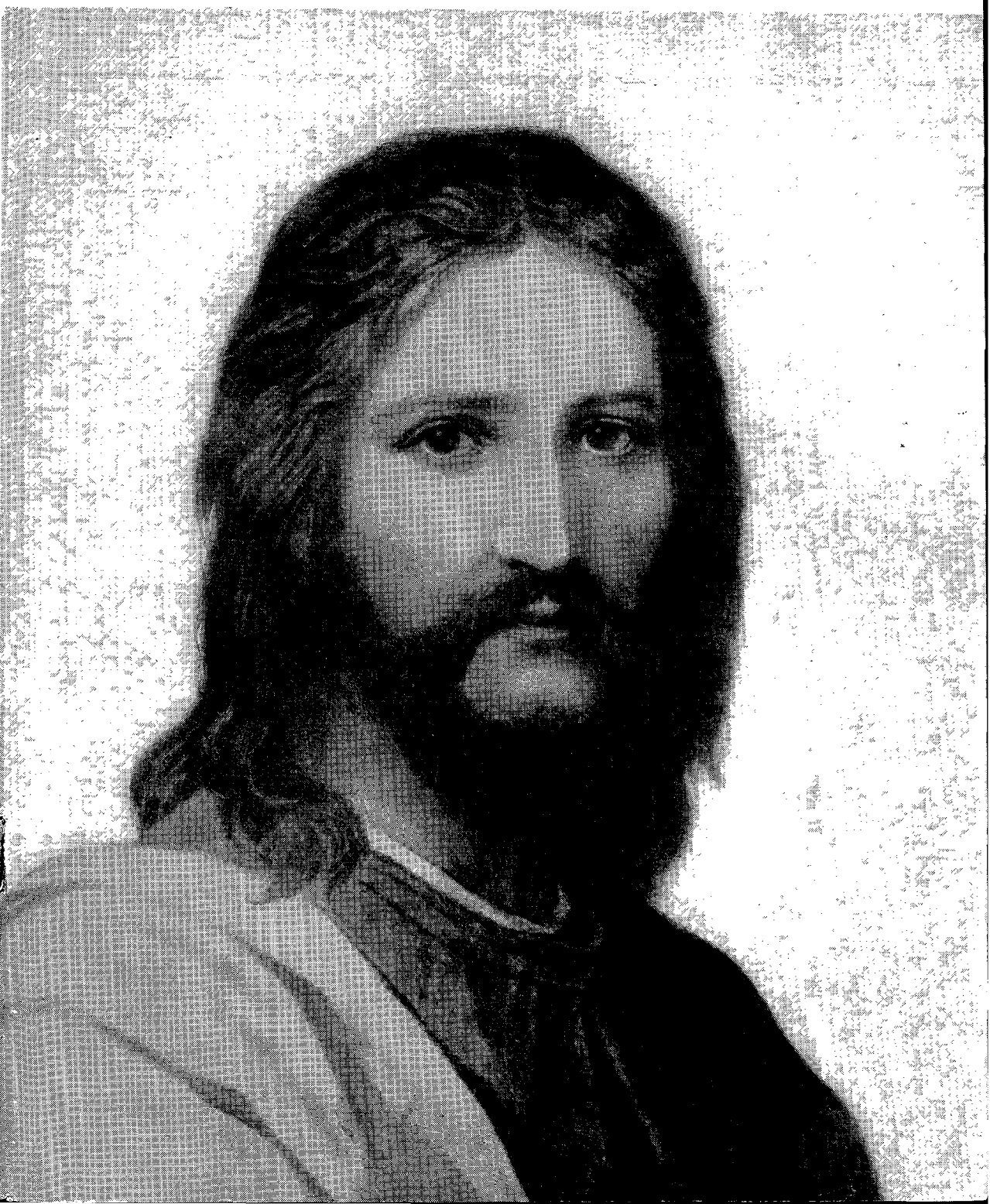
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIV OCTOBER, 1951 NUMBER 10



The Love of Christ

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I can imagine Jesus saying, "Go search out the man who put the crown of thorns on My brow; tell him I will have a crown for him in My kingdom if he will receive the grace of salvation—and there shall not be a thorn in it.

"Find out that man who took the reed from My hand and smote My head, driving the thorn deeper into My brow. Tell him I want to give him a scepter.

"Go seek out that poor soldier who drove the spear into My side; tell him there is a nearer way to My heart than that! Tell him I want to make him a soldier of the Cross and that My banner over him shall be LOVE."—D. L. Moody.

THE MINISTRY
FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXIV NUMBER 10

AT A GLANCE

FEATURES ... 4, 26
Conquer by Love—Love Never Fails—Making Our Campaigns Spiritual—Effectual Pastoral Suggestions—What Are Our Tests of Fellowship?—Sabbath Morning Evangelism

EDITORIAL ... 14
Revivalism Trends

NEWS AND ANNOUNCEMENTS ... 16

PULPIT ... 18
Christ's Voice in the Church Today

EVANGELISM ... 20
The Place of Public Evangelism—Increasing Evangelistic Offerings—The Lending Library—Upsurge in Child Evangelism

PASTOR ... 25
A Plan for Church Elections

HEALTH EVANGELISM ... 30
The Scientist as a Christian

SHEPHERDESS ... 33
As a Worthy Woman, Part III—Home Beautiful (Poem)—Theology Club Auxiliary

BIBLE INSTRUCTOR ... 36
On Furlough in a Dark County—Are Some Predestined to Be Lost? (Outline)—The Human Will and Victory (Outline)

MUSIC ... 39
A Thanksgiving Chorus—We Thank Thee (Chorus)—Good Singing and Good Praying

RESEARCH ... 41
Prophetic Interpretation and Historical Authorities

RADIO ... 43
Quiz Children

NEWS ... 45

BOOKS ... 48

POINTERS TO PROGRESS ... 52

Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington 12, D.C., U.S.A., $2.50 a year; 25 cents a copy. Add 35 cents for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

In This Issue

IN THIS issue are four related articles—"Conquer by Love," by Arthur W. Spalding; "Love Never Fails," by Adlai A. Esteb; "Making Our Campaigns Spiritual," by Wesley Amundsen; and "Effectual Pastoral Suggestions," by Melvin K. Eckenroth. These contributions bring to our attention some matters every worker in the Advent cause might well consider.

And then no one will want to miss "What Are Our Tests of Fellowship?" by our General Conference President, on page 12.

The editorial "Revivalism Trends" analyzes some present-day trends in the religious world of which we need to be aware. A revival atmosphere is astir in most parts of the world today, and we need to know how to evaluate these movements.

Our evangelists will find a valuable, practical suggestion on page 22—"Increasing Evangelistic Offerings."

"On Furlough in a Dark County" is a most thought-provoking report on the work Marye Burdick has been doing in and around Decatur, Tennessee. Sister Burdick has had a most interesting experience and points the way to what others might do who are either on furlough or on sustentation. Some of our college graduates who have not been placed in the work may also find here some suggestions that will lead them into definite service for the Lord.

STOP PRESS NEWS. The opening meeting of the New York City Faith for Today evangelistic series was held Sunday, September 9. Previously our faithful laity in New York had handed in 25,000 names of business friends and non-S.D.A. acquaintances. These received personal invitations to the meetings in Carnegie Hall. Because of this large list and the unusual call for reserved-seat tickets which these names and the publicity on the Faith for Today telecast brought, no newspaper advertising was used for this first meeting.

At the combined meetings held at 3 and 8 P.M. well over 3,000 non-S.D.A.'s were present by actual count. The Lord greatly blessed R. A. Anderson as he preached a Spirit-filled evangelistic sermon, "Is Peace Possible?" More than 1,000 non-S.D.A. families requested literature. The offering was $859. Charles Keymer and his 150-voice choir provided excellent music, and the audience left the hall enthusiastic to return to the next meeting.

All the evangelistic team are of good courage and earnestly solicit the prayers of our fellow-workers around the world so that this message may be heralded in that great metropolis in the mighty power of the Holy Spirit. B.G.

COVER PHOTO: H. Hofmann, *Artist.*

Conquer by Love

ARTHUR W. SPALDING
Collegedale, Tennessee

IN THE war between Christ and Satan there stand opposed two principles: motives, incentives. On Christ's side is love, unselfish, sacrificing, ministrative love, the creator and preserver of men. On Satan's side is rivalry, selfish, possessive, combative rivalry, the cause and container of all the injustices, miseries, and violent death of men through all ages.

In evolving rivalry and making it the chief incentive of men, Satan has seized upon one of the good gifts of God and turned it to evil. That is the pattern and formula of all his work. He cannot create, for he is not the Creator. He can only take what God has created (and that is good), and by applying his ferment of selfishness, he can divert it to something evil. Every evil trait in man is but the perversion of a good trait; every wrong habit is but the corruption of a good impulse. But it makes all the difference in time and eternity whether the good is preserved or whether it is corrupted. Good comes from God; evil from the devil. They who are on the side of God hold to His pure creation; they who are on the side of the devil use and advocate his substitute.

Rivalry or Emulation—Which?

Rivalry is a perversion of emulation. We have no better term than emulation for this God-given constituent of man's nature, though in usage it has spread from its innocent meaning to an obnoxious sense, and is sometimes used as a synonym of rivalry. But in its primary sense emulation is that impulse in man, whenever he sees another doing well, to seek to equal or excel that other. The little child through emulation learns to walk, to talk, to take on the pattern of life that his home, his community, and his church afford. And the impulse continues into adult life.

"Lives of great men all remind us
We may make our lives sublime,
And departing, leave behind us
Footprints on the sands of time;

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

But mark this: Emulation remains pure, beneficent, helpful, only as it is motivated by the love of God. This love God gave with life; it has never wholly departed from any man, unless and until he has aligned himself completely with the devil. Devils have no love of God; the life they received from God has been poisoned with self-love, and it is now near to extinction. But pure emulation, energized by unselfish love, seeks the betterment of its possessor, not to triumph over another, to cast down another, to rise by the defeat and destruction of another; but to add its improved powers to the powers of the one emulated, that together they may better serve and secure the triumph of their common cause. They remain brothers; they rejoice in each other's success; their love is multiplied, and by its very nature serves others rather than being served by others.

Emulation is the pure wine of God. Press the juice from the grape; it is sweet, exhilarating, life giving. But let that pure wine stand out in the open for a time; there enter into it the germs of fermentation, and it becomes alcoholic, intoxicating. Rivalry is the wine of the devil, changed from the purity of emulation, through the ferment of selfishness, into that stimulating but narcotic beverage that drives men to confusion, riot, and war.

The line is clearly drawn by Christ. His disciples strove and disputed among themselves as to which of them was the greatest in His church, His kingdom. Two of them, James and John, tried to settle the matter by boldly asking Him for the two highest places. He refused their request. But when the affair became known to their fellow disciples, they had great indignation against the two brethren. Then Jesus called them all to Him, and said:

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and who-

soever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:42-45.

The Law of Service

This is the basic law of the kingdom of Christ; it is Christ Himself: to serve, not to be served; to give, not to be given; to be called slave, not to be called master; to take the lowest place, not the highest; to love with the love of God, not with the love of self. That all this unselfish love wins love in return, is a natural consequence, but he who seeks it selfishly will never win it. The seed that is buried in the soil produces a hundred more seeds; but if it is hoarded, it will bring forth not one. No one can win love by demanding it. Only as he gives it unselfishly, without hope or design of reward, will reward come to him.

There is reward immediately. That reward, the greatest possible reward, is the fellowship of Christ. He who opens the door and lets Christ into his heart, who communes with Him at festive board, who lives constantly in His presence, asks nothing more, but he receives ever more and more. He gains in power, in life, in character. He becomes an instrument in the hand of Christ to accomplish and complete His work in the earth. The Holy Spirit descends upon him in power and glory, and by this almighty power the field of the world is made ripe to the harvest.

This power we need; this power we must have to finish the work of God in the earth; for this power we pray. But can we hope for answer to our prayers if we refuse to follow Christ's directions as to the spirit of our service?

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." James 3:14-16.

The love of Christ, if it be received in fullness into our hearts, will cast out all rivalry, all envy, all strife for precedence and supremacy.

Rivalry and Competition

What shall we say, then, if not only do we harbor such evil in our hearts, but teach it to others? Shall the ministers of Christ's grace foster rivalry in their churches and congregations? Is there no incentive known to leaders other than competition, contest, rivalry? Must we resort to the wine of the devil to set the table of Christ? To set party against party, band against band, class against class, in the drive for goals, or for any objects whatever, is to surrender ourselves to the enemy while we ostensibly fight his legions. There are examples aplenty of the discouragement and the desertion of some who have been incited to work for the highest place on a list or for distinction as the specially honored, but who have failed in their ambition. On the other hand, there are too many who win, and gloat over their triumph. In neither case is the spirit of Christ manifest.

"When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room." Luke 14:8, 9.

"In God's plan there is no place for selfish rivalry."—*Education*, p. 226.

The leaders of a Christian people must have the discipline of Christ, the spirit of Christ, the teaching of Christ, in their own souls and in their ministry to others. Are we the hired servants of men, or are we the consecrated apostles of Christ? Have we to prove our worth by an imposing number of converts, or are we to reveal our connection with Christ by a teaching of the truth? How many followers had Jesus when He went to the cross? Had He failed? We will not come to Pentecost by elbowing fellow servants. The upper room must first be consecrated by a washing of others' feet and the washing of our own hearts in the humility of Jesus.

"But," objects one, "I can rouse my people to enthusiasm in a campaign only if I employ the competitive principle. Unless they are fired by a desire to win a race they will do nothing." Oh, shameful confession! What have they been taught? Has the world been held up before them or Christ? It is such an one who makes of the Sabbath service an auctioneer's mart, selling the sacrifices of God within the temple walls. What if One should enter with a whip of small cords!

"But if we abandon this incentive of competition and contest, will we not fail to reach our goals? Will not the foreign missions program, the evangelistic program, the missionary program, fall down? Can we risk failure for the sake of a principle?"

We risk nothing when we do Christ's

bidding! When the level of faith and love in the church rises to its rightful place, the program of Christ in every field of effort will leap to the zenith. What we require is not an iconoclastic smashing of an evil incentive; it is the substitution of a far mightier incentive, the love of God. Let us devote ourselves to the impartation of Christ's love to our people, and we shall see the power of God take hold of the church. And then shall the end come.

To him who knows not the power of the love of God there is no incentive so powerful as the competition of rival persons or parties. This is the world's greatest lever. But in comparison with the mighty force of love, rivalry is as a feeble finger to a Niagara of power. It can make war, but it cannot save a soul from hell. It can destroy, but it cannot create. If we would move our people to rise and fight for God, we must know the doctrine of Christ, not *in words only, but in spirit and acts;* we must sound the depths of love, and call upon God for its power in our lives. Then we shall despise the trappings of the world's pomp and war; we shall answer to the trumpets of God rather than to the snare drums of the devil; and we shall triumph with Christ in the glory and power of love.

Love Never Fails

ADLAI A. ESTEB

Associate Secretary, General Conference Home Missionary Department

AS WORKERS in the cause of God we are to seek for new and better ways of advancing the kingdom of God. Some of us have used procedures that work sometimes under some conditions. As pastors of churches we have tried many "solutions" to solve certain problems, and occasionally we have had to confess that some of our remedies have failed. In our zeal and eagerness to reach certain goals or achieve certain results, we have experimented with many plans. Some of them have worked at least some of the time in some places. But who can say that all our methods have worked all the time in all places? As we contemplate that penetrating question it is supremely refreshing and encouraging to find that there is one method that never fails. Here it is: "Love never fails." 1 Cor. 13:8, Weymouth. As ministers, as executives, as departmental workers, how wonderful it is to finally discover at least *one thing that never fails!*

Here is the universal panacea. But the big question is, How can we apply this remedy as the solution to all our problems? To be specific, how can we use this method in our next *Signs of the Times* campaign, or our next Ingathering campaign, or our next evangelistic campaign? Does this mean that all I need to do to reach any church goal is to preach a sermon on love, and presto! the goal will be reached?

No! It is hardly as simple as that. Yet if it were an ideal sermon given by an ideal preacher to a church full of ideal people, I fully believe that church would set an all-time record in whatever undertaking they were engaged. Nevertheless, the pastor who will consistently, over a period of time, train and lead his flock in the right way can begin to approach this ideal.

But we must be realistic as well as idealistic. We must be practical as well as theoretical. We must be clinical as well as psychological! We must believe in ideals, for, as J. G. Holland wrote, "Ideals are the world's masters." And although we recognize the fact that ideals can only express themselves ideally through ideal people, yet the most practical results come from the blending of realism with idealism.

Who is sufficient for these things?

Will one sermon on love be enough to reach any goal or objective set for your church? Doesn't our text say that love never fails? Yes, that is the divine method, and it never fails. That is the divine promise. But is preaching a single sermon on love or even two sermons on love enough to qualify for success? Does our text say *preach* about love, and you will never fail in any campaign in which you are engaged? Or does it say, "Love never fails"?

The Character of Love

Love is positive, not negative. It is dynamic, not static. It is creative. Love is, as Henry Drummond put it in the title of his remarkable little book, *The Greatest Thing in the World.* Yet some seem to think it is passive, whereas it is active. The true love of Jesus implanted in the human heart ignites the fiercest fires ever kindled on this earth. Such love is the greatest driving force known to man. It is greater than the lust for power or the lure of gold. Paul cried out, "The love of Christ constraineth us." Few have ever permitted that fire to burn with such intensity in their souls as did Paul. It drove him from house to house, pleading with tears for the salvation of souls. It drove him from city to city, delivering the message "publickly, and from house to house." It drove him from island to island, continent to continent, over deserts, mountains, seas. He shook the Roman Empire and established a church in the very court of the Caesars. He altered the map of the world. He changed the philosophies of men. Some people talk about Napoleon or Alexander making the world tremble with his armies. This little self-supporting missionary, this tentmaker from Tarsus, made the world tremble without any army at all. He was armed only with faith, hope, and love; and the greatest of these, added Paul, the battle-scarred hero, is love.

Love never fails. It never failed Paul. But what kind of love was it? Notice that it was a vital, living love—it worked. Do we have that kind of love? Ah! There's the problem. "Faith without works is dead." James 2:26. We often quote that verse to our friends who want to avoid keeping the Sabbath, when they tell us they are "saved by faith"—blind faith. It is blind, all right, and deaf, also; in fact, it is "dead," wrote the apostle, if it will not work. But what about love? Is a love that will not work the genuine article? "Where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages,* p. 825.

