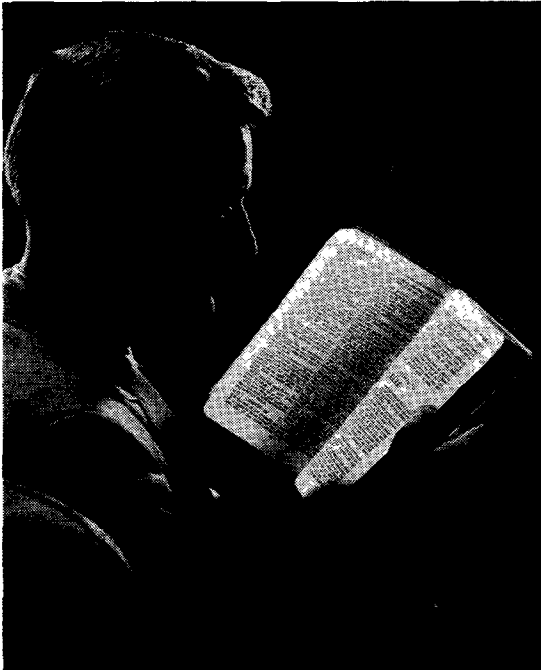




The
Ministry

OCTOBER, 1959

The Break
of Day



EWING GALLOWAY

A Preacher's Sermon to Himself

(FROM THE GERMAN)

A pastor must be staunch as an oak tree,
Yet modestly meek to be at his peak;

He must be

Highminded as a royal heir
But common, as a peasant's fare;
A victor o'er the base within;
A wrestler brave new truths to win;
A fount of living water, clean;
A friend to both the weak and mean;
To lowly of the lowest, true,
The upward pathway to pursue;
A man who'll never sell himself
For fame or fortune, petty pelf;

A learner at his Master's feet,
A warrior strong for wrong's defeat;
A witness bold whose thoughts enfold
The Gospel truth in purest gold;
A man whose deeds emerge from prayer;
A patient's need—with bedside care;
Mature in views, plus childlike faith;
Equipped to tackle greed and hate,
Precise and clear on what he speaks,
Truth to convince the soul he seeks;
A man inspired, with heavenly glow;
Quite different from the one I know
From whom these lines so freely flow.

—Translated by F. L. Strobel, Reedsburg, Wisconsin
The Watchman-Examiner, May 21, 1959



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Our Cover

You must look at our center pages if you would understand the caption of our cover picture—The Break of Day.

Many years ago a famous missionary wrote a book called *In Darkest Africa*, and for years we thought of Africa as the Dark Continent. Today we drop the adjective if we view current events correctly, and we speak of a continent marching forward to a new day. Independence has come or is coming, and bright visions fill the minds of men. Onlookers wonder whether Christianity, Mohammedanism, or Communism will win the day.

Our center pages tell of sunrise in the hearts of men and women won to Christ by the public proclamation of the Advent message in West Africa. To many of them Christ has come into their heart for the first time, like "the powerful King of day," as the poet called the sunrise. To all of them, as to us who read these lines, the final solution of human problems and aspirations lies not in any political or religious system but in the coming of "the Sun of righteousness . . . with healing in his wings."

What Is Our Spiritual Inventory?*

E. L. BECKER

Auditor, General Conference



THE passing years bring changes.

A few days ago, when rearranging some of the files in my office, I picked up a copy of the 1931 *Yearbook* of our church. It was interesting to note, as I leafed idly through

the pages, the names of some of the older workers who have since laid down their burdens—names that still shine across the years with a luster all their own. Of course, the names of most of our present leaders were there too, but in positions of limited responsibility—men with ability and consecration, just beginning their long journey of service for the Master. As I pondered: “What were these men like twenty-eight years ago?—these union conference presidents, these General Conference officers, these denominational leaders. Have they changed or are they the same men they were back in 1931?”

Doubtless you have had the experience of meeting an old friend after a lapse of many years, and as he warmly clasps your hand and looks into your eyes, he says—in all sincerity I am sure—“Why, you haven’t changed a bit!” And when you hear those words, your love for him interprets them for what they mean, not what they say.

We know, of course, that we *do* change as the years go by. Time inevitably leaves its mark on us—in hair grown white or thin, in lines of care and experience, in change of figure. Just as inevitably, the processes of our mind change too; and as to our spiritual life, our Christian experience—the passing years *do* bring changes.

It was this constant, irresistible process of change that the wise man had in mind when he wrote, “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18).

He is describing only one kind of change, but implicit in his statement is the inevitability of change itself. It seems to be axiomatic that a living organism does not and cannot remain static; it either progresses or deteriorates, and Solomon in his wisdom saw that this is just as true in the spiritual realm as in the physical.

Surely, then, it is important for each of us to review our own course from time to time, and to check on our own progress in life. In my chosen work I have much to do with the auditing and inventories of the physical assets of our various organizations. May I recommend that each of us might profitably devote a little time now and then to an inventory of his spiritual characteristics?

A good check list for such an inventory is found in the following paragraph penned by God’s messenger many years ago:

At this time God’s cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God and can fearlessly say, No, or Yea and Amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, “All ye are brethren;” those who strive to uplift and restore fallen humanity.—*Testimonies*, vol. 7, p. 249.

As we lay this divinely prescribed measuring rod alongside our own lives, how do we fulfill the expectations, and measure up to the standards of our Master?

I am thinking just now of two men in sacred history, and of the changes wrought in their lives by the passing years. At the age of forty Moses seemed to have all the world before him. Trained in the court of Pharaoh, he was gifted, influential; his future was bright with promise. Yet God saw fit to take this man with so promising a career ahead, and condemn him to long

* Morning devotional given by Elder Becker during the Spring Council.

years of exile and hardship. What man under such a rod of discipline would not emerge an embittered, despairing misanthrope? But during those years in the wilderness God was Moses' constant companion and we read that Moses' "pride and self-sufficiency were swept away." He "became patient, reverent, and humble."—*Patriarchs and Prophets*, p. 251. Yes, the years brought changes in the character of Moses, for he found in the loneliness of the desert something that the self-indulgent luxury of Pharaoh's palace could never offer—communion with God.

Solomon reached the portals of a full and productive life even earlier than did Moses. King of a powerful nation, with the unstinted love and allegiance of all his people; a deep and comprehensive knowledge of God and His ways, gained under the tutelage of David, his father—what brighter prospect could a young man ask? Yet all these advantages were of no avail, for toward the close of his life these dolorous words were written of him: "His heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings 11: 4). True, he returned to God at last, but what a bitter kernel of remorse must have lived in his soul during the last period of his life as he thought of the misspent years and the neglected opportunities!

How is it with you this morning, my brother? The years have brought changes, it is true; do you find the shining light a little brighter now than it was last year, or five, or ten, or twenty years ago? Strange, isn't it, that it is possible for one who himself carries the responsibility for the spiritual leadership of hundreds of thousands of our people to awake suddenly to the realization that the years have brought to his own personal experience not progress but retrogression or indifference or stagnation. Oh, yes, the change is bound to come—but its course is determined by each in his relationship to the heavenly Father.

What is our attitude to the cause of God today? Is it possible that almost imperceptibly we are adopting a course that as the years go by will rob us of many of the distinctive marks of a "peculiar" set-apart people? I am not thinking now of the historic pillars of our faith—the Sabbath, the antitypical significance of the sanctuary, and so on. Rather, I refer to the counterments of our lives as Seventh-day Adventists—the things that in past generations have made

us what we are to the outside world. Granted, the eschewing of cosmetic aids to beauty, the lack of jewelry, will never get us into heaven. Nor will we, by turning away from certain worldly amusements, ensure our entry into the realms of the blest. Not even a faithful adherence to all the principles of health reform and an Edenic dietary will secure to us the reward of eternal life. But all these, and other standards that I know will occur to you, are marks that have set us apart historically as a people whose hearts and minds are fixed not upon this world but upon the world to

I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Abraham Lincoln.

come, a people preparing for citizenship in a heavenly country.

We are saddened to see these standards of dress, of deportment, of dietary, being treated with an attitude of noncommittal caution or indifference, or in some cases even with ridicule or contempt. As the scissors of broad-mindedness are wielded from day to day and from year to year, and a snippet of our standards of behavior drops away here and there, is there not a danger that someday we shall suddenly find that we have lost something infinitely precious and sacred? In spiritual things at least—in the building of the standards of the church—Euclid was wrong. The whole is greater than the sum of its parts. And while one small detail of our standards of personal rectitude may seem unimportant, the sum of all these details, gathered as a fitting adornment to the eternal truths of salvation, transcends in meaning and in significance the petty interpretation placed upon them by those who have lost the vision of the beauty of the whole.

So, as leaders of men we have a solemn responsibility, and we strive earnestly and prayerfully to discharge it. But even Moses, the great leader, was never permitted to forget that although he was the leader and the spiritual mentor of thousands, he remained

forever a trembling, helpless soul in the sight of God.

How easy it is for us, as increasing responsibility is laid upon us, to be ensnared by the attitude—usually entirely in the subconscious—that our relationship to God is something just a bit special, and that we are sitting in an inner circle, so to speak, in our dealings with the Ruler of the universe. How easy it is for us to develop this attitude of mind, and how the evil one must exult as he watches it grow and burgeon into spiritual pride.

Enoch was a man of strong and highly cultivated mind, and extensive knowledge; he was honored with special revelations from God; yet being in constant communion with heaven, with a sense of the divine greatness and perfection ever before him, he was one of the humblest of men. The closer the connection with God, the deeper was the sense of his own weakness and imperfection.—*Patriarchs and Prophets*, p. 85.

What a relationship is here described! Is not a spirit of true humility, after all, the spirit of Christ? How can we ever truly call

ourselves sons of God so long as a single shred of pride or self-esteem exists in our hearts?

Do you recall the statement Mrs. White makes in *Steps to Christ*, page 64, on this subject? "We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes." How long has it been, I wonder, since you and I have so keenly felt the burden of our guilt, our unworthiness, that we have come to Jesus' feet with tears, pleading for His forgiveness, for the cleansing of His blood? What could God not accomplish with a leadership, a ministry, and a people truly humble, ready to be led by Him!

This, then, is our inventory. Like Paul we find in ourself nothing of which to boast. In our heart there is nothing but a deep sense of our own weakness, our own helplessness, and with it a great longing for the spirit of Christ and for His power to transform us, and through us to transform the world.

How I Prepare Sermons

Dr. RAYMOND I. LINDQUIST *



IT IS somewhat difficult to answer the question as to how I prepare my sermons since the preparation of sermons has over the years become practically a full-time task on my part, during both my conscious and unconscious moments. Much of what I see turns into homiletical fodder and much of what I hear has a way of being transformed into amplifications of God's divine truth.

However, I can say that in general there are two kinds of preparation—the long-term preparation, which goes back into the past as far as memory can carry one, and the short-range preparation, which is the immediate attention paid to the particular

things that will be dealt with on the following Sunday. For long-range preparation I like constantly to be reading, although it does not furnish many quotations since I do not look particularly for quotations. It has a way of fertilizing the imagination, of prodding one's dead vocabulary into new life, and of lifting one's ability to articulate the gospel into a new fluidity.

There is nothing in the world in the preparation of sermons that can take the place of continuous prayer. Prayer is the inspiration from the Godward side that awakens a man to the various sensitive areas of human need in himself and in other people. It also has a way of linking his knowledge of Bible truth to contemporary themes so that the two will marry and have children that walk into the hearts of people who are lonely, afraid, and in need of living redemption.

* Dr. Lindquist, of the First Presbyterian church of Hollywood, California, was asked by Pastor L. C. Osborn how he prepared his sermons. This article is his very gracious reply.—EDITORS.

Also, during the summer, before my preaching year, I spend much of the two months of my vacation in solemnly considering the Biblical messages that will best fit into the church year and also feed the hearts of people and bring the challenge of belief to those who have not yet accepted the Lord Jesus Christ as personal Redeemer and Master. I like to work in such a way that before Christmas we are, in general, thinking of Him who was prophesied of old and who then historically arrived under His star at Bethlehem in the humble stable.

After Christmas I work in the direction of the cross; and after Easter I like to plan my sermons toward Pentecost; and then into the more general areas of Old Testament Biblical truth as we work on toward summer.

As for the actual, deliberate work on a particular context and text, I like to read and reread the text and its context many, many times. An actress who had a big part in the film *The Ten Commandments* told me that she silently reads her parts in a motion picture to herself seventy times before she even dares speak the part aloud. In that fashion I let the Bible speak to me in the silences before I speak about the Bible in public.

Added to this study of the Bible there is the constant parallel labor of meditation. I call it labor because it is hard work and leaves me more tired very often than difficult pastoral duties. Someone, when asked how he prepares his sermons, said, "I sit in my study staring at the backs of *Lange's Commentaries*." Notice he was staring at the backs of the commentaries and not at the inside of them. I find that this is very, very helpful. If I look into a commentary before I have prepared my sermon, I invariably paralyze my own initiative and my own creative thought. I always like to go to the commentaries after I have prepared my message, to check and see if I have gone wrong anywhere.

In this meditation on the text I constantly use a notebook—a notebook into which there filters observations and illustrations that come to me as I travel, think, work in the parish, and in general do my reading. In the back of this notebook I jot down salient ideas that occur to me during my meditation on the text. Presently I go to my typewriter and bang out some sort of a provisional outline, as fully as I can

make it. After some hours I go back to the typewriter again, and without consulting my previous notes at all, I type out another outline. After several hours I type out another. Very often in the course of three days I will have typed as many as twelve, fifteen, or twenty outlines, all of them written independently of outlines written ahead of them. What this does is to throw me back on myself and fling me away from the paper.

In my own experience it is fatal to try

The Helping Hand

If when climbing up life's ladder

You can reach a hand below,

Just to help the other fellow

Up another rung or so,

It may be that in the future,

When you're growing weary too,

You'll be glad to find there's someone

Who will lend a hand to you!

—Author Unknown

to recall in a verbatim way the preparation I have made. I need to be free of all fetters, even the fetters of phrases that at the time of the preparation I thought were quite right. I have found that if one can get free from his preparation, the preparation comes back and helps a man without having the memory strain itself too much. What takes place, I suppose, is something like the work of a spring that flows spontaneously from the waters backed up behind it in the hills that rise in majesty toward the sky.

When I finally get to a place where the message has simplified itself into three or four trenchant central words in a structure that I feel is strong, and illustrations have attached themselves almost without conscious effort, then, after further prayer, I feel I can go into the pulpit and preach without manuscript and without notes. This permits the mind to continue to be under the influence of the Holy Spirit. I find that the Holy Spirit comes in very often and takes over, and employs what was prepared and gives it a new urgency, energy, and application.

I admit that this statement of my sermon preparation is a mysterious thing, but then sermon preparation and sermon preaching are both exceedingly mysterious.

I cannot overemphasize the need to spend at least an hour of preparation for every minute of public address. I cannot overemphasize the necessity also of being so impregnated with the message, so saturated with love for your people, so acquainted with the Biblical references, the context, and the text, that all of these will work to-

gether in providing a new synthesis of spiritual forcefulness and the projection of a message that will, as much as possible, hide the speaker and reveal Jesus Christ, cancel the human element and elevate the divine element, decrease the mortal apprehension and increase the immortal comprehension.

The Bohemian Reformation

R. RUHLING

Former Field Secretary, General Conference



THE Czechoslovakian, or Bohemian, people made astonishing contributions to the advance of the Protestant Reformation. Valuable lessons for our time may be learned from their wonderful and noble deeds. One historian maintains that there is no nation or people on earth that has suffered so much for their faith, and that nowhere has so much blood been shed in fighting for religion as in Bohemia.

