblical Preaching*, p. 87.

Motives in Prayer

The greatest possible objective in prayer is the eternal salvation of some soul. Basic to praying such a prayer is a conception of the value of a soul's salvation, and what it means for one of the congregation to be lost. These are the issues at stake in calling for decisions. The minister, considering these profound alternatives, cannot help falling on his knees in prayer.

The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" (Mark 15:34). Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.—*Christ's Object Lessons*, p. 196.

With a decision of such importance to be made it is imperative that the call be presented in the spirit of Christ. The minister must sense, as deeply as a mortal can, the solemn responsibility resting upon him of being an ambassador for Christ "as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). God is to appeal to men through other men. The minister is to beseech them with all the earnestness of the Saviour. Such appeals cannot be made without fervent prayer in advance.

The Minister's Appeal

We realize that the heart of the preacher must be conditioned by prayer before he can make an appeal. But let us not forget to pray that the hearts of the hearers may also be conditioned to respond to the appeal. The congregation should feel that this is not just a man talking to his fellow men but God speaking through human lips, inviting them to choose eternal life instead of destruction. Their destiny hangs in the balance. They are deciding for or against the Lord. To make a call of this kind in the stead of Christ is success—even if no one should respond at the time.

In the atmosphere of prayer the minister can speak freely, without compulsion, for behind the appeal is the authority of the Lord Jesus Christ. He is the One the undecided now face. To Him they give answer.

Prayer Helps People Decide

Do we lose decisions for Christ for lack of prayer? Jesus prayed for Peter's conversion (Luke 22:31, 32). In fact, the prayer was an appeal. How confident our Lord was that it would be answered—that Peter would say Yes. The appeal and the positive impulse it stirred in Peter was never forgotten.

Concerning those "who are dead in trespasses and sins," Ellen G. White says, "Let your fervent prayers melt their hearts, and lead them in penitence to the Saviour."—*Evangelism*, p. 22. Praying with people often has the effect of softening hard hearts;

it surmounts obstacles; it overcomes prejudice. The servant of the Lord counsels:

When you meet those, who, like Nathanael, are prejudiced against the truth, do you urge your peculiar views too strongly. Talk with them at first of subjects upon which you can agree. *Bow with them in prayer*, and in humble faith present your petitions at the throne of grace. Both you and they will be brought into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart.—In "Practical Addresses" (1885), *Historical Sketches*, p. 149. (Italics supplied.)

This method applies whether it is a large group or the individual contact. Prayer changes things. Prayer changes people. It scatters objections and gives strength to make decisions. "It is not enough to preach to men; we must pray with them and for them."—*Evangelism*, p. 641.

The same writer says in Letter 77, 1895:

Pray with these souls, by faith laying them at the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus, the Sin Bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won.—*Evangelism*, p. 299.

Jesus prayed in the hearing of the multitude (Matt. 14:19). Some impression for eternity must have been made as He brought the people into contact with God through His words. On the cross Jesus did not preach. He prayed, "Father, forgive them" (Luke 23:34). We cannot evaluate the results, but the thief responded and said, "Lord, remember me" (verse 42), and the centurion voiced his conviction saying, "Certainly this was a righteous man" (verse 47).

Pentecost and the fall of the early rain was the result of much prayer. The latter rain can come only after a Pentecostal prayer experience in the lives and ministry of the apostles of today. What are we doing about it, brethren? Let us pray without ceasing that as we work for God the hearts of men and women will be convicted and converted and thus the coming of Jesus be hastened. Then we can all go home with Him and reign with Him throughout eternity.

FAITH

¶ I came to Christ as a country boy. I did not understand all about the plan of salvation. One does not have to understand it, he has only to stand upon it. I do not understand all about electricity but I do not intend sitting around in the dark until I do!—Vance Havner in *Repent or Else!* (Fleming H. Revell Company).

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NEWS - From Current Journals



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

¶ The new \$1,818,000 Boulder-Colorado Sanitarium and Hospital, operated by the Seventh-day Adventist Church, was formally opened recently. A special feature of the 89-bed structure, which replaces original facilities established in 1895, is an extensive hydrotherapy division. Founded as a branch of the Battle Creek, Mich., Sanitarium, the Boulder-Colorado institution, like the one in Battle Creek, is noted for its emphasis on physical medicine. In the dedicatory address, Dr. Godfrey T. Anderson, president of the Adventist College of Medical Evangelists in Los Angeles, said that medicine and religion are drawing closer together, as physicians strive to treat both the spiritual and physical needs of patients. "The men in white and the men in black," he said, "are aware of relationships between faith and health, and join forces for the mutual concern of the whole patient."