Brethren, let us face the real issue. Some of our church members do not want to work. As a matter of fact, sometimes I do not want to work. It may be that some of my fellow ministers are troubled with the same temptation. Some of us may not like evangelistic campaigns or *Signs* campaigns or Ingathering campaigns or Field Adventuring campaigns or any fund-raising campaigns. We don't like campaigns, period!

Service or "Seats"?

Fellow workers, just what do we like? What do we want? Do we desire only to supervise and let others do the work? Others have been similarly tempted. James and John came asking Jesus to give them seats. But it was not the time for seats. It was the time for action, for work. The seats would be given out when the great work was all over. Jesus asked those disciples, "Are you able to drink of the cup . . . , and be baptized with the baptism?" No! Jesus did not offer them seats but offered them a baptism of blood and sweat and tears.

This fact leads us to think that Christ wants us all to be participators and not mere spectators. Indeed, the Spirit of prophecy speaks of those who think they can be "mere spectators." Then the messenger of the Lord says, "Never was there a greater mistake."—*Testimonies,* vol. 5, p. 386.

Yet some of us, like James and John, are still subject to the natural desire for seats. Poor, weak human beings, we often join with Peter in our human tendency to want to stay upon the mountaintop. But Jesus led Peter down to the needy plains of service. It would be dangerous to stay on the mountain!

True love will "drive" us to service.

Brethren, how do *we* love? The shortest verse in our English Bible says, "Jesus wept." And the very next verse reads, "Then said the Jews, Behold how he loved him!" How many tears have we shed over the city in which we live? How many have pointed at me, saying, "Behold, how he loved"? How many tears do we shed for the lost? How much do we love? It is a wonderful art to preserve our capacity for emotion unblunted to the end of life as Jesus did. "Never was there another whose sympathies were so broad or so tender."—*Education,* p. 78.

Paul shed some tears also. Paul had a love that worked. He engaged in a house-to-house soul-winning campaign all the year round, and not just a couple of times a year in a national Field Adventuring campaign. Paul engaged in fund-raising campaigns too, and gathered quite an offering to take to Jerusalem. And he told the Corinthians what the Macedonian churches had done and urged them to emulate their

worthy example and "abound in this grace also."

There is a danger here. The Spirit of prophecy has pointed it out: "In God's plan there is no place for selfish rivalry."—*Education,* p. 226. Correct. But notice that word "selfish." What was the motive that Paul had in urging the Corinthian church to match the splendid giving of the Macedonian churches? Was it selfish, or was it to advance the cause of God? What is our motive in all our campaigns? That is the important thing. This same apostle Paul wrote, "Let us consider how to stir up one another to love and good works." Heb. 10:24, R.S.V. Sometimes we may even have to "provoke" one another to "love and to good works," as our King James Version gives it. What a shame that we have to "provoke" one another to work! But we are not in heaven. It only reminds us that we are not yet perfect.

Fellow minister, Christ "desires to perfect His household through the perfection of His ministers."—*Testimonies,* vol. 9, p. 151. We all want a perfect church, but are we perfect? Do we have the kind of love that never fails? True love never asks, "How much must I do?" but "How much can I do?" "Love makes the heaviest load seem light." Someone has said, "We can give without loving, but we cannot love without giving."

Look at Jesus. Listen to Him as He says, "A new commandment I give unto you, That ye love one another; as I have loved you." John 13:34. What was to be the measure of our love? "As I have loved you." How did He love us? He died on a cross for us. Then the cross is to be the measure of our love! That means sacrifice. That means death to our pride, death to the old man.

That is to be the measure of our love. No wonder He called it a *new* commandment, to love like that. It was new historically, for no one had ever loved like that before. It was a new application of love! He gave a new interpretation of love. He gave the world a new demonstration of love. He gave a new meaning to love. That kind of love never fails.

In that stirring word picture of the judgment in Matthew 25, Jesus tells us that He will divide us into just two groups, and His searching, penetrating question will not be, What have you believed? or How have you preached? No! It will be, How have you loved? To some He will have to say: Depart from Me. I never knew you. You were never inspired by My life or death to live and love as I left you an example. You never came close enough to My heart to feel its throbs of compassion for the poor, the needy, and the lost of earth. You never captured My Spirit. You have never learned to love. What a tragedy! Our eternal destiny determined by how we loved!

May God give us a fresh baptism of love. For *love never fails.*

Making Our Campaigns Spiritual

WESLEY AMUNDSEN
President, Madison College

WITH the lapse of the centuries the church has come into strange and difficult times. Prophetic utterances of Holy Writ indicate that as the church continues its career toward the end of time, impurities and worldly attitudes will increase. It is not without purpose that the last church, the remnant of Israel, has been named the Laodicean church. Not cold, or hot, but indifferent, apathetic, without zeal and living faith in God.

Living in this present world, we are in danger of imbibing the philosophies of the world. Preaching may take on a theatrical tone; education may follow in the footsteps of modern philosophies; Christian living may pattern after the formal church attitudes; money raising may take on the tone of Community Chest or other secular methods.

But how shall we raise funds for the work of the Lord? With what shall we come before Him? Is God any more pleased with our gifts than He was with the gifts of those to whom He said: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me

your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts." Amos 5:21, 22, A.R.V.

We think of some of the methods used for reaching many of our denominational goals. Although it is true that we are obtaining millions of dollars through the various avenues, nevertheless the question still remains: Are we following God's methods in this campaign work, or do we follow the "drive" plan of the world?

If we will think back to the humble beginnings of the Ingathering plan, when Jasper Wayne obtained his first offerings for foreign missions through the use of the *Signs of the Times,* we can readily see that God's hand was in the plan. Later, when the idea was presented to Ellen G. White, she wrote:

"One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places during the past few years, this has proved a success, bringing blessings to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of the Lord has been glorified."—Manuscript, "Consecrated Efforts to Reach Unbelievers," June 5, 1914.

It Can Be Done

For years it has been part of my work to organize and lead churches in Ingathering solicitation. In some cases the plans for competitive fund raising by bands has dominated the campaign in spite of my personal attitudes to the contrary. And, as far as money-raising success, most of the campaigns have been successful. On the other hand, I recall a certain conference, of which I was the home missionary secretary, in which we abandoned even the use of ribbons and pins, much to the dismay of some. We called all our workers together, the conference president being there also. The matter was presented to the pastors on the basis of a spiritualized campaign rather than one in which we would offer premiums or tokens of any kind. The vote for this type of campaign was unanimous. But there were dire forebodings by some who heard about the plan. They predicted that we would fail to reach the goal.

However, the campaign among the churches was on a high level, and we presented the need of our mission fields from a strong spiritual angle. There was, as I recall it, no rivalry among the church members, and as a conference we went over the goal assigned to us within the time allotted.

Somehow it does seem to me that we need more of the Spirit of Christ in all our campaigns. We need to evaluate the purpose of the endeavor. We need to bring in more spirituality and less of worldly methods. We might do well to acquaint men with the work that we are doing for lost souls, with perhaps less emphasis on our work of building institutions.

We were conducting an Ingathering campaign in the island of Jamaica, and I was privileged to accompany Allen Stockhausen on a round of visits among the leading businessmen in the city of Kingston. It was during the terrible days of World War II. We visited a certain firm and met the manager, a fine British gentleman. He met us courteously, and we told him what our business was. He listened attentively, and at the close of our presentation he said, "I am sorry, gentlemen, that I can do nothing for you today. The condition of things in England is such that as a firm we do not know what the outcome will be, and we are doing very little business just now."

We ceased talking about our needs and turned our attention to the war situation. Then I called his attention to the words of the prophet Daniel regarding the dream of King Nebuchadnezzar. He listened gravely as the picture of the rise and fall of nations was brought before him. When I had finished he pressed a button, a clerk came into the office, and the manager scribbled a few words on a pad, tore off the paper, and handed the note to the clerk, with the words, "Take this to the cashier and bring the check back to me."

We might have talked to him of the need of building our schools and other institutions, but that would not have obtained results. It was when we made the spiritual approach that the barriers were swept away and the donation was forthcoming spontaneously.

So it should be in our churches. Our church members should be taught that the work of Ingathering for missions, for work at home and abroad, is based upon spiritual foundations. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

The one dollar brought in by the timid,

stammering sister in the church is of more value in the sight of God, because she went out to get it for the work of Christ with fearfulness and trembling, than is the one thousand dollars that someone else solicited through his high-pressure salesmanship methods with intent to show how much he could do in soliciting. God's method of evaluating our work for Him is so different from our methods. We would do well to think of this *often!*

We need to follow the counsel of the Lord through His messenger:

"To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. Search diligently for perishing souls. Oh, think of the yearning desire Christ has to bring to His fold again those who have gone astray! Watch for souls as they that must give an account. In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment, and say, 'Why did you not tell me about the truth? Why did you not care for my soul?' Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it. Let us consecrate ourselves to the proclamation of the message, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God.' "—*Ibid.*

Certainly this counsel is basic in the organizing of any church for the Ingathering campaign. The blueprint is before us. The manner of holy living is enjoined. The responsibility is placed upon us for warning souls with whom we come in contact of the impending judgment. The necessity of letting our light shine, in the church and out of it, cannot be overlooked. The whole passage is fragrant with pure, holy counsel to the church and to the individual who is to go out in the Ingathering campaign. In the experience of Nehemiah in building the wall of the city of Jerusalem we find no trace of competitive methods. His building and solicitation campaign was carried out on a high level of spirituality.

"When he called the people together on the morrow, he presented such arguments as were calculated to arouse their dormant energies and to unite their scattered numbers. . . . And having laid the matter fully before them, showing that he was sustained by the combined authority of the Persian king and the God of Israel, Nehemiah put to the people directly the question whether they would take advantage of this favorable occasion, and arise with him and build the wall. This appeal went straight to their hearts; the manifestation of the favor of Heaven toward them put their fears to shame. With new courage they cried out with one voice, 'Let us rise up and build.' "—*Southern Watchman,* March 29, 1904.

May we as the remnant of Israel adopt the same principles in all our efforts to raise funds for the Lord's work, in order that we too may have the approval of Heaven upon the methods we use. Let us keep in mind that God is ready to move upon the hearts of unbelievers and impress them to give to support His work in the earth. May we never attempt to bring God's sacred work down to the common everyday level of commercialism, but seek to keep it high and lifted up in holy endeavor for God. May the ministry of the remnant church ever seek to lead the people heavenward in all the campaigns and projects that are essential today. But we must not forget that ours is a spiritual work, to be led by Spirit-filled workers.

VOLTAIRE AND TWELVE IGNORANT (?) FISHERMEN

¶ One day, the French infidel Voltaire said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it."

Setting to his task, he openly ridiculed Sir Isaac Newton. One day, Newton made a prophecy based on Daniel 12:4 and Nahum 2:4, when he said, "Man will some day be able to travel at the tremendous speed of forty miles an hour."

Voltaire replied with, "See what a fool Christianity makes of an otherwise brilliant man, such as Sir Isaac Newton. Doesn't he know that if man traveled forty miles an hour, he would suffocate and his heart would stop?"

To top the irony of Voltaire's futile efforts, 25 years after he died, his home was purchased by the Geneva Bible Society and became a Bible storage building, while Voltaire's printing press was used to print an entire edition of the Bible.—*The Living Word.*

Effectual Pastoral Suggestions

M. K. ECKENROTH
Instructor in Evangelism, S.D.A. Theological Seminary

EVANGELISTIC work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants."—*Evangelism,* p. 17.

These words stand forth today in a new and bold relief against the background of a church engaged in multiplied enterprises. Since 1906 many burdens and responsibilities have rolled upon the servants of God unknown to the church at that time. Today the executive, the pastor, the evangelist all ask, "How can we order our program so that more and still more of the time of God's servants can be devoted to evangelistic work?"

This is no simple question. It cannot be answered by merely shrugging one's shoulders and passing it off and resigning oneself to a program made up of competitive frustrations. It is a very real and basic problem. We are becoming more and more conscious of the futility of any program that substitutes *competition* for corporate consecration, or *work* for worship. It is a fact that impoverished sheep produce inadequate wool, but well-fed and well-cared-for sheep always feel good when the wool is shorn!

We make bold to venture a few suggestions drawn from years of pastoral-evangelistic field experience. These are by no means exhaustive, but are plans that have, at least in part, helped to relieve the necessity for competitive scheming and enable the minister to fulfill his main task of leading his congregation to worship. The test of true worship is measured by the way the congregation responds to the call of God as He again asks, "Who will go for us?"

The pastor may either lead his congregation forward by leading them into an experience of fellowship with God or incite or urge them onward through the artifice of competitive promotion, pressure, and appeal to the sense of loyalty.

The wise pastor will therefore endeavor to meet his problem by studying it in the light of at least six basic techniques.

Practical Suggestions

FIRST.—Distribute responsibility to competent lay leadership. If such leadership is lacking, take time to train it. Not only does the distribution of such responsibility relieve the pressure on the pastor, but laymen thus entrusted with responsibilities remain true to the church and their God. Meet regularly with missionary committees and worker groups who have assigned responsibilities. Map out broad plans with them. Let them execute these plans. Pass any promotional material and ideas on to the responsible committees or individuals.

SECOND.—Where possible let the distribution of promotional materials be by direct mail to the members' homes. Let accompanying letters explain the specific technique for carrying out the project.

THIRD.—If the church publishes a Sabbath bulletin, call the attention of the people through this medium to the urgency of the matter before them. Refer to the material sent them. Thus the pastor can in a few moments call the attention of the congregation to a specific program without taking long periods of time primarily dedicated to worship. Remember, mere activity is not worship. A congregation that has truly worshiped and been led to a new glimpse of God and His love will go forth and do great things for Him, and will from experience have the knowledge that "it is working together with Christ that is true worship."—*Testimonies,* vol. 2, p. 24.

FOURTH.—*The pastoral letter.* The regular issuance of a pastoral letter, preferably once a month, will prove to be a wise investment. Here the pastor has his intimate chats with his people. He explains the monthly activity program. He can endorse or enclose promotional materials. As with the bulletin, so in his letter, he can reproduce some simple chart or device to show exactly how the congregation is relating itself to the current project. The need for charts, devices, and goals to adorn the church walls is obviously removed. Too

often these destroy the atmosphere of worship. Many a successful pastor today testifies how impossible it would be for him to carry on his program without his monthly pastoral letter. Remember, some of the books of the Bible are actually pastoral letters! The pastoral-letter plan is a vital part of the program for the busy pastor.

Experiences

FIFTH.—Make sure the pastoral visit is not neglected. But make sure also that it is not always connected with some promotional effort.

One successful pastor we know kept so close to his flock that when the time came for the *Signs* campaign he simply went around and visited his members, many of them right at their work. To one member who was operating a business he offered the gift of a magazine rack and made some practical suggestions as to how he might witness daily at his place of business. The idea, presented tactfully and prayerfully, so appealed to the brother that when the pastor suggested he take fifty subscriptions, he said, "Make it sixty. I am sure I can use that many." The next year this same brother said, "Pastor, raise my club to one hundred. The sixty are usually gone by the time the week is half over."

A doctor in the same church who had been concerned about professional ethics and just how far he should go with missionary work, was intrigued by a similar plan and later told the pastor that the plan had been a great spiritual boon to him. So the pastor continued with his round of visiting, and when the Sabbath for the official opening of the campaign rolled around, the goal of his church had been oversubscribed by a good margin, and very little had been said about it in public.

SIXTH.—Finally, but by far the most important, is the insistence of the pastor to hold inviolate the hour of worship. Center every sermon in Christ and lead the people to discover their Saviour and their God. Be prepared to emphasize practical godliness in your sermons.

This broad outline of a detailing of responsibility and the central function of the pastoral letter and the insistence of maintaining true worship will, if earnestly tried, give the pastor more and still more time for evangelistic work.

What Are Our Tests of Fellowship?

W. H. BRANSON
General Conference President

TESTS of fellowship for the Seventh-day Adventist Church are established by the general church body and are not left to the discretion of the individual church congregation, pastor, or elder. This plan makes for unity and strength and avoids much confusion that otherwise would be found in the church.

In the *Church Manual,* 1951 edition, pages 224, 225, the reasons for which a member may be disfellowshiped are stated as follows:

"1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.

"2. Open violation of the law of God, such as worship of idols, murder, adultery, fornication, stealing, profanity, Sabbathbreaking, willful and habitual falsehood, and the remarriage of a divorced person, except of the innocent party in a divorce for adultery.

"3. Fraud or willful misrepresentation in business.

"4. Disorderly conduct which brings reproach upon the cause.

"5. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

"6. The use, manufacture, or sale of alcoholic beverages.

"7. The use of tobacco or addiction to narcotic drugs."

"A minister, an individual church, or a conference does not have the authority to set up or establish tests of fellowship for the denomination. This authority rests with the entire church body, and is exercised through the regularly constituted organization of the church in the General Conference. Anyone seeking to apply tests other than those herein set forth does not, therefore, properly represent the church."—*Ibid.,* pp. 226, 227.

Desiring to safeguard the purity and unity of the church, the leaders have set additional standards before those requesting baptism and church membership. These apply to principles of Christian living and Bible doctrines, which the members should believe and obey, although some of them do not constitute standards for which one

found in violation would be disfellowshiped.

Many years ago the General Conference adopted a model series of questions for those seeking membership in the church, to be used as a guide to our ministers and elders who preside on such occasions. These are printed by the Review and Herald Publishing Association on the reverse side of a baptismal certificate, copy of which should be furnished to each person received into the church.

This list of questions covers all essential points of doctrine and reads as follows:

"1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

"2. Do you accept the death of Jesus Christ, on Calvary, as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?

"3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins, and given you a new heart?

"4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?

"5. Do you believe that the Bible is God's inspired Word, and that it constitutes the only rule of faith and practice for the Christian?

"6. Do you accept the Ten Commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?

"7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?

"8. Is the soon coming of Jesus 'a blessed hope' in your heart, and is it your settled determination to prepare to meet Him in peace, as well as to help others to get ready for His coming?

"9. Do you believe in church organization, and is it your purpose to support the church by your personal effort, means, and influence?

"10. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in the forgiveness of your sins and of acceptance with Christ?

"11. Do you believe that the Seventh-day Adventist Church constitutes the remnant church, and do you desire to be accepted into its membership?"

There are of course many things taught by the church that are not covered by the above list of questions. These things are important, but are not *required* of those coming into the church. The observance of these additional points of teaching must be left to the individual conscience and not become a matter of *requirement.*

For instance, the church teaches the value of a strict vegetarian diet, the harmful effect of the use of tea, coffee, cola drinks, and so forth, but adherence to this teaching has never been made a test for admission into the church.

In order to maintain the unity of the church, each minister and leader should always carefully distinguish between the *teachings* and the *requirements* of the church. No minister or church elder has the right to set up standards of his own that have not been made standards by the general church body. To do so could only result in confusion. There would be as many sets of standards as there were leaders.