Martin Luther, in his commentary on the prophet Isaiah, declared, "The gospel we now have was bought for us with the blood of Huss and Hieronimus." The Bohemian Reformation began more than one hundred years before Luther's time, and the church historian is handicapped in his efforts to present a complete picture of it because during the Counter Reformation that followed, most of the writings and documents were destroyed.

Christianity was brought to Bohemia *not* from Rome or from the Roman Catholics but from the East—the Greek Orthodox (Pravoslavni) Church. Two Greek missionaries, Cyril and Methodius, came from Constantinople (Istanbul) in the year 863 to Bohemia and made that land their field of labor. After Christianity was well established there, the pope of Rome cast his eye on Bohemia, eager to bring that country into his orbit. As usual, he tried to accomplish this through the ruling monarch. The Duke or Prince of Bohemia finally accepted the Roman Catholic faith. But it was not so easy to persuade the peo-

ple to do so; in fact, for centuries Rome never fully succeeded in this objective.

The Waldenses came to Bohemia in the beginning of the thirteenth century, spreading their doctrines and finding willing listeners. No one knows exactly how many adherents the Waldenses had in Bohemia. Some historians assert that more than 60,000 Bohemians became Waldenses.

Forerunners of Huss

Three very well-known Bohemian reformers were the forerunners of Huss. The first of these, Konrad von Waldhausen, died in 1369. It is significant that the Bohemian reformers were mostly ex-priests who had raised their voices against apostasy in their church. They felt the Catholic Church did nothing to build up the morality of the people, or to help them spiritually. Konrad von Waldhausen spoke out strongly against the monks and their idleness. His preaching centered around the prophecies of the end of the world. His extensive influence was felt mainly among the German peoples since he himself was German.

The second was Milicz von Kremsier (1374). He was a Bohemian, but was able to speak the German language. A great orator, he frequently preached four or five times a day. Churches often were so crowded that he had to leave the building and speak in the open. An eager Bible student, he was especially interested in the books of Daniel and the Revelation. His study of these prophecies led him to the conviction that the corrupted medieval church was Antichrist and that divine judgments would soon fall upon the

church. He foresaw a reformation by which the church would be prepared for the second advent of Christ. The coming of the Antichrist became the burden of his sermons, and he did not spare the priests, bishops, and others in high places.

After considerable study of time prophecy, Milicz accepted the year-day principle of Joachim. Proceeding from the crucifixion of Christ, he believed the 1335 prophetic days would end in 1365-67, and that at that time the Antichrist would be fully revealed. Milicz pleaded with the Lord to free him from these convictions if they were not from Him. Finding no rest, however, he was courageous enough to make a pilgrimage to Rome, because he wanted to tell the pope who the Antichrist was. Upon his arrival in Rome, Milicz was surprised to find the pope had gone to Avignon.

One day Milicz put a notice on the door of St. Peter's in Rome, announcing that he was going to speak about the Antichrist. The cardinals and bishops immediately came after Milicz and put him in prison. Apparently they did not care to know who the Antichrist was! While in prison Milicz wrote a booklet on the subject, and later on, the cardinals and bishops allowed him to present his views, but to the clergy only. The historians state that "the doors of the church were closed during the sermon." "The Antichrist," he declared, "is not still to come, but has come already."

Because he was a favorite of King Charles IV, Milicz was sent home after the pope's return to Rome. "He [Milicz] was not satisfied with the little good that could be effected by his own personal labors in preaching. . . . He set up a school for preachers. . . . He founded an association composed of two to three hundred young men, all of whom resided under the same roof with himself, were trained under his influence, and by his society. He copied the books which they were to study, and gave them devotional books to copy themselves, for the sake of multiplying them."—AUGUSTUS NEANDER, *History of the Christian Reli-*

gion and Church, vol. 5, p. 181. Later Milicz was summoned to Rome to stand trial, but before the tribunal was held, he died.

A third prominent Bohemian reformer was Matthias von Janow (1394). He was not such an outstanding orator, but he was a prolific writer and wrote many books and pamphlets. His writings, which he called the Old and New Testament Laws, could more appropriately be named "Investigations About True and False Christianity." Matthias was a great Bible student. In order to study the Book of books, he affirmed that there was never a day in his life when he did not have his Bible along, carrying it everywhere with him. Like Milicz, Matthias declared that the Antichrist was already living and personified in the pope.

John Huss (1369-1415)

The teachings and work of John Huss are quite well known, and plenty of literature is available on this Reformer's life. He learned much from Wycliffe's writings. Attention, however, should be called to the fact that Milicz von Kremsier and Matthias von Janow went even further in their ideas of reform than did Huss.

Huss's influence began to make itself felt when he spoke against the relics of the saints. The assertion had been made that blood dropped from the wafer bread. Huss was sent by the bishop to the area in question to make investigation. Upon his return he spoke very earnestly against such claims, stigmatizing them as a form of deceit by the priests, and admonishing the people rather to believe in the Word of God.

Huss had a remarkable knowledge of the Bible. While in prison in Constance he quoted various texts from the Bible in his writings without having access to a Bible. We are told that he knew most of the Scriptures by heart. The same is true of the Waldenses, many of whom knew the Gospels, the Epistles, and even the whole New Testament by heart. In that respect, they are an example to all Seventh-day Adventists

JOY

☞ THE highest joy to the Christian almost always comes through suffering. No flower can bloom in Paradise that is not transplanted from Gethsemane. No one can taste of the fruit of the tree of life who has not tasted of the fruits of the tree of Calvary. The crown is after the cross.

who live in these tremendous times when the last reformation is due.

As early as in the time of Huss, trouble arose in Bohemia because the people wanted to retain the old practice of partaking of both the chalice and the bread in the communion service. Huss was very much in favor of this position, which fact

It is one of the beautiful compensations of life that no man can sincerely try to help another without helping himself.—G. Bailey.

the Catholic Church held against him at the trial at Constance. One of Huss's mottoes was: "The truth is victorious." He was burned at the stake on July 6, 1415. In Bohemian, *Huss* means "goose," and before his death he said: "Ye are now roasting a goose, but an eagle will come up and spread his wings all over Europe." Until recent years July 6 remained a day of special commemoration of the Reformer in every city, village, and hamlet in Czechoslovakia.

Huss wrote a Czech grammar and later revised the Bible accordingly. The original translation of the Bible into the Czech language had been accomplished before Huss's time, and the names of the translators cannot be established with certainty. Huss was a true and sincere Christian. This is strongly indicated in his letters from prison to friends.

When in 1924 the President of Czechoslovakia, John Masaryk, participated in the July 6 celebrations in memory of Huss, the papal legate took offense and left the country in protest. The people were elated, considering it a victory, but in the end they had to give in to pressure from Rome, which again proves that even in our day a people are confronted with a most formidable power if they fight against the pope.

Were it not for the bitter experience the clergy had with the Bohemians after Huss was killed, they undoubtedly never would have allowed Luther to live. He probably would have met the same fate as Huss.

At War With the Hussites

The years following Huss's death were filled with bitter fightings, because the

Hussites were not willing to surrender their privileges. The Austrian emperor sent troops to force them to obey. The Hussites answered the challenge by taking up arms and fighting for their liberties.

It is marvelous what these champions of religious freedom accomplished in those years. Against an army of more than 200,000 men, 20,000 Hussites fought and came out victorious. Five separate crusades, largely financed by the pope, were waged against the Bohemians. In the end, the church had to allow the Bohemians the use of the chalice at the communion service.

Since the Bible played such a great role in their life, it was natural that the Bohemians used many Bible names; rivers were named Jordan; hills and mountains were given such names as Zion, and Horeb. They separated themselves entirely from the Catholic Church and renounced most of its forms and ceremonies. The great cry of the century was "Back to the Bible," and with great frankness the pope was called the Antichrist.

The Bohemian Christians called themselves brethren and sisters. They studied the Bible, especially the book of Revelation, which led them to conclude that Christ's second coming was near at hand. They had, they believed, witnessed many of the signs Christ had predicted in Matthew 24, such as famine, flood, war, and rumors of war. In the year 1419 some 42,000 persons gathered on a hill in southern Bohemia, expecting Christ's return. They were, of course, disappointed. They too had

It is good for us to think no grace or blessing truly ours till we are aware that God has blessed someone else with it through us.—Phillips Brooks.

failed to understand that the gospel witness had not yet been preached in all the world.

Hard and trying times confronted the true Protestant believers. The rulers of the nation were on the side of the Roman Church and used every means at their disposal to extinguish the Protestant faith. Many lies were spread about them, and their religious exercises were misrepresented.

Their marriages were not recognized, and their children were looked upon as

born out of wedlock. They could not bury their dead in the regular cemeteries. Spies were paid a certain amount for each person they succeeded in apprehending and bringing to the henchmen. Such money became an evil incentive for wicked persons, and faithful believers were driven to the mountains to find refuge. One historian affirms that in spite of everything, they did not waver in their faith or give up, but rather thanked the Lord that they were counted worthy to suffer for His name's sake. They pleaded for strength and patience to remain true and faithful to the end.

Moravian Brethren

Simultaneously, another movement began in the southern part of Moravia, under the leadership of Balthasar Humbaier (burned at the stake in Vienna in 1528). The founders of this movement came from Switzerland, where they had been persecuted, largely by Zwingli and his followers. In Moravia, the Brethren—as they were known—lived in villages and townships of from 100 to 2,000 inhabitants. Everything was held in common, as they sought to follow what they believed to be the example of the early Christians according to Acts 2. They even had community kitchens. The church elder distributed food and clothing where needed, and nobody was allowed to have a single penny of his own. After this manner they lived in Moravia for more than one hundred years. Even the Prince of Lichtenstein was a member of this sect.

Many doctrines we today accept as true Christian teachings were believed by these pious people, among them the Lord's Supper and foot washing; and most of them kept the seventh-day Sabbath. When I visited Brunn in 1924, one of our church members told me he had learned from his mother that the seventh-day Sabbath had been observed in her family right up to her own time.

The Bohemian Brethren

Back in Bohemia, from the former Hussites, a new religious denomination gradually sprang up—the Bohemian Brethren. The more they studied the Bible, the more sure they became of their Protestant convictions, and in due course they discarded the doctrines of the Catholic Church. It is worthy of note that they discontinued the baptism of babes and practiced adult baptism by immersion.

A number of outstanding men became the leaders of this group and worked with great success. In the writings of Peter Chelcicky (born about 1385) we find statements that remind us of those we now read in the Spirit of Prophecy writings; for instance: "One soul is worth more in the

Narrow-minded and ignorant persons talk about persons and not things; hence gossip is the bane and disgrace of so large a portion of society.—George Eliot.

sight of God than the whole universe." Chelcicky definitely declared that the apostasy in the church had come about through the illicit union of church and state. Although Chelcicky seems not to have entered into the organization, some have called him the father of the Bohemian Brethren.

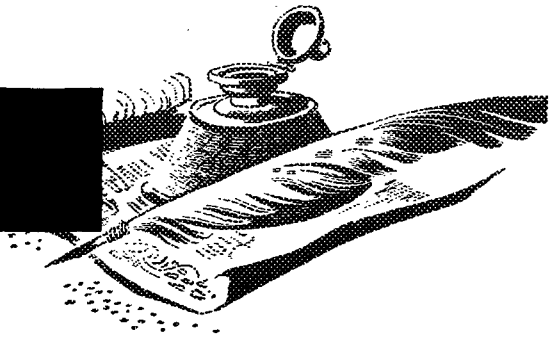
Their number increased continually in spite of the severe persecutions to which they were subjected in Bohemia. From all central Europe came peoples in all walks of life—unlearned men and scholars, farmers, priests, teachers, and even some of the nobility—people who were persecuted for their religion. Seeking refuge for their families, they settled in Bohemia. They wanted to escape the corruption and persecution of the church. Everywhere the clarion call was sounded: "Come out of her, my people" (Rev. 18:4). Historians report that at the end of the fifteenth century nine tenths of the population of Bohemia belonged to the Bohemian Brethren, which left but one tenth Roman Catholic. Notwithstanding, persecutions by the government and the church did not stop.

The Thirty Years' War

The Thirty Years' War that followed was essentially a religious war. As a result the Bohemian Brethren were almost extinguished, and the Reformation in Bohemia stopped. It is reported that following the loss of uncounted numbers who died in battle or from famine and pestilence, some 36,000 families with 150,000 persons left Bohemia to find a new home in other countries of Europe, and even in America. They settled wherever they could live according to their faith, and there the Bohemian Brethren proved to be "the salt of the earth and the light of the world." Bo-

(Continued on page 39)

EDITORIAL



A TIE THAT SHOULD NOT BE BROKEN

RECENTLY the Gilbert Youth Research Company made inquiry of six hundred average teen-agers concerning their views on marriage and divorce. Some very pointed questions were put to them. The response to this survey was illuminating. The report revealed that "most of them attach virtually no social stigma to divorce." Seventy-seven per cent of the youth said they would not "stick out an unhappy marriage just to avoid a divorce." Eighty per cent felt the children of a divorced couple could live a normal home life. One eighteen-year-old girl summarized what was apparently a representative attitude: "Happiness is the ultimate in life, so why be purposely unhappy?" The majority seemed to feel that "if the first marriage does not work out, I can try again." It was obvious that divorce did not seem too bad to them. There seemed to be a lightness and an indifference toward the whole subject.

Apparently no one had told these young people that divorce, with but one exception, is contrary to the will of God, or that a second marriage is more likely to end in failure than the first one, according to statistics. Somewhere along the way the home and the church had failed to teach them the definite principles of the Holy Scriptures concerning marriage.

It would be a sad day if such a revelation were to be found from a survey of Seventh-day Adventist youth. Such a thought should make us—the shepherds of the flock—ask,

"Have we been faithful in our presentation of the will of the Lord in this matter, both publicly and privately?" We should remember that the sacredness of love in one marriage is a cardinal doctrine of the church.

A shadow falls over the lives of men and women who do not know happiness and affection in their homes. It often affects their Christian experience and service of love for God. A sermon on the happiness and love of a Christian home should have a prominent place in the yearly worship program. A minister cannot avoid responsibility in this matter. Tactful counsel may be presented clearly and positively to teenage youth long before they are ready to establish a home. More specific guidance will be needed for those considering sacred marriage vows, and constant vigilance by example and precept will bind the home ties so that they will never break.

There are many fine books that provide rich material for courtship and marriage counseling, such as: *The Adventist Home and Child Guidance*, Ellen G. White; *Happiness for Husbands and Wives*, Harold Shryock, M.D.; *The Recovery of Family Life*, Elton and Paul Trueblood, Harper and Bros., New York; *Marriage Is What You Make It*, Paul Popenoe, The Macmillan Company, New York; *Marriage, Before and After*, Paul Popenoe, Wilfred Funk, Inc., New York; *Harmony in Marriage*, Leland Foster, Round Table Press, New York; *Conserving Marriage and the*

Family, Ernest R. Groves, The Macmillan Company, New York.

The book by E. R. Groves is considered one of the best works on this subject. It is a realistic discussion of the divorce problem. It is out of print, but can be found in almost any good library.

In the book *The Ministry of Healing*, by Ellen G. White, is a section on the home, consisting of seven chapters. If the words of counsel found in these chapters were taught, believed, and followed, the home would indeed be a little heaven on earth. Many homes could be saved if the

following counsel were read and heeded:

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.—*The Ministry of Healing*, p. 360.

A. C. F.

When to Take Advice

THERE is always someone ready and willing to give us advice on any decision we need to make. What should be our response to another's counsel? A careful balance is required here as in many other experiences in the Christian life, for we need to steer carefully between the rocks of proud obstinacy on the one hand and the sandy shoals of great pliability on the other.

It helps us to judge the value of a man's advice when we are confident of his Christianity. Consider these factors: Does he believe and practice in his own life the principle "Seek ye first the kingdom of God, and his righteousness"? Is his life consistent with his profession? What does he really know about my personality, my training, or my background and skills? Is he familiar with my family situation? Is he aware of the factors involved in the decision to be made? Is he cognizant of my physical condition and that of my family? Have we good reason to believe that the one advising us is unselfish in the matter? The answers to these questions should enable us to weigh carefully the value of the proffered advice.