Dr. Anderson declared that "medicine needs the leadership of men and women who have the highest sense of Christian vocation. In this way," he continued, "the health sciences will not only treat the sick person but will also be training people generally for a better way of life in the whole morally ailing and disunited world."

¶ Trashy and obscene literature among some school children is becoming such a problem that it is making education almost impossible, a school nurse said recently in Cleveland, Ohio. Mrs. Margaret Rowland, whose work brings her into daily contact with youngsters fifteen and under, charged that "our children are being brainwashed by this trash literature, and in the face of it, true education is out of the question." Among the more objectionable literature, Mrs. Rowland singled out sordid romance and detective magazines and pocket novels, which are aimed directly at the juvenile mind. This type of literature, she said, "gives our children warped information, undermining their security and hurrying them into an amoral, mixed-up adulthood." An active member of the Citizens for Decent Literature, Mrs. Rowland urges parents to supervise their children's reading and do "everything to give them positive values that will protect them." The nurse warned that it is "folly" to spend millions for schools and juvenile institutions while permitting traffic in trashy and obscene publications.

¶ Members of the Seventh-day Adventist church in Pittsboro, N.C., who observe Saturday as their Sabbath, have criticized a decision of the town Board of Aldermen to enforce laws against Sunday business. The members branded as "un-American and unconstitutional" enforcement of the ordinances, scheduled to begin January 1. "Observance of religious days is a matter of conscience, and not of State regulation," they contended. "Sunday observance is a religious obligation, not a civil duty."

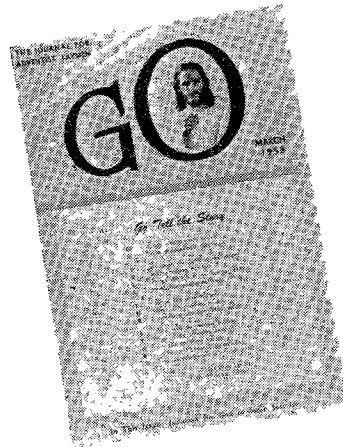
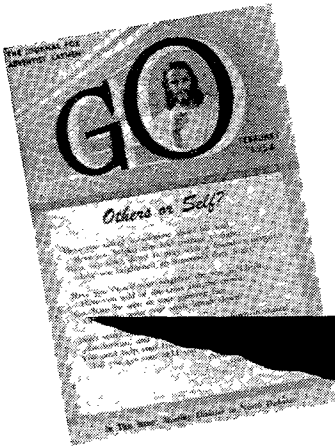
¶ A song hailing Mao Tse-tung, head of the Chinese Communist party, as the "Supreme God" and lauding his "virtues and power" is being taught in China's school, the Peiping radio announced. It said the song's lyrics are: "No supreme God is in heaven; no dragon god under the earth. I am the supreme god, and the dragon god. Tell the mountains and the cliffs to make way, for I am coming." The station also disclosed that at a literary congress, organized by the Chinese ministry of cultural affairs, local authorities were "fiercely" criticized for "allowing the propagation of religious superstitions," in their areas. Urgent measures are being taken, the broadcast said, to stop this propaganda "which has been allowed to permeate surreptitiously various new government publications."

¶ A quotation from Leviticus 19:18, "Thou shalt love thy neighbour as thyself," appears in the five official languages of the United Nations on a new Israel postage stamp honoring the tenth anniversary of the Universal Declaration of Human Rights. First-day covers franked with the new stamp were distributed to UN delegates by the Israeli delegation. The stamp bears the UN emblem superimposed on the scroll of the Torah. The Bible quotation is printed in French, English, Spanish, Russian, and Chinese.

¶ A poll conducted among Polish radio listeners disclosed that the majority of those questioned prefer to bring up their children according to religious principles and not Communist or socialist ethics. The parents, according to broadcasts over the Polish network, gave as their reason for preferring religious training the fact that it rendered their children less likely to become juvenile delinquents, engage in immoral conduct, or become drunkards.