It is reported that one minister requires women seeking membership to entirely discard the use of cosmetics.

We have heard a few ministers say, "I hold the standard high." And that should be true of all of us. But in requiring these new converts to pledge themselves to uphold the standards set by the church, we should be exceedingly careful not to add a lot of standards of our own making, that we have no right, as representatives of the church, to enforce upon the people.

Some of these matters that are not tests for membership should be taught but not enforced upon the people. After proper instruction is given, then the matter of compliance must be left to the individual conscience.

ROMANS AND CORINTHIANS

¶ WE should take note of the differences between the book of Romans and this book of Corinthians. Romans begins with our old nature. Corinthians begins with our new nature. Romans requires justification. Corinthians requires sanctification. Romans leads sinners to Christ. Corinthians leads Christians to Christlikeness. Romans presents the appeal of a new faith. Corinthians presents the appeal of faithfulness.—ROY L. LAURIN in *Life Matures.*

Revivalism Trends

THE Ministerial Association receives a very excellent theological quarterly, *Bibliotheca Sacra*. Published by the Dallas Theological Seminary, its articles are usually discussions with point, because of the quarterly's fundamentalist background. Although we cannot agree with everything in this journal, especially on eschatology, we must admire the strong stand taken on the importance of prophecy in this hour of history. In the 1951 April-June number appeared a significant editorial by Dr. Lewis Sperry Chafer, president of the seminary, who is also a Bible teacher well known to evangelical Protestants. We quote Dr. Chafer on the present revival trend:

"There is a modern tendency to magnify emotionalism which manifests itself in mass confessions, and it is too easily concluded that such emotionalism is a form of revival. Such waves of emotionalism hardly inspire faith in the Saviour on the part of the unsaved, which faith would indicate a true spirit of revival.

"*What is revival?* As many of God's faithful Christians are praying and hoping for a revival, it is well to inquire what is meant by the term as used. If it means, as it doubtless does, that the gospel is presented to a larger number of the unsaved, there has never been in the later history of the Church such a revival as is now in progress. In every city and important center some form of radio preaching is going on which is reaching more people than any revival in history has ever done.

"If we demand great mass meetings with public demonstration, that may never come again. It is evident God is using new and more effective ways of reaching the hearts of men with His truth. Never has the gospel been so presented in printed form as it is being presented now. There is much reason for thanksgiving and support of the mighty agencies now in use, and an increase in the use of these. But it is a debatable question whether people will attend mass meetings as they did two generations ago. Not many evangelists can report large numbers of unsaved attending their services now."

Dr. Chafer is viewing this present wave of revivals with noteworthy reflection. We hold that his thinking is clear. But now observe that this interpreter of the times considers the solution to the problem the union or community church. With a very definite trend on the part of Protestantism to unify and blend, it is not surprising that Dr. Chafer should lean in this direction. After discussing "water baptism" as one means for pointing the way to community fellowship he adds:

"The sad fact that Christians have allowed themselves to be divided over so unimportant a matter as the mode of water baptism has too often been reflected in the work of the union or community church."

He next infers that rebaptism is too often imposed, and that it deprives the individual of private judgment or interpretation. Then he tells about a plan that he admits was a "perfect success":

"One of the largest independent churches in America maintained for years a plan which was a perfect success. Whatever the pastor's practice might be, he was not called upon to baptize anyone. There was one elder of the church who himself believed in immersion and he immersed all candidates who preferred that mode. Likewise, there was an elder who baptized others who subscribed to affusion. The baptisms were always private and the subject was not open for debate or discussion. The plan worked perfectly. It is needless to add that people were received into the church without baptizing any. . . .

"The outside world needs to see believers in fellowship regardless of various interpretations. An intelligent unbeliever cannot see a sufficient reason for Christians to be separated on a mode of baptism, and they should not indeed be so separated."

Some Observations on Revivals

Recently we had occasion to attend a series of youth revival meetings in one of our Great Lakes cities. With an open mind to recognize good wherever it may be found, we made certain observations that gave cause for reflection. In this particular type of revival the evangelist did not overlook stressing the return of Christ as a climax to "earth's last hour." When preaching on the Ten Commandments he introduced his remarks with a positive statement that the law of God was still binding in every respect. Aside from the fact that in the fourth commandment he mainly stressed church attendance on Sunday instead of visiting a ball game or participating in some other worldly pleasures, the evangelist's discourse was most sincere and powerful.

Neither would one want to conclude that emotionalism was pronounced, although

the emotions were wisely appealed to. There was an altar call every evening, but sometimes less than three persons responded by finding their way to the altar or into the inquiry room. One concluded that this evangelist was somewhat baffled by the lack of audience response. Comparing it with similar revivals he had previously conducted in other areas, he must have been perturbed with the present situation. This launched him out to venture a question for which he solicited quiet, unhasty forethought. The moment of reflection was tense, and its effect was most impressive. The question asked of the audience was this: "How many feel that if Christ would come today, or if death would overtake you suddenly, you would be ready to meet Jesus?" Almost in a body the entire congregation responded affirmatively by raising of hands. Again the same question was pressed with even more fervor and appeal for personal reflection, only to receive the same response. One was compelled to wonder whether this large group of Christians was truly "saved" or simply smugly deceived into complacency about their spiritual well-being.

Is There a Lesson for Us?

This experience and similar ones we may observe today should guard Seventh-day Adventist evangelists on various points. First, we have had an era of revival in various Christian groups, and the people have been responding. There is an awareness of the need to get ready for the end of the world; but that does not say that the grace of God has done its complete work in the lives of individuals. It is now popular to talk religion and also to take part in revivals. Not infrequently when these are held thousands are in attendance, and many make decisions at each meeting of the brief series. Next, there is also a spirit of fellowshiping, which has its wholesome aspects. Christian groups are drawing together. But after the revival the emphasis seems to be placed on social activity.

Today there is also a decided note for unionizing the church, for confederating its smaller parts—not always weaker ones, however—into more powerful bodies. To many theologians, at this stage the problem of unifying on doctrine is apparently hopeless. A practical conclusion on the part of others is that doctrines do not matter. Stating it charitably, the Christian Church is at present more confused than blamable.

Now, where do Seventh-day Adventists fit into this revivalism? We dare not condemn everything outside of our own ranks, for surely the hour calls for revival. For that reason we should first be looking within the church to study our own needs. It is likely that we may be influenced by this shallow revival trend of our times, rather than stress a holy and significant experience. To meet our personal need, first of all, as well as that of our denomination, we must be primarily conscious that this is the hour of the Holy Spirit's outpouring. Earth's darkest hour must be matched with heavenly power. There must enter into our ranks an awareness that this revival mood is not just timed; neither is it merely a concerted movement the world around. A true revival must now spring out of our own deplorable condition as a church. But it should not be animated by a merely convenient slogan or some intensified, important emphasis or program; it must be an experience touching individual hearts and then resulting in collective action Godward.

From what we have been observing in various sections our believers generally respond to these revivals. They are indicating their sincerity by humility of heart, sacrifice for God's work, and earnestness in missionary activity. Brethren and leaders of our flocks, let us guard that such a willing response may not become merely an avenue for exploitation or promotion of a church project with which we may be connected. Forgetting the human instrumentality, in this era of revivalism, let us plead earnestly for that heavenly unction which will enable God's ministry to prepare a people for Christ's soon return. L. C. K.

HEAVEN IS WATCHING

¶ HEAVEN is watching to see how those occupying positions of influence fulfill their stewardship. The demands upon them as stewards are measured by the extent of their influence. In their treatment of their fellowmen, they should be as fathers, just, tender, true. They should be Christlike in character, uniting with their brethren in the closest bonds of unity and fellowship.—*Testimonies*, vol. 7, p. 282.

News and Announcements

The Adventist Home and School

HAVE you seen the new magazine *The Adventist Home and School?* It is devoted especially to the strengthening of our Home and School Associations, the furthering of our Home and Parent Education, and the closer binding together of our home and school relationships.

More and more we realize that the child goes to school to supplement the education he receives in his home; that parents and teachers must work side by side in a unified process for the development of the child. The home is greatly concerned as to what the school does to the child under its influence, and the school is equally interested in what the home does to the child.

This 32-page journal, appearing every three months during the school year, contains challenging programs, suggestions for projects, and clever ideas for the Home and School Associations, Christian Home Councils, and Parent Study Groups. Every minister and church elder will find *The Adventist Home and School* a great help in his church work.

The September-October-November issue has been off the press for some time. Get your copy through your conference educational superintendent, or send your subscription direct to the Southern Publishing Association, Box 59, Nashville 2, Tennessee. Price, $.75 a year.

Field School of Evangelism

EARLY in the past school year the department of religion of Emmanuel Missionary College laid plans for the conducting of a field school of evangelism in the summer of 1951. In council with P. W. Christian, president of the college, and E. R. Thiele, head of the department, Horace Shaw, instructor in speech and evangelism, secured an attractive tent site just outside the city limits of Elkhart, Indiana. Associated with Elder Shaw is Melvin Davis, of the music department, and his Choraliers.

The Elkhart church, with its alert young people, and the students of theology and speech at Emmanuel Missionary College prepared the field for this series of tent meetings.

A week before the evangelistic meetings began, June 17, the school of evangelism began its activities. Miss Louise C. Kleuser, of the Ministerial Association of the General Conference, began her instruction in personal and Bible work, with Miss Mary Kent, veteran Bible instructor of the Indiana Conference, assisting. Another class in evangelistic procedure was conducted by Elder Shaw. Four young women students engaged in colporteur evangelism in Elkhart and its adjacent territory. Several young men who helped in these meetings found remunerative employment in the city.

Because of a busy student program, classes met very early in the morning. These students, however, considered it a great privilege to join their teachers in this inspiring type of evangelism. When theory and practice are combined in such practical soul winning, there are both vision and enthusiasm for the work. Emmanuel Missionary College students found Elkhart a profitable laboratory for evangelistic methods.

Other colleges, of course, have held similar field schools; and though all who have had part in such a training program recognize the handicaps of an evangelistic worker group entirely untrained, students do make some contributions that compensate for inexperience. With the nearby churches opening up their many doors of opportunity to these students, they soon catch the true spirit of soul winning. In such an enterprise the General Conference and Theological Seminary, the union and local conferences, as well as the college itself, may each make its distinctive contribution for the doubling of our membership.

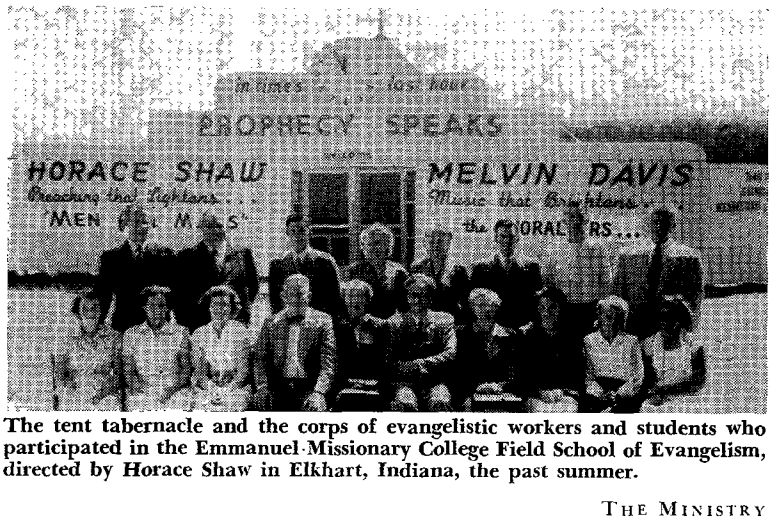
L. C. K.

Revival Results

PASTOR of the Superior, Wisconsin, church, Melvin G. Hickman, writes of the benefits gained from a revival held in his church June 9-16. Daniel W. Schiffbauer, from another district in the conference, conducted this revival. He was assisted by Brother and Sister Howard Hanson, Jr., and Elder Hickman with the music.

Speaking of the results of this revival, Elder Hickman writes:

"After a week of revival meetings, church attendance has increased, and we have half the adults of the church now coming out to prayer meeting, with children also taking a real interest in the junior stories at prayer meeting. In fact, prayer meeting



The tent tabernacle and the corps of evangelistic workers and students who participated in the Emmanuel Missionary College Field School of Evangelism, directed by Horace Shaw in Elkhart, Indiana, the past summer.

attendance has been tripled. The revival is still having its reactions throughout the church, and a number of backsliders are coming back. B. G.

Association of Self-supporting Institutions

FIVE years ago the Association of Self-supporting Institutions was brought into existence at Cincinnati, Ohio, with twenty-five charter members. Approximately eighty self-supporting institutions and enterprises in North America have joined the association by this time, nearly all of which are medical, or have medical work connected with them.

Acting as secretary-treasurer of the association since its founding in 1947, I have attempted to compile a composite picture of what these eighty institutions are accomplishing:

1. Workers employed (mostly S.D.A.)—1,000.
2. Acres of land owned—7,000.
3. Value of property and equipment—$6,000,000.
4. Beds available for patients—1,800.
5. The 1950 tithes, offerings, and charity and welfare contributions—$500,000.

Much more might be said regarding the fine work these units are doing for God, and of the loyalty of these self-supporting workers to the organized work. They are doing their part in community work, in providing employment for church members, a practical education for youth, homes for the aged, and care for the sick in their small sanitariums, treatment rooms, and rest homes. Many of them provide their own pastors and teachers, thus relieving conference workers for other sections. They faithfully raise church goals, carry on church campaigns, and build churches and schools.

At the last General Conference session a strong appeal was made to mobilize every agency in this worldwide program of doubling our membership in the next few years. These various church-related institutions wish to be considered as an auxiliary to the denominationally owned institutions in this mighty task. Many are now giving Bible studies to their patients, holding daily devotional services, and making it possible for patients to listen to Seventh-day Adventist radio programs and view Seventh-day Adventist telecasts. A few places have regular visits from one of our ministers or a chaplain (sometimes a sustentation beneficiary).

Our self-supporting institutions stand ready to do their part in civilian defense and casualty care, should war come to this country. They could provide at least two thousand additional beds to take care of the wounded and suffering. Again these institutions in the United States have sponsored 76 of the 310 displaced persons being located by the General Conference.

To join the association, which functions in North America only, certain standards must be met. Institutions and workers must conform to the principles of the Seventh-day Adventist denomination and operate in accordance with the generally accepted principles of professional ethics. Application blanks must be filled out in triplicate, and signed by the conference president and the commission secretary, before the institution is considered for membership by the association. Five leaders from the General Conference serve on an executive committee for the association, with six men representing the self-supporting institutions.

The closest cooperation is called for between the self-supporting institution and the organized work. One of our leaders said that he saw in the combination of the organized and self-supporting work a mighty force for the spreading of the message. Mrs. White said: "Such workers are to be encouraged. . . . They are links in His chain of service."

A recent letter from the manager of a small sanitarium in the Northwest aptly summarizes the feelings of self-supporting workers: "We are so thankful for the love and confidence of our brethren, and hope our efforts will be an asset to the cause."

WAYNE MCFARLAND, M.D.
Secretary-Treasurer, Association of S.S. Institutions.

Christ in Song

WE are interested in securing copies of *Christ in Song* in reasonably good condition for use in evangelistic choir work. If you can send such copies to us, we would appreciate them very much indeed. Address the Ministerial Association, General Conference of S.D.A., Washington 12, D.C. B. G.

Do You Have an Extra Copy?

OUR MINISTRY files are almost entirely depleted of the January issue of this year. At a number of the union sessions this spring copies of the January, 1951, MINISTRY were distributed to most or to all of the workers present. Naturally, when these workers returned home they also received their regular subscription copy of the same issue. You would do us a real service if those of you who have two copies would send us one to add to our files. We need at least a hundred copies. Please send them along soon. Many thanks for your help in this matter. B. G.

Course for Nurses

THE School of Tropical and Preventive Medicine of the College of Medical Evangelists is offering a second course in Parasitology and Tropical Hygiene for Nurses, January 28 to February 22, 1952. The course is designed primarily for Seventh-day Adventist nurses preparing for mission service, or for those on furlough who wish to keep abreast of current tropical medicine and nursing knowledge.

The four-week study represents a full-time program and includes instruction in parasitology, laboratory methods, tropical hygiene and sanitation, nutrition, and tropical medicine and nursing.

Those interested may ask for an application blank by writing to The Director, School of Tropical and Preventive Medicine, Loma Linda, California.

Correction

ON page 29 of the July MINISTRY there appeared a poem under the title "Stir Me." We sincerely regret that this fine poem by Adlai Esteb was mistakenly credited to G. R. Nash. Our apologies to both Elders Nash and Esteb.—EDITORS.

PULPIT *Pointers for Preachers*

Christ's Voice in the Church Today

[EDITORIAL NOTE.—One of the courses on preaching in the Theological Seminary covers the important theme of preaching the message in a Christ-centered way. Some thoughts on the method of presenting the Spirit of prophecy, at the same time emphasizing salvation, appear in this article, which was the response to a student's request for an example of how to present salvation while presenting the Spirit of prophecy.—B. G.]

WE HAVE not followed cunningly devised fables," declared Peter, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:16-19.

The apostle is here describing his experience when the Lord took Peter, James, and John with Him into the mount of transfiguration. The things he saw and the things he heard were wonderful, and these firsthand evidences must have been a great comfort and assurance to him as he faced a hostile world. But he declares, "We have also a more sure word of prophecy," more sure than the things he had witnessed with his own eyes and heard with his own ears. And that prophetic word is a light that shines in a dark place, he says, "until the day dawn, and the day star arise in your hearts." The real purpose of prophecy is to prepare the heart for the day dawn when the Daystar, or Christ, arises in the heart with healing in His wings.

He comes as "the Sun of righteousness," declares the prophet Malachi. He comes to those who fear His name, and when He comes it is with healing in His wings.

When the angel announced the birth of John the Baptist, he outlined his work. He was to "go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people." Luke 1:76, 77. He was to reveal the "tender mercy of our God; whereby the dayspring [or "sunrising," margin] from on high hath visited us, to give light to them that sit in darkness." Verses 78, 79. As "the prophet of the Highest," he was to lead the people to the Lord Jesus.

And that is the main work of all true prophets. Although they may be called at times to foretell the future, or to rebuke men for their sins, yet the real purpose of the prophetic ministry is to lead men and women to a knowledge of the Daystar, or the Sun of righteousness. "To him [that is, Christ] give all the prophets witness," declared Peter. Acts 10:43. In that sense every prophet is a forerunner of Christ. Every book of the entire Bible reveals our blessed Saviour.