God sometimes uses consecrated friends and loved ones in making known His will to us. We must never become so set in our ways, so adamant in our heart, that we cannot listen to others. It would also be foolish to reject counsel merely because it was given in an untactful way or because it cuts across our own thinking. It is wise to take time to pray, and then wait upon the Lord in meditation. We should test the counsel in the light of the Scriptures, provi-

dential circumstances, and the leading of the Spirit of God in our own heart.

But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue.—*The Desire of Ages*, p. 668.

God does not always tell us immediately what course should be pursued, but if we will be patient, submitting our will to His, we can be certain of His leadings. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30: 21).

A. C. F.

The clock of life is wound but once. . . And no man has the power . . . To tell just when the hands will stop . . . At late or early hour . . . Now is the only time you own . . . Live, love, toil with a will . . . Place no faith in tomorrow . . . The clock may then be still.—*Author Unknown*.

What Darkness Cannot Dim*

The Reverend JOSEPH R. SIZOO, D.D., Lit.D., LL.D.
Professor of Religion, George Washington University



THIS title strikes a thoroughly harmonious note with the sixteenth annual Worldwide Bible Reading theme, which portrays the Bible as The Everlasting Light. This Bible reading program, sponsored by the American Bible Society, was sparked by the request of a marine on Guadalcanal who asked his family to join with him in reading certain verses from the Bible each day. It has now become worldwide, and the theme this year, The Everlasting Light, reminds us that the divine light of the knowledge of the glory of God, through Jesus Christ, shining in the minds and hearts of all men, can yet make this a different world.

There are two things the Bible never takes into consideration:

The Bible never takes geography into consideration. It leaps across the barriers of the nations and disregards the frontiers of peoples. It is at home in every land and language.

Then, too, it never takes time into consideration. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages, and all times. The Bible belongs to the ages.

The Bible lights up the road to significance. Almost every page is aflame with the story of what man can do when he is willing to let God take possession of him. It is always saying, "Look what you can do with life when it is God-guided." Moses may think himself inadequate for the responsibilities that confront him, but when he places his hands in the hands of God, he becomes one of the five great men of history and the founder of a great nation. A sup-

planter becomes a prince of God; a plowman in Tekoa becomes a prophet of social justice; a man of unclean lips becomes a herald of a righteous Redeemer; a tax collector, never a popular man, becomes the writer of the first gospel; a fallen girl by the well becomes a city missionary. A slave girl becomes the instrument through which a general is cleansed of leprosy; a boy's noonday lunch becomes a feast for thousands; an intolerant bigot becomes a preacher of the universal gospel of love.



Koreans buy the Scriptures.

The stone that the builders reject becomes the headstone of the corner.

Beneath the thin surface of the humblest are inestimable values. Deep in the human heart are talents which grace can transform and glorify. In spite of what you say, man is made a little lower than the angels, capable of thinking God's thoughts after Him. "What can a man give in exchange for his soul?" If you ever doubt the worth of life, go to Calvary and read the story of Christ dying for you. To an age overwhelmed with frustration and insignificance the Bible calls out, "Put yourself in the hands of God and leave yourself there." There are no iron curtains to keep the power of God from lifting the humblest

* This article is one of a number supplied by the American Bible Society in the promotion of its 16th annual worldwide Bible reading program. We believe in, support, and utilize the work of the great Bible societies. The pictures of Bible society colporteurs were also supplied by the American Bible Society.—EDDORS.

and weakest to places of influence and power.

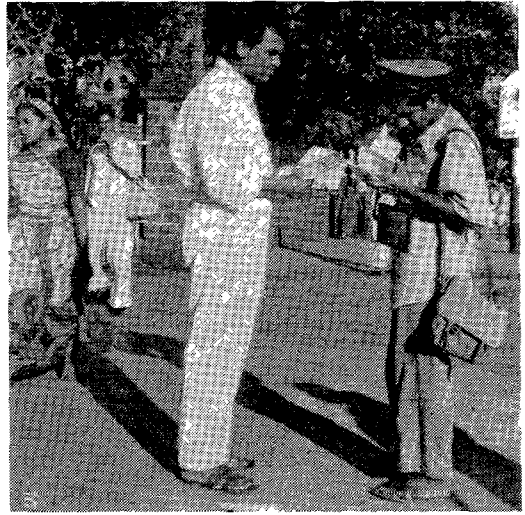
When Evangeline Booth returned from a world tour for the Salvation Army, she told me of a little village in India where lived the families and members of the robber caste. The village was full of robbers, thieves, and thugs. Every attempt by the government to stamp out the wrong, failed. Then the government resolved to destroy the village entirely and scatter the people. The Salvation Army asked if it could have a chance to do something to save the village before the decree was carried out; so a little band of Salvationists preached on the street corners and in the rice fields. The redeeming grace of Christ began to work in the village. The chief of the robber caste was converted, and the entire village population was baptized. Strangely enough, stealing stopped; not a complaint was made against them. The village had been made over.

The government police thought this was too good to last, and sure enough, robberies broke out in the next village. The police sent a secret agent to shadow the leader. They saw him late one evening, slinking down a narrow trail with a bundle under his arm, wrapped up in a newspaper. They were sure he was at it again. They followed him to his home, and then they watched through the window as he entered his house, closed the door, gathered his family about him, and unwrapped the bundle. They expected to see loot tumble out



Tchien colporteur selling Bibles and other literature in Liberia.

of the package. To their surprise they saw that the bundle was a Bible which he had borrowed from a neighbor in another vil-



Bus conductor in Bombay purchases Scriptures from a colporteur.

lage. The children gathered about him near the light, and through the open window they heard a clear voice reading: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This is the Book that pierces the darkness of sin and offers redemption.

Some years ago, early in my ministry, I came to know and to befriend a man who was later convicted of murder. I stayed with him through his long trial and his imprisonment in Sing Sing. I visited him often in the death house. One day I asked the guard, who was always with me when I talked with the man, if I could give the prisoner a copy of the New Testament. The guard looked the Book over very carefully and handed it to the condemned man through the steel screen that separated us. I remember well the last visit I had with him a week later. It was the last night of his life; the following morning he paid the penalty. As I walked through the corridor with the guard, he heard me come, and walked to the door of his steel cage and said to me, "That man Luke wrote a great story." His face was lit up with a light and a peace that I have never seen before. It would be Luke—the gospel of redemption for all those who have lost their way; for sheep that are lost and for prodigals who step across the pathway of indiscretion. "Be merry: for this my son was dead, and is alive again." This is the Book that sheds a light no darkness can dim.

Energy

TAYLOR G. BUNCH

INDUSTRY and energy are closely related, but there is a clear distinction between them. Energy is inherent in the power, force, strength, resolution, vitality, and forcefulness that accompany action. It is the inward drive that keeps a person moving forward to accomplish things. We cannot think of power or accomplishment without thinking of energy. The most powerful force in nature is called atomic energy.

We are told to "covet earnestly the best gifts"; we should pursue them until they become our own. Talents and gifts are given only to those who make the proper use of them. This kind of coveting is not condemned in the Scriptures, but rather is commended. Everything depends on the motive that inspires the desire, and the use made of that which is obtained.

Motives are, therefore, more important and fundamental than actions. In the final judgment the Lord will render His decisions on the basis of the incentives that inspired the words and actions. It is for this reason that no person can justly judge another, for he cannot read the mind. The minister should pray earnestly for pure motives and a clear conscience, and the needed energy of mind and body to accomplish the work to which he has dedicated his life and for which he was set apart by ordination.

Just as "faith without works is dead," so energy without industry is worthless. The wise man said: "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). Benjamin Franklin said that his father often reminded him of this proverb, with the remark, "Now, Ben, if you are energetic and industrious, you will some day stand in the presence of kings." Near the close of his life Benjamin Franklin said that he had enjoyed the privilege of standing before five kings and dining with three of them. He was noted for his energy and industry. The following are two of his

many trite sayings: "When the devil sees a man idle, he puts him to work, and pays him wages." "He that riseth late must trot all day and will scarce overtake his duties at night."

The modern ministry needs the meekness and dedication of the apostle Paul, who after acknowledging that he had not yet attained his goal in knowledge and attainments said, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Although energy is the prerequisite of industry, neither can accomplish its mission without divine aid. Note the following:

Some reason that the Lord will by His Spirit qualify a man to speak as He would have him; but the Lord does not propose to do the work which He has given man to do. He has given us reasoning powers and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by His Spirit that which we cannot do for ourselves, and we shall ever find in our Saviour power and efficiency.—*Testimonies*, vol. 4, p. 405.

In this work cooperation is essential to success.

The following statement is to the point:

Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of a man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained. . . .

Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task. . . .

Those who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training, are not the ones whom God calls to work in His cause. Those who study how to give as little as possible of their physical, mental, and moral power are not the workers upon whom He can pour out abundant

blessings. Their example is contagious. Self-interest is the ruling motive. Those who need to be watched, and who work only as every duty is specified to them, are not the ones who will be pronounced good and faithful. Workers are needed who manifest energy, integrity, diligence, those who are willing to do anything that needs to be done. . . .

Man can shape circumstances, but circumstances should not be allowed to shape the man. . . . We are to master them, but should not permit them to master us.

Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God and for that firmness which develops power.—*The Ministry of Healing*, pp. 499, 500.

The following are descriptions of those who lack energy and industry: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. 6:6-11).

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and consid-

The cheapest of all things is kindness, its exercise requiring the least possible trouble and self-sacrifice.—Smiles.

ered it well: I looked upon it, and received instruction" (Prov. 24:30-32).

Here is a striking description of the farm, vineyard, or orchard of a lazy man, and his indolence is easily recognized by all who pass along the highway. It is also a graphic picture of the pastorate of a lazy minister. A vineyard or orchard is the symbol of the church, and the minister is the vinedresser, or caretaker. He needs energy and initiative in order to properly fulfill his divinely appointed mission.

Someone has said that "there are no problems too hard to solve, but there are many preachers too indolent to solve

Our ministers will appreciate knowing that the Missionary Volunteer Department has just published four new leaflets concerning important problems that confront our youth today. Three of these leaflets have been written by Dr. Harold Shryock, advising youth what it is proper to discuss before marriage.

The titles are:

What to Do on a Date

What to Say or Not to Say

What Makes Marriage Happy?

The fourth leaflet is entitled: *Television—a Condition of Togetherness*. It is a family approach to this important subject.

These leaflets are printed by the Review and Herald Publishing Association and are available through the Book and Bible Houses.

them." In answer to a severe criticism of General Grant, Abraham Lincoln said: "He is not easily excited, and he has the grip of a bulldog. When he once gets his teeth in, nothing can shake him off." The minister needs that kind of energy and persistency. He should daily pray, "Lord, keep me alive while I am still living," and he might add, "and keep me from fossilizing."

The writer asked a doctor friend whether he knew a certain old physician, and received this response: "Yes, I knew him twenty years before he fossilized." Altogether too many preachers fossilize both spiritually and intellectually years before they should cease making progress. It is the Lord's plan that the mind should keep functioning and developing as long as there is life in the body, and many demonstrate that this can be done. There should never be a retirement from spiritual and mental vitality and progress.

Timely sermons do not come by inspiration alone, but also by perspiration. Soul-gripping messages never issue from the lips of mentally or spiritually indolent preachers. They come from men who are fully dedicated to God and to the work He has given them to do. Dr. James Stewart says:

The servant of the evangel—more than anyone

else, more than scientist, artist, composer or man of affairs—must be possessed, heart and mind and soul, by the momentous enterprise that has laid its compulsion upon him. It would be unnecessary to emphasize this were it not that slackness is such an insidious peril. This common sin has beggared the rich promise of many a ministry and blunted the cutting edge of its spiritual power. The very conditions of a minister's work—which put into his own hands the control of his time and the ordering of his days—impose a peculiar responsibility. If he fritters time away in idleness, if he squanders in desultory reading of the newspaper and magazine reviews those precious morning hours that ought to be rigorously safeguarded for wrestling with the Word of God . . . he damages his troth to Christ

and dishonors his high calling.—*Heralds of God*, p. 195. (Published by Charles Scribner's Sons.)

Brethren, let us awake to the responsibilities that are ours, by using profitably the precious hours of every day in energetic and industrious work and study for the people who look to us for spiritual help and inspiration. It is true that many of us are under pressure much of the time with promotion work, committee meetings, visiting, et cetera. But, like Paul, let us say, "This one thing I do," and put all our energy and power into preparation and the preaching of the Word.

PASTOR -- Shepherding the Flock



Busy Here and There

J. O. IVERSON

Radio and TV Secretary, Pacific Union Conference

GOD abhors excuses! In the parable enacted by one of the sons of the prophets and recorded in 1 Kings 20:35-42 lies a severe rebuke against excuse making and irresponsibility by God's servants. God had commissioned His prophet to disguise himself, put ashes on his face, and go and teach King Ahab a tremendous truth.

In order to improve his disguise the prophet asked a man to beat him. When the king saw him he asked the cause of his bruises and the occasion of the mishap. The prophet said a man had been assigned to his trust. It was his duty to keep the man in safe custody. But, said the prophet, "As thy servant was busy here and there, he was gone." Thus the prophet indicated that he was suffering the dire consequences of irresponsibility and excuse making. King Ahab added a pronouncement of judgment, "So shall thy judgment be; thyself hath decided it" (verse 40).

Then, as the prophet revealed his identity, he said to Ahab: "Thus saith the Lord, Because thou hast let go out of thy hand a man . . . therefore thy life shall go for his life."

Herein lies a sobering lesson worthy of consideration by the servant of God today. A tremendous responsibility rests upon us to lead to the kingdom of God those who have been placed in our care. Negligence will bring serious consequences. But with the pressure of many interests, all apparently justifiable, the worker for God often finds himself "busy here and there." More than one modern son of the prophets within the church, while going about in his merry-go-round of activity, has discovered that the one given to his charge has gone!

The Master-Evangelist has submitted ample evidence to support the fact that while every phase of soul winning is important, seeking the "one lost sheep" is the most important reason for one's existence as a minister.

Although Jesus was busy from the break of day till late in the night, He considered His time was not wasted when He spoke with the woman of Samaria at the well, and with Nicodemus at the aftermeeting. The reason—a soul was at stake. It made no difference to Him where that one had come from, whether he was influential or lowly; whether he was the result

of some interest He Himself had created or whether he had been contacted originally by John the Baptist. Unfortunately, we sometimes place importance on the source of an interest and allow that to determine whether it merits our time and attention.

Paul said: "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (1 Cor. 1:12, 13).

There are two great factors that determine a minister's success. First, the pastor should have such a burning passion for souls that he cannot rest till he has exhausted every means in his search for the "one lost sheep." Whether it be a product of his own labors or an interest recommended to him from another source, that one is a prospective candidate for the kingdom of God.

The following story is told of Stephen Grellet, a Frenchman and a graduate of the military college at Lyons. He was a devoted Christian and preacher. One day a distinct impression came to him that he should go to America, visit a certain logging camp, and there preach a sermon. He knew no one there, but he determined to follow directions; for, although he could not understand why, he believed that God was speaking to him.

Accordingly, he crossed the Atlantic and journeyed to the logging camp. Upon his arrival he found the place deserted and the men moved to another location. But the burden was still on his heart, so he went into the empty mess hall, read his text, and preached his sermon. He thought this was a foolish thing to do, but when he had finished, the burden had gone from his heart. So he journeyed back to his European parish, and took up his regular duties.

Years later, as he was walking across London Bridge, a man rushed out of the crowd, threw his arms around him, and cried, "At last I have found you!"

"But I have never seen you before," protested Grellet.