One listener provided this comment: "Do not muddle our heads with Communist ethics. Before the war we had no Communist or socialist ethics,

Christ's Great Commission



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and our children and youth were much better behaved than under Communist rule."

¶ "Laughing sickness" is no laughing matter for natives of the Tarabo-Okapa area of New Guinea—nor for the Lutheran Mission on this tropical Pacific island. A newly discovered fatal malady, for which medical science has not yet found a cure, the sickness is known as Kuru. Apparently a hereditary disease, it has been spreading among aborigines in the mission's Tarabo field. Victims of the disease die after 6 to 8 months of general deterioration of health, including loss of control of bodily movements.

At the request of the New Guinea Government Department of Public Health a special Lutheran Mission medical center will be established in the area. Mission officials issued an urgent plea to parent Lutheran churches in North America, Australia, and Germany for funds and medical personnel for the center.

¶ The Moslem Premier of Northern Nigeria, Alhaji Ahmadu, gave assurance in Lagos that the work of Christian missionaries will not be curtailed when the country becomes independent in October, 1960. He gave the guarantee at a meeting held at his own request with officials of the Sudan Interior Mission, the largest Christian agency working in Moslem areas of Nigeria. The Premier paid tribute to the work of the missionaries and said they would continue to be welcomed.

Having long occupied the position of Sarduna, or ruler, of Sokoto province, Premier Alhaji Ahmadu reflects Moslem opinion in the predominantly Islamic north, where the SIM has 547 missionaries. The regional government has meanwhile issued a declaration of tolerance, stating that it "does not intend to place any curb on the religious activities of missionaries or their right to receive converts from among other religions."

¶ A 65-foot-high stained-glass window donated by United States soldiers was unveiled in the Protestant Cathedral in Ulm, Germany. Depicting Biblical scenes, it replaced one destroyed during the war.

¶ A stone from the Areopagus (Mars' Hill), where the apostle Paul first preached to the Athenians, has been shipped to Richmond, Virginia, where it will become the cornerstone of a new Greek Orthodox church. It was a gift from the Greek Government. The new church, dedicated to Saints Constantine and Helen, is being built to replace one destroyed by fire in October, 1957.

¶ Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and notices. For instance, many papers no longer print the name of the officiating pastor. Or if the relatives insist that the clergyman's name be mentioned, the papers refer to him as "Mr." X. This policy is obviously intended to keep readers in the dark as to whether a church funeral has taken place. Some newspapers also have deleted the cross from adver-

tisements of undertakers that used to feature an urn and a cross.

¶ A Communist youth publication in Warsaw, Poland, complained that although many Polish newlywed couples profess to be nonbelievers, the vast majority of children born to them are christened in church. Sztandar Młodych said this situation was shown by a poll it had conducted among young couples. The paper also complained that because the majority of newlyweds both work, the children are brought up by their grandparents, and this results in their growing up with strong religious beliefs.

¶ The Federal Bureau of Investigation in Washington, D.C., said that 1958 was the worst year in history for crime in the United States. During the first nine months of the year the crime rate increased 11 per cent. The largest increase was in robberies, which were up 18 per cent. Rape increased 13 per cent and burglaries 14 per cent. Murders increased 3 per cent.

¶ Legal moves to close stores on Sundays were opposed by the Caldwell, Idaho, City Council after Mayor Edward Summerman said he could not "believe that it is in the province of any body of government to dictate to any businessman what hours or days he may or may not operate his business."

¶ Italy's Constitutional Court in Rome ruled that non-Catholic religious groups in this country may open churches, oratories, and other places of worship from now on without prior government permission.



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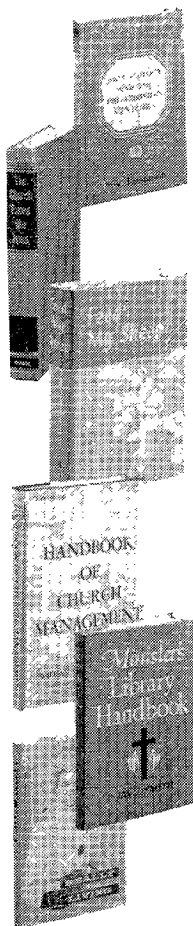
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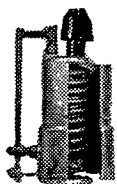
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Service Credentials

(Continued from page 48)

Various types of workers have been classified under the heading "Missionaries." For example, one might be issued a Missionary License who begins as a worker in an office or an institutional worker in some other line, but after a period of service and when that worker is carrying a major responsibility in his chosen field of service, he or she is issued a Ministerial Credential, the credential holding the same relation to the license as the Ministerial Credential to the Ministerial License.