Speaking to the Jews, Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. We need to realize more and more the truth of that statement that "the whole Bible is a manifestation of Christ."—*Gospel Workers*, p. 250. Not our knowledge of the future, not even our knowledge of the Scriptures, but our knowledge of Christ is what determines our destiny. "Ye will not come to me that ye might have life," emphasized the Master. The work of the prophets was not merely to inform men but to transform them, to lead them to a knowledge of salvation through Christ. "The testimony of Jesus" is indeed "the spirit of prophecy." Rev. 19:10.

Originally God spoke with men face to face, but when sin entered He was compelled to withdraw His visible presence. "Your iniquities have separated between you and your God, and your sins have made him hide his face from you." Isa. 59:2, margin. Having withdrawn His personal presence, He must find some other way to communicate His message to His people, so He began to select certain individuals through whom He could speak His message. And these were anciently called seers. "For he that is now called a Prophet was beforetime called a Seer."

1 Sam. 9:9. They saw things and clearly declared the will of the Lord. As long as men sought to do His will the ministry of the prophets continued. But when men turned away from God and defiantly dishonored His law, then the gift of prophecy was withdrawn. "The law is no more," declared Jeremiah. Consequently, "her prophets also find no vision from the Lord." Lam. 2:9. That has been the experience of God's people in every age. The gift of prophecy goes hand in hand with obedience to the law of God.

Describing the experience of the remnant church, that is, the church that will be living just before Jesus comes, John the revelator declared that "the dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Other prophets have also spoken of "the remnant." (Zeph. 3:13.) But why is the devil wroth with the remnant church? It is because they keep the commandments of God and have the testimony of Jesus Christ. The last church bears the same pattern as the original. The testimony of Christ is confirmed in its members. They come behind in no gift, waiting for the coming of Jesus Christ. (1 Cor. 1:6, 7.) As "the children of light" they will not be walking in darkness. The Daystar will be shining in their hearts. They know the experience described by Isaiah: "Then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually." Isa. 58:10, 11. Having come out of darkness into the marvelous light of God, they are now guided continually, and that guidance comes through the testimony of Jesus or the Spirit of prophecy.

Two outstanding characteristics mark the remnant: (1) They are obedient to the law of God, and (2) they have the Spirit of prophecy.

When God raised up the Advent messengers to proclaim the mighty message of the judgment and the Second Advent of Christ, He placed within that movement a messenger, or an interpreter. If we would know the secret of the marvelous organization and evangelistic program of the Advent message, it is because for a hundred years there has been in the midst of the church the gift of prophecy.

As soon as God's people came back into full harmony with His revealed will, God honored their faith and gave to His church the prophetic gift. He did not choose some great leader, but instead a humble girl. At the time she was called she possessed neither social nor educational advantages; yet, inspired and guided by the Spirit of the Lord, she faithfully declared God's message. It very soon became evident that this young woman, Ellen Harmon, or as she later became, Ellen G. White, was indeed the mouthpiece of God to the remnant church. She was a prolific writer, and although her books cover every conceivable phase of Christian life, experience, and service, yet they all reveal the way of salvation. Portions of her books and messages have been translated in sixty or more languages. The most marvelous counsels outside of the Scriptures themselves have come from her pen. As God's guide or interpreter or messenger, the one great purpose of her ministry has ever been to bring a fuller revelation of Jesus Christ to needy men and women. Hers has been truly a Christ-centered ministry. Her one great message is righteousness by faith in Christ. These terse words might well summarize her messages:

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers." —*Evangelism,* p. 190.

Appealing for a continued emphasis on the fundamentals of salvation, she declares:

"Christ and His righteousness—let this be our platform, the very life of our faith. Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.' "—*Ibid.*

Then later she declared, "This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world."—*Ibid.*

Perhaps the most wonderful volume that has ever been written of the life of our Lord is *The Desire of Ages.* It is a priceless commentary. An English professor who knew nothing of the writer exclaimed, "This book must be inspired, for no person could write like this without the definite guidance of the Holy Spirit." To read the writings of this messenger of the Lord is to be led closer into the warm heart of God. Hers was indeed a salvation-centered ministry. In her writings is clear evidence that the Spirit of prophecy is indeed the testimony of Jesus. And no one who has read this eight-hundred-page revelation of Jesus and His ministry would feel that the professor's summary was an overstatement. Thousands of others have expressed themselves in similar language. R. A. A.

EVANGELISM *Winning Men for God*

The Place of Public Evangelism

JOHN L. SHULER
Instructor in Practical Theology, S.D.A. Theological Seminary

THE book of Acts furnishes ample proof of what may be accomplished by public evangelism and of the place it should occupy in the program of the church. It has little to say about the resolutions the apostles adopted, but it does tell what they accomplished by preaching. This unparalleled chapter in the growth and power of the church stemmed out of Spirit-filled preaching which brought in converts by the thousands.

The preaching was done not by the ordained ministers only but by a host of laymen going everywhere preaching the Word. The preaching was not confined to public meeting places but they preached in private houses, in jails, and as they journeyed in chariots, went to the market places, and traveled about.

It was *preaching* on the day of Pentecost that converted the three thousand. The conversion of the Samaritans to the gospel was brought about by a public evangelistic effort conducted in the city of Samaria, when Philip *"preached* Christ unto them." It was by *preaching* that the gospel was extended from Jerusalem. It was by *preaching* that churches were raised up in such great cities as Corinth, Ephesus, Rome, and Antioch. It was an intensive and extensive public evangelism that made it possible for Paul to declare in A.D. 64 that the gospel had been *preached* to every creature on earth. (Col. 1:23.)

Evangelists of the Past

Paul did more to spread the gospel than any of the other apostles. He conducted public evangelistic campaigns in many of the great cities of the then-known world and raised up churches, which became towers of strength in the Christian cause. The far-reaching results of Paul's preaching stand as a monumental witness to the vast soul-winning potentialities of public evangelism, when accompanied by personal work with the interested and proper pastoral care for the new converts.

When we follow down the stream of church history, we see that preaching has had a prominent place in all the great Christian movements. It was the preaching of the Reformers that heralded the Reformation. It was the preaching of George Fox that began the Quaker movement. It was the preaching of John Wesley, Whitefield, and their associates that turned England back to God. The revivals that characterized the work of Charles Finney were the result of his preaching. Moody's great revivals were the result of preaching. Had Moody done nothing but write, he would never have stirred millions as he did. His writing was inspired by his preaching.

The outstanding soul-winning exploits of Moody, Finney, Spurgeon, Chapman, Torrey, Gipsy Smith, Billy Sunday, and a host of others testify of the power and possibilities of public evangelism.

When we trace the development of this Advent Movement in the various countries, the fact stands out clearly that in those countries where public evangelism has been utilized as God's primary method, the work of our message has made the best and swiftest progress. To the extent that other methods, good and necessary as they are in their place, have been pushed ahead of public evangelism or have been allowed to eclipse it, just to that extent has the real advancement of the message been slowed down. Any policy or tendency that places public evangelism in a position of secondary importance is a move in the wrong direction.

We need to make first things first. In all our plans for the work of God evangelistic preaching and public evangelism should be given first place, in keeping with God's plan as revealed in the Word of God. It is not according to His plan to fill the hands of God's ministers so full of church business that they have no time to preach God's message to those in darkness. Every minister who shows an aptitude for

public evangelism ought to be given the best possible opportunities for developing into a strong evangelist, where he can reach the largest possible number of persons with God's message.

Seventh-day Adventists are called of God to proclaim the three angels' messages of Revelation 14 to every nation. In the accomplishment of this task they need to make public evangelism their foremost method for spreading the message in accordance with God's plan as revealed in such scriptures as I Corinthians 1:21, Mark 16:15, and Romans 10:14. They must never lose sight of the fact that public evangelism is the main line of advance for victory in soul winning.

Public evangelism is a divinely ordained way whereby a knowledge of God's message may be imparted to hundreds and thousands at one time by one man, and where the interested persons can be taken into aftermeetings and helped to reach decisions. An evangelist can make known the truth to one thousand people from one pulpit as easily as he can to fifty, if only he can induce the larger number to come and listen. A certain percentage of those who listen will become interested, and a certain percentage of the interested will accept Christ and His truth. Hence it is evident that the larger the number of non-Adventists to whom God's message is preached, the more interested ones there will be who will decide for truth.

A Great Essential

Public evangelism, where we conduct several meetings each week continuously for twelve or fifteen weeks or longer, is more important and essential for Seventh-day Adventists than for any other religious body. In the case of other churches, one single meeting in which a man accepts Christ as his Saviour may be sufficient to make him a Methodist, a Baptist, or a Presbyterian. But you cannot take people who have no knowledge of God's last-day message and prepare them in a few meetings to unite with the Seventh-day Adventist Church. The numerous subjects in which we must educate the people before they are ready for baptism and church membership make the matter of preaching several nights per week for an extended period an absolute necessity and a method of primary importance in this Adventist Church.

Often ministers become somewhat discouraged if the non-Adventist attendance at the evangelistic meetings drops to fifty or seventy-five. But let those who question whether it be worth while to continue such meetings ask themselves how long it would take to visit each of those fifty people personally in order to teach them the truth set forth in the sermon.

Small Campaigns

We especially need to guard against the growing tendency to regard public evangelism as work for a few specialists, and of thinking that unless a worker is given plenty of money and a large corps of helpers there is no use for him to attempt a public evangelistic campaign. Success in evangelism does not pertain only to large campaigns, which may bring in new converts by the scores and hundreds. The small effort in a small town or in a rural district that brings in ten or twenty souls is just as successful in its sphere as the city campaign that brings in a hundred or more.

Heaven is interested in the small campaign. Nearly all divine programs have begun in a small way. The kingdom of heaven is compared to a mustard seed and not to a coconut. The evangelist in a small effort has the advantage of being able to do a more thorough work for his converts than the evangelist could possibly do in a large effort where he is dealing with such large numbers. So the losses from small efforts will be and should be of smaller percentage than those from large efforts.

God has chosen the weak things of the world to confound the things which are mighty, and the foolish things of the world to confuse the wise. It is written large all through the Book of God that if you will take what you have at hand and use it for God, the Lord will give the victory. Remember Moses and his rod, Gideon and his three hundred men.

Christ preached one sermon at Jacob's well, to an audience of one—an outcast woman. But look at the great number of conversions that came from that small effort. A preacher in England had just one boy for his audience one rainy Sunday. He preached as earnestly as if there had been an audience of five hundred. That boy became the great preacher Charles H. Spurgeon. Do not wait until you can hold a large campaign, but do what you can where you are with what you have in hand, and God will bless you with results.

"The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Testimonies,* vol. 6, p. 11. How thrilling it is to know that in public evangelism we are engaged in the highest, greatest work that is being carried on in the world! What a mighty challenge this is to study public evangelism and evangelistic preaching, that we may discover and

utilize the most effective presentation and propagation for this glorious third angel's message!

The spirit and power of preaching is still the most effective way of winning men to Christ. It is clear, then, that the effectiveness of evangelistic preaching must be exploited to the fullest possible extent, if we are to attain the greatest possible success. Since the full-length public evangelistic campaign means so much in building up the Advent Movement, young ministers especially should under God seek to gain the greatest possible proficiency in doing this type of soul-winning work.

Increasing Evangelistic Offerings

EVERY evangelist wants to know how to increase his offerings, because finance is a vital part of the program. In his book *The Shepherd-Evangelist* R. A. Anderson says:

"There will be times when a specially large offering will be needed, and it will pay to get a little offering envelope printed for the occasion. Christmas, Easter, and Thanksgiving are appropriate times for such special offerings. By giving out the envelopes a week or two beforehand, people are enabled to plan better."—Page 493.

Every evangelist would do well, in anticipation of the coming Thanksgiving season, to have special two-color envelopes printed with a simple message like the following:

"My Thanksgiving Gift

"In appreciation of the spiritual blessings received at the Prophetic Crusade meetings, I cheerfully give to God this special Thanksgiving offering. $....."

For your Christmas offering the wording might be changed to read:

"My Gift of Love

"In appreciation of God's many blessings and for His loving care and kind providence during the past year, I cheerfully give to the Prophetic Crusade this special holiday offering. $ ....."

Experience has proved that such offerings will be more successful when the appeal for them is deeply spiritual. When the appeal flavors of commercialism the results will almost invariably be disappointing.

In M. K. Eckenroth's Prophetic Crusade meetings in Atlanta in the fall of 1949 this special Thanksgiving offering increased our regular Sunday night offering some $350. In the Pittsburgh campaign conducted by George E. Vandeman in the fall of 1948, the special Thanksgiving offering amounted to $900, and the Christmas offering skyrocketed to over $1,100. The attendance at these two meetings was between 900 and 1,100. The regular Sunday night offerings usually totaled $250 to $300. In both of the afore-mentioned campaigns the appeals for these offerings were on a high spiritual level, and the people seemed anxious to respond, even to the point of sacrifice. It is not uncommon for interested people to give offerings of $25, $50, $100, and more, even before they are baptized.

The special envelopes for these offerings should be handed out to the audience at the close of the Sunday night meeting just one week before the offering is received. Then during that week a letter with a spiritual appeal, including a word about the public meetings, may be sent to the names on your mailing list. This serves as a reminder of the special offering on the following Sunday. This letter should reach the people not later than Thursday, and might contain another offering envelope in case some were not present when this plan was presented. Rather than wasting envelopes, this is a good investment, for the extra envelope also serves as a reminder. It seems wise to take up these special offerings a week before Thanksgiving and a week before Christmas.

On the night of the Thanksgiving offering it would be appropriate for the song leader during the song service to teach the people the special chorus "We Thank Thee," by Harold Miller. (See page 39.) Then later in the meeting and just before the prayer for this offering, this song could again be sung by everyone.

We can assure you that these special offering suggestions will bring you good results. And while planning for them read again the chapter "Finance, Faith, and Folly in Evangelism," pages 477-502 in *The Shepherd-Evangelist*. B. G.

The Lending Library

RUBY M. CREELMAN
Bible Instructor, Victorian Conference, Australia

A LENDING library of our attractive paper-covered books is a valuable aid in contacting interested people during a series of meetings. To sell a book is good, but to lend one is even better for mission purposes, for by so doing one is able to get names and addresses in a simple, natural way and to connect the name with the person right from the beginning of an evangelistic effort.

Some of the best kind of interests are obtained in this way. There are perhaps several reasons why this is so, one being that people have to be really interested in what they have heard before they will borrow reading matter about it. Again, to get people reading the truth

before you are able to begin personal work with them makes the task of teaching truth much easier and more permanent when that time comes. Then again, it does away with the rather delicate situation of finding out where strangers live, and makes it possible to pay a visit at a later period without embarrassment.

We have found that the lending rather than the giving of literature in mission work is preferable, in that reading matter handed out without being desired enough to be asked for is seldom appreciated, or read only halfheartedly; but on the other hand, one is always assured of at least some interest when there is a request to borrow a book.

Of course, it is necessary for the evangelist to give the lending library a great deal of publicity, and for the books to be attractively displayed, before it can be really successful. It is wise to have a number of copies of books dealing with the evening's subject on hand to lend on request. The keeping of a library record book is essential, and some help may be needed before and after the meetings, but it is best for the Bible instructor to have the main responsibility of the work. She can then personally meet the majority of the people who make requests for the lending library.

A lending library is also a much more economical way of solving the literature problem, for these books can be used many times, and in more than one evangelistic campaign. We would suggest that each book be stamped with the words: "PROPERTY OF ———, TO BE RETURNED," as a reminder that they must be looked after and given back. In this way it is possible to have returned most of the books circulated. Such a book always provides a good occasion to call and then make another friendly contact with the reader. It is also an opportunity to discuss the theme of the book, and if the interest warrants it, to arrange for personal Bible studies.

Upsurge in Child Evangelism

MORE than a decade ago we became conscious that our denomination had a growing opportunity to adapt the Vacation Bible School plan now widely used by other denominations, to its own needs. During that time we have been constantly observing the activities of some of the evangelical churches. Several worth-while schools of this type came under our observation this summer while we were in the State of Ohio. Though these were not vacation schools of our own denomination, we learned much about their great possibilities. True, in conferences where camp meetings are conducted, Seventh-day Adventist children have the best type of instruction; but only a small proportion, besides those in the immediate vicinity of the camp, attend our camp meeting during the week. The favored few enjoy these yearly blessings, but what about the rest whose playground is the street with all its demoralizing influence?

With the backing of our own excellent educational system, what wonderful vacation schools Seventh-day Adventists could be conducting! More than one evangelistic tent meeting has been steered toward success by these vacation classes. Many non-Adventist children could be readily brought into these schools. These children are the means for breaking down prejudice, and succeed where too often we fail in bringing their parents to our public meetings. Personally we long for the time when our evangelism plans will include in the team one who understands how to lead the children to Christ. During the present crime wave in the world what better name could we hope to gain for ourselves than being recognized as the people who delight in saving boys and girls?

The Montana Conference recently reported in its union paper the first vacation school conducted in the Great Falls church. Children from four years of age attended. About thirty little ones received much joy and great help from the school. The report states:

"Visiting children from non-Adventist homes were present. Eleven was the count for the last day of the school. Six of these children are now being enrolled in Sabbath school, with others expected to attend later."

This report closes with a timely suggestion that this is profitable missionary work which could be fostered in many communities. It is too late to plan for a vacation school this summer, but we might well consider the plan now for 1952.

L. C. K.

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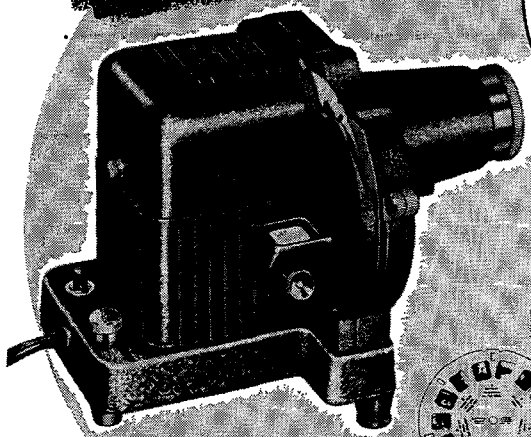

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PASTOR *Shepherding the Flock*

A Plan for Church Elections

NEVINS M. HARLAN
District Superintendent, Wisconsin Conference

THE election of church officers at the close of the year is always a major undertaking. God's cause needs the most consecrated talent that can be found for leadership in the various churches. Sometimes in the process of electing the officers for the new year the charge is made that a clique is controlling the election. For several years I have followed a special plan in the election of officers for the church. The church members have usually felt that it was a very fair and democratic election.