"Do you remember preaching a sermon in a deserted logging camp in America a number of years ago?"

"Yes, but no one was there! The building was empty."

"You are mistaken! I was there! I had been sent back to get a saw that had been left behind when we moved, and I heard someone

Success is full of promise till men get it, and then it is as a last year's nest, from which the bird has flown.—H. W. Beecher.

talking in the mess hall. That seemed strange, so I went over and looked through a crack in the logs and saw you. I stood there and listened to every word you spoke. That sermon was preached just for me, for I was a great sinner. I immediately secured a Bible and studied it, and I gave my heart to God. Every day since that time I have been looking for the man who brought me to Christ. Now, thank God, I have found you!"

Dwight L. Moody pursued people in remote corners of the tenement sections of Chicago in order to plead the blood of Christ for them. The book *Evangelism* keynotes our responsibilities in these words: "Of equal importance with public effort is house-to-house work in the homes of the people. . . . When a discourse is given, precious seed is sown. But if personal effort is not made to cultivate the soil, the seed does not take root."—Page 429.

The minister's activities should be organized and centered around the ones yet to be brought into the kingdom. Any program or daily routine that places soul winning in a secondary position will inevitably result in failure to God and to the soul in question, as well as to the minister himself.

The Voice of Prophecy Bible School, and other Bible schools, are acutely aware of the shift of emphasis away from what should be the main objective of our ministry. We have been reminded of this from time to time through letters from ministers who while sincerely busy have written us telling of their attitudes toward the follow-up of names sent to them.

One such letter says: "I received the interest report on this man a number of months ago, but I was busy going from one program to

PROVIDENCE

¶ To the dim and bewildered vision of humanity, God's care is more evident in some instances than in others; and upon such instances men seize, and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.—G. Macdonald.

another, and when I got around to calling on him he had cooled off. In his search for truth he joined another church."

True soul winning allows for active participation in all the main programs of the church. But there is a challenge to every worker

More helpful than all wisdom or counsel is one draught of simple human pity that will not forsake us.—George Eliot.

to organize his program to include both direct and indirect soul-winning activities.

Approximately 50 per cent of the names of interested ones that have been sent to ministers by the Voice of Prophecy are never heard of again. The worker fails to contact many of them and no report is sent back to the office. Eventually it becomes necessary to discard a thousand or more of these names each year. We wonder whether they are lost to the kingdom of God.

Each name represents an investment by the Voice of Prophecy of \$51.25, plus the amount invested by the conference. What is still more important is the fact that the priceless blood of Jesus was paid for every man, woman, and child.

The following are a few of the many letters that have come to us from people who are seeking further help, but who have never been called upon:

"When I completed the Faith Bible Course, I made my decision to serve the Lord and began to attend the Seventh-day Adventist church. On the card sent me I signed my name indicating that I wished to be baptized. I introduced myself to the pastor and asked for an appointment. He assured me he would call on me. The weeks passed by, but he never came. As there were other Seventh-day Adventist churches not far away, I decided to try elsewhere. In each of the churches I visited I signed a card indicating my desire to be baptized. To date, not one of these pastors has visited me."

Here is an excerpt from another letter: "While on a business trip to a distant city I tried to locate a Seventh-day Adventist church. In my search I found a Seventh-day Baptist church. As they were worshiping on Sabbath, I met with them. I found the pastor friendly, and he invited me to join them. So I was baptized there, but I am not satisfied. I know this is not the remnant church. I am passing out your literature and enrolling others in your course. I don't know what else to do."

And one more: "A year ago I was very much interested and looked up the Seventh-day Adventist church, which I found twelve miles away. Three different times I began to attend that church and requested the minister to visit me. I was keeping the Sabbath as best I could. My husband was opposed, and he invited a minister of another denomination to our home. He came often, but your minister did not come. I became confused and still more confused. Through the influence of the minister, my husband and I destroyed your lessons and promised we would never read them again. I am still not satisfied with this new church."

Many other tragic but true stories cross our desks every week. Some have written as many as six times, asking what they can do to become a Seventh-day Adventist. "Why is it that no one calls on me?" they ask. "How can I be baptized? Have you no ministers in your church?"

But there is a happier side to this sad commentary on soul winning. Many a pastor has pursued Bible school interests into the highways and byways and has reaped a rich reward. Some of these who place such a high value on soul winning through follow-up of all leads and interests are leading in the number of baptisms in their conferences. They find themselves just as busy as the others, but have given serious study to organizing their daily program so as to allow time for visitation. Here are some of the methods they have found to be successful:

They keep the interest sheets with them in the car at all times as they travel. When they go into areas where there are those interested, they have all the information right at hand and are able to make contacts with the

In religion faith does not spring out of feeling, but feeling out of faith. The less we feel, the more we should trust. We cannot feel right till we have believed.—Bonar.

people in connection with their other ministerial business for that day.

If a mailing address is insufficient to locate an interested person, they write for an appointment and request information on how to reach the home.

If time will not allow for a personal Bible study after a favorable initial contact, they take with them a qualified layman to give

Bible studies, and resume their own visits when the interest matures.

At least once a month the pastors check the names of those interested against the list of contacts made, ever keeping the responsibility before them. They also report on these interests to the conference office.

There rings in our ears the echo of the appeal of thousands each year saying, "Come

over into Macedonia, and help us." From another direction all too frequently comes this confession, "While I was busy here and there. . ."

The one lost sheep is awaiting the visit of a gospel minister with a word of encouragement, an answer to a question, or an invitation to unite with God's great family. May we ever be faithful to our God-given trust.

MUSIC IN WORSHIP



Music in the College and the Church*

HAROLD B. HANNUM

Head, Music Department, La Sierra College

A COLLEGE has been defined as a community of scholars. We think of our colleges also as cities of refuge for our young people, places where they can come apart and receive an education according to the spiritual concepts given us in the Bible and in the writings of Ellen G. White.

The study of music is an important part of the education given in our colleges, just as it was in the ancient schools of the prophets. But there are still strange misconceptions concerning the place of music in education. Music is not an entertainment, not a luxury or something to be enjoyed in days of prosperity only, not just an amusement. It may have entertainment values, but it has greater values than these.

Music is a serious expression in organized tone on the part of man. It is one of the great arts—the organization of tone toward the expression of beauty and a revelation of great and significant experiences of man. It may be gay and light in character, but primarily music is justified in the college because of the far greater esthetic and artistic values it contributes to the enrichment of our lives.

Today the art of music is recognized in colleges as an essential study. In the courses in general education in many colleges the study of music is given a significant place among the

subjects basic for the cultural, esthetic, and spiritual development of man.

The study of musicology, or the serious study of music in all its various aspects, is an increasingly important study in American colleges. More and more the emphasis is being placed on cultural and esthetic values. No longer is music simply the minstrel department or the showcase for trivial display and entertainment.

We acknowledge that history books are written best by men who are scholars in the field of history. A medical doctor is a better authority in medical matters than an architect. But we are still in the age when amateurs in music, those who love music but know little about it, are controlling the music of the church. The selection of songs for our songbooks is often in the hands of a group who know what they like, but who are not qualified as competent judges of music. They follow the will of the majority, which is never a safe guide in artistic values. The result is that the music in our churches is not as far advanced in quality and excellence as it should be and as it might be.

Our brethren labor under a number of erroneous conceptions concerning music. Many think that what the masses like, or what the public wants, is good music. We are often swayed by mass appeal. And in the field of music the mass appeal has seldom if ever been

on a high level. What the public likes is usually mediocre in character. Then the theater with its devices has greatly influenced our music, so that crooning, theater organ playing, and definitely secular devices are not only unrecognized for what they are, but they are demanded by our people and even by our ministry. In some places it is really unpopular to have high standards. So the voice of the people prevails and we give the people what they want.

We have our Aarons today, giving the people their golden calves of theatrical religious music. We have our Sauls, listening to the demands of the people and wanting to be popular by not destroying Agag.

We think of music and its emotional appeal, and through lack of education in art and its relation to emotion, we go to the extreme in emotional music and become sentimental. Sentimentality is too evident, both in choice and performance of much of our music.

This may seem like an overdrawn picture and too severe an indictment. An objective and impartial view of our music would prove that this is our condition even though it is not pleasant to think about. It is evident that we do not realize the need for improvement. We are altogether too complacent about these matters.

There is an increasing number of musicians among us of excellent technical training who sense this condition. They are unhappy about the low standards that often prevail in our church music. They would like to contribute to the betterment of our music. We have composers, organists, church musicians, pianists, music educators, some in our schools and some in other places, who are not at all disloyal to our church just because they cannot accept some of the low musical standards in the church. But it is time we raised these standards.

Now if we were willing to accept the advice of many of these musicians of training and sound scholarship, we might make rapid progress in improving our music. Too often their counsel cuts across our traditional patterns, and so their counsel goes unheeded. There are musicians who attend some of our churches and endure the music rather than enjoy it. And who knows how many musicians refuse to at-

tend our services because of our standard of music?

I am referring now to artistic music. There is also the religious effect of music, or the religious appeal that music makes. There is a type of music which has religious appeal to some but that is of little or no value as music. There are always people who will enjoy this

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.—Whately.

kind of music, and the church should not deny them this privilege.

There are also amateur musicians who greatly enjoy types of music that to them have a spiritual message, but which have little if any artistic or esthetic appeal to musicians of training. The church is large enough to include all of these, and there is no desire to deny these people their favorite kind of music. Everyone should have the privilege of enjoying his favorite religious music within the limits of reason. There is no thought here to set up a censorship over our music. We do need, however, a much greater emphasis given to the finest in music. Much more enjoyment could be gained from a high level music program than we enjoy at present.

We must keep in mind that religious music, or the music used by the church, has to reach standards in two areas: the artistic and the religious, or spiritual. Excellence in one of these areas is no guarantee of excellence in the other. A piece of music is not necessarily good artistic music because it may have a strong spiritual appeal. Nor is all good artistic music suitable for religious use. Confusion along this line has been the cause of no little misunderstanding.

It is not always essential that we use music masterpieces in our services. There is nothing essentially wrong in enjoying inferior music. Every sermon we hear is not a literary masterpiece, nor is every article or book a work of literature. Music may serve a spiritual function and not be artistic.

This is not the problem I wish to discuss.

MORAL POWER

¶ By moral power we mean the power of a life and a character, the power of good and great purposes, the power which comes at length to reside in a man distinguished in some course of inestimable or great conduct. No other power of man compares with this, and there is no individual who may not be invested with it—Horace Bushnell.

Our colleges and our church should seek the highest standards in all things, and we need to search out the best in music, for it is to the greater glory of God. It is unfortunate if good music is not desired. It is fortunate when our workers realize their inability to pass judgment on music quality and turn to our skilled mu-

Choose always the way that seems best, however rough it may be, and custom will soon render it easy and agreeable.—Pythagoras.

sicians for their assistance in improving the music of the church.

I have no desire to tell our evangelists what kind of music to use, nor to deprive our people of their favorite hymns and songs. What we do need in a greater degree is to have our ministers and workers seek help and advice from our musicians in the many problems involved in introducing better music into all our services—church, evangelistic, and others.

Here are a number of areas in which the music program in our churches could be strengthened:

1. *Great hymns.* Studies in the hymnal should be presented in our churches. Emphasis should be given to the great hymns, such as "O God, Our Help," No. 81; "Now Thank We All Our God," No. 90; "We Gather Together," No. 8. Our members should learn these hymns, which after all are the good "old" hymns.

In our college centers many of these hymns of the church are being used frequently. Our churches would greatly benefit by the use of the best hymns of Watts, Wesley, Heber, Bonar, and other writers who have given us masterpieces of religious verse. The hymns could be promoted by hymn festivals, hymn-of-the-month programs, special programs on hymns of Wesley, Whittier, and other writers. This type of promotion is needed in our churches.

2. *New songbooks.* There is need for the establishment of a consistent policy regarding the publishing of new hymns and songbooks. Otherwise there is competition among the songbooks. Confusion in regard to different tunes

to the same words, different styles of publication, and conflicting data about the songs—these and other problems should be in the hands of a qualified committee of musicians to bring about a better-unified policy of publication.

3. *Choral materials.* We have excellent choirs in our colleges and in other places. Our choral directors would like to reach out and help our local church choirs. This could be done by conducting workshops in the churches and especially at camp meetings, and by supplying the churches with lists of approved materials of various grades of difficulty. Booklets containing suggestions to choirs, and lists of choral materials would be a step in the direction of giving more help to our local church choirs. This is a project the church should undertake to do.

4. *Instrumental music.* The same type of assistance is needed by the organists and pianists in our churches. Workshops in various centers and instruction at camp meetings might be welcomed by local church musicians. Lists of suitable preludes, offertories, and postludes should be prepared for distribution to the local church musicians.

5. *Church weddings.* Education is needed in the matter of suitable music for weddings. Other denominations are issuing pamphlets and helps of various kinds to guide their churches in restoring a proper, dignified, and sacred atmosphere to church weddings. Too often our church weddings are patterned after the worst examples of theatrical, exhibitiv, sentimental, and secular weddings. Our people need instruction in good taste, proper music for a church wedding, and in how to keep the wedding on a high plane of spirituality. A booklet on this subject should be prepared for all our churches and ministers.

6. *Organs.* Our church workers need information and help in the matter of buying organs. There seems to be a widespread belief that the electronic instruments are all we can afford or should have. There are others equally good and sometimes better than an electronic instrument. The question of acoustics and the

(Continued on page 42)

THE SINCERE PRAYER

☞ God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them He looks at.—T. Brooks.

A New Day Dawning

E. E. CLEVELAND

Associate Secretary, General Commission



E. E. Cleveland delivering the message in Monrovia, Liberia.

MONROVIA, Liberia, lies like a crested jewel on the shore of the Atlantic Ocean. On April 9 I was sent to this city of palms, sunshine, and friendly people to hold a ministerial institute and to conduct public meetings. The warm reception at the airport by L. E. Daniels, president of the mission, was but a harbinger of things to come.

Under the enlightened guidance of President Tubman, Liberia has justly earned the title of "Africa's most rapidly develop-

ing country." The friendly, intelligent, well-clothed people that walk the streets of Monrovia would surprise one whose conception of Africa is based on outdated, stereotyped, and critical literature.

About sixty miles from Monrovia, our Liberian Mission operates a school where teachers and workers are trained for the Lord's work. The Monrovia church has a membership of ninety, housed in a beautiful building on one of Monrovia's busiest thoroughfares. A ministerial institute was conducted for the nine ministers in attendance. Classes were held in the morning from nine-thirty to twelve-thirty, five days a week. L. E. Daniels taught a class in ministerial ethics, C. D. Henri taught advanced Bible doctrines, and I taught public evangelism.

The public meetings began out of doors in the sports commission. Capacity audiences gathered there for two weeks, after which the services were moved indoors to the Centennial Pavilion. This hall has



A portion of the newly baptized membership in Accra, Ghana.



L. E. Daniels illustrates as E.

THE MINISTRY

ing in West Africa

VELAND

ference Ministerial Association

housed many international conferences and it is beautiful and is well-equipped for such gatherings. Even the testing truths were listened to with much interest. At the close of the meetings 104 persons were buried with their Lord in baptism. Thanks to a strong preaching and visitation program by L. E. Daniels, president of the Liberian Mission, baptisms continue. Mrs. L. E. Daniels served nightly as pianist. A minister of another denomination pastoring a church of 100 members, has united with us, and his membership is now being taught Adventism.