In the various categories of service, namely, Ministerial, Bible Instructor, Missionary, Colporteur, et cetera, we issue licenses and credentials, and any credential in any category indicates a higher standing than a license. This does not seem to be understood as it should be, for in some places we have noticed that workers of long standing and who are carrying major responsibilities are still receiving licenses when they really should be receiving credentials.

In certain cases Ministerial Licenses have been issued to workers for a period of thirty years or more, and when the question is asked concerning the possibility of such workers being ordained to the ministry, the prompt reply is that there is no plan at present or in the future for their ordination, and this attitude is usually shared even by the particular worker himself as well as the employing organization. Then, we ask, Why keep this worker in the probationary classification? Why not issue a higher certificate in the form of a Missionary Credential or a Bible Instructor Credential as the case may be? We repeat that any license in any classification is less than a credential. A Ministerial License may sound more important, but it is actually a lesser recognition of service than is a Missionary Credential.

We have been happy to note that in many fields this whole question is being taken seriously and a distinct effort is being made to give the various types of workers the recognition they rightly deserve. In a few places there has been a tendency to move a little slowly for fear of being misunderstood if the change were made, for example, from the Ministerial License to the Missionary Credential. This points up the need for clarification on this matter.

Unless one is in line for ordination and it is expected that such a worker will eventually be ordained, he really should not receive a Ministerial License but should be in some other classification. Some of the finest soul winners we have do not look forward to eventual ordination, but in recognition of their calling as personal evangelists they have been issued Bible Instructor Credentials. And we emphasize again that this holds the same relationship in its classification as the Ministerial Credential to the Ministerial License.

We also recognize that a worker does not need necessarily to stay within the particular classification in which he begins. A teacher, for example, may begin with a Missionary License. Later he may be called into other types of service, such as dean's work where the emphasis should be definitely spiritual, and this could rightly lead to his receiving a Ministerial License. Then if eventually called to larger responsibility, such as principal of an academy or a college presidency, he would be eligible for a Missionary Credential, or he might even be ordained, in which case he would receive a Ministerial Credential. This change from one classification to another holds true in each of the other categories.

It would be working along denominational lines and avoid confusion if committees when issuing a license to an individual worker in a particular category considered whether he or she could eventually qualify for the credential.

If the Fall Council actions referred to were everywhere carried into effect, it could add strength to the movement. The development of our many and various types of individual workers is something every true leader carries on his heart, for we all realize that upon these faithful servants of Christ rests the responsibility for the progress of the Advent cause.

R. A. A.

Every Man in His Own Tongue

(Continued from page 2)

Perhaps he got some of these ideas from the copy of *Bible Readings for the Home Circle*, which was found in the home later.

Then one summer the young folks decided to pay Mother Jacobsen Dalberg's expenses to the Seventh-day Adventist camp meeting. She consented to go, for she was curious and not altogether opposed to the new teaching.

Upon arriving at the campgrounds in Anoka, Minnesota, Melvin introduced his mother to Elder C. Edwardsen, the Norwegian minister. He presented her to the Norwegian Bible instructor, and they invited her to attend the meetings in the Norwegian tent. She never missed a meeting. Her son and daughter-in-law, busy with the meetings in the English tent, rarely saw her except at mealtime, or in the evening. How she reveled in the privilege of meeting others who spoke the same language. How clear the messages were to her as she listened to Elder Edwardsen and other Scandinavian workers present them in the tongue to which she was born. For, although she read, spoke, and could write in the English language fluently, nevertheless, as she expressed it, "I can understand the Bible better in the Norwegian, for that is my native language."

The days rushed by all too rapidly, as they usually do at camp meetings, and the day arrived when candidates were to be buried with their Lord in baptism. Melvin and Katherine had lost sight of mother and had joined the crowd hastening toward the place of baptism. Suddenly they saw her walking along with another woman. Hastening over to greet her, Melvin discovered that she had a package under her arm. "What have you got there, Mom?" he inquired. "Oh, these are my baptismal clothes. I am going to be baptized today."