In the early fall the members of the church board have been called together to approve the plan. They are given a mimeographed ballot for the election of the church nominating committee, which has on it the following information:

Please List Your Choice of Seven Names to Serve on the Nominating Committee

1. ..... 2. .....
3. ..... 4. .....
5. ..... 6. .....
7. .....

Also suggest to the newly elected nominating committee the names of those who you feel would serve well in the following capacities:

Church Elder (s) .....
Deacons .....
Deaconess .....
Church Clerk .....
Church Treasurer .....
Sabbath School Superintendent .....
Sabbath School Secretary .....
Children's Department .....
Cradle Roll .....
Young People's Leader .....
Young People's Secretary .....
Home Missionary Leader .....
Dorcas Leader .....
Home and School Leader .....
Press Secretary .....
Religious Liberty Secretary .....
Temperance Secretary .....
Pianists (Suggest Several) .....
Academy Promotion Leader .....

NOTE CONCERNING THE NOMINATING COMMITTEE ELECTION: It is understood that should two from the same family qualify for this important committee, such as husband and wife, only the one receiving the highest number of votes shall be elected.

These ballots are passed to the church members on Sabbath morning, and each member writes down the names of the persons of his choice. The secret ballot provides complete freedom to vote, and this plan gives every member of the church an equal voice in the voting. Later the ballots are tabulated, and the seven members receiving the highest number of votes are elected to serve on the nominating committee. The size of the committee has been predetermined, of course.

Since the ballot also lists the various church offices, after tabulating this poll, the nominating committee has some guiding suggestions as to the church's choice for these various offices. The committee, of course, is not obligated to follow the poll rigidly, since its members have been elected by the church to do their work. Another advantage in this plan is that individuals nominated to an office are more likely to serve; they realize that they were selected by the church.

I do not claim that the plan is perfect, but it has been working well since I began using it about seven years ago. I commend it to you for consideration.

GUILT

¶ SEVERAL years ago the officials at a war plant had photographers stationed at the gates at closing time to take publicity pictures. In order for the picture to show the great majority leaving at one time, the officials locked the gates for a time. A rumor started that employees were to be searched for stolen plant property. After the picture was taken and the employees left, there were more than 4,000 stolen tools, scrap, soap and other items lying on the ground where they had been standing.—MARY LAWRENCE MORGAN.

Sabbath Morni

ROGER W

Secretary, Public Relations Departme

WE ALL recognize that our first work, regardless of our sphere of influence, must be the saving of men's souls for the Lord's kingdom. Since it is virtually impossible to win souls to Christ without first making them our friends, the work of public relations ceases to be solely a function and activity of a conference department and becomes the concern of each worker.

Since the ultimate burden of denominational promotion and district evangelism falls heaviest upon the individual pastor, a moment's reflection on a progressive public relations program on the church-unit level may suggest ways of easing the burden.

A simple, successful, and inexpensive method of acquainting our non-Adventist friends and neighbors with our distinctive teachings is to persuade them to attend our regular Sabbath morning worship services. There are naturally certain limitations in such a program of evangelism; yet over a period of time it may prove quite rewarding.

Where such a plan is undertaken the pastor will at once face a threefold problem.

1. To *interest* prospective visitors to the point where they will attend their first service in an Adventist church.

2. To *inform* the visitors who attend these services regarding not only our doctrinal teachings but also the nature and scope of our church and its activities.

3. To *increase* the number of those guests who continue to return week after week.

How can we get our non-Adventist friends, neighbors, business and social acquaintances, and the populace at large to make their first visit to our local church? Spiritual inertia is one of our biggest obstacles. How may we overcome it?

I. Inform the public.

The placing of a one-inch advertisement in the "yellow pages" of the telephone classified directory brought a comparatively small Los Angeles congregation dozens of visitors each Sabbath. City directories and the church directory in our local newspaper are excellent means not only of identifying our respective churches with the spiritual leadership in the community but also of informing the public as to the day and hour of our various services.

One of the finest ways to arouse interest in your church is to conduct an aggressive program of "press evangelism" by placing news stories in the local newspaper. There is no charge for this service, and it is far more valuable to us than paid advertisements. An active church press secretary can usually find some activity or meeting to spotlight each week, and in a short time the pastor will find that his church is surprisingly well known.

An example of what this can mean in dollars and cents is found in the experience of a small sixty-member congregation in a southern California city with a population of fifteen thousand. Two years ago the average evening of house-to-house solicitation by about eighteen faithful members netted approximately fifteen dollars. This year, after two years of publicity regarding the work of Seventh-day Adventists, the solicitors found that a seventy-five dollar or

ıg Evangelism

. COON

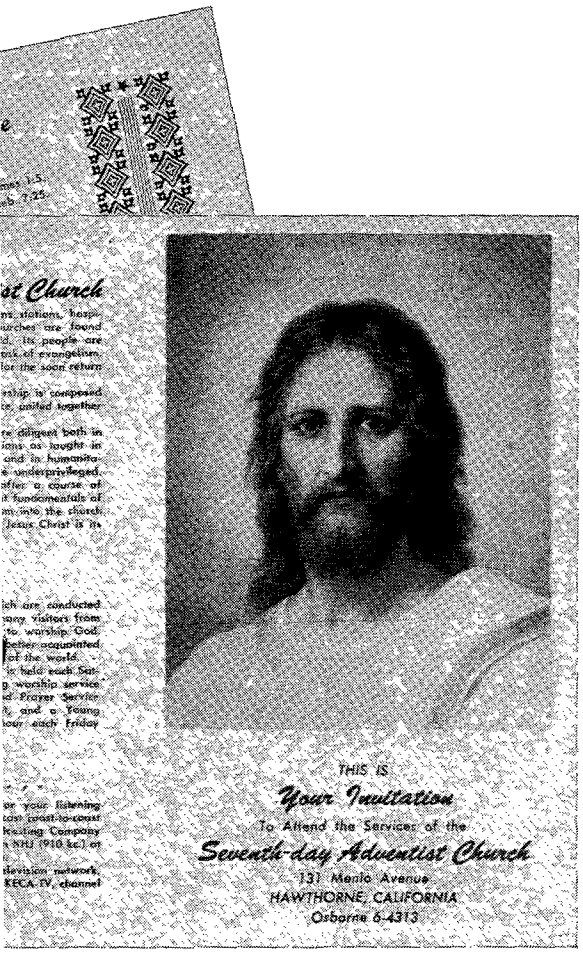
ıt, Southern California Conference

eighty-five dollar evening was not uncommon. There's a reason for a 100 per cent gain for two consecutive years. This kind of publicity pays handsome dividends.

II. Reach the public.

This cannot be done by the afore-mentioned methods alone—they are only aids to an end. Soul winning cannot be done by proxy. Christ had to seek the lost before He could save them.

Through the Ingathering campaign and the now-popular "Operation Doorbell," we have an opportunity of making personal contacts with residents in our communities. A warm invitation "to attend the services of the local Seventh-day Adventist church over on Blank Street next Saturday morning," accompanied by a winning smile, will go far to break down resistance. But even this is not enough. Many plan to visit our church "sometime," and when they finally do get around to doing so they find that they are unable to locate our churches.



To solve this problem, the little church already mentioned decided to distribute to every housewife and businessman in town a little folder which nicely met these needs, along with the regular General Conference booklets. A 3-5/8" x 6-1/4" folder with an attractive color portrait of Christ was used (see cut). Underneath the picture was printed the invitation to the local services, the address of the church, and the telephone number. Inside, a summary of our doctrinal tenets was briefly listed. The copy on the back page consisted of a few paragraphs dealing with the nature, scope, and activities of this denomination; an announcement of the time and nature of the various services; and an invitation to listen to our radio and television programs.

These folders may be secured in quantity through the Augsburg Publishing House, Minneapolis. The particular folder with Christ's picture was chosen because many folk, particularly Catholics, will not throw away anything that bears a picture of Jesus. Though they may not read the printed matter, they will often place the folder in an honored place on the mantel, where it rests until someone else is attracted to it who may read its contents.

III. Bring the public.

An offer to bring someone to church is often all that is necessary to increase the number of visitors in our churches on Sabbath. The organization of a select group of lay members into automobile transportation pools has worked miracles in augmenting attendance in many cities. There are many lonely, elderly, or infirm people who would welcome such an opportunity for social fellowship and spiritual ministry but who lack adequate transportation.

Visitors carry not only impressions—good or bad—but also information from our services. Because they are not likely to take notes either on the sermon or the announcements, a church bulletin provides a unique and valuable service for the public-relations-wise pastor. Pastors who limit the usefulness of their church bulletins to listing the order of service and the usual weekly announcements miss a worth-while opportunity of presenting their visitors with a

graphic picture of the scope and purpose of the denomination's activities and teachings. The last page of the bulletin, so often left blank or filled with nonessential material, can be used to excellent advantage from the standpoint of interesting our weekly guests in the over-all church program.

A non-Adventist printer in Los Angeles told me some time ago, "I wish church pastors would list their doctrinal beliefs and Scriptural proofs in their bulletins so that those who are strangers may know what the members believe and why."

Many of our pastors follow this plan. Some print a summary of our doctrinal tenets with supporting texts on the back page. One pastor, feeling that mere enumeration of the doctrines fell short of the needs of the people, prepared a series of brief "snapshot sketches," which he mimeographed on the back cover over a period of twenty-six weeks.

A suggested variation for a lifeless, dull, stereotyped back page of the church bulletin might include the following:

1. A welcome to visitors, urging them to include their mailing address in the guest registry to facilitate mailing announcements of future programs of general interest. This inconspicuous way of getting names and addresses will appeal to all who know the value of follow-up work.

2. An invitation to nonmembers as well as members to call on the pastor if in need of spiritual counseling, special prayer, or ministry to the sick. "There is no charge for this service."

3. An invitation to attend the various services and meetings of the church and its organizations throughout the week, these being listed by day and hour.

4. An invitation to become a member of the church, with an explanation of the purposes and functions of the church, and that entrance is through baptism by immersion after a course of study dealing with "the great fundamentals of the Bible and the truths of historic Christianity"; an invitation to join such a Bible study group or to take the correspondence course in the privacy of their own home; and an offer of free literature on any subject.

5. An explanation of church finance, with an invitation to participate in "systematic benevolence" and receive the spiritual blessings and benefits that follow as promised in God's Word.

6. An invitation to meet with the Dorcas Society in the welfare assistance program and a request for information regarding destitute families.

7. An invitation to listen to the Voice of Prophecy and Faith for Today over the local radio and television outlets.

Admittedly this is an open bid for the attention, assistance, and participation of nonmembers in the integrated program of the church, but where such a plan has been used more than one pastor reports that the results have been gratifying! There are often many who are waiting for just such invitations to become one with us in faith, in practice, and in service.

Pastors of small churches may feel that bulletins are prohibited by their expense. A number of pastors have the outside cover printed in quantity with the desired information, and then they mimeograph the required number each week, with the order of service and the announcements inside. Still others purchase suitable stock and mimeograph both sides, some doing a very artistic piece of work.

We spend many dollars for literature each year for the purpose of telling others about ourselves and our work; why not utilize our weekly bulletins to this same end, and reap the bountiful harvest such a plan ensures?

Christ's instruction to "compel them to come in" carries an obligation to every worker and lay member. A pastor who conducts an active and aggressive program of public relations will soon be looking for extra chairs to seat his visitors each Sabbath morning, and will baptize many of them as the months go by.

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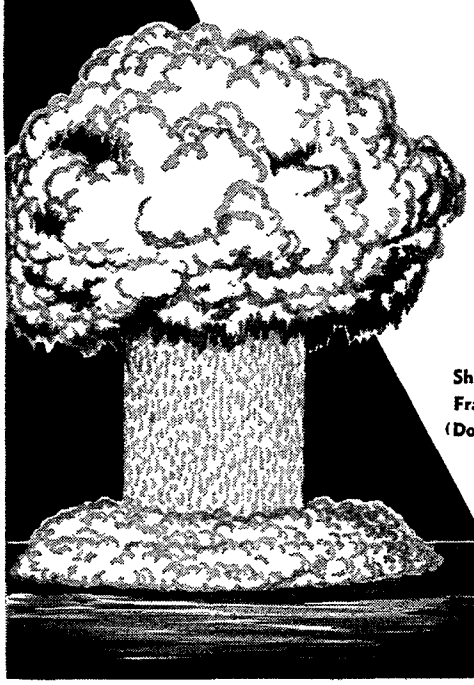

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President, College of Medical Evangelists

Part II

GOD approves of the method of scientific analysis as the means by which sound Christians are produced. This is indicated by the following statements: "Prove all things; hold fast that which is good." 1 Thess. 5:21. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

A Few Examples

During the past few years I have become reasonably well acquainted with a doctor of medicine. In many respects he is quite outstanding, and certainly is a good citizen and a man of acceptable moral and professional quality. Nevertheless, he does not identify himself as a Christian, and for a long time I was of the opinion that he knew little about the Christian philosophy. More recently I have learned differently. I have discovered that he is quite conversant with the ideals of Christianity and that he has a certain respect for them. Also he respects those who identify themselves as Christians, provided they live up to their beliefs. His knowledge of Christian principles is sufficiently adequate to give him a fairly accurate opinion as to whether a professed Christian is conscientious in his profession. He has no use for those who make such a profession, but fail to incorporate the teachings as a code to live by. He distrusts such individuals more than those who outwardly sin, but make no profession. His opinion is that at least the sinner is honest.

As one analyzes such a viewpoint, it is not difficult to agree in principle with the logic of this doctor. Also I have become interested in the reasons why he knows so much about religious things but makes no profession. As a child he was reared in a semirural community composed of people whom we would recognize as good solid Americans. His parents were Protestant in persuasion and were members of the local church. They were about as religious as the average. They attended religious meetings and took this young son with them; in fact, this was a requirement. During those early years he learned many things about the beliefs of his church as well as about the doctrinal differences of other local churches. He was an intelligent young fellow, and even though he was quite impressed with the fundamental philosophies of what he considered to be Christianity, he became increasingly confused and, later on, resentful of what he saw.

The sermon on the mount and its explanation of the Christian relationship of one person to another made a particular impression upon him. Nevertheless, his observation of those who professed to be religious emphasized so strongly the inconsistencies between what they *said* they believed and what they *did*, that he became more and more cynical, and consequently has little if any use for organized religion today. He questions whether the complete Christian philosophy is worth while for the majority of people. It is obvious to me that the present thinking of this man whom I honestly respect is due to two things: First, the evidence he saw in the environment in which he lived in no way contributed to making him a believer. Second, he has never made any real effort to seek spiritual truths for himself, and he does not take much stock in what others have to say about them.

On the other hand, I am acquainted with another doctor who is an outstanding scientist. Not long ago it was my privilege to have time to talk with him at some length regarding religion in general and Christianity in particular. I discovered what I consider to be a very interesting thing; namely, that this man has made a very thorough investigation of Christian doc-

trines and beliefs and that he has arrived at his conclusions without outside influence and without emotion. He believes in a personal God, in salvation, and in the real, practical value of putting into operation Christian principles as a way of life. He is convinced that Christianity purely as a philosophy is relatively worthless, and that unless one believes in it sufficiently to actually incorporate it as a code to live by, he is not a very sound Christian. Personally, I have no trouble in agreeing with him in these respects. I asked his opinion as to why so many intelligent people find no interest in religion. His answer is well in keeping with the viewpoints I have tried to develop here. He was of the opinion that the reason why so many apparently intelligent adults have no use for religion is that their concept of it has not developed beyond the thinking of a child. I think there is much truth in that statement. If, when one reaches adult life and has been reasonably well educated otherwise, his religious concepts have not advanced beyond the kindergarten state, he has not made necessary progress. I am reminded of Paul's statements touching upon this particular subject when he said:

"When I was a child, I spake as a child . . . : but when I became a man, I put away childish things." 1 Cor. 13:11. And,

"For when for the time you ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14.

I am convinced that as a way of life the Christian way is good for me; and through me, if my influence is right, it may be good for Christianity. Through me or through you it might help someone else.

The Philosophy of the Jews

I have been interested in some of the beliefs of the Jewish people. During all of their experience they had a philosophy. In *The Book of Books,* Solomon Goldman, a noted Jewish writer, states:

"Early in their civilization, they discovered in the holiness of God, their sanctity, their common origin, and their destiny. They discovered in His eternity the principle of the consistency of history. They discovered in His goodness, the coherence of humanity or the brotherhood of man. They desired nothing more out of life than that men should live by these insights."

As a matter of fact, the people in general readily agreed to do so. They said many times that obedience to these propositions was their intention. However, as a people, what did they usually do?

"They frequently resolved never again to be like other nations but they could not abandon their way. They accepted the Eternal as God, but upon every hill and under every green tree they erected altars of wood and stone. They urged that man was God's image but they would not abolish slavery. They apprehended the vanity of life but were always tempted by the gold of Ophir. They longed for justice. They made Jerusalem its lodging place but they were fond of bribes and would neither judge the destitute orphan nor plead the cause of the indigent widow. They looked forward to peace but periodically became enmeshed in wars with their neighbors."

And they did not accept the Prince of Peace when He dwelt among them. In brief, they dreamed and prophesied of the ideal society. They legislated for it, but never got down to build it or to live it.

It seems clear to me that the ideals and philosophies of the Jews represented the ideals and purposes of God for man. Orthodox Jews of our time would not agree that these are Christian ideals, because they do not accept Christ as the Messiah and the Prince of Peace. Nevertheless, they will readily agree that these principles form a philosophy of divine origin and that this philosophy should become a way of life. Also, they will quite readily admit that as a people they have never lived it. When Jesus came He brought with Him the same principles, the same ideals, the same fundamental philosophy, which the Jews had had for many generations. We label these Christian doctrines, which indeed they are.

The Jewish people have always argued that after all they were only human, that the circumstances of life were difficult and oppressive, and that these ideals sounded good but were not practical. Many of them made believe that such was their code of life, but most of the time they did not live by it. It is no wonder that Jesus could not refrain from calling some of them hypocrites. However, Jesus came to demonstrate that, not only did the fundamental principles represent an acceptable philosophy, but also that they could become a way of life and that this way of life was practical.

Some Practical Questions

There are many people who know the Bible well and are acquainted with the doctrines of Christian living that it teaches. Nevertheless, they are unwilling to accept them and to live by them. It is easy for us to pick out the faults

of others, whether they have a religious affiliation or not. Very possibly one might find such faults among us. Nevertheless, I believe that the thing of major importance to me is, Where do I stand? Is my understanding of spiritual things still at the kindergarten level, or am I making progress? Is my understanding of religion entirely on the level of *knowing* certain information, or do I *believe* it? Do I agree that the ideals that we call the principles of Christianity are good, and am I satisfied with having made such a decision? Is my knowledge of Christianity limited to what I have read or to what someone else has said, or have I had enough experience to have reached some conclusions of my own?