Much of the groundwork for the Liberian campaign was laid during the presidency of C. D. Henri, now ministerial association secretary of the West African Union. His personal friendship with high officials of the country made matters much easier for us. His numerous public campaigns in Monrovia also prepared many for baptism in our own campaign. Pastor Henri labored untiringly in the Liberian

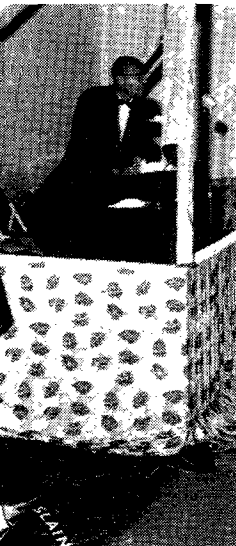


L. E. Daniels, president, Liberian Mission, directing the music.

effort, then preceded us to Ghana to lay the groundwork for the Accra campaign.

The Accra evangelistic institute brought together twenty ministers from Ghana and Nigeria. Classes were held five days a week, with demonstration meetings at night. The full cooperation of the union staff, the publishing house, and the overseas ministers' wives made this meeting a team effort in the true sense of the word. The publishing house staff did a truly professional job in preparing the hall with murals, stage background, et cetera. Pastor H. J. Welch, president of the West

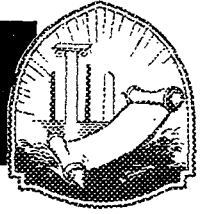
(Continued on page 30)



L. E. Cleveland preaches.



A portion of the audience at the sports commission during the campaign in Monrovia.



Alcoholism and the Seventh-day Adventist Church*

(Part 1)

W. H. BEAVEN

Dean, Washington Missionary College

Twenty-six terrified children are riding with you this spring as their school bus careens wildly over the steep and winding road near Ironton, Ohio, and you jump as they jump in wide-eyed one's and two's when the bus slows crazily at every curve. The driver is intoxicated, a problem drinker.

You stand beside the bleary-eyed executive in his locked Manhattan office, while he bangs down a rubber-stamped facsimile signature, which, he hopes, will excuse him from the scrawl which is a dead give-away to the shakes. Liquor is his boss.

Smell the breath of that Texas salesman as he stops his car to fortify himself with a swig of rum. Catch the Wisconsin logger's wife when he knocks her across the room in a bourbon rage. Look through the apartment window of a San Francisco typist staying in with a headache while she solitarily starts an all-day gin binge.

This is alcoholism, a complex disease that prompts the unthinking to joke about drunks but can leave families homeless and penniless, a massive medical puzzler which is no less soluble because it is also a major sociological and economic problem, a public cancer that can turn some men against themselves but to which others are singularly resistant, a blight so human that the Bible warns against it, Shakespeare diagnoses it, and Tennessee Williams writes a prize-winning play around it.

Drink has taken 5,000,000 men and women in the United States, taken them as the master takes slaves, and new acquisitions are going on at the rate of 200,000 a year.

Where does all this information come from? It sounds like good temperance literature to you? Well, it is from the *Journal of the American Medical Association*, July 19, 1958, and the article is entitled "Robber of Five Million Brains."

* One of a series of chapel talks given at Potomac University while Dr. Beaven was dean of the School of Graduate Studies.

You may wonder why we are talking about alcoholism. We are not going to talk about the evils of Demon Rum. We are not going to talk about drinking and driving. We're talking only about alcoholism. Why? Because this is primarily the church's responsibility, including the Seventh-day Adventist Church.

Methodist Bishop Cushman a few years ago wrote, "The liquor problem is supremely the job of the church, and I really believe that the very life of the church in America is at stake on the solution of the liquor problem." This isn't to minimize the fine work being done by many organizations, but they are essentially but arms of the Christian church in whatever work they do to tackle this particular problem. Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). And none are more lost than the victims of alcoholism.

Is the Alcoholic Our Responsibility?

The problem arises at once: What business does a total-abstinence church have in dealing with the problem of alcohol? There are many of our people who feel that this really isn't our problem because Seventh-day Adventists don't drink. And there really are very few Seventh-day Adventist ministers who have any idea of what to do to help a drinker. Furthermore, I am ashamed to say, there are many who don't care. I have been told bluntly by Seventh-day Adventist ministers that it is none of their business.

Two years ago there was a Master's thesis accepted at our Seminary dealing with the counseling problems of Seventh-day Adventist pastors. It was made by surveying the ordained ministers of the Columbia Union on the as-

sumption that this was a typical cross section of Adventist ministers. A long list of counseling problems were suggested, and others were provided for on the basis of writing in. The teacher and the student were both amazed to discover that aside from the immediate problems of theology, the problem most frequently met by the Seventh-day Adventist minister was the problem of alcoholism. Specifically, 86 per cent of the ministers of the Columbia Union said that they had faced the problem of alcoholism in the past year.

So you see, on the one hand we have a non-drinking church; we have no drinking problems, using the term loosely, in the church.

Whatever is foretold by God will be done by man; but nothing will be done by man because it is foretold by God.—Wordsworth.

But on the other hand, we have Adventists who have left the church because drinking is a problem. We have husbands, wives, fathers, mothers, sons, daughters, brothers, and sisters of Adventists who are battling this problem, who came to Adventist ministers, many of whom hadn't the faintest idea what they were dealing with, and were utterly incapable of making the first approaches to help. This is our basic problem.

I am even more concerned when I discover that what we like to call the popular churches are far ahead of us in their recognition of the problem and in their attempt to do something about it. Here are a few sentences from a publication of the National Council of Churches of Christ in the United States, dated March 25, 1957:

The churches share a pastoral concern for alcoholism, problem drinkers, and their families. We recognize that once drinking has passed a certain point it becomes alcoholism, an affliction which cannot be met effectively by the unaided efforts of the victim. Alcoholics are persons in need of diagnosis, understanding, guidance, and treatment. They are especially in need of pastoral care and the divine love which only the church can bring them. There need be no condoning of their behavior, but neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to al-

coholics and their families. Ministers and churches should not be content merely to direct alcoholics to treatment centers. The churches should disseminate such sound information as is now available on the understanding and counseling of persons with alcohol problems. The churches have a special responsibility to assist pastors to become more effective counselors in this field. They also should encourage and undertake new work, looking toward the more effective use of the resources of the Christian faith to reclaim problem drinkers and alcoholics. We recognize the complex origins of alcoholism and excessive drinking in social pressures, emotional instability, bodily functioning and the nature of alcohol itself. We accept the fact that alcoholism is an affliction which requires treatment. We assert our conviction that the ethical aspects of the use of alcoholic beverages should be of deep concern to the churches and the community as they seek to help the victims of alcoholism.

Medicine and Alcohol

Now, what relationship is there between medicine and alcohol? In the *Journal of the American Medical Association* for July 19, 1958, page 1501, an attempt is made to show the relationship between medicine and religion: "Perhaps this is as much a moral principle [talking about alcoholism] as it is a concept of medicine. In fact, with the possible exception of mental illness, no single bodily disease is receiving so much concurrent attention from medicine and religion as is alcoholism. The extraordinarily close rapport of clergymen and physicians in the United States has brought about a beneficial interchange of attitude and action toward the alcoholic." I wish I could claim that for our church. We haven't established this rapport. I think the only place this has been discussed on any broad basis is at Worthington, Ohio. As far as I know, no meeting of ministers and medical men has occurred within the groundwork of this denomination at any other place or at any other time.

Doctors now refer many of these patients to religious counselors, and also have deepened their own compassion during treatment. More and more ministers, meanwhile, are realizing that the moral implications of alcoholism are primarily effects rather than causes of the disease. As a result, what once had been a predominant church attitude of condemnation of alcoholics as sinners is now being overshadowed

COMPLETE TRUST

☪ Resignation and faith behold God in the smallest hair that falls; and the happiest life is that of him who has bound together all the affairs of life, great and small, and intrusted them to God.—J. W. Alexander.

by a larger view, a view that faith in the promise of a better life through complete abstinence is an integral part of total medical care.

What can the physician do with the alcoholic? A Seventh-day Adventist doctor, unidentified as

Few things are brought to a successful issue by impetuous desire, but most by calm and prudent forethought.—Thucydides.

such, is quoted in the *Journal of the American Medical Association*.

The physician can refer the alcoholic to someone who will reassure his patient that God is a loving, forgiving Father who is willing to blot out and forgive any sins if the alcoholic is only contrite and repentant. An alcoholic already is suffering truly excruciating physical and mental anguish. Portraying God as a stern, unrelenting Deity who inexorably demands His pound of flesh for each sin committed will often load down the alcoholic with what he feels is an insupportable burden that only further drinking can ease for him.

Now, just how big is the problem? We have talked about these figures of 5 million alcoholics. Where do we get these figures? Somebody always raises the question: "Whose guess is this and how educated is it?" Well, it's as educated a guess as we have on any other disease. All disease is estimated by counting something. It is not done by a head-to-head count of everybody who has it. All estimates of disease in the United States are "of estimates." They are based on figures from hospitals and morgues. They are usually based on formulae worked out through the years, so that one can say, if we get this many figures from this many hospitals, there are probably this many cases. The figure for alcoholism is obtained by securing the figures on deaths from cirrhosis of the liver. The very complicated formula worked out by Dr. E. N. Jellinek, formerly of Yale, is the one used to make the estimates. Many people question these figures. They say, "Five million alcoholics! That's fantastic. There can't possibly be that many."

Dr. Stephen Seymour, of Long Beach, California, operates a clinic. He is a medical doc-

tor, and his hospital is the only one I know in the United States that treats alcoholics exclusively by means fitted to the patient. Almost all treatment of alcoholics is done by a specific method in a specific place. And if that method doesn't happen to help a patient, it's too bad. Dr. Seymour follows an entirely different process: he suits the treatment to the patient. As a result, he has an excellent recovery rate. He decided that the Jellinek formula should be tested, and so for the past ten years, with the help of all the doctors in Long Beach, he has been recording every alcoholic who has asked for treatment who would give his name and address, whether he showed up for treatment or not. The Jellinek formula says that in Long Beach there should be 7,002 alcoholics. Dr. Seymour has the names and addresses of 14,500. If the Jellinek formula is inaccurate and if the Seymour figure is any indication, it errs on the side of conservatism. There are certainly at least 5 million alcoholics.

The number of women in proportion to men is not quite determinable. It may be one in three; it may be one in five. There are more hidden alcoholics among women than among men. From 90 to 95 per cent of alcoholics are not on skid row; they are not discernible; 90 per cent of them are working and holding jobs. These are the hidden alcoholics. An example: the fellow who has in his desk drawer a bottle of whisky from which he drinks sparingly all day long, and as soon as he gets home at night gets drunk within an hour. He does this for weeks, and nobody but his wife knows it. He may do it for years, and nobody but his wife may know it. These are hidden alcoholics—millions of them.

If there are 5 million alcoholics, how many people are affected directly by the problem of alcoholism? Answer: not fewer than 25 million; because careful studies indicate that not fewer than four other people are directly affected by every alcoholic. The immediate members of the family or the immediate working companions are intimately and continuously affected by the alcoholic and his problems. There are up to 25 million people (and this is a conservative estimate—you will find estimates as high as seven people for every alcoholic) who are

DIVINE PROMISES

¶ Every divine promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—Salter.

affected every day, and almost every hour of the day, with this problem.

At a camp meeting two years ago, not in a public session but in a private one, I asked some 250 Seventh-day Adventists whether they had an alcoholic in their immediate family, and 75 hands were raised.

What does alcoholism cost? Nobody knows. You can find figures by the millions, all kinds of figures from one billion dollars to 20 billion dollars a year, and they are all guesses. Certainly it costs a fantastic, incalculable sum. I will give you one illustration. The relief funds paid to support the families of alcoholics who are in jail amount to \$2,600,000 a year in New York City alone.

The old picture of the saloon with three ragged children standing in front of the door singing, "Father, oh, father, come home with me now," is completely out of date. As a matter of fact, the children are probably playing over in the park, well dressed, and mother is at home hoping they keep *him* locked up for another thirty days, because they are living better than they ever lived before. This is the truth! And we're supporting them—out of tax funds. Families of alcoholics in Los Angeles County receive excellent support. With four children they get about \$260 a month. Now this isn't a lot of money, but if it comes gratis, and if father doesn't get his hands on it, they are far better off than when father was working and making \$600 a month down at Douglas Aircraft. And, incidentally, in the Long Beach area there is a whole sector (about two miles square) made up of workers at Douglas Aircraft, between twenty and thirty years of age, where the alcoholism rate is higher than in any other sector of Long Beach, including skid row.

This is part of the cancer, part of the problem. None of this touches the misery of broken homes, warped personalities, dulled minds, the cost of which cannot be estimated. More than these are the cultural costs. When you think of the might-have-been, what the world has lost from the cultural cost of alcoholism alone, it's a staggering thing. For example, there was a man who wrote in his balmy youth: "All the world is sad and dreary everywhere I roam." That wasn't the haunting refrain of Negroes

in the South, although it appears in that kind of song; that was the haunting refrain of the innermost fears of the alcoholic. And when that fellow died at thirty-eight in an alcoholic ward in Bellevue Hospital in New York City, the

Think of your own faults the first part of the night when you are awake, and of the faults of others the latter part of the night when you are asleep.—Chinese Proverb.

world lost the greatest singer of folk tunes in American history, the man who touched America's heart—and still touches it—Stephen Foster. I could go on and recite to you names of artists, painters, sculptors, whose lives have been ruined and destroyed. This cultural loss alone is incalculable.

Kinds of Alcoholism

There are many definitions, and there are many kinds of alcoholism. Let's name some simple ones first. There is acute alcoholism and chronic alcoholism. We're talking about chronic alcoholism and not acute alcoholism. Acute alcoholism is being under the influence of alcohol, and anybody who has drunk at all is to some degree suffering from acute alcoholism. As a matter of fact, it is quite correct to say scientifically that you are one-beer drunk or two-beers drunk. You are suffering to some degree because there is some impairment of your faculties. Whenever there is impairment of your faculties, you are under the influence of alcohol, and therefore suffering to some degree from acute alcoholism. The staggering drunk who goes down the street, of course, is in very serious condition because of acute alcoholism. This is not what we are talking about.

We're talking, rather, about chronic alcoholism. Chronic alcoholism is best defined as existing when a person is more or less constantly under the influence of alcohol most of the day and night, and has been so for a relatively long period of time, whether this is done periodically or continuously. There are two basic types of alcoholics—the periodic drinker

OVERCOMING DIFFICULTIES

☞ NOTHING is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome.—*Testimonies*, vol. 7, p. 17.

and the continuous drinker. The continuous drinker is under the influence almost all his waking hours. The periodic drinker, on the other hand, may be sober for days or even weeks, and then he goes on a binge in which he literally obliterates everything for days and sometimes weeks. These are two quite different types, but both suffer from the same problem.

An alcoholic is any person whose drinking interferes, frequently or continuously, with any of his important life adjustments and interpersonal relationships. He may *not* be apparently drunk; he *need* not be apparently drunk. Moreover, there is a factor involved with this condition that is not well known. His drinking is compulsive. You will find much in the ancient literature about alcoholism, about the weak-willed individual. The alcoholic is not weak-willed! The alcoholic *unaided cannot* help himself, and it is utter folly in counseling the alcoholic to tell him to straighten up, be a man, get a hold on himself. He's been telling himself that for a long time, and he can tell himself that far better than you can. This has nothing to do with the will, as such. If there was any will, it has been destroyed. There's some question whether there was any. This is not the problem at all.

But I would point out to you that frequent drunkenness is not a sign of alcoholism; there cannot be alcoholism without drunkenness, but there can be lots of drunkenness without alcoholism. You will remember in your American history the rough recreational drinking of the frontiers in which everybody came together to put up a barn and got roaring drunk—everybody, that is, except the women, who did not generally drink in those days. But all the men got drunk, and we hear stories of how they would shoot tin cups off one another's heads and do other foolish and dangerous things. Such stories are true, but those men of the frontier were not alcoholics. There is still much rough, recreational drunkenness in America today among people who are not alcoholics. One does

not necessarily become an alcoholic simply by drinking.