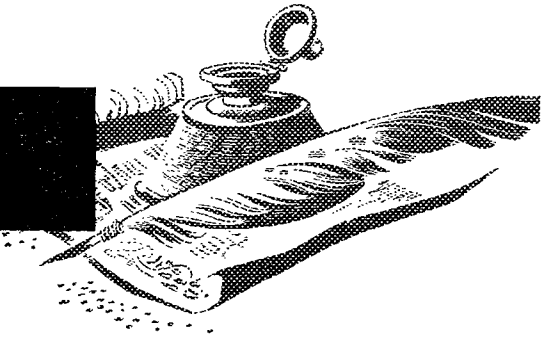
Yes, she was baptized that day, and she lived to see her son Melvin become a Seventh-day Adventist minister and bravely bade him and Katherine good-by when they left the country for mission-field service.

What if there had been no Norwegian minister and Bible instructor and no Norwegian tent for meetings at the camp meeting for Mrs. Jacobsen Dalberg to attend? How thankful she was that there was someone who could explain the precious truths of the Bible to her in her native language. Yes, perhaps she would have accepted the message eventually in spite of the language difficulty, but she might not have done so. "Perhaps" is a doubtful word.

I know this story is true because this woman was my mother. The names used are fictitious, of course, for her real name was Jennie Amundsen Dalseng. Her Seventh-day Adventist preacher son and his wife are better known to their many friends as Wesley and Betty Amundsen.

You can be sure that we, too, are exceedingly glad there was an Elder C. Edwardsen and a Norwegian tent on the Anoka campgrounds in Minnesota, because that was how mother came into the church.

EDITORIAL



SERVICE CREDENTIALS

FROM our earliest days as a denomination we have issued some kind of certificate as recognition for service, such as an ordination certificate for ordained ministers and a license for workers who are not ordained. For many years, however, we had only three classifications—the Ministerial Credential, the Ministerial License, and the Missionary License. But over a period of years study has been given to this whole question of credentials and licenses. Actions were taken at several Fall Councils relative to the issuing of credentials and it was emphasized that fields of service other than the ministry should rightly carry both the license and the credential. Some of the Fall Council actions are as follows:

November 3, 1943

Ministerial Licenses

We recommend, 1. That the policy adopted at the 1943 Spring meeting, providing "that ministerial licenses be granted to those only who are engaged in ministerial work and who would be expected to be ordained in due course," become effective immediately in all cases where the ministerial license is issued for the first time.

2. That in the cases of experienced workers who for long periods have held ministerial license, but who could not be considered as likely candidates for ordination, the organization concerned seek to apply the policy as early as practicable and consistent, each case being treated upon the individual merits.

September 11, 1941

Missionary Credentials and Missionary Licenses

Voted, That in an endeavor to clarify the policy, and assist committees in dealing with the issuing of

Missionary Credentials and Missionary Licenses, the following suggestions be adopted:

A. The following groups of workers if they do not hold Ministerial Credentials or Ministerial Licenses would be considered eligible for

Missionary Credentials

1. Senior and junior college presidents, business managers, treasurers, and major department heads.

2. Regular twelve-grade academy principals and business managers.

3. Sanitarium and hospital superintendents, managers, treasurers, and major department heads.

4. Union and local conference secretaries, treasurers, auditors, department secretaries and others in official positions, and Book and Bible House managers.

5. Publishing house managers, editors, treasurers, and major department heads.

6. Others in official positions or bearing major responsibilities in conference or institution work.

October 29, 1941

Bible Worker Credentials

We recommend, 1. That the former plan of distinctive Bible Worker Credentials be revived, and that these credentials be issued to all regular, full-time Bible workers in lieu of the present general Missionary License issued to various groups of workers.

The license is issued to a worker while in a probationary period of service. For example, a Bible Instructor License is given to a beginner in this work, but after a few years of satisfactory service that worker receives a Bible Instructor Credential. The same is true for our colporteurs. They begin with a Colporteur License but having proved their calling to the literature ministry, they are then issued a Colporteur Credential.

(Continued on page 46)