For some time I have been studying some of the things Christ tried to teach when He was on earth. Such a study is inexhaustible. I shall point out a few things I think are of practical value. One of these is that the teachings of Jesus were for practical application. The Jews as a people had plenty of theory but no actual practice. He found no fault with the fundamental doctrines of the Jews. He was the author of those doctrines. Nevertheless, He did find serious fault with their way of life and with their interpretations of those doctrines. He tried to show them the right way.

If I learn this lesson, and if I change the doctrines of Christianity from the status of dreams into fundamental beliefs and a way of life, I shall be wise. I can do it if I thoroughly believe it to be practical and worth while and if I am willing to try. I can do it if I am willing to follow Jesus as the "way, the truth, and the life." If I do, I believe that I shall not be impressed with the relative virtues of a fast to afflict my soul. I shall find myself trying to "loose the bands of wickedness," trying to "undo heavy burdens," trying to free the "oppressed," trying to help those who really need it. I shall exhibit in my life the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." I shall not be so impressed with the formalities of religion as with the knowledge that the "end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I shall be sober, diligent, honest, and courageous. I shall be willing to abandon the ways of the world, to erect only one altar—and that before the living God—and to recognize that all men are created by God and in His image. I shall recognize the vanities of life and shall not be tempted by the gold of Ophir. I shall deal justly with the indigent and the destitute, recognizing that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep [myself] . . . unspotted from the world." I shall obtain through Christ the "peace which passeth all understanding." If I investigate Christianity as I would investigate a scientific research project, I will learn something worth while, and I shall not be disappointed with the results.

Assuming that I am a scientist, if also I am a Christian, I shall be in good company among many men who have much better capabilities and understanding than I. Surely I can be happy and need not be ashamed. In the words of the psalmist, "My meditation of him shall be sweet; I will be glad in the Lord."

[End of Series]

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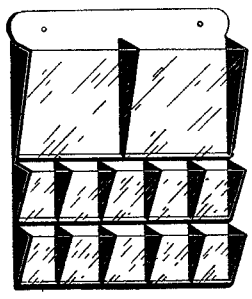

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As a Worthy Woman

CAROLYN P. BLACKWOOD

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PART III

The Spiritual Graces

IMPORTANT as the physical graces are [discussed in Part II], the spiritual graces are of vastly greater importance. And I think we shall single out four of these. The first that I wish to stress is a love for people. You can do anything with people you love, or with people who love you. Without that love you cannot do much with them. And so just put that down. You have to learn to like all types of people. It isn't always easy to do. You are instinctively drawn to certain persons; then there are others before whom you want to put up your hands and hold them away from you. Think of the people who are always complaining about something, or the woman who always comes with the latest piece of gossip—who considers it her *duty* to tell you something; or the indifferent people, who are often the hardest to love. All these the minister's wife must take to her heart and love. The Lord loves them, and so must she.

One day when I was quite young in the pastorate the telephone rang while the wife of our predecessor was calling. A woman on the phone was asking a question about some obscure passage of Scripture, maybe "seeing through a glass darkly," I can't remember now what it was. I did not have the slightest idea what she wanted. I was trying to be so tactful and say the right thing, but I didn't know what to say. Finally I had an inspiration and I said, "Let me ask my husband." That is always a safe refuge! You can ask your husband and he will know at least that you have not said anything he would not want you to say. And that gives you time to think up an answer. When I went back to the room where my caller was, she said, "I couldn't help overhearing your conversation. My husband always said, 'The *Blanks* belong to the Lord's feebleminded.'" Now, girls, just put that down in your notebooks, you who are young. "The Lord's feebleminded." They are His, and He loves them, and He wants you to love them. It isn't easy to do, but you will find them in every congregation. Not many of them, but every congregation has at least one. Love them, for love is the fulfilling of the law.

And then sympathy is another spiritual grace that is needed. The people who are brokenhearted, who want to pour out their story to someone, will come to the minister's wife. A mother is concerned about a wayward son or daughter; or maybe the son or daughter feels the restraints of the parents at home—they think Pa and Ma are old-fashioned and old-fogyish and don't understand what it is to be young and gay. You've all heard that. But you never give any specific advice, either to the mother or to the boy or girl, or to the woman whose husband is drinking or being unfaithful. You never give specific advice, but you can listen sympathetically, and you can always lead them into prayer. Very often in the moment of prayer the solution will come to the person who is in trouble. So take it to the Lord in prayer.

Another characteristic that we need as ministers' wives is common sense. You see many very fine women who can behave beautifully as long as everything goes all right, but when some crisis arises they go to pieces. A minister's wife isn't any good if she is going to become hysterical when she goes into a home of mourning where some member of the family has gone into hysteria. I think of one or two experiences in my own life. A mother had just died of cancer after agonizing weeks of suffering. The daughter had been trying to hold her job, nurse the mother, and care for the home, and of course she was worn out when the end came. She became hysterical. It was simply a case of physical exhaustion. The father was almost as hysterical as the daughter. So I had to deal with that.

In that particular case, suppose I had lost my head and become hysterical too and said,

"Isn't this awful! What are we going to do?" That isn't the way you deal with it. You have to have just a little bit of what the farmers call "horse sense" to deal with a case of that kind. Again you may go into a home where the mother has just folded tiny hands in death, or in another where a boy, an only son in the family, has been electrocuted from a faulty wire, or where a little fellow seven years old has died from cancer. All of them are such heart-breaking things. Do they want a minister's wife who goes in and behaves unseemly? No, they want someone who will give them strength. And so in time you become the burden-bearer and the secret-sharer of the people of your church.

The Art of Courtesy

A last characteristic that I want to name is courtesy. Life in the parsonage, as well as out among the people, consists mainly of little things. In all of the books that you read about pastoral psychiatry and pastoral work and books along that line, they tell you about the great victories and the great triumphs and all that sort of thing, but they never tell about "the little foxes which spoil the vines," or those times when they did not succeed. And you know very well they have not succeeded one hundred per cent every time. There is going to be one book that tells where a woman sometimes fell flat on her face in defeat—meaning me.

Discourtesy very often appears over the telephone. Why is it that we will say something over the telephone that we would not say to a person face to face? Just because there is that vast space between us. A meeting was being held in our church one afternoon at three o'clock. It was an innovation, I grant that, but it had been announced in the bulletin, and it had also been talked about enough, as we all knew. I had a small baby and no help. I was trying to get the baby settled for his nap, the dishes washed, and myself ready for church on time. You know a parson's wife must always be on time, or else! The telephone began to ring. Each time the question was, "Can you tell me what time the meeting is this afternoon?" Have you heard it, girls? Instead of calling one of the neighbors, they call the manse. Of course, that would be authoritative. Well, the kitchen was far in the back and the telephone was far in the front part of the house, one of the old southern colonial houses, a big long one. I had to go back down the hall, through the dining room, through the butler's pantry, into the kitchen and across the kitchen to the sink after each call. It was a Sabbath day's journey between kitchen and telephone. And each time I heard the same question.

The first ten or twelve times I answered courteously enough, "Yes, it's at three o'clock." I finally got to the place, though, when it was about the "umpteenth" time, that I was getting a little out of patience, so when I heard, "Can you tell me . . . " I didn't let her finish her question; I said, *"I certainly CAN.* I've told about fifty people in the last half-hour. It's at three o'clock." Bang! went down my receiver. As I turned to go back to the kitchen, there stood my husband looking at me. He was shocked, to say the least. He said, "You cannot speak to the people of our congregation that way." "Well, I did," I retorted, and I began to cry as I fled into the kitchen.

After I had calmed down a little and brushed my hair and had got myself ready for church, I realized what an awful thing I had done. I would gladly have gone to the woman and apologized if I had known to whom to go. She had not given her name, and I certainly was in no mood to ask for it, and so that is a little piece of unfinished business left over for heaven. I am sure she still thinks of me as a very crude, rude Yankee—as indeed I was. But there was nothing

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I could do about it. All that one can do under circumstances of that sort is to turn the blunder over into God's hands and ask Him for Jesus' sake to forgive and to overrule, and to keep you from ever committing such a sin again.

So if you have love and sympathy and common sense and courtesy, you will grow into a worthy woman. If you start out by developing these graces, the Lord will add still others as you need them. Your people will love you, not because you are perfect, but because they believe you are sincere. You will keep on growing into the likeness of our Lord and Saviour, Jesus Christ, and become by God's grace a worthy woman.

In closing I should like to read a prayer that was written by one of my friends in the South, "A Prayer for Ministers' Wives."

"Lord, incline now Thine ear to the supplication of Thine handmaiden. I am the helpmeet of Thy chosen servant and ambassador. Even as Thou hast called him to come apart and be separate, so hast Thou chosen me to serve with him. Look with compassion upon my human frailties and grant me a portion of Thy divine wisdom. Give me common wisdom to meet each day and situation in a manner best fitted to increase my usefulness to Thee.

"Deliver me from any sense of martyrdom, whatever the sacrifice. Bless me with a saving sense of humor. Deliver me from all appearances of indifference, and save me from what may be an unbecoming earnestness. Plant my feet firmly on this earth where Thou hast put me, but let me be so conscious of Thy presence that the trivial duties of the daily task may never blur the vision of Thy divine plan for my life and for the world. Direct me in all Thy ways. Help me to know when to speak and when to keep silent; when to sit still and when to act.

"May I be granted a reasonable portion of practical skill and a full share of discretion, courage, wholesomeness, and an all-encompassing love. Let my life be large in sympathy and understanding, and singularly free from pettiness. May my home, my children, my worldly interests, and every expression of my own personality be an asset and not a hindrance. As the world looks at me, even as at my husband, may it find a reflection of Thy Son, and may my conduct never mar His image, for it is in His precious name I have offered these prayers. Amen."

(To be continued)

HOME BEAUTIFUL

LOIS SNELLING

I scan the lovely magazines
Designed for women, showing scenes
Of homes where dignity prevails
From the kitchen sink to stairway rails.

The rugs lie smooth on polished floors,
And smudgeless are the walls and doors.
The beds stand prim with covers neat
And quite untracked by kitten's feet.

The tables bear a vase of flowers
(Balls and bats and dolls grace ours),
And pictured bathtubs don't disclose
The watermark ours always shows.

I love these scenes, but I would give
A lot to know where the families live.
—Home Life.

Theology Club Auxiliary

MRS. DONALD E. LUND
President, Theology Club Auxiliary

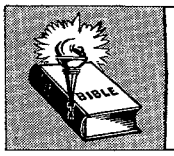
THE Theology Club Auxiliary was organized on March 15, 1950, by a group of Walla Walla College theology students' wives. The purpose of the club is to assist in the preparation of future shepherdesses of the flock. Besides the club offices we also have an active recipe committee, research committee, and social committee.

Letters have been received from our seventy-two members in absentia from all parts of the world. These members receive the quarterly material compiled by the research committee. Twice a month during the school year the secretary sends to the absentia members a group of suggested menus and recipes prepared by the recipe committee, together with a letter giving news of club activities and meetings.

During the 1950-51 school year the auxiliary has sponsored evening classes in lettering, music directing, child evangelism, junior evangelism, chalk drawing, and felt work. We have also assisted needy families with food and clothing.

Through the relating of their experiences and the joys of being in the ministry, the various club meeting speakers and our club adviser, Mrs. John W. Osborne, have given us inspiration, as well as a greater determination by God's grace to be true helpmates.

Japan Convinced KIYOSHI TANIMOTO, a Japanese pastor from Hiroshima and survivor of the atomic bomb explosion, says that it was the sending of food to starving Japan after the end of hostilities that convinced his people that America is the friend of Japan. He added, "We were ashamed that we were at war with her."—*Gospel Herald.*



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MARYE BURDICK

Bible Instructor

[EDITORIAL NOTE.—During the Southern Union Conference session last winter, I personally visited Mrs. Burdick. After spending a few hours with her, and seeing for myself her wonderful opportunities for spreading the message, I felt that THE MINISTRY should publish the story. Feeling certain that its information will be of help to missionary-minded families in our churches, and also seeing a field of service for those who may be thinking of retirement from conference work, I asked Mrs. Burdick to enter into the various details that guided her in the steps she pursued to bring light into an area still untouched by the message. Since discussing these plans with Mrs. Burdick I have learned of a few ministerial graduates, each capable of following a trade needed in the locality he plans to evangelize, who are developing a successful missionary project while earning an independent living. I wonder whether God is not directing more of these noble and enterprising brethren and sisters to consider the needs of these dark counties. Several I know testify that their disappointment in not being placed by our conferences is proving to be a blessing in disguise. I am certain this plan is of the Lord, and we may yet find in it a larger discovery for speedily evangelizing our many still unentered fields with our urgent message.—L. C. K.]

IN 1950 I returned from the mission field for rest. After spending some time at Loma Linda Sanitarium I ventured out to visit friends and relatives. Being a worker, I soon tired of this but was not physically able to go back to regular work again, so I asked the Lord what He would have me do. He said, "Dark county." I said, "O Lord, I haven't thought of that for years, but perhaps I can witness for you in a dark county now (that is a county in which there is not another representative of our message), and I will begin thinking about it." I turned it over in my mind. I thought I would say nothing to anyone, because friends and relatives all wanted me to stay with them, and I was sure this would not meet their approval. Still the Lord indicated that I go out into a dark county to rest and also to live for Him. I was convinced that I could live for Him even if I didn't feel able to do much work. Certainly I could let my little light shine in a dark place rather than place it in with several hundred others at one of our centers.

So I began to look around. Having spent a number of years in our work in the South, I chose this part of the field. I knew there was great need for just such an opportunity. First I wrote to our conference presidents and asked them for the privilege of choosing a place in their field to which I might go. Permission was readily given. I prayed. They gave me maps—God directed—I chose this little spot here, Decatur, Tennessee, the county seat of Meigs County, a county in which there is not another representative of this message—a dark county as we call it. This is a small county thirty-five miles long and from eight to ten miles wide. Mine is the only town in the county, population 210. There are over 1,400 homes in the county, with four post offices. This is a hilly farming section. The people raise corn, cotton, and tobacco mostly. It is said that the corn goes out liquid (bootleg liquor).

But there are many people here. I rented a small new house in Decatur, bought furniture, and moved in, to be a friend and neighbor. Everyone was friendly. It seemed strange to them that I, a stranger, would move in this way, but they accepted me and opened their hearts and homes to me. God gave me favor. I have a real burden for their souls.

How It Worked

I have worked together with our conference brethren in this field. They have furnished me literature, and some friends helped with the postage, and I distributed through the mail *Good News,* Bible Reader's Circle Leaflets, and a Bible correspondence school enrollment card. Every home was reached. Thousands of other pieces of literature have been scattered all through the county as I have gone here and there. Many have asked questions. Upon learning that I was a returned missionary, they asked me to give talks in their missionary societies, teach classes in their Sunday schools, take the services, give lectures in their schools, and do other things. So far God has enabled me to

improve every opportunity for witnessing. I now have access to many homes for Bible study. I followed up every interest, found one woman keeping the Sabbath, others believing the truth but not knowing how to go about living it, with no Adventists living here. Often people have sought me out or come to my home for help. I have visited them in death and sickness as well as in joy and health. By now I can do almost anything with them, for they believe I am their friend.

I have had the privilege of taking some to camp meeting with me. They were surprised to see such a large representation of our people and the organization and scope of the Advent Movement. I have treated each as though sent to me by Jesus, and by God's grace I have been accepted by the community. It is now not at all uncommon for ministers to ask me to lead in prayer at their services.

I have found some of our isolated believers here and there, but they are not living the truth as they should. They say they would if there were a church here. I sincerely hope and pray that soon a church will be established in this area.

When I was almost ready to begin giving Bible studies, Satan invented some lies. I was reported to be a suspicious character. I heard about this outside of the county, so I knew the trouble area was under cover, close home. It was then that I asked God not to let this suspicion create prejudice or hinder my work. I went right ahead as though I knew nothing about it. No one here then mentioned it to me, but after the difficulty had spent itself and I saw that the hearts of the people had not changed toward me, I mentioned it to some of the closest of my dark-county friends and neighbors. They each said, "Why, we didn't believe it, but just laughed about it at the time, but thought you didn't know, and we were ashamed to think some of our own townspeople were so foolish as to start such gossip." Thank God He has not allowed my power for witnessing to be hindered. But the investigation was made because these people are naturally suspicious. One of the investigators said, "I have heard no one else spoken of as highly in the section where she has lived." So "if God be for us, who can be against us?"

I am feeling better. During my dark-county evangelism my health has been improving from day to day, and I also have more and more opportunities for witnessing for the truth. By now everyone in the area knows I am a Seventh-day Adventist. I plan to continue my missionary work until God indicates otherwise.

I do wish more furloughed or retired workers who may not feel that they can actively engage in some such work would move out into these isolated districts to live the message and to let their light shine. There are 250 dark counties in my union where souls in darkness are anxiously waiting for the light. Surely this is a work almost anyone can do. Instead of our workers locating at our centers, thereby adding to the already overcrowded conditions, many would do far better by spreading the light so greatly needed in these unworked counties. So let us reach out and evangelize while waiting on God to send us into other fields of service. (Read Isaiah 58:6-14.)

Bible Study Outlines

Are Some Predestined to Be Lost?

H. T. ANDERSON
Minister, Georgia-Cumberland Conference

INTRODUCTION:

Because of various doctrinal confusions today centering on the important question of predestination, this topic is most timely. Theories propagated by the early church fathers were not always thought through by some of the sixteenth-century Reformers. Important problems are tied into such an investigation: Who are the elect? Are some foreordained to be lost? Although this question of predestination may appear most puzzling to some, the Bible student may enter upon its study with confidence and assurance. God's Word is its own interpreter. Before the return of Jesus this question as well as similar confusions will be clearly understood by God's true children. Let us now enter into this study with an open mind. This will require our investigating a number of texts too frequently passed over by the casual Bible student and entirely misinterpreted by others.

I. HAS GOD ORDAINED SOME TO BE LOST, OTHERS TO BE SAVED, REGARDLESS OF WHAT THEY MAY DO ABOUT IT?
   1. He is not willing for any to be lost. 2 Peter 3:9.
   2. None appointed to be lost. 1 Thess. 5:9.
   3. God wants all to be saved. 1 Tim. 2:3, 4.

II. NOT ALL WILL BE SAVED. WHY?
   1. Many are not willing to meet conditions of salvation. Matt. 7:21.
   2. In Adam all are predestined to be lost. 1 Cor. 15:22.
   3. In Christ all are predestined to be saved. John 1:12.
   4. God has decreed that all who accept Christ should be saved. He has not decreed that all must accept His salvation.