There was a doctor in New York City two years ago who decided that he was going to find out whether he could become an alcoholic. He had been helping alcoholics and working with alcoholics. A minister told him that the cause of alcoholism was drinking; if one drank long enough and hard enough, he would become an alcoholic. So the doctor went up to a cabin in Maine and stayed drunk thirty consecutive days. The only result was that ever since he has hated liquor. He has not had another drink from that day to this.

(To be continued)

A New Day Dawning in West Africa

(Continued from page 25)

African Union, taught classes daily during the institute. The ministers' wives, under the direction of Mrs. C. D. Henri, formed a chorus and rendered music nightly.

The meetings were held in the Baden Powell Memorial Hall on the beautiful ocean front in Accra. These meetings are continuing under the direction of Pastor Henri. There were ninety members in the Accra church at the beginning of the meetings. The campaign has thus far yielded 67 persons baptized, and the end is not in sight. Baptisms continue there. Among those baptized was the first woman magistrate in West African history. The Accra membership has outgrown its church facilities.

Ghana is indeed a colorful country; its leaders are liberal and its peoples extremely sensitive to the changing world pattern. I found the audience alert, literate, and receptive. The future is bright in West Africa, for the field is white with harvest.



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More than "propper-uppers" of religious weaklings, for your work is far greater than hovering over those who know the truth but who are unwilling to practice it. . .

More than modern circuit riders in your district, bearing Heaven's wares attractively displayed. . .

More than campaign promoters, however worthy and far-reaching such drives. . .

More than oilers of church machinery, although this is necessary at times. . .

More than trouble-shooters when misunderstandings arise, although we cooperate with our officers in ministering to the faltering. . .

More than provokers to good works, in spite of the emphasis on faith without works being dead. . .

You are infinitely more than all this. As you evaluate yourself, you find your primary contribution is epitomized in the following four titles:

1. You are a spiritual leader. Your whole attitude toward missionary activity and your entire motivation in leadership is spiritual. Your appeals, your counsel, and your ministry all have a spiritual setting. Love is the service motive. Prayer is the source of power. The unsaved, a mighty challenge. You are God's man engaged in soul winning.

2. You are the service planner. However strong your mind and body, you know you cannot do it alone or do it all. The work of God will be finished when the efforts of officers and members are united with you in a concerted program of total evangelism. "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them."—*Testimonies*, vol. 6, p. 49.

You must do more than bring people into the church; you must set them to work. "In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. . . . When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts."—*Christian Service*, p. 70.

As the leader of the district and pastor of all the church members, you design, in counsel with your church missionary committee, an evangelistic program of con-

tacting every person with our message, assigning work to each believer and organizing the church to accomplish this soul-winning task.

3. You are a Trainer of the members. The members are willing to witness but are waiting for instruction in the "how." "Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers."—*Ibid.*, p. 59.

By training believers to effectively cooperate with the ministry in soul winning, you are truly multiplying your service as an evangelist. "There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example."—*Ibid.*

4. You are an evangelist. All year round every church department and your own ministerial program should be directed toward uplifting Christ and winning hearts. You plan evangelistic campaigns and decision efforts to harvest souls from the united work of an organized, trained, and spiritually lead church. You recognize that no amount of gospel salesmanship or intensive promotion supersedes your spiritual ministry as an evangelist. Christ is to be the Lord of your talent and time, purpose and plans, your love and your life.

Always remember that you are God's man doing His will in His way.

Do you recall the early apostolic church and its method of finishing the work in Jerusalem? "Daily in the temple, and in every house, they ceased not to teach and

preach Jesus Christ" (Acts 5:42). It was a day-by-day evangelistic effort in which public and personal evangelism were united; a continuous soul-winning program of preaching and teaching in which Christ was lifted up.

God is in a hurry to finish His work. The

Discretion is the perfection of reason, and a guide to us in all the duties of life. It is only found in men of sound sense and good understanding.—Bruyère.

greatest moments in soul winning are ahead. The pace of evangelism will be accelerated as the concept of Christ—let Me preach through you—becomes a reality in the heart of consecrated believers and in every one of our churches throughout the world. A rallied, organized, trained church under the power of God's Spirit will advance to triumph.

On the island of Saint Lucia, in the Caribbean, stands a lighthouse whose beam penetrates the darkness of night twenty miles out to sea. On a visit to this lighthouse we were surprised to find that the light consists of a wick five to six inches wide running down into a pot of oil. We were amazed that the light from this small wick could be seen so far. And when we exclaimed about the tiny wick, the lighthouse keeper commented, "It is not the brilliancy of the light but the focus that does the business." Then he pointed to the gleaming reflectors that concentrated the small ray of light into one steady beam.

Is your life focused on soul winning?

REVERENCE

☞ I HAVE heard some ministers talk of Christ's life and teachings in a commonplace manner, as if recounting incidents in the life of some great man of the world. Indeed, it is not unusual for ministers to speak of Christ as if He were a man like themselves. When I hear this sacred subject treated in such a manner, I feel a grief that I cannot express; for I know that although these men are teachers of truth, they have never had exalted views of Christ; they have never become acquainted with Him. They have not that elevation of thought which would give them a clear conception of the character of the world's Redeemer.

Those who have a correct view of the character and work of Christ, will not become self-sufficient or self-exalted. The weakness and inefficiency of their own efforts, in contrast with those of the Son of God, will keep them humble, distrustful of self, and will lead them to rely on Christ for strength to do their work. Habitually dwelling upon Christ and His all-sufficient merits, increases faith, quickens the power of spiritual discernment, strengthens the desire to be like Him, and brings an earnestness into prayer that makes it efficacious.—*Gospel Workers*, pp. 165, 166.



Miraculous Healing

M. DOROTHEA VAN GUNDY

Nutritionist, International Nutrition Research Foundation

WHEN I went to the kitchen one morning about six o'clock to get a drink, there was no water in the faucet. I went to the bathroom, and found none there either. What had happened? Was the whole neighborhood without water or was it just our house? Questions began to race through my mind, and I stood in the middle of the kitchen wondering what to do next and what we could use as a substitute for water for bath and breakfast. Then I began to have a faint recollection that around midnight of the night before, I had heard water running outside. I had gone to investigate, and in my sleepy condition I had turned off and on several faucets around the outside of the house. Could I at that time have shut off the water to our house? I wondered. I soon found that this was what had happened, and when the right handle was turned we again had water.

This experience started me thinking about natural laws and the effect of their violation. It seems as though everyone is looking for healing without restricting their desires in any way in order to obtain it. *The Ministry of Healing*, page 127, gives this definition:

Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and re-establish right conditions in the system.

When something happens in the physical world that deviates from natural law as we know it, we call it a miracle, or something miraculous. It is an abnormal event brought about by a superhuman agency or power.

Here is a simple illustration: I can hold a book at arm's length and it will not fall to the floor because the life in my arm will counter-

act the law of gravitation. Now, if my arm should suddenly become paralyzed, the law of gravitation would take over and the book would fall. But suppose that when I let go of the book it would float around in the air several feet above the floor with nothing holding it up—this we would call miraculous.

There are two powers working in the world, God's power and Satan's. God is seeking to establish His kingdom on this earth and is looking for citizens who will get ready for such a world. He is prepared to use supernatural power in unlimited amounts to help people who are working with Him in the establishment of this new order.

On the other hand, we find Satan warring against God and trying to keep people from following God's program, so they will not be ready to be citizens of the new world. He also has the ability to do many miraculous things and to deceive if possible the very elect.

The two kingdoms are opposite in principles. Let us take a quick look at each of them. God's kingdom is founded on law and order, love and harmony, serving and giving, unselfishness and natural simplicity. Man is prepared for citizenship in God's kingdom not by works but by willing obedience to God's requirements and faith in the righteousness of Christ.

Satan's kingdom is founded on the opposite—disobedience to God's commands, jealousy and hatred, selfishness and self-seeking, a do-as-you-please program, and the artificial and man-made. According to his program, man can work out his own salvation and still live forever; he will never die!

All through the Bible God's plan has ever been that mankind should obey and live, disobey and die; and man has been at perfect liberty to make the choice. Satan came to the



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Garden of Eden and told our first parents they did not have to obey God and that they would not die, and he has been working ever since then to establish this as the truth.

God has formed laws which govern our constitutions, and these laws which He has placed in our being are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized. . . .

Physical life is not to be treated in a haphazard manner. Every organ, every fiber of the being, is to be sacredly guarded from harmful practices.—*Counsels on Diet and Foods*, p. 19.

It is not the greatness of the act of disobedience that constitutes sin, but the fact of variance from God's expressed will in the least particular.—*Thoughts From the Mount of Blessing*, p. 51.

We cannot disregard one word, however trifling it may seem to us, and be safe.—*Ibid.*, p. 52.

In Exodus 15:26 God gave a wonderful promise to the children of Israel—that if they would obey Him, He would not allow any of the diseases of the heathen to come upon them. And if we will turn to Him with our whole heart and follow His health program, He will heal our diseases also. *The Ministry of Healing*, page 127, gives a very brief outline of God's health program:

1. Sunlight.
2. Fresh air, which includes proper breathing, good posture, and voice culture.
3. Pure water.
4. Exercise.
5. Rest.
6. Good food—the right kind (nuts, grains, fruits, vegetables), not too much; nothing between meals; nothing late at night; minimum of fluid at mealtime, especially no ice water; food not too hot or too cold; no food when too tired or hurried.
7. Total abstinence from all harmful things, and moderation in all good things.
8. Trust in divine power.

Cleanliness is also emphasized in other places.

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises.—*Spiritual Gifts*, vol. 4, p. 141.

The wretched condition of the world at the present time has been presented before me. Since Adam's fall, the race has been degenerating. Some of the reasons for the present deplorable condition of men and women, formed in the image of God, were shown me. . . . God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man; it has been brought about by wrong habits and abuses, by violating the laws that God has made to govern man's existence.—*Fundamentals of Christian Education*, p. 23.

God certainly has a health program and He will work miraculously in behalf of those who will follow it, but let us never forget that Satan also has a program for those who get into trouble healthwise from disobeying God's commands. Satan made the statement in Eden that man would not surely die as a result of disobedience, and he also has a health program for those who disregard and violate God's laws.

There are several different areas that Satan is using in his counterfeit healing program. Here are a few:

1. *Faith healers.* These are multiplying rapidly, and are being shown on TV and advertised in the newspapers and magazines. Do you think their power is coming from God or Satan? Do they speak and practice according to the Bible and the Spirit of Prophecy?

2. *Spiritualistic healing.* This type of healing is sweeping over the world. Modern churches are investigating its claims. Some very interesting things are developing in this area, and I believe we can expect to see more and more

spectacular and miraculous healings of this kind. I would like to refer you to Elman Folkenberg's article "Spiritualism's 'New Look'" in the July, 1958, issue of THE MINISTRY magazine.

3. *Hypnosis*. There is an increasing interest in the use of hypnosis in the medical field. It is being used by many dentists, and more and more medical doctors are using it in surgery and obstetrical cases.

We have been given clear and definite warning against the practice of hypnosis.

Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism, —the science of the one who lost his first estate, and was cast out of the heavenly courts.—*Medical Ministry*, pp. 110, 111.

We do have some protection against this practice, in that one cannot be hypnotized without his consent. However, it is a well-known fact that once hypnotized, it is easier to be hypnotized the second time, and eventually the person can be made to go in and out of the hypnotic trance at the will of the hypnotist. In other words, a person experimenting in this forbidden field will soon lose his independence and control over his own will. Because of the keen interest in this field it would be well to read again the instruction given in *The Ministry of Healing* and *Medical Ministry* on this subject.

4. *The promiscuous use of drugs*. This includes the wholesale use of aspirin, tranquilizers, sleeping pills, and now the pep pills that have recently come on the market.

Gunnar Gundersen, M.D., president of the American Medical Association, had an article in *This Week* magazine (June 23, 1958) entitled "Danger: Drug Resisting Germs!" In this article Dr. Gundersen attempts to unsell the American public on taking antibiotics and sulfa drugs for every minor ailment that comes along. He states that "human immunity is kept at a safe high level only by exercising it. The body has antibody resources constantly on the alert to combat invading infections. Unless these defenses get a workout now and then, they may forget how to perform their tasks. I would say there is very little risk involved in letting our bodies carry on some of this defensive action, without using 'wonder drugs' at the slightest sign of trouble."

Aldous Huxley, in the *Saturday Evening Post*, October 18, 1958, predicts there may soon be a drug that will deceive people into believing

they are happy when they are actually miserable. He predicts also that a "revival of religion" will come as the result of drugs. Such a revival certainly would be spurious, a fraud and a deception, brought about by the great deceiver.

God is waiting to work on our behalf if we will come back to His plan in all areas of living. It is a well-balanced plan.

We are infinite debtors to the Lord and should unhesitatingly comply with the least of His requirements.—*Testimonies*, vol. 4, p. 253.

The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence.—*Ibid.*, vol. 9, p. 164.

In conclusion let me suggest three things we should do:

1. Begin to obey all the physical laws we know with regard to the care of the body, and to study more of how to take care of this wonderful house we live in.

2. Change our attitude toward God's requirements. "Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, . . . regard it, as it really is, as an inestimable blessing."—*The Ministry of Healing*, p. 147.

God's laws are for our protection, and we should feel privileged, not deprived, in observing them.

3. Begin to work for others, and we will forget ourselves. Then Isaiah 58:8 will be fulfilled in us and our "health shall spring forth speedily."

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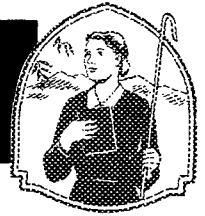
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The Thrill of a Lifetime

MRS. JOHN OSBORN

Wife of J. W. Osborn, Pastor of Sligo Church, Takoma Park

AS BRIDE and groom of two weeks we set foot in a small town of 388 people in southern Illinois. We were expected to conduct an evangelistic campaign three miles out in the woods, with no car, equipment, electricity, or running water; no musical instrument, songbooks, meeting place, and no money. We built a brush arbor, which formed a shelter for an outdoor meeting, used our ingenuity, and prayed for God's blessing. He heard, and answered. Hundreds of folks from all over the county filled the brush arbor to overflowing each night.

Before that summer was over we were dropped from conference employ along with all the other young ministers in our field for a period of two years, because of a sharp drop in the tithe. During that time, in the midst of the depression that marked the beginning of our ministry, we lived in the basement of a church and taught school in the same building. During our first four summers we lived in tents while holding evangelistic meetings. A drought one year caused the temperature to soar to 120 degrees in our tent every day for a month. Since the building of that brush arbor we have moved twenty-eight times, to all parts of the country. In spite of all the difficulties we encountered during those years, I can truthfully say that our work in the ministry has been one grand, thrilling experience.

Webster's unabridged dictionary states that the word "thrill" can be defined as "to penetrate and pervade with feeling; as, to thrill one with delight." The title of this article might indicate a story of some dynamic experience that happened one day or one year; but I am speaking of the thrill that *lasts* a lifetime, or a lifetime of thrills. I am referring to the work of the minister's wife, particularly the pastor's wife. Why is it possible for her to

experience a life of continual pleasure and joy? What gives her the opportunity to be one of the happiest women in all the world?

Her role as a minister's wife is unique in several respects. First of all, consider the extent to which she is called upon to share in her husband's work. Here is a rare kind of partnership, which requires the togetherness in effort expended, time invested, and devotion to a cause. God's purpose in creating a woman to be a helpmeet can be carried out to the full. Their lives are knit together in one holy purpose—to preach the gospel to every nation, kindred, tongue, and people, not only by word but by influence. Often the sermon preached by the minister's wife in her attitude, activity, and appearance is more far-reaching than that expounded by her husband from the pulpit. This sharing of relationship draws a husband and wife closer together, and their singleness of purpose strengthens their union. Not only does she share in the work and responsibilities of her husband but she also shares in the rewards. The church grows and prospers, homes are united in love, youth are directed into Christian service, and men and women are rescued from eternal destruction. What greater joy can come to any wife than the opportunity to share in such experiences!