III. GOD HAS DIVINE FOREKNOWLEDGE. Isa. 46:10.
   1. This does not imply that He makes things happen as they will. He constantly works to save men. Eze. 18:29-32.
   2. We can choose what we will. 1 Peter 1:2.
   3. He sets two ways before us. Jer. 21:8.

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IV. SALVATION IS OURS IN CHRIST.
1. We must accept Him to receive it. 1 John 5:11.
2. Those predestined to salvation are the justified. Rom. 8:28-30.
3. Those with Him are called, chosen, faithful. Rev. 17:14.

APPEAL:
1. All are called. Rev. 22:17.
2. Those who confess Christ are chosen. Luke 12:8.
3. All who are faithful to Him are rewarded. Matt. 24:13.

SUMMARY:
1. Predestination must be studied from God's Word.
2. We must understand God's purpose in Christ.
3. The meaning of terms "called," "elected," "foreordained," "freewill."
4. Present-day "predestination" a confusion of long standing.
5. Predestination confusions now await reform.
6. Shall we return to the Bible rather than follow man's theory?

[EDITORIAL NOTE.—In presenting predestination the teacher should be aware of the case of Judas. Contrast his experience with Paul's. Paul was called, chosen, and faithful; Judas was called, chosen, and unfaithful. (John 6:64, 65, 70, 71.) Again be aware of the arguments in Romans 9. Jacob and Esau, as well as Pharaoh, should be studied in the light of God's foreknowledge and mercy. There is no arbitrary selection. (2 Tim. 2:4, 6; Eze. 18:23-32.) A study of the parable of the wedding garment (Matt. 22:1-14) teaches that all were called to the gospel feast. Accepting the King's invitation and meeting His provision make man eligible to be at the feast. We are to make our calling and election sure. (2 Peter. 1:10.)

The teacher does well to refresh his mind on facts of church history such as the Manichean heresy and the Pelagian and Arminian controversies. Names such as Manes, Augustine, Pelagius, Luther, Calvin, and Arminius must be called to mind in treating this subject intelligently. There is today a revival of interest around the doctrine of predestination, and heralds of Christ should understand how to present it with convicting power.—L. C. K.]

The Human Will and Victory

HELEN M. WESTON
Bible Instructor, Southern New England Conference

INTRODUCTION:

An experience with Christ is victory. Christ in Gethsemane claimed victory for each of us. When He submitted His will to His Father's He could say, "Not my will, but thine!" Accepting Christ means surrendering our will to His. When we understand the place of the will in this experience of victory, the battle against sin is more easily won.

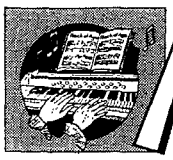
I. IMPORTANCE OF BLENDING OUR WILL WITH CHRIST'S.
1. Jesus desired to do His Father's will. John 4:34.
2. Jesus blended His will with God's. John 6:38.
3. Christ honors the submissive will. John 5:1-9.
4. Without His help we can do nothing. John 15:5.
5. The will is a factor in obedience. Isa. 1:19.
6. Obedience assures us heaven at last. Rev. 22:14.

II. VICTORY OR DEFEAT THROUGH THE WILL.
1. Having our own way may mean death eventually. Prov. 14:12.
2. The heart is not a safe guide. Jer. 17:9.
3. Victory assured us through Christ. 1 Cor. 15:57.
4. Will power must become Christ's power. Matt. 28:18.
5. "I in them, and thou in me." John 17:23.
6. Angels draw near to help us. Ps. 91:11.
7. Need not lower the standard for our convenience; Spirit lifts it. Isa. 59:19.
8. In the final struggle whosoever *will* may come. Rev. 22:17.

APPEAL:

Sin broke down man's will power. He needed to reach out for a power outside of himself. This power God provided in Christ. Surrendering His will to God's, Christ did His Father's will. Our surrendering to Christ makes it possible to do the same. Whatever the problem, if we decide to be willing to obey Him, we will be victorious. Shall we ask Christ to help you to surrender your will and to strengthen you with His will? When you do this you are taking the first step toward victory in this problem of overcoming the ——— habit. Prayer will make it possible for you to let Jesus take full control of your life.

Such a study must be followed up with persistent prayer. The buffeted soul must feel the strength of another's prayers until he is able to have confidence in his own prayers. Suggest a prayer schedule, and plan it so that the tempted one will frequently have the fellowship of a praying believer. (See *The Bible Instructor,* pp. 153-162.)



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THE accompanying chorus, "We Thank Thee," by Harold Miller, is proving very popular with audiences attending R. A. Anderson's evangelistic meetings in New York and M. K. Eckenroth's meetings in Baltimore. This is an excellent chorus to use not only at Thanksgiving time but at any time of the year.

The song leader can simply introduce it with a few words:

"How many of you tonight have something for which you are thankful? [Every hand will usually go up.] Yes, I am sure that everyone of you, even though you may be going through trial, if you will think carefully, will have much to be thankful for . . . as the old song says, 'Count your many blessings, name them one by one, and it will surprise you what the Lord hath done.' I have a helpful little chorus on thankfulness that I would like you to sing with me tonight."

Then go ahead and teach them this impressive little chorus. The audience will enjoy it. It appears in a new chorus booklet *Songs Along the Way,* published by Southern Missionary College. (See classified ad on page 50.) There are other fine choruses in this booklet. "Let It Shine" is a very suitable chorus for home missionary meetings as well as for children's meetings. Then there is "Have Faith in God," in which Professor Miller has put to music one of H. M. S. Richards' "Have Faith in God" poems used at the close of the Voice of Prophecy broadcast every Sunday. Professor Miller also has written a new tune for the appealing chorus "Turn Your Eyes Upon Jesus."

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GRACE RAMONT, Editor

with this new chorus book, or you may write directly to Southern Missionary College, Collegedale, Tennessee. B. G.

Good Singing and Good Praying

THE best singing, in our judgment, comes out of the deepest seasons of prayer. This is a lesson we seem not to have learned. We rush into our meetings and some song leader begins to stir up the people, exhorting them to use their lung power with ever-increasing capacity. Thus the people are cajoled into singing. One feels the need of real "spiritual songs" which come out of the hearts of people because they are close to the Lord. There is a beautiful suggestion of the way prayer soothes our fears, comforts our hearts, cheers our souls, and awakens music and song in Luke's description, given in the sixteenth chapter of the Acts of the Apostles, of the experience of Paul and Silas in the dungeon at Philippi. Though they were wounded and bruised and hungry, and uncomfortable with their chains, they prayed to God in the midnight, and afterward their hearts were so full of joy that they could not help singing. It is well to note what they sang. It was not, "Hark, from the tombs a doleful sound!" but the other note altogether, "Praise God, from whom all blessings flow!" Song flows out of prayer as naturally as a spring gushes out of a mountainside full of treasures of the melted snow. The best preparation for any song service would be a heart-searching season of earnest prayer.—*The Watchman-Examiner,* Oct. 5, 1950.

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Note From *Hymn Lovers' Magazine* Hotel clerks testify that at Easter and Christmas, transients inquire about "a church where they have good music." It is not uncommon for people to be attracted to a church by its music, and to be kept coming by it.

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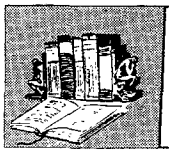

RESEARCH *Theology, History, Science*

Prophetic Interpretation and Historical Authorities

MERWIN R. THURBER
Book Editor, Review and Herald

THE student of Bible prophecy, though he may be an expert in theology and in interpretation of prophetic symbols, is under the necessity of depending on experts in history in his application of the prophecies. This does not mean that he should be ignorant of the story of mankind. He should be well informed. The reading of history is a must for the prophetic interpreter. But simple reading is not enough. He must develop judgment in evaluating authorities, that he may not be misled by wrong interpretations of history. The Christian view of history is conditioned by three fundamental facts—there is a God in heaven who created the universe and who rules and overrules in the affairs of men and nations; there is a divine revelation in the Bible, and there is a divine standard of right and wrong. The acceptance of these premises will lead the careful student to view with suspicion many things he finds on the pages of history books. Suspicion of the right kind is a proper safeguard, but it should not always be directed to others. We may with profit suspect ourselves of not being quite perfect and of occasionally being mistaken.

Because of human weaknesses it is best for the student of prophecy and history to set up for himself certain rules to guide him in selecting evidence and arriving at conclusions. What historians may he quote to prove prophetic fulfillment? What personal biases of authors must he guard against? What constitutes a man a good historical authority?

The following suggestions are not an attempt to cover the subject exhaustively. The reader will doubtless be able to add to the list without difficulty.

Guiding Principles

An authority cited to prove a point in history should be a historian—not a prophetic interpreter. This rather self-evident truth is sometimes overlooked. The historian should not be among our "fellow servants the prophets," to borrow a Biblical phrase. The testimony of such writers, valuable as it is, is not to be confused with historical proof. Hence the student must not rely on Bishop Newton or any writer of Bible commentaries for some historical fact. Less evident, perhaps, is the lack of historical authority behind such a man as Humphrey Prideaux. He should be classed with the prophetic interpreters. Prideaux is an older writer not so familiar to this generation. He was much quoted by our early writers, and not without profit. But he should be used for what he is.

It would seem best that as far as possible the authors cited in our presentations should be authorities in the points to be proved. This is only an extension of the first principle mentioned, but it has different applications. A good illustration of this point is an oft-quoted statement from the *North British Review* in which Sunday is called "the wild solar holiday of all pagan time." A reading of the article from which this statement is taken reveals that our extract is, like an obiter dictum in a court decision, merely an aside, a chance remark which is not on the subject of the article, and that there is no supporting evidence offered. It is true that the author is appealing for more careful Sunday observance, and is therefore an advocate of Sunday sacredness. An admission from him that Sunday is a pagan holiday is worth something. The reader of his article cannot help wondering whether he isn't something of a pagan himself, for he philosophizes over the mystic significance of numbers, and makes it plain that he is a believer in evolution. But as evidence, his generalization regarding pagan Sunday is woefully lacking in authority, as any student of history will testify who has attempted to substantiate such a thesis.

Good authorities have maintained over and over that the early Egyptians, Greeks, and Romans knew nothing in their calendars of a seven-day week. It is even a question whether

the early Babylonians had a free-running week. R. L. Odom, in his book *Sunday in Roman Paganism,* has ably demonstrated that the earliest records of a planetary week in the Roman world occur in the first century before Christ. That leaves the *"all* pagan time" of our extract covering too much territory. It is possible that some statement in the writings of Mrs. E. G. White may lead us to believe that Sunday observance was more widespread than the available records seem to indicate. But if we wish to present such truths to the public, we still are under the necessity of finding the historical proof for them. Mrs. White's own statement in *The Great Controversy* about the introduction of Sunday observance is entirely in keeping with the facts of history as we understand them today.

As a third principle, the Bible student would do well to insist that all his historical authorities be reasonably free from bias, at least on the points to be proved. Bias is much more common in writers of history than we are wont to imagine. For instance, it seems practically impossible for either a Catholic or a Protestant writer to recount the history of the church and its dealings with the nations without reflecting his religious background. And no non-Christian could write a competent church history. This is not to say that the facts of history may not be descried through the haze of conflicting interpretations, but it should put a student on his guard.

But even with all the problems involved, it will not suffice for the Adventist student to quote some obviously biased historian like Dowling when he wishes to prove something in regard to the Catholic Church. This is not to say the historian is not telling the truth. It is just a problem of finding a good authority to use in controversy. When a Christian debates with a Mohammedan and each points to his own holy book as proof for his contentions, no progress can be made. It is necessary to find common ground.

Interpretation as Well as Facts

It will help our thinking if we remember that history is not merely the recounting of the facts but an interpretation as well. The Bible student also, in combining history and prophecy for interpretative purposes, must interpret history as well as prophecy. Thus it is possible to accept the facts brought to light by the historian while rejecting his interpretation of the facts. For the facts of history studied in the light of divine revelation may, and usually will, support a different interpretation from that put upon them by the average historian. This will explain why it is so often difficult to find in the history books of the world just the statements that will enhance a sound interpretation of prophecy.

A good illustration of this is the position of the Papacy in 538. The 1260 years of papal supremacy are not clearly set forth by all historians. There are a few who give very definite support to our views, but not many. It is necessary, then, for the Bible student to gather the facts as set forth in historical records and interpret history in the light of Bible prophecy. There is nothing inconsistent in this, nor any compromising of intellectual honesty, for the student is frankly acting as an interpreter and not as a historian in this case. His interpretation of history may and should be just as sound and convincing to his hearers or readers as if he *were* a historian and *not* a Bible expositor.

Biases

Of just what biases should a student beware as he approaches history? Two have already been mentioned—the bias of a Catholic endeavoring to put his church in the best possible light in every historical situation, and the bias of a Protestant endeavoring to blame all the disasters of the past on the Catholic Church. One other easily comes to mind—the bias of the agnostic Gibbon, who seems to want to blame Christianity for the decline and fall of the Roman Empire. As to national prejudices, one could mention the differences that would be apparent in two histories of the first world war —one by a German and the other by an American.

Fortunately, there is for the Bible student no insurmountable obstacle in the facts and principles that have been discussed here. With the materials they were able to find in histories of the world our spiritual ancestors were able to build the structure of truth we occupy today. The only deficiency of their descendants may lie in accepting the tower of truth without sufficiently acquainting themselves with the foundations. The writings of historians usually accepted by the world at large may be used by Bible expositors, but they should be used for what they are. Where it is necessary to quote a biased writer for a fact, it is often possible to secure another authority biased in the opposite direction to support the same fact. In the case of the Catholic-Protestant conflict, in which we are obviously parties to the struggle, it is often possible to secure admissions from Catholic writers themselves which substantiate all we need

(Continued on page 47)

Possibilities, Techniques

RADIO ····

Quiz Children

ALICE M. JOHNSON
Brookfield, Illinois

FIVE or six minutes of time given to a children's Bible quiz may be the help that a radio evangelist needs to keep his program alive with interest.

This proved to be a success as used on the "Faith for Our Day" broadcast in Chicago. This half-hour program was conducted every Sunday by Robert M. Whitsett and his associates, Bradford Braley, organist, and Robert Link, soloist. The writer assisted with the quiz children, and this feature was a real asset to the program.

These children are chosen from the church schools in Chicagoland. There are usually nine taking part. For some broadcasts they are chosen from grades seven and eight, other times grades four, five, six, then from all grades one to eight. Grades one, two, and three are interesting to have once or twice. These little folks will speak up surprisingly well and thrill the listening audience.

In order to have the listening audience take special interest, they are requested to send in sets of three questions and the answers or the texts where the answers may be found. These three questions are to be on any one subject and should be those requiring factual information, not long and involved theological arguments. Most of the questions sent in are interesting and can be used. A reward for each set sent in could be a Morning Watch booklet. When one question of the set is missed a small family Bible may be sent as a reward. It is surprising though how sharp these children are in answering Bible questions. Very seldom do they miss, and they love the experience of having part in a radio broadcast.

The children arrive about an hour before the program goes on the air, and for a few minutes during that time they are rehearsed in microphone procedure, and line up to give their name, age, and grade, then take part in a lively warm-up quiz using any Bible questions desired. They are never rehearsed on the questions to be used for the quiz. The three children who score highest come back for the next broadcast. It works well to have two or three judges appointed to keep score on the number of times hands are raised as well as the number of questions each one answers.

The listening audience send in questions such as these:

1. What bird is described in the Bible—
   a. as building her nest under the eaves of the barn?
   b. as carrying its young on its wings?
   c. as gathering her brood under her wings?
   Answers— (*a*) swallow—Prov. 26:2.
   (*b*) eagle—Deut. 32:11.
   (*c*) hen—Luke 13:34.
2. What well-known Biblical characters do you associate with these "fiery events"?
   a. A bush on fire (Moses).
   b. A chariot of fire (Elijah).
   c. A fiery furnace (Shadrach, Meshach, and Abednego).

This can be an interesting and lively part of any radio evangelist's program. You will find that the children study the Bible more carefully too, and it also affords a wonderful opportunity for the listener to request enrollment in the Bible correspondence course at the same time he sends in questions for the quiz children.

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NEWS From Current Journals

¶ Climaxing a 23-year debate on worldly amusements in Grand Rapids, Michigan, the Synod of the Christian Reformed Church at its annual sessions took a strong stand against theater attendance, card playing, and dancing. However, the synod refused to brand these amusements as sinful in themselves. Instead, it warned "in no uncertain terms against" them.

¶ The largest ancient palace yet uncovered in Palestine was discovered at Jericho. The ruins showed a rectangular structure 284 by 152 feet, with 36 rooms around a colonnaded open court of Oriental luxury.—*Pathfinder.*

¶ The Lutheran Church-Missouri Synod has set aside $750,000 to produce a television program which promises to be "by far the largest" Protestant religious television show yet given in this country.

¶ In Washington, D.C., representatives of the television broadcasting industry agreed to work out a code of standards designed "to insure observance of good taste" after receiving a warning from Chairman Wayne Coy of the Federal Communications Commission. Mr. Coy urged them to set up definite standards which would result in less emphasis on feminine nudity and eliminate other examples of "poor taste" from their programs. To emphasize his point, Mr. Coy brandished before the broadcasters 976 complaints against offensive programs and jokes received by the FCC in the last 75 days alone. He said that 225 complained against the showing of drinking on TV programs, and 221 were directed against obscenity and profanity. Most of the other complaints concerned scanty attire on actresses, or the character of "horror" programs depicting crime.

¶ In Jerusalem a Hebrew translation of the New Testament is being prepared by Father Paul Bauchet, a graduate of the Hebrew University there. To be published by the Saint Pierre de Zion Monastery in Jerusalem, it will be the first such translation printed in Israel.

¶ Selective Service officials in Washington, D.C., have agreed to give draft deferment tests on weekdays to students whose religious principles prevent them from taking the examinations on Saturday. A large number of Seventh-day Adventists reside in the Washington area, and since Saturday is a day

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of worship for them, it is believed that draft officials shifted the test date to accommodate them. Most members of the denomination are conscientious objectors to war but accept noncombatant service as medical corpsmen in the Army.

¶ A resolution urging religious groups to "suffer loss and be defrauded" rather than go to court, was adopted by the general assembly of the Church of God in Scottsville, Kentucky. The resolution said that churches become involved in lawsuits on too many occasions. By steering clear of the court, it said, the churches might set a pattern for nations to settle their differences without going to war.

¶ A religious ceremony dating back to the fifth century has been revived in Ottawa, Canada. Each year the Humane Society holds a service in which animals, birds, and fish are blessed. The custom stems from the rogation observance of early Christian times. Originally, only the crops were included in the blessing. Later it was extended to the animals that aided in harvesting the crops and to all God's creatures. The Ottawa Humane Society has been successful in preventing the ceremony from developing into a freak affair. They hope its solemnity will impress the need for kindness to animals.

¶ Physicians who have religious scruples against service in the armed forces under the "doctors draft" will be liable to the same provisions of the new draft law as other conscientious objectors, the National Service Board for Religious Objectors reported in Washington, D.C. This means that such physicians and allied specialists will be liable to assignment by their draft boards to two years of work contributing to the national health, safety, or interest under civilian direction.

¶ Pope Pius XII has established a military ordinariate in South Africa and has named Msgr. John Colburn Garner, Vicar Apostolic in Pretoria, as military ordinary.

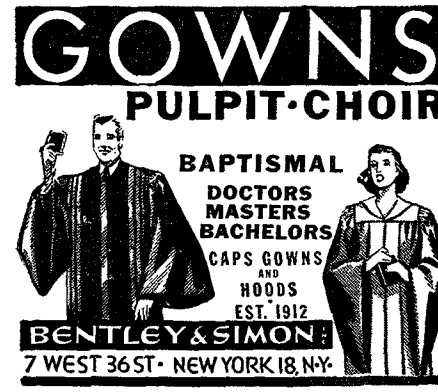
¶ Under the title "Conscientious Cooperators," *Newsweek,* July 2, carried a story which we quote in part: "Of all the religious groups who won't bear arms in time of war, the 243,000 Seventh-Day Adventists (so called because they believe in a Saturday Sabbath and expect the second coming or 'advent' of Christ) in the United States particularly dislike the term 'conscientious objector.' Their men enter the Army for the purpose of serving as medical corpsmen and like to be called 'conscientious cooperators.' During the first world war, the Army didn't agree to this arrangement, and some were thrown into jail. But in 1933, Everett N. Dick, a husky, lively history professor at the Adventist Union College in Lincoln, Nebraska, had an idea: to pre-train draft-age men as medical corpsmen. The Adventist Medical Cadet Corps was born, and men were taught in church schools and camps. In the second world war, some 12,000 Adventists thus served their country, many of them winning decorations for gallantry—like Cpl. Desmond T. Doss, who is the first 'conchie' to win the Medal of Honor. The program died down after the war, but with the draft stepped up last summer, the Adventists once again got busy. College programs were expanded and one camping period was held last year. This year, the church estimates that some 3,000 draft-age boys are studying corps work, and two summer training camps are putting on the finishing touches."

¶ Evangelist Billy Graham has resigned as administrative president of the Northwestern Schools of Minneapolis, Minn., and has been appointed president of the Schools' Board of Trustees. Named to succeed him as administrative president is Dr. Paul J. Maddox, former chief of chaplains of the United States Air Force in Europe, a Southern Baptist, like Dr. Graham.—*The Watchman-Examiner,* July.

¶ The chapel of the four chaplains, built at a cost of $300,000 in memory of the immortal four chaplains who sacrificed their lives on February 3, 1943, by giving their life belts to enlisted men after their troop ship *Dorchester* was torpedoed, was dedicated on the 8th anniversary of this heroic sacrifice. Secretary of Defense George C. Marshall, and President Truman were among those present. There was no official Roman Catholic representation, a spokesman for the Philadelphia archdiocese explained, since Canon 1258 says *"it is illicit for Catholics in any way to assist actively or take part in sacred worship of non-Catholics."—The Converted Catholic Magazine,* April.

¶ The first non-Jew from Canada has received permission to settle with his wife and eleven children in Israel. He is a Seventh-Day Adventist farmer from Saskatchewan.—*Jew and Palestine News.*

¶ During 1950 Seventh-day Adventists provided welfare services in 1,756 centers in the U.S. for a



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total of 1,049,839 needy persons, according to the report issued by the denomination's welfare department. Cost of these services was $5,577,273. In addition, members of the church contributed some 3 million man-hours distributing food and clothing from the centers, giving medical care and performing emergency personal services.—*The Christian Century,* July.

¶ Evangelistic history was made recently when Billy Graham broadcast a full-length evangelistic service from a 300-mile-an-hour plane cruising 7,500 feet above the city of Memphis. . . . Sharing in the service aloft were song leader Cliff Barrows, organist Paul Nickelson and soloist George Beverly Shea. Four seats were removed at the forward end of the plane and a specially built pulpit was installed. The

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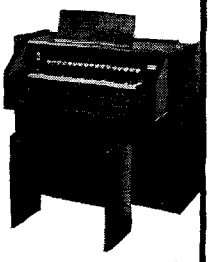

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program was broadcast and televised over local stations.—*Christian Life,* August.

¶ Six missionaries now are serving in foreign fields because of a farmer near Guckeen, Minnesota. Anton Peterson, who farms a half-section of land near the southern Minnesota border, provides their full support. In 1950 he gave $12,000 to the work of the church. The story of Mr. Peterson's missionary giving is the story of an abrupt about-face in his attitude toward religion. For 52 years, he told delegates to a Lutheran Brethren Church convention, he couldn't spare a dime for the church and rarely took time off for church services. He began to think differently, however, when he attended meetings conducted in his community by the Lutheran Evangelistic Movement.

¶ In Iceland, a heated debate is raging within the Lutheran church between those who hold to the Lutheran confession in its entirety and a "spiritualistic" group whose members consider Christ not the Son of God, but a protoype whom we should follow. The latter movement is an outgrowth of the liberalism and rationalism which came to Iceland along with modern science. Some of the "spiritualists" claim that Christ was the greatest medium who ever lived, and are much interested in the transfiguration story.—*The Christian Century,* July.

¶ Leonard W. Mayo, president of the Child Welfare League of America, reports that 100,000 children are born out of wedlock in the United States each year. He also reports that 6,000,000 children are members of families disrupted by divorce,

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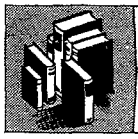
death, or desertion. Over 100,000 children are born each year without benefit of medical care. Over 1,900,000 children under 15 suffer from some chronic disease or impairment. Twenty-five per cent of the persons committed to mental institutions each year are under 18 years of age. Some 1,000,000 children suffer behavior disorders, and each year between 250,000 and 400,000 appear in juvenile courts.—*The Watchman-Examiner,* July.

¶ IN BRIEF.—During the months of July and August citizens who attended church in Richmond, Virginia, were given free rides by the bus company of that city. . . . Bingo, sponsored by church groups, is not gambling according to Allen Circuit Court in Fort Wayne, Indiana. . . . Orders have been issued to bar the sale of candy in the New Hampshire Roman Catholic parochial schools. We believe there are other schools that might well follow suit. . . . Recently in Linville, North Carolina, some 50,000 persons raised their voices in song in this little Blue Ridge mountain town at the 27th annual "Singing on the Mountain." . . . In Washington, D.C., President Truman joined other Washington Baptists in celebrating the one hundred and fiftieth anniversary of the first preaching service by a Baptist minister in the nation's capital. . . . Belgian authorities decided to make the coronation of the Crown Prince Baudouin on July 17 in Brussels a civil ceremony instead of a religious rite. . . . In Helsinki, Finland, nine clergymen, representing all major Finnish political groups, with the exception of one, have won seats in the single-chamber national Parliament.

Prophetic Interpretation

(*Continued from page 42*)

to prove. The damaging admissions of an opponent are always good proofs in an argument. Biased authorities serve another useful purpose in providing clues to the sources. If a student suspects that the historian is misinterpreting the facts, or perhaps misjudging them, he may go to the sources himself. This may involve securing help in translating an unfamiliar language, but the effort may turn out to be eminently worth while.



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Lest Ye Faint, S. Franklin Logsdon, Evangelical Publishers, Toronto, Canada, 1949, 159 pages, $1.65.

There are fainting hearts all about us today. "men's hearts failing them for fear." Dread forebodings sometimes strike even to the hearts of Christians. Here, in numerous Scripture analogies —the meekness of Moses, the patience of Job, the weeping of Jeremiah, the doubting of Thomas, the impetuosity of Peter, the purposefulness of Daniel —there is much valuable help to enable the servants of the Lord in these days to stand by their convictions and maintain an uncompromising attitude with regard to that which is divinely approved.

CARLYLE B. HAYNES.

Living Portraits of Jesus, by Sandford Fleming, Philadelphia, The Judson Press, Chicago, 1939, reprinted 1950, 151 pages, $2.00.

Although we have no authentic photographs or portraits of Christ, the author in his book has presented Him in vivid word pictures as shown in the New Testament.

Mr. Fleming shows how in Matthew is revealed a twofold portrait—that of a mighty King, the Son of David; and on the other hand, the Divine Sufferer, dying for our sins. In Mark we find Jesus portrayed as the servant of all. Luke portrays Christ as *the* Man, the Son of man. The only begotten of the Father, the eternal Christ, is the portrait we find in the Gospel of John.

The author paints other portraits, taken from other books of the New Testament, but he sums up his statements concerning the Gospels with these words: "When we gaze upon the portrait of Matthew our hearts respond: 'All hail the power of Jesus' name!' The portrait of Mark challenges us to fellowship in service: 'O Master, let me walk with thee, In lowly paths of service free!' Luke's portrait reminds us of our Brother Man, our 'Fellow': 'What a Friend we have in Jesus!' But as we gaze upon John's portrait there is a hush of reverence in our hearts as we cry with Thomas: 'My Lord and my God!' "

This is a splendid book to aid the busy preacher in preparing Christ-centered sermons.

MRS. BRUCE ROBERTS.

Communion Meditations, edited by Gaston Foote, Abingdon-Cokesbury Press, New York 11, N.Y., 176 pages, $2.00.

This excellent compilation by Gaston Foote is a worth-while inclusion in any minister's library. It is unique in the fact that these twenty-five contributions are all written in the same field. It is an evidence that the communion service of our Lord is really inexhaustible. There is depth of thought and winsome approach throughout this book.

For those whose responsibility it is to lead the church of God in this wonderful service of worship, this book will be of real help, for the chapter headings are suggestive of deep thought: "The Service of Symbols," "The Art of Remembering," "The Power of a Look," "Save Your High Moments," "Healing Hands," et cetera.

Yes, it is a good book, and Gaston Foote has done well in gathering into these 176 pages such a wealth of thought and inspiration. R. A. A.

Here I Stand, by Roland Bainton, Titus Street Professor of Ecclesiastical History, Yale Divinity School, Abingdon-Cokesbury Press, Nashville, Tenn., 1950, 422 pages, $4.75.

In the never-ending and already enormous succession of Luther biographies, a special place must be given to the long-expected and magnificent portrait painted by Roland Bainton, professor of ecclesiastical history at Yale Divinity School—one of America's foremost authorities on Luther and his times. He has received the Abingdon-Cokesbury Award for his remarkable work *Here I Stand*, a most penetrating study of Luther's complex personality. We behold Luther with his genius and with his foibles.

Through many articles and lectures and a long teaching career, the profound scholarship of Bainton is well known. But in this book he can speak, as it were, without notes. He can walk without stilts; he can let the pen run without being constantly hindered by technical and detailed data, interesting to be sure, but which too often chop up a portrait such as Bainton paints it. And it is a painting, masterful, true to form, drawn with an artist's hand, with sure strokes, using the right colors and sometimes using even an infrared lamp to penetrate beyond the canvas and the paint into the live flesh. (Read, for instance, the remarkable chapter "Luther's Struggle for Faith.")

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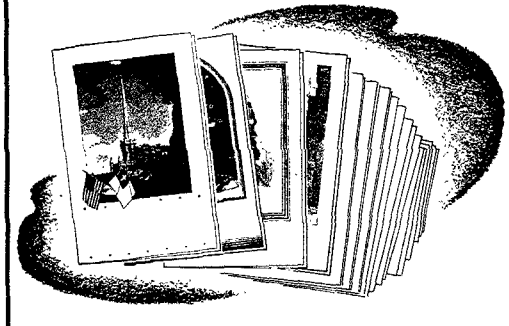

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DANIEL WALTHER.

Handbook of Denominations in the United States, Frank S. Mead, Abingdon-Cokesbury Press, Nashville, Tenn., 1951, 194 pages, $2.75.

Dr. Frank S. Mead has a Methodist ministerial background. He is a recognized authority on the contemporary church scene. He has also served as consulting editor to a number of large religious publishing houses.

In Dr. Mead's recent book *Handbook of Denominations* alphabetically the Adventist groups are listed first. We consider his treatment of Seventh-day Adventists very informative.

For Dr. Mead's survey of the denominations in the United States he claims to have consulted hundreds of books, listing many of them. He warns the reader, however, that his aim is "not to produce a popular 'digest,' not a book of opinion, criticism, or value judgments, but a reference volume interested only in the factual truth and development of the religious bodies of the United States."

To do this, he has wisely consulted historical records, statistical reports, and official statements of innumerable boards, commissions, and committees. Most sections of the book were read, corrected, and often amended by authorities within these churches.

Though Dr. Mead's new book may not have all the answers to the many questions evangelistic workers might ask, this is a most valuable handbook. It is scholarly, and as factually dependable as any work of this nature we have examined.

L. C. K.

Faith and My Friends, by Marcus Bach, The Bobbs-Merrill Company, Inc., Indianapolis and New York, 1951, $3.00.

This is the third of a series of books by Dr. Marcus Bach, each of which should be read by any minister who is endeavoring to keep abreast with religious thinking in the United States.

Dr. Bach has spent his life studying the various cults and sects to which Americans are flocking for spiritual comfort. In his book *They Have Found a Faith* he discusses Jehovah's Witnesses, Father Divine, and a number of others.

In his book *Report to Protestants* he discusses his own experiment with a number of churches in a small town, endeavoring to get them to unite. His deduction is that Protestantism cannot unite into one church.

Dr. Bach's newest book, *Faith and My Friends,* is a sympathetic study of the Mormons, the Trappists, the Hutterites, the Penitente, and the Swedenborgian. His deduction is, after traveling across the nation time after time: "People everywhere were looking for a faith. . . . A new impulse was rising and it could no longer be ignored; there was the compulsive urge on the part of earnest, thoughtful people to find a philosophy that worked and a religion to which they could dedicate their innermost loyalties and ideals."—Pages 14, 17.

He insists: "It is time for religion to be taken out of ecclesiastical storage, dusted off and critically examined as to its practicality for constructive use in the complex life of modern man. Like millions of other people I am looking for a more vital faith. In an age of insecurity we are out to make our own lives more secure. In an era of uncertainty about world affairs we want to be sure of our own tomorrow."—Page 298.

We can heartily recommend Dr. Bach's three books to thinking Adventist ministers.

They Have Found a Faith, and *Report to Protestants* are also published by the Bobbs-Merrill Co., Inc.

HENRY F. BROWN.

Archaeology and Bible History, Joseph P. Free, Van Kampen Press, Wheaton, Illinois, 1950, 398 pages, $5.00.

A great volume of light on ancient times, particularly on the Bible records, has in recent years been given us by archaeological discoveries in Palestine, Egypt, and Mesopotamia. This new knowledge is, in this book, applied to the successive events of Biblical history.

The author is competent, scholarly, informed. He has made five study trips to Palestine, the Near East, and Europe. He is the archaeological editor of *The Sunday School Times.* He has published more than fifty articles on archaeology in Christian periodicals. He is soundly conservative, believing in the inspiration of the Bible. His book is fully documented and excellently indexed. It will be found valuable for students of archaeology, laymen, Sabbath school teachers, ministers, teachers, and all who desire a plainly written, easily understood account of the confirmation of the sequence of events of the Old and the New Testament by the archaeological materials recently brought to light.

CARLYLE B. HAYNES.

Sketches of Jewish Social Life, Alfred Edersheim, Wm. B. Eerdman Publishing Co., Grand Rapids, Michigan, 1950, 342 pages, $3.50.

A companion volume to *The Temple; Its Ministry and Services as They Were at the Time of Jesus Christ.* It draws a vivid picture of the period and circumstances in which Christ lived. It makes that

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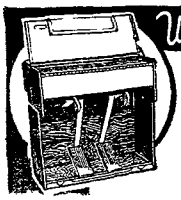

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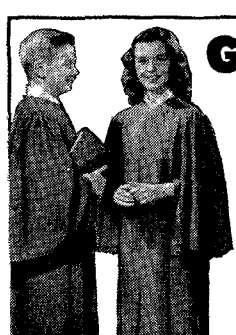

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And remember that a dignified gospel song, carefully chosen with the speaker's theme in mind, may be very appropriate for the closing song of a service. This can be a response or a testimony on the part of the worshipers. The opening number in our eleven o'clock services, however, should always be one of the great hymns of worship and praise addressed directly to God. R. A. A.

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WHEN does the Sabbath morning church service really begin?

Back in the days of simplicity we would assemble in the house of worship on Sabbath morning and wait until the ministers came in. When they knelt in prayer it was taken for granted that the service had begun. After this a hymn was announced, and it was called the "opening hymn." But things are different now. Nowadays in our services many acts of worship precede the singing of a hymn.

The first item of worship is an organ prelude. After this there may be a choral number, next the pastoral call to worship. Often announcements are made. And then is listed the *opening* hymn. The inference seems clear that nothing connected with worship has happened so far, but that now, at long last, the church service is to begin. But are not these acts of worship that have preceded the hymn part of the service? Why call the hymn the "opening hymn"? What does it open? The church service has already been in progress for several minutes.

Here is another bulletin. The first item listed is the organ prelude; second, the choral call to worship; third, the entry of the ministers; fourth, the doxology, after which is the invocation, then the announcements; and item number seven on the bulletin is the opening hymn. Why *opening* hymn? Why not just hymn? Should not everything on the program be considered an act of worship?

When the first strain of music comes from the organ, that is a call to worship. The service has begun, and continues until the congregation is dismissed by the organ voluntary after the benediction. Why not discontinue the terms "opening hymn" and "closing hymn" on our programs, and simply say "hymn" or "congregational hymn," so that the service will be *open* from beginning to end? W. H. B.

Christmas Interruptions

THE holiday season will soon be here. Too many young workers consider this the time for a vacation. Ministers and evangelists must, of course, give these holidays consideration, but hardly for themselves. Properly planned, the days before Christmas and New Year's are a golden occasion for evangelism. Though the regular program will require adaptation, it is the season for a good-will program. Try calling on interested people with a Morning Watch Calendar for the new year, autographed by the evangelist and his team mates. If you can leave with them an inexpensive photograph of the group, it will be doubly appreciated. It is surprising how many non-Adventists react to such a friendly gesture. We have tried this out in various localities, and the results are always the same—good will, many new friends, and, unsolicited, many dollars for the coffers of evangelism. It assures a solid audience for the second series of evangelistic meetings after the holidays.

L. C. K.