The life of the minister's wife is unique in its opportunities for social relationships. She is accepted in any group, among the wealthy, the poor, the educated, the uneducated, the sick, the well, the young, and the old. Her presence is not only desired but it enhances all social functions of the church and its various departments. Never need she be without friends, even in a new church or community.

The pastor's wife encounters limitless opportunities to serve humanity. It may be just

an encouraging word to a young woman, words that keep her on the right course in life, or it may mean spending hours of toil and sweat to bring physical comfort to someone in need. To follow Christ's example is to serve. He helped people everywhere, from the Gadarene demoniac to the woman taken in adultery. His life of service brought happiness to multitudes, but the greatest joy must have come to His own heart.

One day a little woman, bent with years and using a cane, came into our office to seek help. She was in distress over her three grandchildren who were going to be placed for adoption by the court. She was a devout Christian, but her daughter had turned her back on religion and had become an unfit mother for the little girls. The grandmother was too feeble to take care of them, but she wanted them in an Adventist home if possible. After working on the case for some time, we contacted a family in another city who were leaders in our church and wanted all three girls. The gleam in that grandmother's eyes and the smile on her face as she told us how happy they were in their new home, and about their attendance at church school, was worth far more than all the effort put forth. To see the sun of hope rising from behind the dark clouds because of your help in some family or church situation is the thrill of a lifetime.

The opportunity to influence the lives of many people is another unique feature in the life of the minister's wife. In the first place, she has an outstanding effect on her husband. His attitudes and the whole concept of his work are often molded by her. Then, too, her influence directly upon the congregation is more far-reaching than many realize. We read in *Gospel Workers*, page 201: "With meekness

There is great beauty in going through life without anxiety or fear. Half our fears are baseless, and the other half discreditable.—Bovee.

and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the family altar, and in conversation at the fireside. The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed."

What a challenge! What an opportunity!

If all this is expected of us, surely there is much to be learned. There is no thrill in doing that for which we are unprepared. Only a few are exceptionally talented, and even fewer are outstandingly brilliant. We must develop our capabilities to the fullest. God

He that cannot forgive others breaks the bridge over which he himself must pass if he would ever reach heaven; for everyone has need to be forgiven.—Herbert.

has made us individualistic, and He expects us to be ourselves, but our best selves. No one is as nice as you in your position. Those who try to imitate others become affected and lose the natural vibrancy of their own personality. We must develop our God-given abilities by constant study and practice.

There is nothing recorded in the Scriptures regarding Jesus' activities between the ages of twelve and thirty. But Charles E. Brown, in *The Making of a Minister*, says, "He was learning to think; He was learning to speak; He was learning to live. He was preparing Himself for the ministry." This is good counsel for ministers' wives. When responsibilities are thrust upon us, we must learn to think. This is one of the hardest things to get people to do today. Many become dependent on others to do their thinking for them. The minister's wife should also learn to speak in public. This is a real asset and should be developed by taking advantage of every opportunity offered. To be prepared and qualified in many areas means greater happiness and satisfaction in every private or public undertaking.

We hear much about the sacrifices made and the hardships endured by ministers' wives, but very little is mentioned concerning the joys, the opportunities, and thrills that go hand in hand. The blessings far outweigh the difficulties, for every trial is a blessing when we rightly relate ourselves to it.

It is hard for some ministers' wives to enjoy fully the role in which they find themselves. They would prefer that their husbands have regular hours at work and at home. For them there is little thrill or enjoyment in sharing their time, their interests, and their husbands with several hundred church members. However, let us remember that the old adage "You only get out of a thing what you put into it" is true concerning our lives. Many do not

realize that the highest dividends are paid on self-investment.

If we are in this group we should ask God to give us grace to see the marvelous opportunities He has opened to us. He can help us develop a spirit of enthusiasm and optimism—that little spark which carries us over the rough places. Let us learn to laugh, and cultivate a sense of humor. We will need it at the most unexpected times.

With all the opportunities and privileges given by God to ministers' wives there is just one thing He expects of us—our true, whole-hearted devotion to Him and to His work. He will make up for our lack. He will supply our needs, if only we will give ourselves to Him. This dedication, plus our willingness to use the unique privileges afforded a minister's wife, can bring us unmeasured happiness throughout our lifetime.

BIBLE INSTRUCTOR



The Continuity of the Weekly Cycle

DONALD E. WRIGHT

Bible Teacher, Taiwan Training Institute, Taiwan

HOW do we know that the day we now call the seventh is the same as the one that was observed as a rest day in Eden? Didn't it get lost somewhere along the line?

This question comes frequently to the personal worker, and although it may present no problem to the majority of us, it might help some if we discussed it again.

When God gave man 168 hours a week, and required him to devote 24 of those hours to worship, it was so that he (man) would remember his Creator, and he was to remember Him on the day God set aside for the purpose—not just any day of man's choosing.

John the Beloved states that he was "in the Spirit on the Lord's day" (Rev. 1:10). Now if there is a day called the Lord's day, it is evident that that day belongs to the Lord. But this verse does not tell us which day of the seven it is, and so we must find the day of which Jesus Christ is the Lord. In Matthew 12:8 we read, "For the Son of man is Lord even of the sabbath day." The next point is to find which day of the seven is the Sabbath day. Exodus 20:10 clearly answers that question: "But the seventh day is the sabbath of the Lord thy God."

Now the Sabbath and the existence of the week as a measure of time demands an explanation. We find that the length of the year is determined by the revolution of the earth

around the sun; the month, by the cycle of the moon around the earth; and the day, by the rotation of the earth on its axis. Astronomy, however, can give no reason for the weekly cycle, as it does for the day, the month, and the year.

The *Encyclopaedia Britannica*, 11th ed., vol. 4, article on "Calendar," p. 988, tells us, "The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all eastern countries."

The weekly cycle cannot be explained by science or nature. It becomes then a purely arbitrary time division, and the only acceptable reason for its existence is found in the Genesis story of Creation. We find there is no other, for when one ignores the fact of Creation, then the seven-day week is dependent on the Sabbath for its very existence. Remove the Sabbath and every day is alike, and the week ceases to be. It was because the Creator, Christ Jesus, rested on the seventh day, after six days' work, that the day became His rest day, His Sabbath day.

Yet, despite all the facts, we still will find people who maintain that there is just no sure way of knowing which is the correct seventh day. They forget that the Jews of today, although scattered to the four corners of the

earth, still hold to Saturday, the seventh day, as the true Sabbath of the fourth commandment. The Roman Catholic Church respects Friday, the sixth day, in commemoration of the crucifixion, and Sunday as the resurrection day. The vast majority of Protestant churches agree with the Catholic Church in that they too respect Sunday as the day on which Christ arose. We thus have the testimony of these large religious bodies composed of millions of worshippers testifying to the fact that Christ was crucified on the day we now call Friday and that He arose from the dead on Sunday. And Luke tells us that the day between the crucifixion day and the resurrection day is the Sabbath (Luke 23:54-56). If Friday and Sunday have remained throughout the years as they were, surely the day between stands also. If there were to be a change in the days of the week or in the law, mankind would need to be notified—and that by an authoritative divine decree—but we find no record of such a change.

A change in the calendar was made—from the Julian to the Gregorian—but it did not disturb the days of the week. In the year 1582 Pope Gregory XIII decreed a change. We find that ten days were dropped from the number of the days in the month of October. In 1752, by act of the English Parliament, eleven days were dropped out of September. Thus the change was made from the Julian to the Gregorian calendar. We have found that since then practically all the world has made the change and all the world preserves the weekly cycle. By a look at the calendar for these months—October, 1582, and September, 1752—it can easily be noted that the seven-day week arrangement was not changed. The Bible Sabbath is still the seventh day—Saturday—of the calendar week. The calendar and the Bible agree.

1582	October	1582	1752	September	1752								
S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	15	16			1	2	14	15	16
17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30
31													

In Spain, Portugal,
and India

In all English
countries

NOTE: The bold figures represent the Julian, while all others represent the Gregorian calendar.

Astronomers, who are men of authority in all matters of time reckoning, agree as to the antiquity of an unaltered succession of days in the week. Anders Donner, former professor of astronomy at the University of Helsingfors, in *The Report on the Reform of the Calendar*, page 61, states: "The week . . . has been fol-

lowed for thousands of years and therefore has been hallowed by immemorial use."

"It was to keep this truth [God as Creator] ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continued to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. . . . The message which commands men to worship God and keep His commandments, will especially call upon them to keep the fourth commandment."—*The Great Controversy*, p. 438.

The Bohemian Reformation

(Continued from page 11)

hemia itself was transformed into a desert, and the Austrian ruler had his unholy wish: "I would rather have a desert land than a country full of heretics."

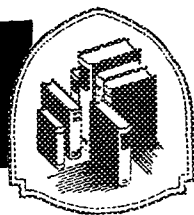
The pope sent to Bohemia a special delegate by the name of Konias whose task it was to burn and destroy the Bohemian Brethren's books and writings. This man later boasted that he alone had burned 60,000 books. This wholesale destruction of such valuable documents makes it difficult in our day to arrive at a clear picture of all the doctrines of the Bohemian Brethren. The source material has to a very large extent been destroyed.

Count Zinzendorf

These emigrants from Bohemia were truly the gospel light of the world. Count Zinzendorf received his impetus for his mission to the heathen from two of the Brethren. The denomination founded by him also named itself the Church of the Brethren. He sent the first two missionaries from Germany to the island of Saint Thomas, in Central America (1732). Later Count Zinzendorf himself came to North America and established new settlements such as Bethlehem, Pennsylvania, (now famous for the steel industry), and others, where again the Sabbath was introduced as the God-given day of rest.

Within a few decades more had been done to spread the gospel by the Church of the Brethren than had been done by the Protestant churches in 200 years. The influence of this movement of the Brethren can be clearly traced to the time of the beginning of the Advent movement. We owe much to the founders and faithful members of that noble body of Christians.

BOOKS - For Your Library



Funeral Services, James L. Christensen, Fleming H. Revell Company, New York, 1959, 160 pages, \$2.50.

Funeral Services is a unique book of complete funeral service material to meet specific needs, such as in the death of an infant, a small child, a boy, a young girl, a teen-age youth, a youth in military service, a young mother, one in middle age, an accident victim, a cancer victim, a victim of murder, a suicide victim, one who had mental illness, a person of poor reputation, an older mother or father, a stranger, an outstanding Christian, an average church member, a person of advanced age, an unchurched person, a person of another religion, and multiple funerals.

In each of these sections there are suggestive Scripture readings, musical selections, appropriate prayers, poems, illustrations, and messages of comfort to fit the immediate occasion.

As in most funeral manuals of this type, there are references to the immortality of the soul and statements that death is our friend—that there is really no death at all. However, in the pages of this book there will be found much of value in practical aids and spiritual suggestions to meet the many funeral emergencies that come into a pastor's life.

A. C. F.

Sermon Outlines on the Family and the Home, Adolph Bedsole, Baker Book House, Grand Rapids 6, Michigan, 1959, 105 pages, \$1.75.

Another book in the popular Minister's Handbook Series. The author, Adolph Bedsole, pastor of a Baptist church in Florida, is identified by his recently published, prize-winning book entitled *The Pastor in Profile*.

Today the breakdown of the home is charged as being basically responsible for our ethical-social problems. Pastor Bedsole directs the light of God's Word on these trouble spots. The author has succeeded in producing sermon outlines with ideas for talks suitable for many occasions, such as parents' meetings, social groups, chapel talks, prayer meetings, et cetera. Scripture references are apt and very usable. The outline organization provides sound ideas that "prime the pump" for the minister's more detailed application as the need arises.

The table of contents includes sections on the family, the home, the children, young people, men and women. A few chapter headings suggest the author's Christian thinking and ideals: "The Family Through the Eyes of God," "God's Treatment of Family Troubles," "Will the Family Circle Be Un-

broken?" "How Satan Wrecks a Home," "How to Build a Strong Home," "The Home Cashing In on Its Christianity," "A Plea for the Children," "Why Do Some Forsake the Church?" "Danger Zones for Young People," "How a Father Saved a Wayward Family," "Christian Children for Every Mother," "A Working Woman's Religion," and "A Housewife's Religion." The book's nominal cost and the publisher's excellent bookmaking skill recommends this gem to many workers. LOUISE C. KLEUSER

All the Time You Need, Robert R. Updergraff, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1958, 313 pages, \$4.95.

All the Time You Need is a stimulating and valuable book. Several minister friends have read it and have said along with me, "If I had known many of these things years ago, I would be a stronger man today."

Time is one of our most valuable assets—one of the great gifts given to us by God. "You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of unmanufactured tissue of the universe off your life!"

During more than a quarter of a century the author has served as advisor to the management of more than a dozen of America's leading corporations. He was convinced that his own success, as well as the success of others in the business and the professional world, was largely dependent upon the wise use of time. For years he observed great men in all professions and made notes. He read biographies of outstanding men, and made notes. He listened to the conversation of others, and made notes—always making notes. And thus in this rare book, through the richness of illustrations, he suggests more than two hundred ideas for developing a new and fresh perspective for each twenty-four hours.

It would seem that a minister who must arrange his own time schedule, and fit into it many varied activities, would receive special benefit from this volume. It would perhaps enable him to accomplish his many tasks with less effort, and then he would be able to enjoy his days more fully. A quick look at a few of the section headings will give a general picture of the book's practical aspects: "Recharge the Batteries of Your Spirit"; "Worry Should Be Left Out of the Pattern"; "The Habit of Doing Important Things First"; "To Master Those Dreaded Jobs"; "How To Develop a Faster Working Tempo"; "Whenever You Have to Wait"; "The Magic of a Ten-Minute Time Cushion"; "The Knack of Rapid Reading"; "Time-saving Tech-

niques for Keeping Abreast"; "The Most Thrilling Hour in History"; and "The Greatest Time-saving Word in the Language."

At the end of each chapter is a refresher check list, where the reader may "remember" or "try" or "take action" on the idea or technique suggested.

If I adapt but a fraction of the ideas suggested in this book to my personal life, I should be a more efficient workman for the Lord. I should get more out of my twenty-four-hour day and I should be a better man.

A. C. F.

The Calendar for the Modern Age, Elisabeth Achelis, Thomas Nelson and Sons, New York (Edinburgh, Toronto), 1959, 220 pages, \$4.00.

Sunday, January 1, 1967, is the new target date set by the indefatigable proponents for the global inauguration of the blank-day World Calendar that will disrupt the weekly seven-day cycle and introduce a universal movable holy day of rest by governmental decree on the basis of a United Nations declaration. The latest effort in behalf of this scheme is the publication of the present book by a highly reputable American firm (publishers also of the Revised Standard Version) simultaneous with its appearance in Canada. The author is the world-famous agitator for calendar change, heiress to the American Hard Rubber Company fortune and guiding genius of the international World Calendar Association. In 1929 this active woman discovered the calendar reform idea; since then her energies and her means, both of them formidable, have been devoted to sponsoring the World Calendar. In this she has been astonishingly successful; many a high-ranking official and scientist and business leader has come under the magic of Miss Achelis' unquestionable devotion. Governments have agreed to her notions; earnest UN delegates, governmental and scientific and business notables have championed her cause. The present work is the latest example of her fervent zeal.

The book is disappointing to the student of calendar reform in the sense that it is mainly a reprinting of articles already published over the past few years. Only the last chapter appears to be original, embodying an appeal for renewed global action. Seventh-day Adventists are referred to a

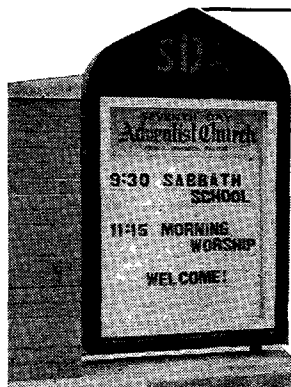
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dozen times, and are named as one of the major forces in opposition to the author's scheme. Much of the material presents the spiritual advantages attributed to the blank-day calendar and to meeting religious objections. In Leviticus 23:15 and 16 the author has discovered a fiftieth blank day without place within the weekly seven-day cycle. This Pentecontad thesis is heavily labored. The author invents another blank day in the following fashion, typical of the speculation involved in World Calendar propaganda: "When Constantine the Great accepted the week with the Christian Sunday as the day of worship, an eight day interval must have occurred at the time of its introduction. It was inevitable that when the last observed seventh day, Saturday, was followed eight days later with the first observance of the first day of the week, Sunday, an interval of eight and not seven days intervened."

If the reader should be tempted to feel that this is weird, he is reminded that governments and international organizations and chambers of commerce and otherwise serious scientists as well as business unions (including the National Retail Dry Goods Association) have not only believed in the World Calendar but have taken official and vigorous action in promoting it. In 1956 Miss Achelis suffered a signal defeat that would have crushed a less single-minded person: the United States and the United Nations (ably enlightened by our late Dr. Alvin W. Johnson) both turned down the World Calendar. The majority of UN members voiced their disapproval. But the idea is not dead. This book is an effort to revive the issue, nationally and internationally, and point the attention of governments to the suitability of introducing the World Calendar on Sunday, January 1, 1967, when the first day of the week and the first day of the year will coincide. Let no one scoff at this book. It is much more than a feeble straw in the wind.

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ADORNMENT Confirmation of the Adventist stand on healthful living is becoming rather commonplace. Position after position is being substantiated. Even the purely traditional practices of the church are being supported such as the recent revelation that in ——— lipstick, a toxic tar is present that can produce skin irritations and ulcers. These things give confidence to the man of God who is striving earnestly to keep the world out of the church and the church out of the world.

E. E. C.

BY ALL MEANS "The day of efforts in tents is past," observed a sage among us. While he yet spake, one man was baptizing three hundred and another four hundred in a tent effort. It would appear that our problem lies not in our environment but in ourselves. There are men conducting successful campaigns under the stars. Any and all mediums of meeting the people must be utilized for the promulgation of this message. Our disenchantment need not be with our means but with flesh and blood—specifically our own.

E. E. C.

DON'T BLAME THE PROGRAM Is the pressure of the program more than you can bear? Don't blame the program. It has always been that way. From the day it was first initiated by our Lord, to our own times, the impossibility of one man being "sufficient for these things" has been apparent. That is why church organization has provided for the setting aside of elders, deacons, and other associates to lift their share of the load. Some men are like the farmer who was seen hand plowing his field while his tractor stood idly by, built for work, but unused.

E. E. C.

Music in the College and the Church

(Continued from page 23)

proper placing of an organ are also subjects for study.

7. *Sacred music styles.* It is hard for many people to realize how strong a tide of secularism has engulfed the religious music of our land. Our church members need to understand the characteristics of good church music as distinct from secular music. We are living in a time when it is popular to be religious, and even

the field of popular music has produced many "hits" on the subject of religion. The style is secular, but the subject matter is religious. Some have labelled this "juke-box religion." Some time ago the dean of the Cathedral of St. John the Divine voiced his opposition to this trend by saying, "When a juke box or TV set gets us off to a somewhat less than reverent start, the result is a 'domesticating' or vulgarizing of holy things. Perchance these songs will lift up some to the living God. But for many more it downgrades Him to the commonplace. It is an ersatz religion, without awe, without mystery, without reverence, without judgment—and, in the end, without reality."

Besides secularism there has been a great increase in sentimentalism in religious music. By sentimentalism we mean overemotionalism, an exaggeration of true sentiment beyond good taste and propriety. Some of these songs treat our relations with God on too familiar a basis. Religious experience becomes commonplace and cheap. The sentiments of popular love songs pervade some religious music.

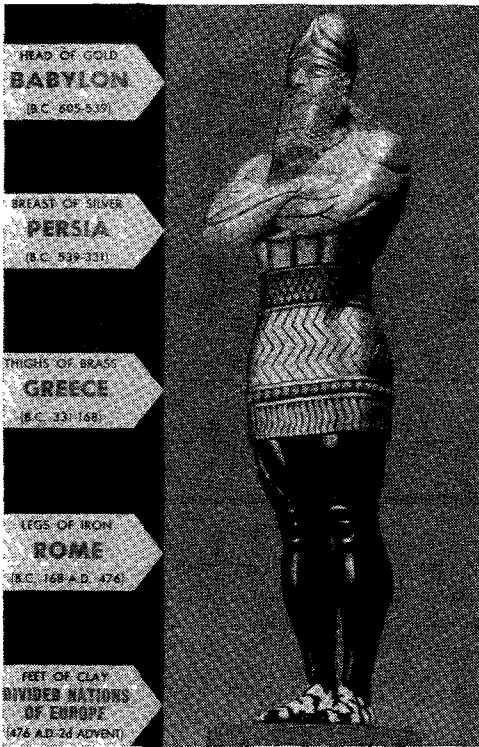
Music must have emotion, sentiment, and feeling. But a recipe that calls for a drop of vanilla is ruined by a cupful. So with emotion. This is a sentimental age in popular music, and it is hard to escape it. It is not surprising to find emotionalism and sentimentalism having a strong influence in our own music. It takes some understanding of the arts to be able to separate sentimentalism from legitimate emotion. Flagrant examples of sentimentalism may be seen in the popular styles of playing the organ, with excessive tremolo, gliding chromatic effects, theatrical tone qualities, in the crooning styles of singing; and in the sugary and sweet harmonies and melodies that are popular today.

Sentimentalism is not a sign of strength but of weakness. It contributes nothing to the development of strong religious character. It is enervating to the church. The Reformation was not carried along with songs of this kind. A return to songs of strength and ruggedness would be an antidote to the weakness of sentimentalism.

Other churches have recognized this unfor-

(Continued on page 46)

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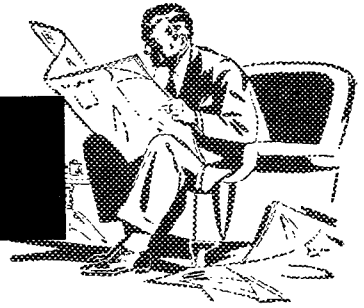
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NEWS - From Current Journals



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

¶ Evangelist Billy Graham said when he returned from his Australian crusade and Russian tour that "the failure to be enthusiastic and to have fire in our religion is the greatest failure in Christianity today." He added, "We're afraid that a little enthusiasm and emotion in our faith will be taken for religious fanaticism." Speaking to the Brotherhood of the First Baptist Church in Asheville, North Carolina, he said, "Christianity has to catch fire." Evangelist Graham said the most forceful lesson he learned on his visit to Russia was the power of the dedicated minority. "There are more people in this room," he cried, "than Lenin had when his Communists took over the Russian Revolution in 1917." Graham challenged his hearers to "unfurl the flag" of Christian faith "no matter how hostile people around you may be. It's time the laymen began to talk about Jesus," he continued. "The early church was a layman's movement."

¶ A new faculty to train lecturers in atheism for secondary schools has been established at the University of Warsaw, according to an announcement from that city. The announcement said the faculty, headed by Prof. Jan Krzeninsky, will "conduct research into the history of religions and their influence on social systems" in collaboration with the Secular Schools Society.

¶ The first chapel to be erected in London by the Church of Jesus Christ of Latter-day Saints (Mormon) has been scheduled for construction in Exhibition Road, South Kensington. In an area famous for its museums, the now vacant site was acquired in 1957 on a long-term lease.

¶ A total of 1,184 babies were brought to Communist so-called name-giving ceremonies in Dresden, in the Soviet Zone of East Germany, during the first five months of the year, according to reports in the East German Communist press. Registrars' offices throughout the city are conducting these ceremonies at two-week intervals. The name-giving ceremonies are one of the Red rites promoted by the Communist regime as substitutes for Christian ceremonies. In this replacement for Christian baptism, parents must vow to educate the child to become a "socialistic-minded, thinking, and acting citizen of the German Democratic Republic."

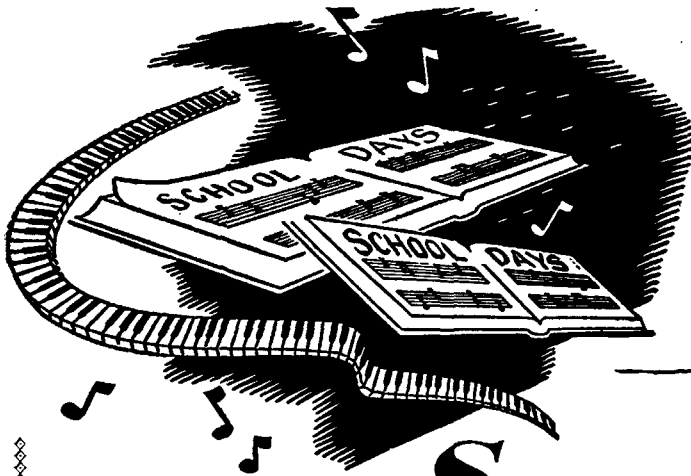
¶ Jehovah's Witnesses in Great Britain now number more than 45,000 in 892 congregations, it was re-

ported at a convention of the sect in Wembley Stadium, London. Some 20,000 Witnesses jammed the arena for the meeting. Robert Holmes of London said that in his city alone their congregations increased from 36 to 111 during the past thirteen years.

¶ Methodist Bishop Arthur J. Moore of Atlanta, Georgia, declared that America is in danger of becoming "a nation that forgot God." "If we lose our overmastering consciousness of the God of our salvation and forget our obligations to Him—if our democracy loses its grip on God—then we will lose everything." The bishop was speaking at the Annual Laymen's Conference of the church's Southeastern Jurisdiction held at Lake Junaluska, North Carolina. "Atheism will be followed by anarchy," he warned, and listing "atheistic communism, narrow nationalism, insidious racialism and subtle secularism" as four great evils of our day, he urged the laymen to "roll up your sleeves and fight for God." "Sin may be an old-fashioned word," he continued, "but we need more plain talk about God, the Bible and Christian conviction." One evidence that Americans have revolted against the greatness of our past, he added, "is that the Sabbath is now more of a holiday than a holy day."

¶ Illinois Southern Baptists are raising funds to build a Baptist student center and educational building, which will offer Bible and religious courses as elective credits acceptable by the University of Illinois. The center will be known as the Baptist Chair of the Bible, with Dr. Gilbert Waud, pastor of Dayton Avenue Baptist church, Peoria, as president. A Baptist education program at the University of Illinois was started a few years ago, but has no permanent center.

¶ The immense service to religion by the nation's press is unrecognized and unappreciated by many church officials, the head of the Methodist Commission on Public Relations and Information said recently. Dr. Ralph Stoodly of New York told delegates at a Methodist writers' conference that papers carrying religious news are the allies of church publications, even though newspapers sometimes seem better set up to advertise sin than to publicize virtue. "Religion is more and more being recognized as news by editors of newspapers and magazines," he said, pointing out that "a century ago churches did not welcome publication of news of their



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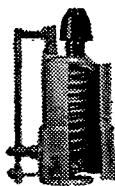
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activities. They thought it a sacrilege and protested against it." "Today," said Dr. Stoodly, "churchmen are studying and organizing to give newspapers intelligent cooperation." Among persons attending the conference were pastors, the local church publicity chairman, and free-lance writers.

¶ Circulation of Roman Catholic newspapers and magazines in the United States has reached a record high of 24,273,972. This is a gain of 557,554 over last year. The circulation increase was revealed in the 1959-60 Catholic Press Directory, published by the Catholic Press Association in New York. The directory listed 580 Catholic newspapers and magazines in the United States.

¶ The American National Red Cross has decided that the Biblical method of resuscitation is better than any of the complicated ways that have been attempted by modern medicine in recent years. The Red Cross, in announcing that it is abandoning pulmotors, manual respiration, and other methods in favor of simple, direct mouth-to-mouth breathing into the lungs of the unconscious drowning or shock victim, called attention to the fact that

the method is referred to in the Bible (2 Kings 4: 34, 35). The Red Cross decided two years ago that direct mouth-to-mouth resuscitation was more successful for infants and small children than the more complicated methods that have been developed. In a new supplement to the Red Cross first-aid textbook, it now is recommending the method as best for adults too. Foreign matter should be removed from the mouth of the victim, the Red Cross advises, and the head tilted back so that the jaw is in a jutting-out position. The rescuer should then assume a position just like Elisha's, placing his mouth tightly over the victim's, and holding the victim's nostrils shut or pressing them shut by his cheek.

¶ Two Seventh-day Adventist medical missionaries received the highest civilian award conferred by the Brazilian Government—the National Order of the Southern Cross—at the denomination's annual Oregon Conference. The award was presented to Dr. Leo B. Halliwell, known as the Medicine Man of the Amazon, and his wife, Jessie, for their years of medical work, during which they treated more than 250,000 Brazilians along the country's jungle waterways. The presentation was made by Paulo Monteiro Lima, of San Francisco, Brazil's vice-consul in San Francisco. Describing the Halliwells as "exceptional people," Mr. Lima told the camp-meeting crowd of more than 2,000: "The Seventh-day Adventists must be proud of the work the Halliwells have done. You have provided them the means with which to do it."

¶ The Danville (Virginia) Ministerial Association, representing all local Protestant denominations, has asked the city council to pass an ordinance forbidding girls and women to appear on public streets in shorts. The Reverend R. J. Wells, in presenting the request, told the council, "We are alarmed over the degeneration of moral standards in general and believe such forms of dress are contributing to such degeneration."

Music in the College and the Church

(Continued from page 42)

tunate trend and are doing something about it. Recent hymnals all reflect this return to strong melodies and harmonies that will not enfeeble the church. There are a large number of powerful hymns of recent origin that we need to bring before our people which will mean strength to our music services. Our people would accept this invigorating hymnody if they but had the opportunity to enjoy it.

The time has come for the church to move forward to the strains of strong and inspiring hymns, to the music that will bring honor and glory to God, and give emphasis to the raising rather than the lowering of our standards.

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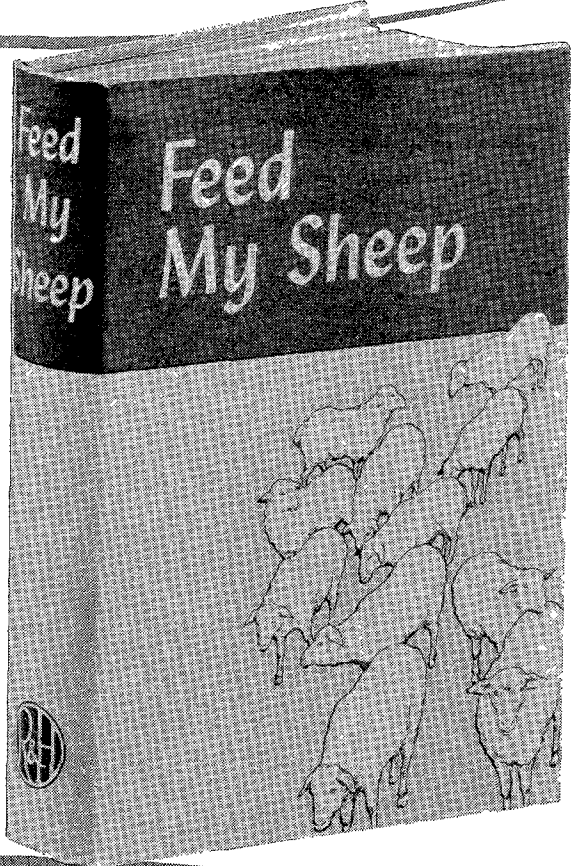
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